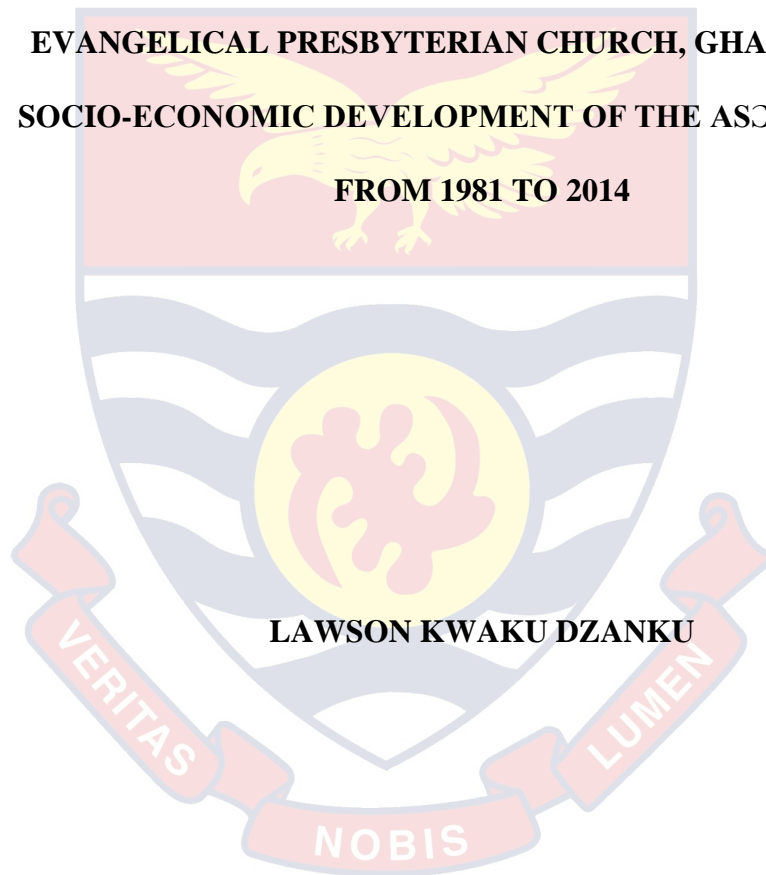


UNIVERSITY OF CAPE COAST

**A CRITICAL ASSESSMENT OF THE ROLE OF THE
EVANGELICAL PRESBYTERIAN CHURCH, GHANA IN THE
SOCIO-ECONOMIC DEVELOPMENT OF THE ASOGLI STATE**

FROM 1981 TO 2014



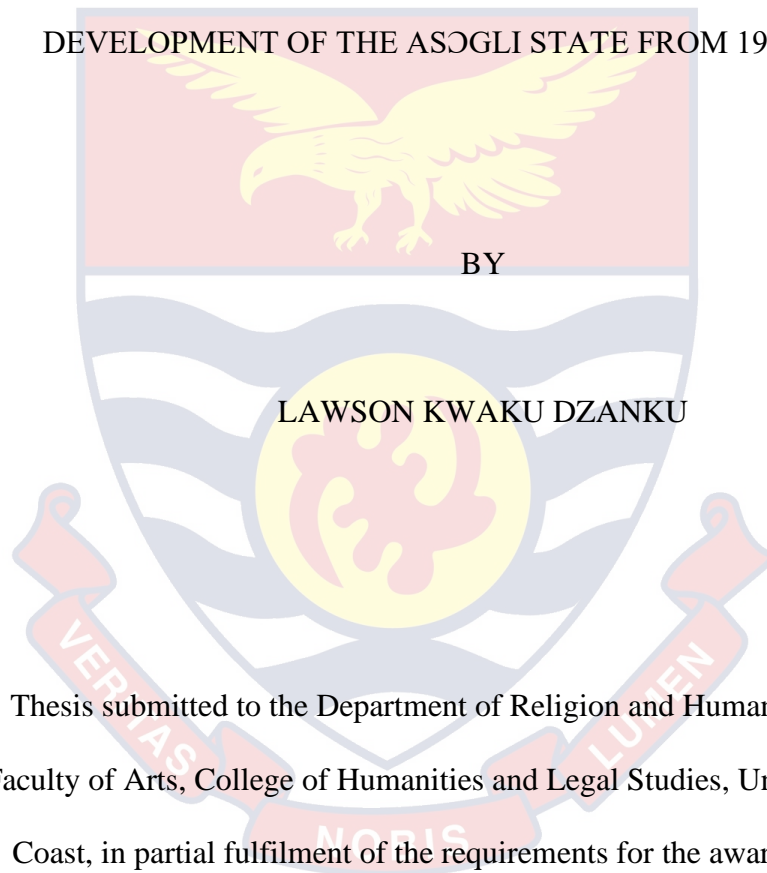
LAWSON KWAKU DZANKU

2020



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A CRITICAL ASSESSMENT OF THE ROLE OF THE EVANGELICAL
PRESBYTERIAN CHURCH, GHANA IN THE SOCIO-ECONOMIC
DEVELOPMENT OF THE ASOGLI STATE FROM 1981 TO 2014



BY

LAWSON KWAKU DZANKU

Thesis submitted to the Department of Religion and Human Values of the
Faculty of Arts, College of Humanities and Legal Studies, University of Cape
Coast, in partial fulfilment of the requirements for the award of Doctor of
Philosophy degree in Religion and Human Values

JULY, 2020



DECLARATION

Candidate's Declaration

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

Candidate's Signature: Date:

Name: Lawson Kwaku Dzanku

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 Abochie Ntreh

Co-Supervisor's Signature: Date:

Name: Rev. Dr. Confidence Worlanyo Bansah

ABSTRACT

Asogli has been one of the greatest beneficiaries of the ministry of the EP Church, Ghana (EPCG) since the establishment of the church in Asogli in 1859. In spite of the conspicuous EPCG projects one sees when travelling around the country particularly in Asogli, there is no single well researched academic work that has compiled and documented these projects. This study, which began in May 2014, was thus conducted to do a critical assessment of the role of the EPCG in the socio-economic development of the Asogli State with a particular focus on the period 1981 to 2014 – the period which captured the entire moderatorship of the Very Rev. Professor Noah Komla Dzobo, the 9th moderator of the EPCG. As a socio-historical study, the historical research method was employed to retrieve data from primary and secondary historical sources. Data collected on past events that gave a holistic account of what really transpired in the past was systematically examined. The research discovered that the EPCG's role in the socio-economic development of Asogli was all encompassing – spiritual and moral development, formal education, hospitality & housing, agricultural services, health & healing services, projects of EPDRA and job creation. The study also discovered that the church has over the years collaborated with Asogli for the socio-economic development of the people even though there were still areas of disagreements between the two based on some age-long traditional beliefs and practices. In spite of the tremendously phenomenal achievements of the church, in 1991 she was hit catastrophically by her greatest schism ever which split the church into two leaving myriad of negative consequences and bitter lessons moving into the future. Respect for constitutionality and democratic tenets, improving transparency and accountability in church administration and management and keen involvement of church leadership in spiritual renewal in the areas of bible study and prayer, have been recommended for adoption and implementation.

KEYWORDS

Asogli-State

E.P. Church

Schism

Ahoworwor

Gbortotsitsi

Lubutsortsor



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DEDICATION

To my family – Georgina Sabia, Ata, Atafe, Sarafina, Amenuveve, Etɔnam and Nyuiemetia for your tolerance and cooperation that gave me tranquility, peace, and time for this work.



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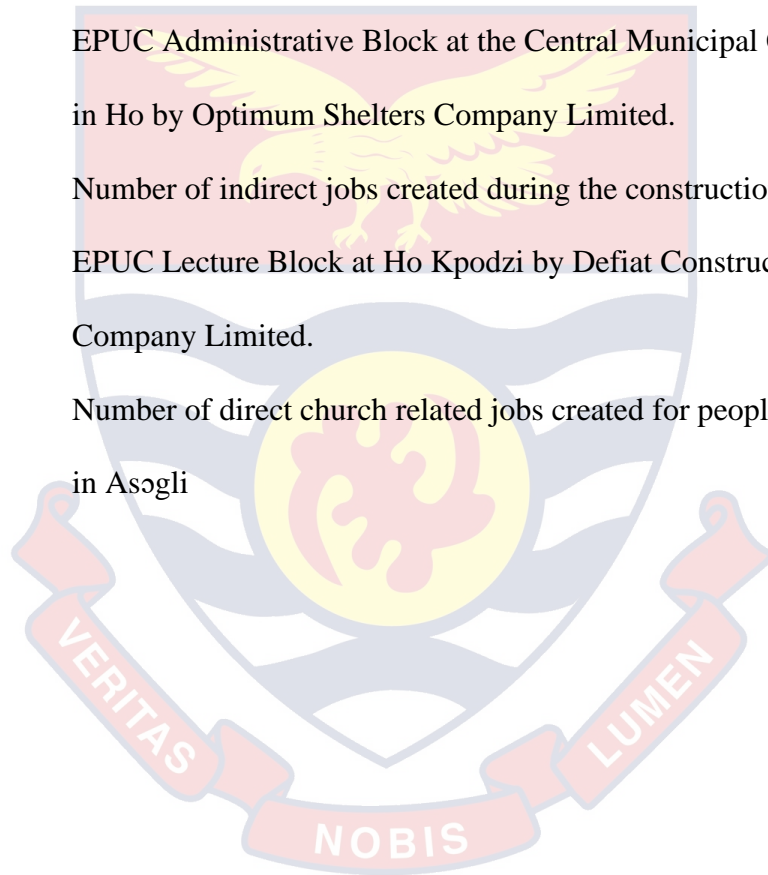
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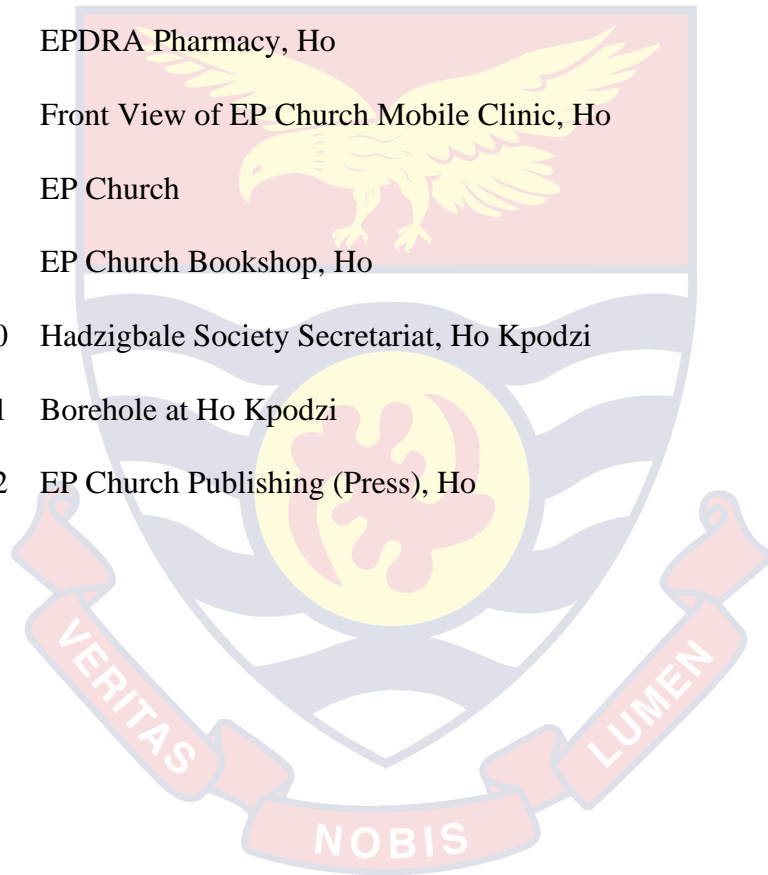
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LIST OF ABBREVIATIONS

| | |
|---------|--|
| AME | African Methodist Episcopal |
| B.S.P.F | Bible Study and Prayer Fellowship |
| CAN | Christian Association of Nigeria |
| CCG | Christian Council of Ghana |
| CFC | Christ the Founder Church |
| CMC | Central Municipal Campus |
| DC | Dela Cathedral |
| EEPT | Eglise Evangelique Presbyterienne du Togo |
| EP | Evangelical Presbyterian |
| EPCG | Evangelical Presbyterian Church Ghana |
| EPDRA | Evangelical Presbyterian Development and Relief Agency |
| EPUC | Evangelical Presbyterian University College |
| FBO | Faith Based Organisation |
| GA | General Assembly |
| GEC | Global Evangelical Church |
| GNA | Ghana News Agency |
| GS | General Secretary |
| HTC | Ho Traditional Council |
| JHS | Junior High School |
| JSS | Junior Secondary School |
| MCE | Municipal Chief Executive |
| PCG | Presbyterian Church of Ghana |
| PNDC | Provisional National Defence Council |
| RCC | Roman Catholic Church |

| | |
|-----|-------------------------------------|
| REC | Redeem Evangelical Church |
| SHS | Senior High School |
| SNV | Netherland Development Organisation |
| UCC | University of Cape Coast |
| UVA | Ultraviolet A |
| WA | West Africa |
| WCI | Winners Chapel International |



CHAPTER ONE

INTRODUCTION

Background to the Study

The Evangelical Presbyterian Church is the third oldest mission church to be established in Ghana by the Bremen missionaries in 1847. Oral and historical sources suggest that the church was planted in Ho, the capital of the Asogli State in the Volta Region of Ghana, in 1859. Ever since, the church has been a partner in the socio-economic development of the traditional area through the provision of education, health care and other social amenities to address the existential needs of the people.

In the light of the above, one can say that even though there used to be what can be described as cordial relationship between the chiefs and people of Ho and the church, with the election of the late Reverend Professor Noah Komla Dzobo as the 9th Moderator of the church in 1981, there has been enhanced collaboration between the traditional leaders and the church with regards to the socio-economic development of the area. It has been established from data from the field work that the predecessors of Dzobo did not consider the chieftaincy institution as partner in development due to their conflicting religious belief systems and practices. However, Dzobo's affirmative attitude towards traditional institutions brought about an enhanced collaborative and good working relationship between the church and the traditional leaders hence the justification for the period under study. The study's preliminary biographical check on the late Professor Dzobo suggests that his strong academic background as a socio-cultural anthropologist and educationist made him develop strong and uninterrupted ties with the traditional leaders of the time for sustainable

development of the Asɔgli State (Ansre, 1997). For the avoidance of doubt, the headquarters of the church is also situated in Ho.

In this regard, the chiefs and people of the area have always demonstrated strong commitment to the collaboration between them and the church in developing the communities within the jurisdiction of the Asɔgli State. This is seen in the protocol and bilateral engagements of the chiefs and opinion leaders and the indigenes of the traditional area with the leadership of the church over the years.

According to church records, owing to the central location of Ho, it had assumed a position of importance in the life of the church. Oral and archival sources say that missionary education had benefited the people of Ho very much. This is because the basic education acquired had given them employment in the newly established business centres where they earned pay. Thus, as early as 1873 the church had opened schools and skill training centres where women in particular were trained in various vocations in Ho. This indicates that the people of Ho have long historical ties with the church that gave many opportunities to them to earn a meaningful living (Ansre, 1997). Religion therefore has become a major factor in the development of the Asɔgli State in the sense that morality was highly improved with good sense of fellow feeling among the people. The study therefore critically examines the contributions of the Evangelical Presbyterian Church, Ghana (henceforth to be referred to as EP Church or the church or EPCG) to the socio-economic development of the Asɔgli State.

Definition of Concepts

Socio-economic development

‘Socio-economic development’ according to the researcher’s working definition is the attempt to create strategies that would address the felt needs of persons and communities in a practical and sustained manner including provision of traditional basic necessities of life such as food (including water), clothing and shelter. In the *Survey of Household Spending* to determine the cost of a list of household necessities, items which promote the basic socio-economic welfare of people such as food, shelter, clothing, health care, transportation, inter alia, were mentioned. In any discourse on socio economic-development, therefore, accessibility to quality education, stable employment, adequate and effective health care and general human security are considered as necessary and crucial for physical, psychological and spiritual wellbeing of people; as well as the development of communities and nations.

Development

In economic terms, development has traditionally meant the capacity of a national economy whose initial economic condition has been more or less static for a long time, to generate and sustain an annual increase initial gross national income (GNI) at rates of 5% to 7%. Todaro and Smith (2009) state that there is development when poverty, unemployment and inequality decline to very low levels. In addition, Rodney (1980) in talking about underdevelopment of countries in Africa observes that countries that are underdeveloped are in total economic stagnation and that they are not able to meet the basic needs of the citizens of their countries.

Crapo (2002) argues that a developed country is the one in which industrialization has become the primary basis of the economy and nations with largely non-industrialized economy are termed as underdeveloped.

Sustainable Development

World Commission on Environment and Development (WCED) (1987) defines Sustainable Development as any human activity that:

- a. Aims at affirming life in a holistic way.
- b. Enables every generation to ensure its survival.
- c. Enables generations to pass on the survival potentials to the future generations as directed by religion.

Thus, in the light of the above, one can argue that sustainable development is that which meets the needs of current generations without compromising the ability of future generations to meet their own needs. Awuah-Nyamekye (2012) underscored the growing recognition of the importance of religion for designing development programmes and projects. Development programmes and projects are aimed at achieving social justice through economic change. To talk about development particularly sustainable development, one must also talk about poverty reduction. Kendie and Martens (2008) argue that poverty is often associated with unwise decision in the utilisation of natural resources. Development is therefore seen as change in the quality of living. Seer (1969) argues that for a country to be developing it must be seen to have a change in the unemployment situation, in poverty reduction and in the distribution of incomes, regrettably this is not the case in the Ghanaian situation. Statistics show that about 40% of the Ghanaian population live below the poverty line while 30% of this percentage is classified to be extremely poor

(Kendie and Martens, 2008). As such, sustainable development is the development that enhances human life and safeguards the life of the future generation in a well conducive environment. For Walter Rodney (1976), development implies skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being.

Tradition

Tradition according to Nyarko S. (undated) is a belief, principle or way of acting or doing things, which people in particular society or institution, have continued to follow for a long time. Tradition therefore is ideas and methods that have existed for a long time. Thus, an assessment is the systematic process of gathering information about something and in this case, the role of the EP Church in the socio-economic development of the Asogli State.

Religion

Religion is defined differently by different scholars. In her work on religion, Henninger-Rener (n.d.) wrote that religious beliefs involve complex combinations of personal and social values as well as embodied or visceral feelings that cannot always be appreciated or even recognized by outsiders. Karl Marx (1970) famously called religion: the opium of the people. He understood religion as an ideology, a way of thinking that attempts to justify inequalities in power and status. Wide reading around this subject of religion reveals that religion is belief and ritual concerned with paranormal and mystic supernatural beings, authorities, and forces. Thus, religion can be defined as “the means by which human society and culture is extended to include the non-human.” (Eller, 2007, p. 9). McGuire (1992) on his part used two strategies to define the term religion, thus substantive and functional definitions. Substantive definition tries

to establish what religion is and functional definition describes what religion does (1992). Considering these various definitions, we can state that religion is an encounter with an ultimate reality.

Peter Berger (1967) opined that every human society is an enterprise of world-building and that “religion occupies a distinctive place in this enterprise.” According to him, even though it forms a distinctive part of building the human world, religion must inevitably decline in the modern world of humans. In as much as Berger concurred with many researchers on the level of impact of religion in the modern world – this forming the basis of what is called the secularization theory, he nonetheless opined, that today, much of the world is still as religious as ever. Berger asserted that religion is still a force to reckon with in our modern world irrespective of the merits or otherwise of the secularization theory. He concedes though, that secularization may in reality have affected some parts of Europe, but in the United States of America and other regions of the world, religious expressions have persisted even in the face of modernity.

Poverty

Another key term to be encountered in this study is poverty. Rowntree states that people can be said to be living in poverty only if they are so lacking in resources to the point that they are close to starvation. People were said to live in poverty if their income was too low for them to be able to afford all of the things that they required for their subsistence (Fulcher & Scott, 1999). Therefore, the study suggests that poverty exists if people are not able to meet their basic necessities such as food, shelter and clothing in order to live meaningfully.

Statement of the Problem

Preliminary field work on the usefulness of religion to society by the researcher has revealed that there is a reluctance to consider and acknowledge religion as a stakeholder and partner in the socio-economic development of societies in contemporary global discussions on sustainable and authentic human and social development. Heynes (2007) stated that after World War II, most western governments and development agents view religion as part of the development problem. Militancy based on religious precepts has become a serious international concern. This is in relation to the many religious conflicts around the world, for instance the activities of Boko Haram in West Africa, an Islamist religious extremist group that has been terrorizing people in Nigeria. Large parts of Afghanistan and Iraq are being destroyed and many civilians killed as the United States of America and other super power countries wage war on religious terrorists operating in those countries (Deneulin & Bano, 2009).

The war on these militant groups has led to many undesirable consequences including deaths of innocent civilians and destruction of infrastructure. In view of this, religion is considered as a promoter of violent conflicts and destruction that hamper development. It would be naïve therefore to ignore the fact that religion is not always a tool for development in the world but can also be destructive and dangerous to society in general. Thus, whether in its fundamentalist form or not, religion can sometimes be expressed violently. However, despite the ugly face of religion as it is being presented here, religion is still a force to reckon with the world over. Religion is an integral feature of a community's life. "Across Africa, for example, faith-based organisations

provide between 30 to 50% of health and education services, especially in poor, remote areas.” (Marshall and Marsh, 2003, p. 29). In this case, the sidelining of religion across the board as a tool for development is nonetheless a major concern for the study. It is in line with this that the study seeks to argue that though religious violence contributes to social disharmony and destruction, it can also promote and sustain economic development using the Asogli-EP Church as a case study. This position hinges on Garrieter Harr’s (2001) theory that religious resources are integral part of human resources for sustainable socio-economic development.

Justification for the Study

To the best of the researcher’s knowledge, it can be argued that presently there is no academically researched work that reflects the interconnectedness of the EP Church, Ghana and the Asogli State; hence closing the gap of this incomplete knowledge justifies the importance of the study.

Research Objectives

Main Objective

The main objective of the study is to do a critical assessment of the role of the Evangelical Presbyterian Church, Ghana in the Socio-Economic Development of the Asogli State from 1981 to 2014.

Specific Objectives

The specific objectives of the study are:

- To assess the importance of the socio-economic development projects initiated by the EP Church within the Asogli State over the period under study.

- To do an appraisal of the life, work and achievements of Noah Komla Dzobo.
- To critically examine the causes and effects of the 1991 schism which rocked the EP Church during the era of Dzobo.
- To carefully analyze the areas of disagreement and collaboration between the EP church and the Asogli State.
- To recommend how the church will sustain her commitment to the socio-economic development of Asogli and beyond, moving into the future.

Research Questions

- What important role has the EPCG played towards the socio-economic development of the Asogli State over the period under study?
- How do we appraise the life, work and achievements of Noah Komla Dzobo?
- Critically examined, what are the causes and effects of the 1991 schism which rocked the EP Church during the era of Dzobo?
- What are the areas of disagreement and collaboration between the EP Church and the Asogli State?
- How will the church sustain her commitment to the socio-economic development of Asogli and beyond, moving into the future?

Significance of the Study

As a socio-historical research project, it is envisaged that the study will first of all help managers, leaders, decision makers and all other relevant stakeholders of the EP Church to formulate policies that will aim at constantly appraising the church's socio-economic projects in Asogli and even beyond,

with the view to ensuring the longevity and continuous relevance of these projects to the socio-economic development of Asɔgli in particular and humanity in general. The study is also expected to contribute to existing literature and information on what the EP Church has done for humanity in comparison to what other faith entities have also done. It is also hoped that this study will serve as a well researched scholarly documentation of the contributions of the church to the socio-economic development of the people of Asɔgli and thus serve as a point of reference to future academics and researchers in religion and development studies in Ghana and other parts of the world.

Scope of the Study

Spatially, even though the EP Church's work is spread across the country and even beyond, this study nonetheless focused on only the church's work in Asɔgli State from 1981 to 2014. The study attempted a holistic scouting and assessment of virtually all socio-economic development projects scattered across various Asɔgli communities within the period under review.

Sources of the Study

Both primary and secondary sources have been applied in gathering data for the study. The primary sources for the study included focus group discussions, in-depth interviews, unstructured interviews, photographs, videos and personal or oral communication. This means that the researcher engaged the attention of the selected population on face-to-face interview to collect data based on the information he was seeking for. He did this by equipping himself with a list of questions that guided the interview. He established good rapport with the respondents in order to create a congenial atmosphere within which to obtain his information. Questions have been presented in the order of the

schedule so as to avoid repetition, waste of time and mistrust. It was anticipated that some respondents may not be comfortable completing the interview guide in the presence of the researcher or other research assistants who were engaged. Such interviewees were given the opportunity to give their responses much more independently based on an optimum level of comprehension of the questions. As being promoted in modern research, responses from respondents were recorded accordingly by using the relevant technology and later transcribed. These qualitative research techniques were adopted and employed in order to explain the findings in a more comprehensive manner and also to extract new meanings. However, the secondary sources for the study included the internet, books, Synod documents, anniversary brochures, journals, dissertations, theses and newspapers.

The Methodology of the Study

In studying a historical phenomenon of this nature involving policy frameworks, the historical research method is applicable to retrieve data from primary and secondary historical sources including interviews, questionnaires, academic and non-academic articles, books as well as church reports and communiqués on the subject matter. The historical method is the process of systematically examining past events to give an account of what has happened in the past. According to Berg and Lune (2011), historical research attempts to systematically recapture the complex nuances, the people, meanings, and even ideas of the past that have influenced and shaped the present. This is not a mere accumulation of facts and dates or even a description of past events. It is a flowing dynamic account of past events which involve an interpretation of these events in an attempt to recapture the nuances, personalities, and ideas that

influenced such historical events. The historical method uses comparison to reveal the general and also the particular, in a historical phenomenon, and to gain an understanding of the various historical stages of development of one and the same phenomenon or two different contemporary phenomena.

One of the goals of historical research is to communicate an understanding of past events and its advantages include the absence of danger of experiment as well as the location of documents through the research and data gathering; and finally, conclusions are drawn out of sight. The data or information collected was carefully and critically analysed to minimise the limitations or the shortcomings of the historical method such as distortions, exaggerations and under-statements. The steps for the research design and interpretation involved isolation of the problem; collection of source materials (both primary and secondary); evaluation of source materials, formulation of hypotheses; as well as reporting and interpreting of the findings.

To test and ascertain the validity of the information retrieved, the work was subjected to both the external and internal historical research criticisms. The external criticism asks if the conglomeration of evidence under consideration is authentic. This helps the researcher to check the genuineness or validity of sources to find out if they are admissible as evidence. After the source is authenticated, the internal criticism helps to ascertain the accuracy of the sources devoid of biases and dishonesty. So, to the best of the researcher's knowledge, the findings of the study are a true reflection of the subject matter under investigation.

Motivation for the Study

Many researchers such as Spieth, J. (1906), Mamattah (1979), Amenumey (1986), Dotse (2011), have written volumes of books on the Aŋlɔ-Eve. These scholars researched into the history, the economy, the culture and the belief systems that prevail among the Aŋlɔ-Eves. However not much has been done on the Asɔgli. The researcher was therefore motivated to research on the people of Asɔgli focusing on the socio-economic development of the area.

Limitations of the Study

The study is limited in content and in scope to the Asɔgli State. During the interviews, it was established that some respondents were not realistic or were very subjective in their responses which made the data interpretation and analysis very challenging. This challenge was nonetheless dealt with through purposive interviews with other respondents who, by virtue of their key and current or past positions in specific areas of the church's ministry, made the researcher rely on their information with much more authority and reliability. Also, to address this challenge of unrealistic and very subjective responses, the researcher cross-checked information received from respondents with primary information such as Synod and General Assembly (GA) publications, reports and correspondences. Another limitation was that interview guides were designed in English and thus could only be administered to respondents who were literate in the English language. However, for those who were not literate in the English Language, the researcher did the translation from English to Eve and recorded the responses appropriately.

Literature Review

Religion is one subject that has a long history of international attention for good and bad reasons. This is because the role religion plays amongst humanity has been comprehended and articulated variedly by religious practitioners, clerics, theologians, researchers and scholars. By general observation across several African States, it is undoubtedly correct for one to remark that Africans eat religiously, dance religiously, trade religiously and organize their societies religiously; but this is done in a holistic manner, without any dichotomy of the material and the spiritual.

Religion is therefore envisaged to be a catalyst for sustainable development in Africa. The aftermaths of the colonial hegemony, slave trade and general exploitation of Africa by the West and in recent history, the exploitation by greedy and corrupt African leaders including politicians, top public & civil servants, pastors, imams, media practitioners, inter alia, have rather reinforced the debate over whether religion promotes or hinders socio-economic development. It is in this light that the following thematically reviewed literature was used to guide the study:

Social Missions of the Church

McGuire (1992) argues that how religion is defined shapes its role in any given society. According to McGuire, in an attempt to simplify the debate over this subject, sociologists of religion have employed two strategies – functional and substantive definitions. Accordingly, McGuire articulates the view that functional definitions describe what religion does and substantive definitions try to establish what religion is. McGuire again states that whichever way one comprehends or practises religion, its role in the development and

influence of humanity in relation with divinity cannot be overemphasized. The author maintains that even in biblical times, religion was a huge subject of contestations and debates among clerics. McGuire recounts the hypothesis that religion hampers socio-economic development; fuels violence, disintegrates society; and destroys life and property. This hypothesis, according to McGuire, has however been refuted by other scholars and researchers who rather touted the tremendous role religion has played and continually plays in the socio-political and economic development of nations particularly the developing ones. McGuire's work is consistent with the objective of this research since it essentially focuses on the interface between religion and socio-economic development. As per the foregoing debate therefore, whether religion has a positive or detrimental role to play in the affairs of people in any given society or not, McGuire's work has provided the springboard for more enquires into this subject with the focus on the EP Church's contributions to the socio-economic development of the Asogli State.

Since the study focuses mainly on the church, one significant author worthy of attention is Kirk (2000). In Kirk's work, he argues that the church is by its very nature missionary and that if it thus ceases to be missionary, then it has not just failed in one of its tasks, but it has also ceased being a church. According to Kirk, instead of thinking of mission as an aspect of church life, it should rather be seen as being at the heart of the church life. To Kirk, the church's self-understanding and ecclesiology is inherently bound up with its call to share and live out the Gospel of Jesus Christ to the ends of the earth and to the end of time. Because the church was called into being by God himself for his purpose, Kirk maintains that the church does not therefore have an agenda

of its own except that which God has assigned to her. The author articulates the view that God's calling to mission is a calling to service. God's people are, in his view, thus judged not by their formal piety but by the spontaneous compassion they show or fail to show to those in need with whom Jesus Christ identifies himself. To Kirk, this implies that the mission of the church rendered in Latin as *missio ecclesiae*, must be rooted in concrete action lest it becomes mere rhetoric; and this concrete action should be dependent on God's mission (rendered *missio Dei*, in Latin) in the world through service to loving humanity. Loving service to humanity in the opinion of Kirk requires that the church becomes and remains an instrument of God's righteousness and compassionate governance in the world. He therefore stresses the need for the church to be involved in any action that restores – even partially, wholeness to human life.

The researcher finds Kirk's ideas and findings very remarkable. Today, across various communities of Africa many church buildings are seen but the question is, are these churches operating under divine mandate or they are pursuing their own agenda? These are the obvious concerns Kirk raises in his work! Kirk's work thus doubtlessly helped to shape this current research work in the light of the contributions of the EP Church to the socio-economic development of the Asogli State.

Ott, Strauss and Tennent (2010) have also engaged the subject matter with pragmatic insight. Their work reveals that until the 1950's the term mission and missions were generally used synonymously to describe the spread of the Christian Faith, usually by missionaries. The authors define missionaries as people sent by the church with explicit calling and mandate to preach the gospel to those who had never heard and gather converts into churches even if it called

for crossing geographical and cultural barriers. Ott et. al. disclose in their work that often attendant to the core preaching task of church missionaries is the secondary or supportive task in which schools, hospitals and orphanages are established and various other works of compassion and community development put in place to improve the lives of the people so evangelized. Ott, Strauss and Tennent's work is more than apt as it has provided great insight into how the researcher should access the EP Church's missional work within the various Asogli communities within the period under review. Their work has provided a key yardstick upon which the impact of the EP Church's work of spreading the Christian faith and her supportive task of providing key socio-economic interventions to improve the lot of the Asogli people has been critically assessed.

Another relevant piece of literature pertinent to the objective of this work is from the Lausanne Committee for World Evangelization (2004). In the document, the opinion is expressed that every local congregation is only a true representative of the body of Christ when they serve the world in mission. The Lausanne Committee further emphasizes the need for churches not to sit down at the comfort of their chapels or in their premises and hope to be doing evangelism or witnessing to the rest of the world from there. In the opinion of the Committee the main essence of church missions is to reach out to others apart from those already known as Jesus charges in Acts 1:8. According to the Committee, it an act of disobedience if the local church fails to *go* and instead waits for others to *come* and that will also amount to a neglect of its primary calling as priests to the world.

In the light of the ensuing discussions, the researcher associates himself with the Lausanne Committee on world Evangelization and emphasizes the need for the church to take her missional charge seriously by reaching out to unreached communities with the Gospel of Jesus Christ. The EP Church's strategy for her missional work has thus been critically examined in the light of the relevant information couched from the Lausanne Committee's document, to ascertain whether the church has been active or passive in her missional work especially within the Asogli State.

Social Missions in Historic Mission Churches

Eshun (2013) explores how the mainline churches in Ghana, from their early days to contemporary times, have managed to combine their evangelization activities with the provision of formal education and healthcare as their social ministry. He explains that historic mission churches refer to the older and generally larger churches because of European missionary endeavours in Ghana during the nineteenth century. Significant among these missionary societies according to Eshun were the Basel Evangelical Missionary Society, (now the Presbyterian Church of Ghana), the Wesleyan Methodist Missionary Society, (now The Methodist Church Ghana), the Bremen Missionary Society, (now the Evangelical Presbyterian Church, Ghana), and later the Catholic Church, toward the latter part of the nineteenth century.

According to Eshun, when we speak of the social ministry of the church, we mean social intervention programmes among others that the church undertakes as part of her Christian witness or diaconal work. Eshun argues that Christian diaconal work is rooted in Christ Jesus' example in which he declared that he (the Son of Man) came not to be served but to serve, and to give his life

as a ransom for many (Mark 10:45). According to Eshun, the concept *diakonia* is derived from the Greek term *diakonos* meaning servant, attendant or minister. He discloses that sometimes *diakonia* refers to material services to aid a particular person in need (Mark 15:41; 2 Timothy 1:8). In his view, *diakonia* may sometimes refer to the distribution of funds to people in need (2 Corinthians 8:19, Romans 15:25). According to Eshun, the idea of service, *diakonia* and serving, *diakonein*, with particular illustration from service at table, underscores all of Jesus' teaching about his ministry.

Eshun's work reveals that serious educational expansion in the country during the first half of the nineteenth century occurred with the re-emergence of the historic mission or mainline churches. He writes that when Catholic missionaries re-established themselves again in Elmina in the Gold Coast in 1880, their main work was in the field of education, and by 1890, they had several hundred pupils in their schools after only a few years of missionary activity because their schools were free of charge compared to the Wesleyans. Like the Evangelical Presbyterian Church, Ghana, whose mission statement is *we exist to propagate the Gospel holistically by empowering our members spiritually, materially and socio-culturally to be effective agents of the Great Commission*, (EPCG Yearbook, 2020). Eshun's work states that the mission churches believe that God's call to the church to be a light to the nations imposes the task of setting up schools to educate people.

Even though Eshun's work is relevant and provides relevant information for comparative study into missional work of the church in Ghana, he limited his discussion to the contributions of only three mainline churches: the Catholic, the Presbyterian and the Methodist Churches, leaving the Evangelical

Presbyterian Church Ghana, which was one of the key mainline churches established in the middle of the 19th century. Eshun's work nonetheless has provided some relevant information that has enhanced the historical explications of the study regarding social missions undertaken by notable mainline denominations in Ghana.

It is also essential to review the work of Nkansa-Kyeremanten (2003) in which he maintains that the provision of health care services is a continuation of the healing ministry of Christ (Luke 10:9). The researcher argues that today, in many political districts across Ghana, church managed health care facilities are so widespread that there is an association called Christian Health Association of Ghana (CHAG) which is an umbrella body for all churches in the business of providing health care. Nkansa-Kyeremanten avers that churches are in the administration of health services and government contributes to their budget by paying personnel costs.

In the ensuing discourse, Nkansa-Kyeremanten maintains that churches cannot and must not be satisfied with their core mandate of preaching the Gospel of Jesus Christ in word; they must also preach by their deeds, following after Jesus' example. In agreeing with Nkansa-Kyeremanten, the point must be reiterated that what makes a church a church is the extent to which there is a commitment to the *missio Dei* and the *missio ecclesiae*, the former meaning God's mission that has been entrusted to believers, as inherent in the latter. God's mission is a participatory enterprise to transform lives. Transforming lives should include the physical health and wellbeing of the souls evangelised since this is as equally important as the spiritual health and wellbeing. This is why the EP Church's mission statement, quoted early on, focuses on the pursuit

of a holistic ministry. The researcher thus concurs with Nkansa-Kyeremanten that the gospel can only be transformative and attractive to prospective unreached souls if the church lives up to its ecclesiological and spiritual mandate. These findings have helped shape the critical analysis of the EP Church's work within the Asogli State providing an unbiased platform upon which the discussions have been hinged.

Religion and Violence

Deneulin and Bano (2009) assert that the link between religion and violence raises contentions that have significant implications for the way religion is treated in development. The two authors maintain that the media in advanced countries have been prone to portray the increasing presence and influence of religion in public life as disruptive, if not a threat to peace and the social order. They concur that since the September 11 Attacks in the USA, fundamentalism as a term associated with religion has been widely used disconnectedly. According to Deneulin and Bano, any consideration of religion therefore as an irrelevant phenomenon that only promotes violence will be untenable. The authors stress that religion unarguably is a political force in world affairs especially in developing countries where issues of morality and socio-economic development are given keen attention. They debunk the notion in social sciences that when societies develop and become more modern religion disappears from people's lives. To them, the growing threats of terrorism, climate change, natural disasters, inter alia, have exposed the limitation of human intervention and prowess in development of human security and protection of life and property.

Further to the foregoing discourse, Deneulin and Bano posit that whether in its fundamentalist form or not, religion can sometimes express itself violently. They argue that even though Christianity and Islam are intriguingly similar in their approach to poverty and justice undergirded by the divine command to love one's neighbour as one's self, it would be naïve to ignore the fact that religion is not always a force for good in the world but can be destructive.

The two co-authors aver that fundamentalist movements reject all forms of hermeneutics; and only accept their own way of interpreting texts. Fundamentalists, Deneulin and Bano maintain, believe that they have the correct interpretation of their sacred texts and do not need anyone to do any other interpretation for them. In concurring with Deneulin and Bano, it is worth stressing that even though the African is incurably religious, practitioners and adherents of religion engage religion for various reasons – either for good or for bad. If religion by the use of violence hinders sustainable development in Africa, then what it means is that religious texts have been misinterpreted or adulterated as a catalyst to exploit unsuspecting believers or to perpetrate a fundamentalist agenda which will not be supported by any sacred texts, at least not in Christianity. If Christian clerics use the gospel to destroy relationships and incite people against authorities and development, then these clerics either have a motivation that is inconsistent with the Christian gospel or are ignorant of the truths of the gospel. If Moslem fundamentalists use violence to kidnap unsuspecting and unarmed citizens, promote terrorism among others then these fundamentalists have an agenda that is inconsistent with the tenets of Islam pivoted on peace, submission and obedience. Deneulin and Bano's work on

religion and development has thus aided in the objective and impartial analysis of issues in the study with the view to finding a well-researched response to one of the questions raised in the research objective which focused on the critical examination of the causes and effects of the 1991 violent schism which rocked the EP Church during the era of Dzobo.

Cavanaugh (2007) posits that even though given certain conditions, Christianity, Islam, and other faiths can and do indeed contribute to violence, the conventional wisdom that makes the unsubstantiated claim that religion causes violence is so incoherent, and yet so prevalent that many have been tempted to believe blatantly that religion causes violence. Cavanaugh argues that the foreign policy of Western nations have apparently sought to reinforce the conventional wisdom that religion promotes violence through their attitudes and policies toward the non-Western world.

He asserts that in their bid to promote liberal democracy and peace in the non-western world; liberal nation-states in the West have claimed to be proponents of peace and the combatants against religious violence supposedly caused by some Muslim extremists. Yet they find it sometimes necessary to “bomb them into liberal democracy.” In other words, Cavanaugh maintains, that whilst some Western powers may want to use their might and resources to curtail fundamentalism and its concomitant violence in some cases, they ironically use violent means to achieve their so-called aim. So then who is the promoter of violence – is it the extremists and their religion or those who claim to avert such religious violence by using violence themselves? Cavanaugh refuted claims that religious persuasions like Islam and Christianity are more inclined to violence than ideologies and institutions that are identified as

‘secular.’ After a careful analysis of Cavanaugh’s work as discussed in the foregoing, the researcher concurs with him that violence is not attributable to religion only. It is important to understand that even though some religious entities like Islam and Christianity promote violence they do not have monopoly of violence and care must thus be taken by all peace loving individuals, national states and international organizations not to be guilty of the very thing they condemn. Violence should not be used to curtail violence. This work had helped to enrich discussions in this current research work.

In *Religion, Violence and Holy War* by Küng (2005), Küng argues that armed conflicts, in which religion, often accompanied by ethnic differences plays a part, have proliferated in recent decades in various parts of the world including such as: Northern Ireland, the Balkans, Sri Lanka, India, Nigeria, among others. He concedes that it is a fact that “Islamic terrorism has gained widespread notoriety,” but stresses that it is not Islam alone that is culpable but all the world’s monotheistic religions too. According to Küng, today all three monotheistic religions – Judaism, Christianity and Islam, are inclined to use force than “polytheistic” religions or “non-theistic” religions (such as Buddhism). Küng asks the legitimate question whether it could be, that aspects of violence are inherent in every religion as such, and that monotheistic religions, because they are bound to a single god, are particularly intolerant, non-peaceful and ready to use force. Some Christian theologians, Küng maintains, ascribe a fervently anti-monotheistic attitude to certain secular intellectuals. The researcher posits that incredible anti-monotheistic feeling is also sometimes displayed by Christian dogmatists who seek to prop up their Trinitarian speculations by polemic arguments against the belief of Jews,

Christians and Muslims in the one God, supposedly responsible for so much intolerance and discord. For Küng, 'Holy Wars' are understood to be wars of aggression waged with acclaimed missionizing purpose at the command of a given divinity. It is of secondary importance whether they are fought in the name of one god or many. He was cautious to add though that it would be wrong to attribute all the wars fought by 'Christians' in recent centuries to religious motives.

The researcher finds Küng's findings and thoughts very striking. It is true that given certain conditions, every religion especially the monotheistic ones can contribute to violence. Violence should never be made to thrive in religion else it might contribute to the 'mass destruction' of humanity especially the people of Africa who are religious through and through. Ethnicity must not be encouraged in religious expressions lest ethnic differences fuel conflicts which may turn violent when unchecked. Küng's book was useful for this study in that it has provided an understanding of the positive face of religion in a more balanced and coherent manner.

Campbell (2014) highlights the activities of Boko Haram. Boko Haram according to him is a radical Islamist movement shaped by its Nigerian context and reflecting Nigeria's history of poor governance and extreme poverty in the north. He discloses that the Boko Haram Movement is unique in that it combines sectarianism and radical Islamic agenda with violence. Boko Haram's stated goal according to Campbell is the establishment of a sharia state, but it shows little interest in actually governing or implementing economic development. Campbell intimates that the activities of Boko Haram have attracted global condemnation due to the use of extreme violence in the name of religion. He

argues strongly that it is an obvious fact that Boko Haram is not an official religious entity with established clerics and worship centres and stresses that it is simply an Islamist fundamentalist group that rides on the back of religious extremism to perpetrate violence against innocent human beings. He asserts therefore that using Boko Haram's activities therefore as a test case to posit that religion causes violence, will be untenable.

In the ensuing discussion, the researcher gathers from Campbell's work that it is needful to properly situate the relationship between religion and violence. Many religious adherents ride on the back of the powerful force of their religions to do things that their own religion will not even support. Therefore, the characterization of religion as a promoter of violence is arguably erroneous. This book is relevant to the study because it has provided the background for a well-balanced discussion of religion and violence in Africa as happened in the EP Church, Ghana during the 1991 violent Schism.

Religion and Multifaceted Development

Gbadegbe (2008) defines socio-economic development as the enhancement of social and financial circumstances of people. To him if the church is truly committed to its calling and mandate, then it should be committed to social and financial enhancement of not only its adherents but others as well. He maintains that Jesus' ministry did not only focus on spiritual and eschatological things, it focused also on the socio-economic needs of the people. He intimates that the miracle Jesus did in Cana at a social programme was a huge social and financial relief to the couple, their families, and all the wedding guests and well-wishers. His feeding of 5,000 plus people was ample attestation that he cared for the social and economic needs of humanity. The

researcher agrees with Gbadegbe that socio-economic development is supposed to be seen as social and financial enhancement and this should engage any serious church's attention. This is because the fulfilment of the people reflects the health of the church. In this critical analysis of the EP Church's contributions to the socio-economic development of the Asogli State, insights from Gbadegbe's work have helped shape arguments on the welfare of the membership of the church.

Another work that is relevant to the study is Odumosu et al (2009). In this work, Odumosu et al revealed that Faith Based Organizations (FBOs) like the Christian Association of Nigeria (CAN) and Muslim FBOs like the Nigerian Supreme Council of Islamic Affairs (NSCIA) in a myriad of ways contributed to the sustainable development of Nigeria. According to the authors, against the backdrop of the weakness of the Nigerian State and the inefficiency of its institutions to provide for its citizens, the Faith Based Organizations (FBOs) supplement and complement government's efforts towards improving the standard of living of Nigerians. As the researcher concurs with Odumosu et al on the role Faith Based Organization (FBOs) have played in supporting government initiatives at improving the livelihood of the Nigerian people, it is envisaged that the work has provided the impetus for analyzing the Ghanaian situation focusing on Asogli.

Olarinmoye (2011) has also provided great insight into the interface between religion and multifaceted development especially within the Nigerian context. He reveals for example that Faith Based Organisations in Nigeria number over forty-six thousand (46,000) and these FBOs are involved in pro-poor, charitable works which alleviate poverty, promote progress, and serve as

agents of development. He discloses further that “FBOs in Nigeria provide health and educational services through their hospitals, clinics and maternities, schools and colleges, vocational training centres, seminaries and universities. According to Olarinmoye, FBOs in Nigeria own economic institutions, such as bookshops, hotels, banks, insurance, mass media and ICT companies and are prominent owners of real estate in the form of sacred cities and prayer camps that cover thousands of hectares of land. The lands on which their hospitals, schools and orphanages are situated also form part of their real estate portfolio. Olarinmoye’s findings are so striking that they challenge the study to dig more into the Ghanaian situation.

Sosu (2011) states that the church in Africa, and for that matter Ghana, has a role to play in an attempt to lift the socio-economic standards of the people. He claimed that, Ghana is classified under the low-income economies and finds itself among the African countries south of the Sahara, where poverty and hunger are very high. Sosu stresses the need for Governments and Civil Society groups (including the church) to respond positively to advocacy calls and to develop various interventions that facilitate the process towards the achievement of the goal of fighting extreme poverty and hunger. The researcher concurs with Sosu that the call to fight poverty and hunger ought not to be a new thing to the church because various scriptures have emphasized this call to support the poor and needy in our communities so as to preserve the dignity of humankind.

Burchi (2006) stated that the role of education in socio-economic development cannot be underestimated. He argues that education is a fundamental factor in achieving food security for rural populations in

developing countries. Burchi posits that education is both theoretically and empirically proven relevant in fighting food insecurity and, therefore, governments and donors aiming to tackle these problems should focus their attention on this sector. Such a policy, indeed, should be made with a specific emphasis on rural areas and keeping in mind the multiple advantages provided by an educated and skilled society. Burchi's work served as a point of reference in analyzing the role of the EP Church in the provision of quality education in the Asogli traditional Area.

Theoretical Framework

The study hinges on Deneulin & Bano's theory that religion is the platform for development of communities. This has been applied as the guiding road map for the study. Discussions in this work will hinge around this theoretical framework because in the African religious milieu, religion and development are inseparably linked. Many commentators on religion and development in Africa concur that religion is the opium of the people. Deneulin & Bano's theory on religion and development, for example, stress that religion is a political force in the socio-economic life of the world's masses, especially in developing countries where issues of morality and socio-economic development are seriously discussed.

Even before the coming of European missionaries to introduce Christianity to the African people, Traditional African religious adherents always resorted to their deities for spiritual guidance and blessings in their socio-economic pursuits. It was therefore refreshing when European missionaries such as the Bremen Missionaries rode on the back of religion to

promote the socio-economic development of the people they evangelized through the establishment of educational and health institutions, inter alia.

Religion thus is a platform for development all over the world particularly in developing countries such as Ghana for there are huge gaps in what national states and governments can do in meeting the socio-economic aspirations of their nationals. In the foregoing discussion therefore, it is justifiable to base the articulation and analysis of ideas in this work concerning the role of the EP Church Ghana in the socio-economic development of Asɔgli, on this theoretical framework, that religion is a platform for development.

Sample Size

The estimated total population of the study for all respondents will be 50. According to Nwana, O. (2005), the larger a sample becomes, the more representative of the population it becomes and so the more reliable and valid the results based on it will become. However, the population of this study will comprise 50 elements in the sense that it will give a total representation of the people to interview. Out of this number, 10 staff members of the headquarters of the church including 5 who worked with the Dzobo administration and 5 others who were employed later. They will be made up of 6 males and 4 females. The next segment of people will be the leadership of the Asɔgli Traditional Council. Ten of them including seven males and three females will be interviewed. Twelve members of the church selected from the various congregations in the Asɔgli Traditional Area will also be chosen for interview. These twelve members will be made up of seven females and five males. The reason is that there are many more women in the church than men and they will be selected based on their knowledge of church matters. Eight pastors including

five retired and three in active service will be selected. One out of the five retired pastors will be a female; her selection will be based on her close association with the former Moderator. The rest ten will be selected from the various E. P. Church initiated project sites in the traditional area.

The age range of those to be interviewed will be between eighteen and eighty years of age. This will be made up of the youth, the aged, men and women they will be so chosen in view of their involvement and knowledge in church administration or in other aspect of church work and also as a traditional ruler.

Organization of the Study

The work is organized into six chapters. Chapter one is the introduction which includes the background of the study, statement of the problem, research aims/objectives, research questions, scope of the study, significance of the study, justification for the study, sources of the study, motivation for the study, limitation (s) of the study, the research methodology, literature review, theoretical framework, sample size, as well as the organization of the study. Chapter two is the historical analysis of the Asogli State and the EP Church, Ghana. Chapter three discusses the disagreements and collaborations between the EP Church, Ghana, and the Asogli State. Chapter four examines critically the schism within the EP Church under the moderatorship of Dzobo and how this setback affected the developmental agenda of the church. Chapter five then assesses the contributions of the EP Church to the socio-economic development of the Asogli State. Much of the data gathered from the field has been presented, assessed and analyzed in this chapter. Chapter six is the summary, recommendations and the conclusion. In all, all the chapters of the thesis were

written and finalized from May 2014 to July 2020 – a period of six years two months in total.



CHAPTER TWO

HISTORICAL ANALYSIS OF THE ASØGLI STATE AND THE EVANGELICAL PRESBYTERIAN CHURCH, GHANA

Introduction

In this chapter, an attempt has been made to present a brief history of the Asøgli, tracing it from their ancestral home in Døtsie. The chapter also recounts a brief history of the Evangelical Presbyterian (EP) Church, Ghana. In this chapter, the researcher consciously uses Eves interchangeably with Asøgli as both a language and an ethnic entity; the reason is that the Asøgli are an integral and inseparable part of the larger Eve group and the researcher's specific focus is on Asøgli. The people of Asøgli regard Døtsie with resentment. Døtsie, which is also called Glime in this work, is currently located in the Republic of Togo in West Africa. The chapter thus begins with the life of the Asøgli in Glime and then focuses on their migration and settlement. The migration and settlement of the Asøgli were occasioned by the tyranny of King Agokøli who was the then king of all the Eves living in Glime. The chapter also talks about the wars the people fought in their liberation struggles till their final settlement at their present location. It also takes into account the various divisions of Asøgli, their socio-economic life, their religious and spiritual life and finally the arrival of the Bremen Missionaries that coincided with the birth of the Evangelical Presbyterian Church, Ghana.

Asøgli and life in Glime

The Asøgli are part of the Eve speaking people of West Africa who inhabit the areas between the River Volta in modern Ghana and the River Mono on the western borders of the ancient Kingdom Dahomey in present day Benin.

Amenumey (1986) stated that historical research on the Ewe people is put into four categories and phases. The early phase incorporates the epoch from the earliest European contact up to the late 19th century. The second dates around the late 19th century and the early 20th century. The third epoch is imprecisely contemporaneous with the high-water mark of colonial administration; whilst the fourth phase is the most recent post 1960. Putting the various epochs together gives a long history of the Ewes.

According to Fianu (1986), the Asogli, like all the tribal groups of the Ewes, trace their origin from present-day Ethiopia through Oyo in present-day Nigeria and Ketu in Dahomey before settling at Dɔtsie about the 12th century. Kwame Ampene the founder of the Guan Historical Society, on his contribution to the migration story of the Ewes, wrote that the Ewes forefathers looked back to Oyo (now Old Oyo), and Ketu in Yoruba as their principal centres from where they migrated to occupy the land they inherit today. Ketu is believed to have been founded by Alaketu, a relation of Oranyan. Our people migrated in waves westwards from Old Oyo and Ketu, and after many years built settlements in Tado near the River Mono, as well as Dɔtsie in French Togo. This took place probably in the 15th or 16th century. The settlement at Dɔtsie rapidly grew in size and population. Oral sources and archaeological remains suggest that a series of migrations started in the 11th century and that the present Ewes settled in Ghana in the early 17th century; the Ewes' exodus was probably caused by the progressive expansion of other populations, probably the Yoruba (Amenumey 1997; Gayibor and Aguigah, 2005). Based on the foregoing arguments, the researcher is convinced that the Ewes had settled in Dɔtsie before or around the 12th century.

Ɖɔtsie is a Plateau Region of the Republic of Togo in West Africa. It is situated 95 km north of the Togolese capital, Lomé.



Figure 1: Map of Ɖɔtsie in the Republic of Togo

The town was founded around 1600 by the Ewe people, after they were displaced westward by the expansion of the Yoruba. Like the Israelites whose history was traced to the era of tyranny, slavery and their subsequent emancipation from ancient Egypt by God, the Ewes also have a history of tyranny and emancipation from Ɖɔtsie. The people of the Asɔgli State also have a history of tyranny and emancipation from Ɖɔtsie. Ɖɔtsie, Glime, according to Amenumey, literally means “within the walls.” The entire Ewe community of Ɖɔtsie lived “within the walls”, and were ruled by one supreme king called Tɔgbe Agɔkɔli III, even though each division or area had its own separate chief. Dotse (2011) puts the arrival of the Ewe speaking people in Glime including those who later became known as the Asɔgli, around (ca. 1500). Evidence of how long they were in Glime is sketchy. However, oral and written records

indicate that they were in Glime between the 11th and 12th centuries up to the 17th century.

Anyidoho (2005) wrote that by the 17th century the Eve escapees were settling down in Ghana, their present home. However, depending on what tradition one wants to follow, they either came from Ketu to Glime or Tado to Glime. This was corroborated in a research material by Merolla. She indicated that several versions of the migration narratives agree that the Eves moved westward from northern areas in present-day Benin and settled; following successive displacements and subdivisions, in what is nowadays Togo and eastern Ghana. Through genealogies of royal characters, narratives of migrations collected at Tado (along the Mono River) relate that Adja and Eve peoples came from Ketu in Yoruba country, while narratives collected at Dɔtsie (central Togo) recount another flow of migration from Tado to Dɔtsie. Whether the Eve migrants used the Tado line in arriving at Dɔtsie or the Ketu line, in this work the researcher is familiarizing himself with the latter.

According to Ampene (2012), the king of Glime carried several titles including, Anyigbafia (the overlord), Mawuofia (the king of the gods) and Homefia (king of the locals). The king held nominal power – he reigned but did not govern. The first ruler by name Agɔ was succeeded by his son, Agɔkɔli I (also known as Adza Yeh). He was an energetic and dynamic ruler. There was peace and the kingdom of Glime grew in size during the reign of Agɔkɔli I and his successor, Agɔkɔli II. Trouble began to brew when Agɔkɔli III became king of Dɔtsie due to his despotical rule. Various sections of the population, excluding the royal clan, decided to escape. Conflicts occurred during the construction of the monumental wall which involved mobilization of large

manpower in extremely unpleasant conditions. In corroborating this historical narrative, Amenumey wrote that King Agokoli III was alleged to have killed all the elders of Glime because of their disapproval of his policies. Agokoli waged needless wars with the singular objective of annihilating his subjects. The rage of Agokoli III led to the introduction of tyranny into his rule due to his upset that he had been hoodwinked into surrendering his son to be murdered as a reprisal following an earlier murder fallaciously alleged to have been perpetrated by his son. The king's tyrannical rule made life for the Eve people including the Asogli, very bitter in Glime. In his contribution to this historic narrative, Anyidoho (2003), recounts how the Eveawo (Eves) escaped from Dotsie and from the sufferings endured under the reign of King Agokoli III. King Agokoli III assigned difficult tasks to the Eveawo; he for example requested his subjects to build houses and the city wall with mud and pieces of glass, rock and thorns. Anybody who defied King Agokoli III was severely punished. Another impossible task assigned to the people was to produce a rope out of clay. He also requested his subjects to knead clay into which cacti and thorns had been secretly embedded.

To consolidate his tyrannical rule, King Agokoli III built two walls around Glime. The first wall according to Dotse (2011) was called Agbogbovi, and was comparatively smaller than the second one. Agbogbovi literally means "the smaller gate." The construction of Agbogbovi was done during the reign of Da in probably the 15th century. Even though information on Da is sketchy, from all the narratives he probably was the king who ruled before Ago, the great grandfather of Agokoli III, the famous tyrant of the Eve escapees. Some narratives have presumed that Agbogbovi of Glime was erected to isolate the

royal enclosure from all the inhabitants of Glime except members of the royal clan. The second wall was called Agbogbo and was erected to protect the inhabitants from outside attack on all the settled lands and farmlands of Glime. Agbogbo literally means “gate”. Dotse thus disclosed that the entire community of Glime lived within the encircling walls of Agbogbo. On the advice of Agokoli III, the wall imitated two semi-circles, and facing eastward toward

Tado. Glime was divided into separate quarters inhabited by members of the different migrating groups of the Eweawo who are described later in this work. As already stated in this work, each group lived in a separate area under its own chief but under one supreme king. The conflicts in Glime were occasioned by so many reasons. One of such conflicts was triggered by Agokoli’s desire to leave his traditional enclosure against the wishes of his councillors. Another also arose because of the construction of the monumental walls, which involved the mobilization of large manpower and extremely unpleasant conditions. According to Dotse (2011), the tyrannical Agokoli reportedly punished those who did not obey him and flaunted all traditions. The name Agokoli consequently became synonymous with violence and tyranny.

Migration and Settlement

Life in Glime was detestably excruciating for the Eweawo. The Israelites in Biblical times were brutally tyrannized under Pharaoh even to the extent that it was decreed that every newborn Hebrew baby boy be killed. When this decree was flouted by the God fearing midwives at the time, Pharaoh gave a fresh decree that all the surviving new baby boys be thrown into the Nile River. His apprehension was presumptuously triggered by the multiplication and spread of the Israelites in Egypt and their growing force as a race: “In fact, they multiplied

so greatly that they became extremely powerful and filled the land,” (Exodus 1:7). This natural and phenomenal growth of the Israelites further exacerbated the agony of their enslavement, as a new king (Pharaoh) was ostensibly ignorant about the role Joseph, a former prime minister of Egypt had played for the then king and the entire people. Then came his political fear: “Look, the people of Israel now outnumber us and are stronger than we are. We must make a plan to keep them from growing even more. If we don’t, and if war breaks out, they will join our enemies and fight against us. Then they will escape from the country,” (Exodus 1:9-10). Tired of Pharaoh’s presumptuousness about their (the Israelites) political attitude in the future and the concomitant exacerbation of Pharaoh’s despotism, the Israelites began to implore the help of a supernatural power. God was that supernatural power who accepted to use his might to free the Israelites and cause them to migrate and settle in their own promised land (Exodus 2:23-25).

As if by design, this biblical story of slavery and the need for migration and settlement in a permanent state is just similar to that of the Eweawo in Glime at the time of Agokoli’s tyranny. There appeared to be no end in sight to their agony in the strongly walled city of Dotsie. There was only one option – the option of emancipation from the agony and pain of tyrannical rule. The analogy between the Israelites’ story in Egypt and that of the Eweawo in Glime has been alluded to by Dotse in this remark: “Dotsie is to the Ewe speaking people as Egypt is to the Jews. In those days there was general hostility everywhere,” (Dotse, 2011, pg 6). This tradition of associating dictatorship to Agokoli’s reign was first transcribed by German pastors and popularized in French by the version of Pastor Kwakume in 1948. Since then, it has become the irrefutable

tradition associated with all Eveawo who vowed determinedly to migrate and look for new settlements. Dotse thus wrote, “Regardless of the veracity of the tale, the reign of Agokoli profoundly marked the period and the deep legacy left in the collective memory of the Eve as the primary cause of the different migrations from Dotsie and the occupation of present-day Eveland.” It is thus appropriate to aver that the migration and settlement of the Eveawo from Glime was occasioned by King Agokoli’s tyranny and that because his rule became unbearable, various groups of the population decided to take to the road once again to flee from his harshness.

Just as the migration and settlement of the Israelites from Egypt to Canaan was not sudden but characterized by years of sojourning, it also took the Eveawo years of sojourning to escape from Glime and finally migrating and settling in their present State. Amenumey (1997) stated that during the migration from Glime, the people split into three broad groups. One went to settle in the northern part of the new home – in the upland and valley region. It founded the towns of Hohoe, Peki, Kpando, Alavanyo, Kpalime, Agu, Ve, Kpedze and Woadze. It was the second group that founded settlements that include Ho, the capital of the Asogli State.

An empirical study carried by Bewiadzi (2013) revealed that in their relentless quest for their emancipation all the Eveawo in Glime under the leadership of Togbe Kakla broke in through a portion of the fortified wall for the entire enslaved people to escape. This escape was facilitated by Togbe Kakla’s use of Gligbayi, rendered literally in Eve as “the sword that breaks the walls,” or “the liberation dagger” to break through a portion of the fortified wall which had been softened through an orchestrated and unrelenting splashing of

water on the fortified wall. The gligbayi then could be christened the liberation sword of the Eweawo. The fortified wall could not have been easily broken or torn down without first intelligently weakening and softening it.

This weakening and softening of the walls of Glime to make it penetrable and breakable was thus achieved through the astute advice of a wise old man who had been hidden, (like Moses was hidden from wicked Pharaoh) to escape a plot to kill all elderly men living in Glime at the time. Dotse (2011) gave this elderly man's name as Tɔ̀gbe Tegli; he was hidden by a son called Kelemu. According to Dotse, "the reason King Agɔ̀kɔ̀li ordered the killing of all elderly people was to deprive the immigrants of personnel with wisdom, experience and expert legal advice in times of need," consistent with an old adage which says, "Wisdom and experience develop with old age," (Dotse, 2011, pg. 8). It was this elderly Tɔ̀gbe Tegli who advised his enslaved compatriots to let the women throw bath and other waste water against the thick wall of Glime.

The Asɔ̀gli recounted that after some spiritual rituals had been performed in the name of familiar gods and ancestors, Tɔ̀gbe Tegli entrusted the Gligbayi to the hands of Tɔ̀gbe Asɔ̀, leader of one of the escapee groups. Every captive of Glime who cherished their emancipation relentlessly and continuously splashed water on a particular spot of the fortified wall, until the objective of creating an escape hole was achieved with the use of the Gligbayi. When Pharaoh defiantly allowed the enslaved Israelites to move out of captivity, he changed his mind and pursued them in order to re-enslave them. Presumably conscious of the probability of experiencing such a situation, the escapees ingeniously escaped through the bored holes of Glime by walking

backwards in order to outwit their slave masters and to make any probable pursuit a futile exercise. Bewiadzi (2013) commented on this historical narrative giving the rationale for this strategic escape, “This gave an impression that people were entering the city; by the time the king’s soldiers detected the deception, most Eves had escaped to freedom. It is said that the gligbayi has become a sacred relic of the Eveawo and it is in the custody of the people of Asogli.” (Bewiadzi, 2013, pg.45).

The departure of the Eveawo from Dɔtsie and the process of migration and relocation were not sudden. It took many years for the migrants to settle briefly at a number of places before finally arriving at their present homelands. Thus, from Dɔtsie the Eveawo travelled together eventually to a town which is now called Tsevie in the Republic of Togoland. It is about twenty kilometres from Lome. The name Tsevie means “let it grow for a while longer”. When the Eveawo settled in this area after leaving Dɔtsie, they decided to sow some cowpeas to sustain themselves. As if by fate, their new neighbours started becoming hostile prompting another decision to move. One day the Eveawo woke up only to find that wild pigs destroyed the farms.

The horror and concern generated by this tragedy led to the battle cry that was now made into a song: “Ayi bofoe, hawo gblee! Ayi bofoe, hawo gblee! Egble o, enyo o, ohooo!!” A literal translation of this is, “See how pigs have destroyed the cowpea farm! Whether good or bad, we don’t care, and we would not despair.” It is worthy to note that the town Tsevie got its name from the plantation episode. The story is that before the cowpeas could fully mature, the insecurity of the place led to agitation among sections of the people for early departure. This was opposed by others who insisted that they should wait,

despite all odds, for the crops to mature for harvesting before making the next move. Apparently, the disagreement led to the departure of the main group with the others remaining there to give the name Tsevie to the place.

Dotse (2011) thus wrote that during the migration from Tsevie, the people split into three broad groups, which were to populate the northern, central and southern areas of their new home stretching up to the Volta in the West. Oral tradition says the Central and Northern Eveawo were led out of Tsevie by leaders who included Akoto, Kodzo De, Amega Lee, Asɔ and Bisiaku and they led the various branches to settle at places like Hohoe, Matse, Peki, Asɔgli, Awudome, Ve, Gbi, Kpando, Logba, Alavanyo, Kpalime, Agu, Kpedze, Wɔadze, and other towns. Amega Lee however left the group and went on his own with some followers/family southwards till he made a settlement close to “Ge” or Accra, which is Legon, still bearing his name. He left later to go in search of the main Eveawo group which had settled at Anlɔga.

From the central and northern groups, some of the Eveawo went and founded the settlements of Ho, Akɔviefɛ, Takla, Kpɛnɔɛ, Hodzo, Klevi, Sɔkɔɔɛ, Akɔɔfu, Abutia, and Adaklu all in the central part of their new home.

The third group made up of various sections of the Eveawo moved together southward. The group split at Gafe and further divisions occurred within the sub-groups as the southward movement, coupled with the founding of various settlements, progressed. They include the founders of Be, Togo, Ueta, Klikɔ, Ave, Fenyi, Afife, Dzodze, Mafi, Agave, Taviefɛ, Tokokoe, and Tanyigbe.

From oral tradition, upon migrating from Dɔtsie under the leadership of Tɔgbe Kakla, the Asɔgli broke away from the larger Eve group and settled at Kɔmedzrale or Dzamekpo (about three kilometres) east of Ho Bankoe, the

capital of the Asɔgli State. Tradition has it that, Tɔgbe Kakla had three sons Akɔe, Letsu and Asɔ, and a daughter called Esa. It was through these four children that the various towns that presently make up the Asɔgli State developed.

Bewiadzi (2013) discovered that at their new settlement at Kɔmedzrale or Dzamekpo, the people resorted to hunting and farming for livelihood but soon the lands could not accommodate their growing numbers. Additionally, when the Asɔgli people settled at their new place, they discovered that a group of people including the Taviawo had been living just a few miles away and if care was not taken there could be litigation over land ownership and usage. Consequently, upon the counsel of an aged man called Letsa, the descendants of Akɔe and Letsu withdrew from the larger group and migrated to new settlements and founded Akɔefe, Kpeɔe and Takla towns. The descendants of Asɔ also forged ahead to settle at the present day Ho after a brief sojourn at Hofedo (merely a kilometre east of Bankoe). Esa, the only daughter of Tɔgbe Kakla, migrated further and settled at the present day Saviefe situated at the north of Ho. At their final settlements, the people continued to engage in their farming and hunting business as their principal means of occupation. In the present day, even though Akɔefe, Kpeɔe, Takla and Ho have their own paramount stools, Ho serves as the traditional capital of the Asɔgli State. Gbadegbe (2008) stated that currently, the Asɔgli Traditional Council is made up of thirty-three (33) traditional areas within the Ho District because of their amalgamation, with the Paramount Chief of Asɔgli as its President.

Amenumey (1997) suggests that at the turn of the twentieth century, traditions put the arrival of the Eveawo in their new home at ten or more generations back.

In concurring with this position,

Adzomada (1950) stated that the actual date of the exodus from Dɔtsie was not known. However, according to oral tradition by generations of the escapees, the time could be pegged such that by the end of the nineteenth century, there were about ten or more generations. One generation according to his calculation is about seventy years. “Ekema dzidzime ewo anye fe alafa adre,” literally meaning, “ten generations will be about seven hundred years.”

In this vein, the exodus could have taken place ca 1200 AD. In giving account on when the Eveawo left Dɔtsie, Bansah (2013) stated that though this is very difficult to fix since many writers are silent on it, however, he averred that by the beginning of the fourteenth century, the Eveawo had already settled in their new home. According to him, before 1677 their new home had already been established, he averred that on the whole, it is likely that the Eveawo began to settle in the present Volta Region of Ghana, at least by the middle of the seventeenth century. Meanwhile dates which are very much earlier than this have been suggested by Adu Boahen and Gayibor.

While Adu Boahen (1966) put the exodus of the Eveawo between the fourteenth and the fifteenth centuries, Gayibor (1975) on the other hand sets the exodus time from Dɔtsie between the seventh and the thirteenth centuries. Based on the foregoing discussions, the researcher is of the view that the Eveawo (including the Asɔgli) could have settled in their present Volta Region home before or around the thirteenth century. This is because; the sojourn from the

ancestral home to the land of Asɔgli could possibly have taken them a period of one hundred years.

The *Asɔgli* and Wars

Wars in the past were characterized by fighting and struggle over a long period of time for power, influence, control or emancipation. The history of the Asɔgli will never be complete without recounting the various fights and struggles the people had had to go through before settling at their present communities. Just as the departure of the major Ewe groups from Dɔtsie and the process of migration and relocation were not sudden but took many years of struggles and sojourns, before attaining their ethnic identity as a free and independent people, the Asɔgli also had their fair share of these warring moments.

Several researchers including Spieth, Gbadegbe and Bewiadzi all concurred that in all pre-Ho settlements and the early years of Ho, the Asɔgli engaged in several wars before attaining their identity as a sovereign ethnic group. Spieth (1906) disclosed that the Asɔgli fought battles against the Akwamu and the Asante and even engaged in fratricidal wars with Sɔkɔde and Taviefe. Gbadegbe (2008) also stated that the Asɔgli engaged in constant wars with the people of Matse, Taviefe, Tanyigbe and Klefe as well as Abutia. According to him, “These constant wars against their aggressive neighbours over political superiority and dominion, acquisition and extension of territorial land ended, more often than not, in victory for the three-pronged army of the people of Ho.” Bewiadzi (2013) in concurring with Spieth and Gbadegbe stated, “More often, the Hoawo emerged victorious in such exploits. This was because

they had a formidable and strong army built out of the warriors of the four traditional areas,” (Gbadegbe, 2008, pg. 63).

Gbadegbe (2008) referred to the Asɔgli as the ‘Hoawo’ meaning the people of Ho (or ‘Hos’ as Spieth put it). According to Gbadegbe, during their preparations for wars, the Hoawo were strongly aided by the gligbaya of the Asɔgli. He maintained that the liberation sword was so efficacious and indomitable that no one would be able to withstand the curse of the spirit-engulfed gligbaya when the Hoawo have come out of amlimatsitsi (the place of spiritual fortification) in their war dresses holding the adzawusi (the tail of the horse used during war time) together with their godetsega (juju pants). Gbadegbe wrote, “Who are you to overpower the Hoawo when they are in their war dress? In these attires, the now-indefatigable Hovadeawo (the warriors of Ho) intoxicated in bravery and avadegbɔgbɔ (the war fighting powers) assumed relentlessness until the enemy had been subdued.”

Asɔgli at War with the Akwamu

Spieth (1906) stated that war broke between Ho and Akwamu because of the latter’s constant demand of taxes from the former. According to Spieth, when the Eves came out of Hogbe and founded their homes, they all came under the servitude of the King of Akwamu, Akoto. Gbadegbe argued that the Asɔgli or the Hoawo were the last settlers in Eveland. He maintained that prior to their (Hoawo) arrival and subsequent settlement, the Akwamu were the overlords of the earlier Eve settlers and extracted tributes from them. At that time, Akoto constantly sent messengers to Peki and to Ho to collect taxes for him. Howusu, the overlord of Ho was very incensed by the request and thus fumed and decried in defiance, the huge tribute demanded from him. Spieth also disclosed that on

hearing this report from Tɔgbe Howusu, Akoto also became very indignant and so sent salt and stone to Tɔgbe Howusu to choose between any of the two. Spieth stated that the stones connoted war whereas the salt connoted peace. King Howusu reacted defiantly by stating that “Ne woɖu dze ha wokuna,” meaning, “Even he who eats salt must eventually die.” Tɔgbe Howusu thus audaciously chose the stone and sent the salt back to Akoto. According to revelations from the various researchers cited, Tɔgbe Howusu’s perceptible display of defiance infuriated the Akwamu king and he consequently declared war against Ho and Sɔkɔɖe. War drums had been beaten and the battle lines set! The Akwamu managed to get the allied support of many tribes as concurred by Spieth and Gbadegbe. Some of those tribes who allied with the Akwamu were the Ga, Volo, Aɲlɔ, Anumuawo, Boso, Dzali (known today as Botoku) and Peki with its associated tribes. Akoto sent men from Aɲlɔ and Ga charging them to support him to attack Ho especially by attacking Akɔviefɛ because the only known allies of the Hoawo at the time were the Akɔviawo.

The Akwamu even though very strong in battle had gathered that the Hoawo were also a force to reckon with in respect of wars and thus begrudged them for their victorious exploits. Gbadegbe averred that besides their warring tactics, the Hoawo had also become extremely rich and culturally civilized as regards their annual Teɖuɖu (Yam Festival). This enviable feat and attributes according to Gbadegbe made the Akwamu hatch a plot to marshal their resources to confront and subdue the Hoawo. Gbadegbe thus wrote: “It is these Hoawo that the Akwamu sought to stop and bring under their subjugation by fair or foul means so as to collect homage from them as well.” (Gbadegbe, 2013, pg. 63).

When the real war began, the Aɲɔawo besieged Akɔviefɛ while the Akwamu attacked the Hoawo on prearranged day. Following a preliminary shoot-out at Sɔkɔɔɛ, the Hoawo ambushed the Akwamu in the middle of Sɔkɔɔɛ and Ho and restrained them from entering Ho. Concurrently; the Akɔviawo also fought the Aɲɔawo and forced them to retreat. Fearing an apparent defeat by the Hoawo, the Akwamu with their allies such as the Aɲɔawo and the Aɔakluawo escaped through Aɔaklu to Tanyigbe. As they escaped, the Akwamu war chief, Akɔmu Koto (as per Gbadegbe's reference) sought reinforcement from the forces of Tokokɔe, Hɔɔzo and Agɔtime against the indomitable Ho forces led by Tɔgbe Howusu and his troops.

This however did not still deter the forces of Ho, who apparently empowered by the efficacious spirit of the Liberation Sword, defeated the Akwamu at Matse, Taviefɛ and Ziavi. This clear defeat forced Akoto to abandon the war and flee in the night to avoid being captured as a prisoner of war by the Ho troops. The Pekiawo who had allied with the Akwamu realizing their defeat and the apparent escape of Akoto surrendered to the Hoawo together with the Aɔakluawo and became allies. Due to Tɔgbe Howusu's gallantry during the ensued war with the Akwamu, he was coronated as Avafiaga (warlord) of the Asɔgli State.

The Asɔgli have maintained strongly, that the somewhat unconquerable forces of Akwamu at long last had met their class and were soundly defeated to break the historical jinx of their unbeatable reign over many warring ethnic opponents.

***Asogli* at War with the Asante**

The Asante war in Eueland was a campaign undertaken by the Asante in 1869 to punish the Krepi for revolting against Akwamu, an Asante ally. In their earlier war with the Hoawo, the Akwamu were strongly upset by their sound defeat and more so for losing their title as unbeatable warriors. To recapture this lost fame, the Akwamu allied with the Asante against the Hoawo. According to Gbadegbe, “The Asante routed Ho, plundered the Bremen Mission at Ho Kpodzi and took the church bell. They also captured J. Bonnat, a French Roman Catholic Missionary, whom they found at the mission house in Ho. On the way back to Kumasi, the warring forces of Asante seized a white man, Ramseyer, with his family and a white friend, Kuehne, at Anum and marched them to Kumasi.” (Gbadegbe, 2013, pg. 65).

According to historical accounts, after this invasion of Ho and the consequent plundering, a German Governor in Lome, Adolf Friedrich Herzog Zu Macklenburg, ordered the release of the Mission Church Bell, compelling the Asante to return it to Ho. This historic bell at present is situated at Ho Kpodzi where the EP Church is headquartered. Other historical narratives have recounted that in later battles with the Hoawo the Asante suffered great humiliation and lost most of their heroic men at the hands of the warring forces of Asogli under the leadership of Avafiaga Howusu of Ho Dome.

Fratricidal Wars

Spieth (1906) disclosed that there was a fratricidal war between Ho and Søkøde. This fratricidal war was sparked at the funeral of a renowned chief of Bankoe when some belligerent people of Bankoe and their counterparts from Søkøde started mocking and making fun of each other. There were myriads of

allegations and counter allegations from the two sides. This feud before long erupted into fratricidal war between Sɔkɔɔɔ and Ho. Spieth maintained that because the warring people of Sɔkɔɔɔ outnumbered the Hoawo at the funeral, one Blisam, who was a rich merchant of Ho, sent some gifts to Matse and mooted an idea for Matse to ally with Ho against Sɔkɔɔɔ. Ho and Matse thus allied, overpowered and killed many of the warring people of Sɔkɔɔɔ. During the ensuing battle, the king of Sɔkɔɔɔ King Kwaku was defeated. Sɔkɔɔɔ's defeat did not however cause the war to end. Enmity developed between the two warring towns and raged on till the death of Blisam who also used to supply guns to the Hoawo for their wars. It was after the death of Blisam that according to Spieth one Adinyira took up the challenge to end hostilities between the two neighbouring towns through several peace talks and deals. In the words of Spieth, Ho eventually reunited with Sɔkɔɔɔ and lived together in brotherliness as in former times.

Spieth also mentioned a fratricidal war between Ho and Taviefe. According to him, this fratricidal war started when a woman from Ho went to Matse to live with a couple against customary laws at the time. Apparently, this woman's presence in the couple's home suggested a kind of polygamous relationship in that home. The former husband of the woman was tipped off and he pursued the woman. When he arrived in Matse he found that what he had heard about his supposed former wife was true. Spieth reported that the man obstreperously confronted the woman and bellowed: "Let's go home now!" According to traditional reports, the woman stubbornly declined to go to Ho with him and so the man went back home alone in extreme rage. And on the way back, between Matse and Taviefe, the Taviefe people attacked and killed

him probably after hearing about his confrontation of their kinsman whom the Ho man had ostensibly confronted over a woman. When Tɔgbe Howusu heard that some belligerent people of Taviefe had killed a Ho man, he was highly exasperated and thus sent messengers to Kɔdzo Dei, King of Peki, about the unfortunate death of one of his native men. Obviously upset with the development and filled with the spirit of retaliation, Tɔgbe Howusu began to hatch a vindictive plot. Howusu subsequently heard of the presence of a Taviefe man in the Aɔaklu market and persuaded the Aɔaklu people to bring him bound to him in Ho. The Aɔaklu people complied and sent this Taviefe man to Tɔgbe Howusu. Tɔgbe Howusu killed the man as recompense! After this man had been killed, Tɔgbe Howusu established peace with Kɔdzo Dei. There were a couple of other warring moments until around the middle of the last decade of the 19th century when peace was finally restored amongst all the major neighbours of Ho – Matse, Taviefe and Ziavi.

The Political History and Life of the Asɔgli State

The Asɔgli Traditional Council is made up of thirty-three traditional areas including the Asɔgli State which is the focus of this research. The thirty-three traditional areas plus the Asɔgli State is most often referred to as Amalgamated Asɔgli Traditional Area. The Agbɔgbomefia of Asɔgli State automatically assumes the role of president of the Asɔgli Traditional Council, which is the Traditional Governing Council of the Amalgamated Asɔgli Traditional Area. Klugah (2013) wrote that the Asɔgli pride themselves in their leading role in initiating the mass migration of Eweawo from Ɖɔtsie. Klugah found out that the Asɔgli people have claimed that it was they who broke the Agbɔgboga (big wall built around Ɖɔtsie Township) through which they and all

their Ewe compatriots escaped from enslavement. Klugah intimated that the Asɔgli authenticate their political conviction by stating that the sword with which the Agbogboga was broken is still in their possession to date. This claim has been verified by the researcher himself during a visit to the Asɔgli palace – this sword is still in the possession of the Asɔgli people. Klugah also discovered that as they fought for their political freedom from the tyranny of Agɔkɔli and the excruciating traumas of servitude, the Asɔgli people journeyed from one settlement to another. According to Klugah, the “Asɔgli fought battles; winning some and losing others. At each stop, they gave a name (toponym) to the place, which also served to preserve memories of their travel. Examples of toponyms that appear in the narratives include Hɔdzo, Tsevie, Hofedo, Taviefe, Dzamekpo, and Fuflu. The Asɔgli State Council comprises five divisional chiefs of Ho as follows:

Akɔefe Division

The political history of the Asɔgli recount that the Akɔefe Traditional Area comprises four divisions – Atsati, Tokɔ, Aveɔui and Gadza. Akɔefe (which literally means the home of Akɔe) is one of the divisions of Asɔgli State and part of the Ewes who migrated from Dɔtsie (Glime) in Togo and settled at Komedzrale. Kakla was the father of Akɔe (male), Letsu (male), Asɔ (male) and Sai (female). Tɔgbe Akɔe, the eldest of Tɔgbe Kakla’s children had four male children who settled at the four different places or divisions mentioned earlier. The first paramount chief of Akɔefe was the late Tɔgbe Uenya from Atsati. Atsati is therefore the paramount capital of Akɔefe Traditional Area.

Ho Division

Ho serves as the political capital of the Asɔgli State. Ho has over the years legitimately assumed prominence and is currently the capital town of the Volta Region of Ghana. Ho is made up of five divisions: Bankoe, Axɔɛ, Hliha, Dome and Heve. The chiefs of the five main divisions of Ho constitute the Ho Traditional Council (HTC). The HTC is the traditional governing council of Ho. Apart from the chief; each division has its own queen mother and other functionaries. The divisions are made up of clans, each one of which performs a specific function within the division. While some clans provide the linguists, others provide the town criers, the drummers, the custodians of the customs, among others.

According to Bewiadzi (2013), political life of the people of Ho is unique. According to him, the people of Ho operate the unwritten constitution, which is shrouded in the 'Dulāmama;' (the sharing of the customary mutton). According to him, the portion or the piece of meat allotted to a division spells out its main function and roles in the political set-up of the Ho-Asɔgli State. Bewiadzi's research concurs with earlier research works that Ho is made up of five divisions and each is administered by a divisional chief who is assisted by the council of elders, queen mothers, the Asafofia (the chief of the warriors), Sɔhɛfia (chief of the youth), and other traditional political office holders. According to sources within the Asɔgli traditional council, the State hierarchically comprises: Bankoe-Fiaga (paramount chief), Heve-Ɖgɔgbefia (the vanguard chief), Axɔɛ-Ɖusimefia (chief of the right wing/spokesperson), Dome-Miamefia/Avafia (chief of the left wing/warlord of the state) and Hliha-Megbefia (chief of the rear or rearguard). Each of these divisions is made up of clans with their clan heads. Each clan in a division has a specific role or function

to perform. These divisional towns have their own political structures such as a divisional chief, queen mother, Asafofia, linguists, Sohefia, town crier, drummers, custodians of the land, the asafo as well as important functional heads.

Bankoe Division of Ho

Spieth (1906) wrote that Ho has five divisions and has Bankoe as the seat of the paramountcy and is administered by the Agboghomefia who is assisted by a host of traditional office holders. They include: the Afetofia Gbedodala, who is in charge of the customs and traditional practices of the State; the Atamfia, the custodian and administrator of the Great Oath of the Asogli State, and the Tsiamiga, the paramount linguist, whose staff of office announces the presence and authority of the Agboghomefia. There are other equally important office holders who serve on the Council of Elders of the paramountcy. The Bankoe Division takes the “Ali” (the waist) of any customarily slaughtered animal symbolizing its position and authority as the seat of the paramountcy.

In his contribution to this subject Spieth (1906) wrote that Bankoe is the oldest of the Ho towns, and that it was the earlier seat of the Paramount Chief. According to him families of Bankoe included Muviawo, Agbenyonuxeeviwo, Holuviawo, Bakeviwo and Kploviwo. Some of the past kings of Banyakoe as revealed by Spieth are as follows: Afede, Atiakpɔsɔ, Agbenyoxe and Afede (he is the son of Yuxee, otherwise known as Kɔwu), Afede Kɔwu, Dkudze, Adi (Kwampa, Kuapa), Koko, Akpo (during whose reign the Asante war occurred) and Afede. After the Banyakoes had established their town, they installed the man called Agbenyoxe as king. The grandfather of this man was said to have

held the sword high before the wall was broken. Agbenyoxe, according to Spieth, had been the most powerful among all the Banyakœ chiefs. The name Afede was his grandfather's name, which he retained as his title.

Heve Division of Ho

The Heve Division is led by the Ðgɔgbefia, Tɔgbe Anikpi III, the vanguard chief. It was the duty of the Heve Division of Ho to perform the traditional military function of spying on the enemy and providing intelligence for the main army divisions in times of war. During peacetime, the role of the Heve people involved providing leadership in the identification and recommendation of development projects, which would facilitate the progress of the community. Their portion of a customarily slaughtered animal is called the Anyinɔ. The five ancestral families of Heve were: Anikpiviwo, Akloloviwo, Dekotsuviwo, Nkutoviwo and Amevɔviwo.

Axœ Division of Ho

Spieth wrote that the Axœ's hailed from Yeviefe, lying between Nyive and Kpadafe. The Axœs have no stool; their elders however take part in all chieftaincy deliberations. They appoint a man as their head, just to lend respect to their position. The first person, from among them, to be given the honour of chieftaincy was called Ahloto or 'Dam.' He was a very old man who had also come from Hogbe. Anytime the Hoawo assembled anywhere for a feat, it was the Axœs who got the lower jaw of the animal slaughtered for the festival. Positioned on the right wing of the traditional administration is the Dusimefia. This position is held by the chief of Axœ, Tɔgbe Kassah III. He is the main spokesman of the traditional administration; hence he takes the Eglɔ (the jaw) of any customarily slaughtered animal. The Axœs do not name their families

after their ancestors but after the names of the ancestors' surviving sons. The Axœes can count six forefathers. These were: Kokloye, Woe, Siedu, Dogbe, Kɔwu and Adase. Apart from Adase, no wing of a family could be named after the family head. The six families of Axœ are as follows: Gbloloviwo, Kasaviwo, Adaseviwo, Ddadze, Tugaviwo and Dzagbadzaviwo.

Dome Division of Ho

Spieth revealed that the Dome people were also called Uegbes. According to him the people of Dome originated from Sê, a town in Krobo. War broke out between the Gε and the Sês and the Ges defeated the Sês and drove them out of their country toward Eveland. According to the report, seven of the fugitives lost their way and strayed away from their people. They continued their wandering and came to Ho. A Heve man who was believed to have gone hunting, suddenly heard voices and when he looked around, he noticed seven men. He asked them where they were coming from, and they answered that they came from Ada and were looking for the Hoawo. The hunter brought them all to Ho, where they were received with open arms. After being allocated living quarters, they found it convenient to rather settle among the people. They used the opportunity to learn the Eve language. The seven men were all rich, and because they had settled among the people of Ho, they were christened, "Domes," Dometɔwo in Eve meaning: "Those living among us." Meanwhile, these Domes multiplied so fast that their town saw a quick and massive expansion.

Further to the above stated facts, since the Domes had to learn the Eve Language from the Hoawo, Spieth reported that they were also called Uegbes even though the Hoawo themselves continued to call them the Domes.

According to Spieth, in the course of time, royal supremacy transcended to the Domes for very good reasons. He revealed that in those days, Akwamu was continuously fighting wars with Ho so much that anytime they had to set for war it was the Dome people who furnished them with bullets and gunpowder for the battle due to their apparent wealth.

One time when war erupted again between the people of Akwamu and Sɔkɔɔɔ, King Agbenyoxe of Ho who was a relative to the Sɔkɔɔɔs, inquisitively asked why the Akwamus were molesting his relatives? The Akwamus responded with another onslaught; but this time not only against the people of Sɔkɔɔɔ but against the Hoawo as well. Because of their military superiority at the time, Akwamu defeated Sɔkɔɔɔ and Ho and imposed the payment of tributes on them. From that time onwards the Hoawo were compelled to pay taxes to the Akwamus. After continuously paying these taxes for a very long period, the Akwamus said to the Hoawo: “You must now bring us the King’s own son in payment for the tax.” Although the Banyakɔɔ king had many sons, he declined and said: “I do not have single son of my own to offer for the service of the Akwamus.” Tɔɔbe Bolo, the then chief of Axɔɔ and Heve, also treated the Akwamu’s demand with utter contempt. It was then that Agbenyoxe told Lɔɔkle, the king of Dome that he had no strength left in his breast; he was, therefore, surrendering his official position of honour as well as his royal sovereignty to him, if he would take over the fight with the Akwamus.

The Heves also said to the Domes: “You should take over the royal sovereignty, so that if anything happens you could come in and fight for us. We can no more offer effective leadership, and that is why we want you to become our head.” The Domes agreed to this and the royal sovereignty became theirs.

Research materials from the Asɔgli Traditional Council indicated that the Dome division of Ho was very instrumental in the 18th century victorious exploits of the people of Ho on the battlefield. Dome is headed by the Avafiaga of Ho, Tɔgbe Adzi Lākɔle Howusu XII, who also doubles as the commander of the left wing of the local troops. The Avafiaga takes the Akɔ (the chest) of any customarily slaughtered animal, symbolizing readiness to face the enemy during war. At peacetime, he stands ready to provide leadership in the implementation of any developmental programmes that the people may decide to undertake.

Hliha Division of Ho

Spieth's research revealed that Ahliha (now called Hliha) was founded by Afede, the brother of King Afede of Banyakɔe. Ahliha and Banyakɔe, according to Spieth were one single town in earlier times but separated due to frequent quarrelling amongst their relatives. Ahliha people then said among themselves: "Come, let us go and settle on the banks of the Ahliha stream." They departed from their brothers immediately and have since been called: "those living along the Ahliha River." The families of Ahliha were Gbadzeviwo, Yebuteviwo and Aduveeviwo. The people of Hliha occupy the rear of the administrative set-up. They are led by the Megbefia (rear guard chief), Tɔgbe Kwasi Afele II. Their main function is that of maintenance of peace and stability. All customary rites aimed at fostering peace are therefore performed at Hliha. The Megbefia takes the Akase or Ataɔmela (the beneath the thigh meat) of any customarily slaughtered animal.

Kpeɲɔ Division

According to Spieth, the people of Kpeɲɔ together with those of Ho, Akɔviefe and Sɔkɔɔe all originated from Hogbefe, Amedzofe or Dɔtsie. They

were part of the larger Ewe group that migrated from Dɔtsie under the leadership of Tɔgbe Kakla their great ancestor.

Kpeɲɔ was founded by the descendants of Akɔ and Letsu who withdrew from the larger Ewe group. According to Amekpordi (2012), the people of Kpeɲɔ have a very unique appellation which emanated from the war between the Asante and the people of Asɔgli State. This is the rendering of the appellation:

Oɔumɔza Kotoko: Porcupine (Quenchers of the fire)

Kotoko Okumapɛm, apɛmbɛba (Porcupine, when you kill a thousand, a thousand will come).

The above appellation according to Amekpordi's research, emanated from the war between the Asante and the people of Asɔgli State. At a point in time, it became necessary for the people of Kpeɲɔ to fight in order to defeat some recalcitrant Asantes who were advancing toward them, after they (the Asante) had conquered Ho. The people of Kpeɲɔ managed and stopped the war by defeating these recalcitrant Asante. As they fought and stopped or quenched the war, they were referred to in Akan language as: ɔumɔzafoɔ "the people who quenched the fire;" rendered in Ewe as Fodzotsiawo "the people who quenched the fire by beating it." The response, okumapɛmapɛmbɛba, "you kill thousand, thousand will come," communicates how prepared the Asɔglis are when it comes to an issue of reinforcement.

According to the regent and stool father of Kpeɲɔ Traditional Area, Prosper Mlimɔ Tsigbe, this appellation inspires the Kpeɲɔ people with the solid conviction that, no matter how difficult any situation may seem their presence would calm the situation and either maintain or restore tranquility. The

current paramount chief of Kpeɲɔ Traditional Area is Tɔgbe Kotoko.

Takla Division

According to Bewiadzi (2013), during the migration from Ɗɔtsie, as recounted again and again, the Eve people split into three broad groups it was the second group that founded towns that included Takla. The Takla people are also direct descendants of Tɔgbe Kakla. Takla is one of the 160 towns that make up the amalgamated Asɔgli Traditional Council. History has named Tɔgbe Atiku as the founder of Takla. Amekpordi found out from Tɔgbe Agbeshie of Takla, that Takla was previously known as Agɔɔome, which literally means “under the raffia palm,” because the land was full of raffia palm trees. The name ‘Takla’ came as a result of a war that broke up between the Asɔgli and the Asante. ‘Takla’ was taken from an Akan word Ntakra which is translated as ‘feathers’.

According to Tɔgbe Doe, the Atamfia of the Takla Traditional Area, the Akans referred to the people of Takla as ntakrafoɔ (feathers’ people) during the times of the war. Oral history has it that when the war became difficult, some people of Takla, as reinforcement, appeared in the air as feathers of birds, as they shot at the Asante. All that the Asante could see at this point were feathers shooting at them. Therefore, whenever the Asante saw the feathers in the air, they alerted their people by shouting: ntakrafoɔ aba (the feathers people have come). As a result, ntakra, from which the name “Takla” emanated, became the symbol of the Takla Traditional Area, just as Kotoko which means “porcupine” is the symbol of the Asante. Therefore, ntakra nwurefi kotoko, the first line of a Takla appellation literally means, “feathers do not forget the porcupine.” History has it that Tɔgbe Atiku decided to settle under the raffia palm tree.

Having appreciated the strength of the raffia palm kernel, Tɔgbe Atiku decided to take the appellation: Atiku “seed of tree.”

Brief Social and Economic History and life of the *Asɔgli*

According to Adzomada (1950), Westermann of German origin once remarked that the Eves were farmers, hunters, fisher folks and traders. Yam Festival is the most important socio-economic event in the history and life of the *Asɔgli*. One of the most important field crops is the yam, which has very great meaning for the people of Ho as well as for the rest of the tribes in the interior concerning their feeding. According to Spieth (1906), if yam does not thrive well in a year the people of Ho speak of famine. Yam is called “ete” in Ewe. The word literally means it is swollen. Oral history has it that a hunter on his normal hunting expedition discovered the crop in the forest. It was during the famine period but instead of taking his newly discovered tuber home, he decided to hide it in the soil for a future usage. When he later went back for it, to his shock, the tuber had germinated and grown bigger. This was how the cultivation of yam started.

The celebration of the Yam Festival by Eves was brought down from Dɔtsie where it is still celebrated. Yam cultivation is a very tedious job, and history has it that in those days some people who ventured into it did not live to enjoy the fruits of their labour. Cultivating yam is said to be labour intensive, energy sapping and quite hazardous, hence the proverb, “Ne wɔnye tetitsogbe woɔua te la, ne gbɔ makpɔ tsroa hã aɔu o.” Literally, this means if it were during the day of planting of yam that yam is eaten; the goat would never even taste the peel. Diligence was therefore required and the permission and guidance of the gods of the land and the ancestors were also sought during the entire period

from planting through harvesting. During the harvest time which is normally in September, the gods and ancestors are served first with the boiled and mashed yam, normally white and red-oiled, called “bakabakε”, before any living being tastes it. This rite is called “Dzawuwu”. After that, the rest of the mashed yam is eaten as a communal meal, a symbol of unity and reconciliation of families, clans and the entire community.

Objectives of the celebration of Asɔgli Yam Festival include:

- As a thanksgiving to God, and also to the gods and ancestors for a bumper harvest, and as an occasion to offer prayers for good health and prosperity for all.
- To foster unity through forgiveness and reconciliation.
- As an annual stocktaking event for all occupational endeavours, especially farming.
- To mobilize both human and material resources of Asɔgli State for job and wealth creation.
- To serve as an annual re-affirmation of allegiance by all chiefs and their subjects in the Asɔgli State to the Agbogbome stool.

Tɔɔbe Afede XIV, the current President of the Asɔgli State, brought back the celebration of the Yam Festival in 2004, which had hitherto been abandoned for over a decade. With the goal of educating and entertaining both Ghanaians and visitors about Asɔgli traditions, the Yam Festival provides an opportunity for experiencing traditional music, dance, storytelling and a grand durbar to climax the festival. Tɔɔbe Afede XIV has provided leadership in uniting many chiefs throughout the Volta Region and extending to other parts of Ghana and Togo. As a result many of these chiefs attend the Yam Festival.

Togbe Afede XIV has stressed the importance of different tribes and ethnic groups living in harmony. He has emphasized the need for good governance, tolerance and hard work in order to accelerate the socio-economic development of Asogli in particular and the nation in general.

Farming is the predominant economic activity of the Asogli but this is being threatened by climatic uncertainties and the occasional invasion of grasshoppers. During years of low rainfall, yam and maize do not thrive. The population then depends mainly on cassava (agbeli). However, the natives maintain that it has health-damaging properties which make them become intoxicated after they consume cassava over a long period. The grasshopper plague particularly prevailed for almost a whole decade, from the beginning till the end of the 1990s. The vast swarm of grasshoppers usually came during springtime, when maize was in its most beautiful growth. After their retreat, the maize farms are found to be so eaten away that only the bare stalks survived. Strangely enough, the grasshopper spares yam leaves, and therefore the yam does not suffer from it.

Apart from farming, the people of Ho devote themselves to trading where they take maize, yams, avadze or adzigo (this is a variety of yam), plantain, pepper, rubber, mats and other goods to various markets in Ghana and Togo for sale. The traders sell the goods and use the proceeds to purchase what they also need for their socio-economic life. Today, however, other activities have spiced up the socio-economic life of the people of Asogli. These activities have been dominated by the services sector – banking, insurance, tourism & hospitality, educational services from the basic to the tertiary, telecommunication, health & wellness, inter alia. The EP Church was one of the

early contributors to this sector through the establishment of schools, catering & hospitality facilities, printing press & bookshop, clinics, pharmacy, among others which will be critically examined in the next chapter of this work.

Asogli and Religious or Spiritual Life

Many scholars have made the observation that Africans are very religious, and that religion permeates their lives. Mbiti (1990) stated that Africans are notoriously religious, and each people have their own religious system with a set of beliefs and practices. Religion permeates into all the departments of life so fully that it is not easy or possible always to isolate it. Gbolonyo (2009) stated that the importance of spiritism and religion in the life and culture of the Ewe including the Asogli and indeed all Africans cannot be overemphasized. Gbolonyo disclosed that Africa's cultural heritage is intensely and pervasively religious and that "in traditional African communities, it was not possible to distinguish between religious and nonreligious areas of life," (Gbolonyo, 2009, pg. 67). According to him, the Ewe as part of the larger African society, are not left out in the spiritual and religious "infestation." He maintained that a traveller in Ewe land is always struck by the predominating, all-pervasive influence of spirituality in the intimate life of the family and community. It is therefore prudent to say that the traditional Ewe (as some other Africans) are conspicuously, possessively, remarkably, and to a large extent incurably spiritual.

Scholarly literature on traditional African worldview indicates that Africans, including the Ewe (and the Asogli), have a concept of God as the Supreme Being who created the whole universe out of nothing and who is the absolute cause of all being. The people of Asogli, typical of other Africans, were

and are still very religious or spiritual in their actions and inactions. The belief in God has a place in the daily lives of the Asɔgli. This religious truth is applicable in daily life, in bringing up children, in court proceedings, in the exercise of the daily occupation, in periods of sickness and also during inevitable misfortunes. Spieth remarked of the Asɔgli in his book: “If a son has been disobedient to his father, he would admonish him with the words: ‘Esi Mawu ɔ wò ɔ, ɔ wògblo na wò bena megaɔ to o mahã? Mawu, sike me wò, magame ame azo o.’ This means, “When God sent you to this world, did he say that you should be disobedient? Then the God, who created you, should better refrain from creating people!”” (Spieth, 1906, pg. 449).

These remarks are an admission that the people of Asɔgli believe in God as the creator of all things including humankind. Therefore, long before the arrival of the white missionaries in Eueland to introduce Christianity, the people already had a deep knowledge of the existence of God, ‘Mawu;’ this was apparently evident in their daily sayings. Dzanku (2014) thus remarked: “The idea of God had been in Africa because since the time of creation, the manifestations of God had been so evident in Africa.” Spieth reported that before the opening of serious legal proceedings in Ho, the first spokesman and all present are called upon to pray to the gods of Ho. In prayer, he addresses first of all the: Míatamea, Mawu Sodza, “the god Sodza, who is over our head,” and then he mentions the names of the remaining gods. The defendants often call upon the name of God with regard to the truth of their statements.

In daily intercourse, you will often hear people calling the name of God, ‘Mawu’. If someone is thirsty and the person receives unexpectedly, say, some palm wine from a friend, he will thank him sometimes with the following words:

Mawu *fe ame meme maku o*, “The image of God shall not die.” People of Asogli also call on God in the exercise of their professions and also in case they are involved in accidents. In sickness too the pagan talks about God and prays to him to regain their health. It is not only the sick person but also the medicine man that he has invited who prays first of all, to God before preparing the medicine and the accompanying magic portion.

From the aforesaid statement, the question may be asked whether the use of the name of God, ‘Mawu,’ refers to the same God. This question may, in all probability, be answered with ‘No’ due to the multiplicity or manifold nature of the Being designated ‘Mawu’. In order to form a proper idea about the notion of God of the people of Ho and their environs, one should realize that the indigenous people speak about God who lives in the infinite height of the sky, ‘*le dzi me vi,*’ and about one of those who live among people, indeed “he who even takes them by the hand,” rendered ‘*ame si lé ame de asi*’. In effect, the Asogli perceive God as being transcendent and immanent. Eves personify the grace of God and adore it as an independent deity. Whoever has become rich is the one that the Great God (Mawu *gã*) has come to live with.

The people of Ho know people in whose lives so many similarities to the ‘great God’ are to be seen that they unceremoniously name these people ‘Mawu’. An old man is often called Mawu by young people, for they say, “He has come before me into the world and has heard the sayings of those old people who are no longer in the world. Every old person is regarded as being equal to God compared with the youth; for it is believed that he had already lived long before the youth surrounding him came into being. Whoever thus speaks in the presence of an old man, is speaking ‘*le Mawu fe nkume,*’ or is speaking ‘before

the face of God.’ In earlier times, the chiefs of Ho’ according to Spieth (1906), even named some Europeans Mawu. This highest mark of distinction was ascribed to a white man any time he succeeded in healing a seriously ill patient or he succeeded in doing something of benefit to the indigenes which was beyond their comprehension. Two factors might have coincided for him to be called Mawu. The first would involve an act which exceeded their own ability and knowledge, and secondly, this act might have some sort of a significant relationship to the welfare of the individual or to the whole tribe.

During the celebration of the Yam Festival one of the major objectives is to give thanks to Mawu and the gods and ancestors for bumper harvest and also as an occasion to offer prayers for good health and prosperity for all.

Many scholars have stated that in Eve worldview, Mawu is remote and cannot be directly accessed hence not directly worshipped but only through divinities/lesser gods and other spiritual forms he has created. The Asogli, like many other Africans, established from time immemorial, a spiritual hierarchy that reveals a keen understanding of natural phenomena and a clever talent for manipulating them toward good for himself and evil for his enemies. Beneath Mawu is a group of many divinities/gods and by the light of her/his own logic the Asogli assigns to Mawu a certain degree of distance and approachability and believe that Mawu is so immortal, invisible, supernatural, and omnipresent that he is beyond ritual control except mediated through the lesser spirits/divinities. That is why for many years up till now anytime the Asogli traditional authorities pour libation and petition God; they do so through lesser gods and divinities.

The Arrival of Bremen Missionaries in Asɔgli & Brief History of the Resultant Church

According to Wiegrabe (1936), on 27th November 1859, Bremen Missionaries arrived in Ho from Adaklu Waya to acquire a vast stretch of land in pursuit of their missionary aim. The Bremen Missionaries, prior to their arrival in Ho had already started their missionary activities in 1847 at Peki leading to the birth of the church. The Bremen Missionary's work in Asɔgli thus started 12 years later in Ho. It took the Bremen Missionaries a short while to properly settle at Ho. The Mission had early on established Mission Stations in Keta in 1853, Adaklu Waya in 1856, and Anyako in 1857 (Agbeti et al., 1997). The Ho Mission was more preferred because climatic conditions were comparably much better and the acquired land was very vast. In addition to the Ho lands, the missionaries bought other large parcels of lands across all Asɔgli communities.

At their arrival in Ho, the missionaries were received by Tɔgbe Howusu Mɔte Kofi I. According to Rev. S.K. Mensah, "it was through the instrumentality of Rev. Steinemann Jacob and Rev. Illg Daniel (both German missionaries) that the Ho Kpodzi lands were acquired." This assertion was corroborated by Surveyor G.K. Botsyoe. According to (E. Glalah, personal communication, September 15, 2017), the Bolo Clan of Ho Axɔe was the original owner of the land and the Glalah family came from the Bolo Clan. Tɔgbe Howusu Mɔte Kofi I and his elders on behalf of the landowners witnessed the land acquisition process. The size of the land was 55 acres. The Bremen Mission bought the Ho Kpodzi lands at the cost of 35 Shillings, drinks and clothes. Schools were built to give formal education to the first crop of Asɔgli

citizens. In 1864, a Mission Seminary was opened at Ho to train teachers for the infant church and schools that were being opened. By the turn of 1864, there were pupils in schools at Keta, Waya, Anyako and Ho. The calibre of pupils admitted included children who were in pawn or in the custody of missionaries plus other slaves. After a few years following the opening of the schools in the aforementioned towns including Ho, hundreds of pupils had been rescued from slavery and pawn.

It is on record, according to Spieth, that the first native of Ho to be baptized was William Akude in 1868. According to Spieth, King Mote Kofi was one of the pioneer Asogli traditional rulers who converted into Christianity and joined the infant church.

Unfortunately, because of the Asante-Ho War in 1869, it was closed down. This war disturbed the missionary work to the extent that all the missionaries left for home, leaving the young church as an orphan till 1929 when the seminary was reopened. The wives of the missionaries taught the women in the community housecraft.

The growth of education in Asogli elicited great excitement and enthusiasm for the missionaries. To win pupils for the fledgling school, the missionaries strategically supplied free uniforms to all interested children. This strategy worked so perfectly that at a point in time the popular cliché amongst both existing and prospective pupils which hitherto was, '*Medi be mayi suku,*' literally meaning: '*I want to go to school,*' became, '*Do atawui nam,*' literally meaning, '*Put on me a uniform*' – this symbolized the willingness and readiness of the children to enrol in the school (Spieth, 1906). School going was becoming

very popular and the whole concept of *ɲkuvuvu* (civilization) was closely associated with Christian beliefs and Western lifestyle.

The church opened stations at other Asɔgli communities with dates as follows: Kpeɲɔ 1859, Akɔɛfe 1893 and Takla 1903. At some point during the course of the missionary work, the Hoawo (the people of Ho) wanted to sell their farm produce and other products to the missionaries at exorbitant prices. This did not go down well with the missionaries so they passed a decree that no Hovi (native of Ho) shall enrol any more in the Mission School. However, this decree was revoked after a short while. It was revoked because the people of Ho quickly realised that it was cheating to increase prices of food for the missionaries (Spieth, 1906). The people also realised that their actions and inactions would deny their children missionary education.

According to EP Church Yearbook (2020), in 1950, Mawuli School, the first secondary school of the church in Ho, was opened with boys to begin with. Rev. Walter Trost was the first Headmaster. In 1959, the E.P. Church Book Depot Ltd. (now Bookshop), was established and 6 years later the EP Church Press was established in Ho to augment the work of the Book Depot. In 1968, Rev. Von Stuckrad started the EP Church Social Services Centre in Ho. In 1983, Mawuko Girls' Secondary School was established in Ho through the instrumentality of the Very Rev. Prof. N.K. Dzobo and Mrs. Vida Dzobo. Miss Margaret Nutsugah was the first Headmistress and many years on, the premier university of the Volta Region was inaugurated on Sunday 17th February, 2008 in Ho by the Very Rev. Dr. L.K. Buama. The first batch of students numbered 54.

In addition to the rigorous establishment of schools, the missionaries also built clinics to take care of the physical wellbeing of the people and the church's impact in Asɔgli continued to manifest in many areas targeted at improving the socio-economic development of Asɔgli – this will be the main focus of the next chapter.

Conclusion

This chapter focused extensively on the historical analysis of the Asɔgli State, tracing it from their ancestral home in Ɖɔtsie. The chapter began with the life of the Asɔgli in Glime and then focused on their migration and settlement triggered by the tyranny of King Agɔkɔli. The chapter also discussed the wars the people of Asɔgli fought in their liberation struggles till their eventual settlement at their present location. The chapter then delved into the various divisions of Asɔgli, their socio-economic life, their religious and spiritual life and finally the arrival of the Bremen Missionaries that coincided with the birth of the Evangelical Presbyterian Church, Ghana.

CHAPTER THREE

DISAGREEMENTS AND COLLABORATIONS

BETWEEN THE EP CHURCH AND THE ASOGLI STATE.

Introduction

This chapter discusses the disagreements and collaborations between the EP Church, Ghana, and the Asogli State. The church's motto over the years has been 'bringing light to where there is darkness.' Theologically, the church regards heathen practices, taboos and some non-Christian rituals as being 'works of darkness,' which if not discontinued, will negatively affect and militate against the moral, spiritual, social and economic development of the people of Asogli. These 'works of darkness' identified and discussed in this chapter include lubutsotsɔ (pot carrying ritual), nyɔnu gedɛ dɛdɛ (polygyny), amɛɔɔɔ (burial of corpses), gbɔtotsitsi (ostracisation of menstruating women), ahowɔwɔ (widowhood rites) and Mawu vi dɛ bo vi dɛ (syncretism).

The church has thousands of her members who are either residents or indigenes of Ho and is thus concerned about any practice that has the tendency to negatively affect the lives of these members who may even double as indigenes of Asogli. Similarly, the Asogli traditional authorities are also the custodians of generational legacies and practices that undergird the identities of their people; and these are enshrined in their traditional norms and practices which include those in respect of puberty, marriage, death and burial rites to be discussed in detail soon. Some of these norms and practices may be perceived by the church as inimical to her quest for the spiritual emancipation of the people she has sought to evangelise and acculturate. In this quest for spiritual emancipation and acculturation, the church sought to do everything possible to

cause the people to assimilate Christianised values and ways of life which will ensure the eventual liberation of the people from their 'archaic' ideas, behavioural patterns, and negative practices.

In spite of the church's quest to use the Christian gospel to transform the people positively and the people on the other hand holding firmly to their cherished traditional values, norms and practices; before certain developments could be done for the people, there was the need for cordial relationship and agreement. It is only when the church agrees to disagree with the traditional people that it would be able to make inroads as far as her contribution to the spiritual and socio-economic development of the people is concerned. What this means is that even though there are areas of disagreement between the church's ministry and the traditional people's way of life, it was nevertheless necessary for collaborations especially if that is the only surest way for the church to be able to roll out her good socio-economic development plan for the people. These issues form the basis of discussions that will ensue in this chapter.

Areas of Disagreements

Lubutsɔtsɔ

One area of disagreement between the theology of the church and the traditional practices of the Asogli traditional authorities concerns the ritual practice, 'lubutsɔtsɔ,' an Ewe rendition that literally means 'pot carrying ritual.' This ritual is performed for someone who has died a 'bad' or accidental death. Death is the inevitable end to life here on earth whether it is natural or accidental. Even though average life expectancy has risen markedly during the past decades, death still marks the end (Gustavsson, 2008). Even though death can occur to anyone whether young or old, it is the general belief in the African

and thus in the Asɔgli traditional context that it is the old that must die ahead of the young. Gustavsson thus asks the question and provides a concurrent response: “what happens then if death occurs at an earlier phase of life and not at a far distant time? Most often, this will be a sudden and unexpected death.”

Lubutsɔtsɔ is performed for someone who has died a ‘bad’ or accidental death. ‘Bad’ or accidental deaths encompass the following: death by a poisonous snake, a wild beast, a motor vehicle, a fallen tree, a gunshot, flood, fire, stabbing, suicide, a poisonous chemical or abortion. A person who is a victim of a ‘bad’ death is called *ametsivume* (a victim of bad death) and the phenomenon of ‘bad’ death is called *vumeku* (Henry Akorli, Paul Aba and Nelson Akorli, personal communication, April 27, 2017). If any *vumeku* (bad death) occurs, the *ametsivume* is not brought home but rather dressed and laid in state in the bush. The researcher gathered that the entire funeral rites and burial are done in the bush.

In some cases, the *ametsivume* may be sent to the cemetery but buried in the periphery of the cemetery and not in the inner or real enclosure of the cemetery. On the ninth day after the burial, heathen ritualists go to the bush or to the spot of the death to perform certain rituals. Strictly, only the designated performers of the rituals go to the spot of the incident; and they are required to do their rituals in an atmosphere of quietness. The belief is that the spirit of the *ametsivume* is still hanging and hovering around the place of the occurrence of the death, and that if noise is made, the spirit may vanish rendering the performance of the rituals futile (Henry Akorli, personal communication, April 27, 2017).

According to Akorli, during the performance of the rituals, part of the earth is scooped, the name of the *ametsivume* is mentioned, and the spirit is tied. The scooped soil or earth is put into a small 'lubu' or pot, wrapped in a calico, and then put on the head of a *lubutsɔla*. The *lubutsɔla* is someone who has survived any accident which by the grace of the Supreme Being did not lead to a 'bad' death. If the *ametsivume* is a male, a male *lubutsɔla* (survivor of bad death) is chosen by the family and if she is a female, a female *lubutsɔla* is chosen for this aspect of the ritual.

The moment the *lubu* is put on the head of the *lubutsɔla*; the *lubu* dangles on his/her head until they get to the grave of the *ametsivume*. Gun is fired several times and the mourners cry and wail again as if it were a fresh death. The *lubu* is positioned on the grave and the mourners and ritualists return to their homes. Specifically, if the *ametsivume* died by a car accident, the hair, the toe, and finger nails are cut and put into a matchbox or into a *lubu* and buried at their hometown. This however happens especially when family members are not able to bring the corpse of the *ametsivume* home.

Essentially, the people of Asogli practise *lubutsɔtsɔ*, with the belief that without this ritual, there will be series of *vumeku* in the community and at the spot of the accident that will be orchestrated by the disgruntled spirits of the *ametsivumewo* (victims of bad death). In spite of this, there is no *lubutsɔtsɔ* for an *ametsivume who* committed suicide even though suicidal death is a *vumeku*. The rationale for this according to Akorli is that when *lubutsɔtsɔ* is performed for an *ametsivume who* committed suicide, suicidal death has been needlessly glorified and may thus recur in the community. *Lubutsɔtsɔ* is thus not performed

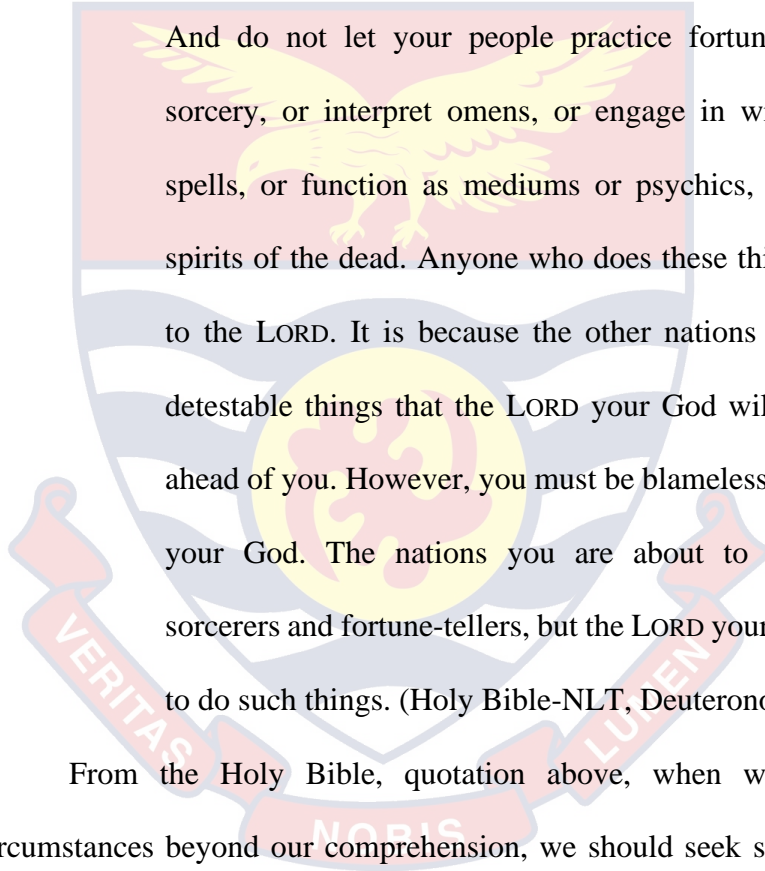
in this case to avoid the needless probable recurrence of suicidal deaths and to even discourage the tendency for suicides.

Even though some indigenes of Asogli have attempted to offer rationalization for *lubutsɔtsɔ* others have discounted its relevance in modern day Asogli. Typical examples of these dissenters are Mr. Nelson Akorli, current Municipal Chief Executive of the Ho Municipal Assembly, Mr. Harry Akorli, a retired civil servant and Mr. Paul Aba, Assembly Member of Ho Bankoe, who made their views known in a focus group interview. They concurred among themselves that the youth of Ho in the late 1960s pushed for the eradication of *lubutsɔtsɔ*. They disclosed that the youth leader of Asogli at the time, Raphael Tse, became the first *ametsivume* through a car crash. That unfortunate death triggered widespread fear amongst the people and eventually led to the discontinuation of the ritual, something the church had long advocated. Consequently, Raphael Tse was the last person to be buried as an *ametsivume* in the mid 1960s.

The church has been strongly in disagreement with this practice labelling it as heathen. The church's belief is that no death is without the knowledge of God – “*The LORD gives both death and life; he brings some down to the grave but raises others up,*” 1 Samuel 2:6. The church believes that the Christian God is omniscient, omnipresent and omnipotent. As an omniscient God, he is all-knowing and thus no death can occur without his knowledge. As an omnipresent God, he is present everywhere including being present at the very place where any *vumeku* may occur. Being omnipotent, he has the power to avert all deaths including *vumeku* and yet may decide to permit it for reasons best known to only him. Because of all these attributes of God and the accidental

nature of virtually all *vumekuwo* (bad deaths), the church does not condone any practices aimed at preventing the spirit of an *ametsivume* from orchestrating similar deaths of others.

According to Rev. S.K. Mensah and Rev. R.E.K. Agboka (personal communication, July 4, 2017), the church has expressed the belief that there is no relationship between the living and the dead and God abhors the practice where the living try to consult the dead.



And do not let your people practice fortune-telling, or use sorcery, or interpret omens, or engage in witchcraft, or cast spells, or function as mediums or psychics, or call forth the spirits of the dead. Anyone who does these things is detestable to the LORD. It is because the other nations have done these detestable things that the LORD your God will drive them out ahead of you. However, you must be blameless before the LORD your God. The nations you are about to displace consult sorcerers and fortune-tellers, but the LORD your God forbids you to do such things. (Holy Bible-NLT, Deuteronomy 18:10b-14).

From the Holy Bible, quotation above, when we are faced by circumstances beyond our comprehension, we should seek spiritual guidance from God alone through Jesus Christ by the power of the Holy Spirit. God has provided everything we need for this life in the scriptures and through the tutelage and guidance of the Holy Spirit and not through rituals that are inconsistent with biblical and ecclesiological teaching. Man is a product of two worlds – the physical and the spiritual. God is ultimately responsible for man's

physical and spiritual needs. God himself, through Christ Jesus, charges all humankind to rely on him for all that is needed for the sustenance of life:

That is why I tell you not to worry about everyday life—whether you have enough food and drink, or enough clothes to wear. Isn't life more than food, and your body more than clothing? Look at the birds. They don't plant or harvest or store food in barns, for your heavenly Father feeds them. And aren't you far more valuable to him than they are? "So don't worry about these things, saying, 'What will we eat? What will we drink? What will we wear?'" These things dominate the thoughts of unbelievers, but your heavenly Father already knows all your needs. Seek the Kingdom of God above all else, and live righteously, and he will give you everything you need. (Holy Bible-NLT, Matthew 6:25-26, 31-33).

In the light of the forgoing discussions, in order to make its voice clear on heathen practices like *lubutsɔtsɔ*; the church has published a declaration in her membership certificate:

I ... having accepted Jesus Christ as my personal Lord and saviour hereby vow to abstain from all heathen practices and rites in my lifetime; and that no person or persons shall in any way undertake any of these on my behalf during sickness. At my death, I want my body to be buried according to the rules and regulations of the E.P. Church. After my burial, no person or persons shall perform any heathen practices. (Burial Rites Declaration, EPCG Membership Certificate).

This vow is a testament that the church abhors all heathen practices and thus requires from all members to sign the burial rites declaration in order to affirm their abhorrence of same in their lifetime and at their death. In view of this, the EP Church does not discriminate which type of death to accept or which to reject. Since the type of death a person will die may not be known to them in their lifetime, if death occurs by whatever means (except suicide) the church is ready to bury the corpse with all Christian rites. In the case of suicidal death, the church modifies the rites for the funeral and interment of the deceased in order not to unintentionally encourage members to commit suicide.

Consequently, the deceased's funeral is done in the quiet without the normal church service and the body is carried straight from the point of death to the cemetery for interment. Over the years, the church has been championing the cause of *ametsivumewo* (victims of accidental deaths) by providing befitting burials for them. Because of the church's massive and persistent advocacy and sermons against the practice of *lubutsɔtsɔ* it is virtually obliterated from the traditional practices of the Asogli people.

Nyɔnu gedɛ dɛdɛ

As one of the fundamental institutions in every human society, marriage forms the oldest and commonest way of making nuclear and extended families. Gyekye (2003) thus wrote that marriage is the recognized social institution not only for establishing and maintaining the family but also for creating and sustaining, the ties of kinship. Therefore, without marriage, the fundamental way of creating and sustaining family ties and thus societies will be lost in an age of scientific and technological explosion. There are many forms of marriage in Ghana with *nyɔnu gedɛ dɛdɛ* (polygyny) being the form where a man marries

more than one woman. Anakwa (2000) thus wrote that Ghanaian traditional society, like many African societies has been polygamous. To Anakwa, men marry multiple wives for various reasons. For example, it serves as a form of birth control and also as a means of procreation to perpetuate the ancestral cult and reincarnate those who have died.

Among several peoples, like the Akans, there are strict taboos forbidding a man to have sex with his wife during her menstrual periods or when she is nursing a baby, and since the man cannot remain for two years or more without having sexual relations with the wife, he marries a second or more wives whom he gets pregnant with in turns. The births are therefore automatically well-spaced, and above all, give the man the free rein to live with his wives without committing adultery; thereby preserving sexual morality (Anakwa, 2000, p. 15).

Fenske (2015) wrote that polygamy is widespread in Africa. As an African community, Asogli is also rife with polygamous marriages. In the traditional setting in the Asogli State, *nyɔnu gedɛ dɛdɛ* is never seen as a sin; but the type of *nyɔnu gedɛ dɛdɛ* accepted in Asogli is polygyny and not polyandry. Polygyny is a marital relationship in which a man has more than one wife and in polyandry, a woman marries more than one husband. Any Asogli man has the right to marry more than one wife. This is not just for the mere sake of it but also for various reasons some of which Anakwa wrote in his book on polygamy.

First of all, *nyɔnu gedɛ dɛdɛ* is rife in Asogli because male children are cherished in the society so if a wife continues to give birth to only female children or if a

wife is infertile, the man is allowed to marry another wife who will probably give birth to male children. It is an abomination for a man to die without children (Mama Akua Dei, personal communication, July 8, 2017). The man has the liberty to marry several wives and procreate until a male child is born. The reason is that the genealogy is perpetuated by the male children since the Asogli people are patrilineal. Another reason for being polygamous is that by tradition, menstruating females, including wives and elderly daughters, do not stay in the home of certain traditional position holders.

This also means that menstruating wives are unclean to cook for their husbands for the number of days the menstrual blood continues to flow (Togbe Kasa III, personal communication, February 16, 2017). The man is denied food and sexual activities. In view of that, people in such positions take more than one wife so that when one is menstruating (*do le afeme la*) and restricted in providing such essential services to the husband, normal life can continue with the other wife. Another reason is that the people of Asogli are farmers. More energetic hands are needed to clear the field and to till the land for mounds to be raised so that yam can be planted. Two or three wives have to be married in order to get many children to work on the farm for planting and harvesting.

Notwithstanding the various reasons cited for *nyɔnu gedɛ dedɛ*, the church makes strict laws to discourage its practice. The church frowns upon the practice of *nyɔnu gedɛ dedɛ* not because it is clearly stated in Scripture as being sinful, but because of the inherent and far-reaching consequences of polygamous families which include conflicts among the co-wives, struggle for properties, and the enormity of responsibility on the man for the welfare of all the members with their concomitant effects. If a church member has more than one wife, the

church does not admit him to the Eucharist or the Holy Communion not as a punitive measure but as a prohibitive one against the practice (D. A. Mensah, personal communication, September 18, 2017). Rev. Abbey Mensah, a retired pastor of the EP Church, stressed that in a typical polygamous marriage, the second or additional wives are also barred from attending the Holy Communion to discourage other women from seeking to enter into polygamous relationships. The same way during communion, the church gives more recognition and prestige to the monogamists who are legally married by serving them first before all others who may have irregularities around their marital relationships. The church's apparent frown upon *nyɔnu gedɛ dedɛ* and Asɔgli's acceptance of it has been a strong area of disagreement between Asɔgli and the church.

In as much as the church has taken steps to discourage *nyɔnu gedɛ dedɛ*, the point must be made that today, there are modifications due to tension and controversy in some congregations of the church, where the clergy have been accused of showing favouritism to some members over others. Today, monogamists are not given any special preference during the time of Holy Communion as was the case hitherto. In fact, that strategic preferential treatment given to monogamists during church services or other activities was not an ecclesiastical statute or policy but a mere convention which was practised by a certain generation of EP Church pastors to encourage propriety in marital relationships and in general Christian life. Rev. B.S.Y. Asase (personal communication, June 6, 2018) asserted, that some prostitutes even attended the Holy Communion and many men and women who were in illegal and inappropriate marital relationships were also attending without any feeling of guilt. According to him, these members engaged in the unholy relationships are

identified during the time of confession called ‘speaking,’ which precedes the Holy Communion worship service. Asase recounted that even though the church frowns upon polygamy, before 1962, the church gave a special dispensation to polygamists especially in Northern Ghana who were willing to accept Christ and be baptised into the EP Church. These polygamists were admitted to the Lord’s Supper without hindrance.

The church did that in order to win them for Christ and use them strategically to win other souls into the church. After 1962 though, long after the European missionaries had left before 1945, the church through her own indigenous leadership, discouraged existing members of the church who were monogamists from backsliding into polygamous relationships. Members who unfortunately entered into polygamous relationships were barred from attending the Holy Communion to serve as a deterrent to other existing members of the church. Nevertheless, today, the church is departing from the strict enforcement of this age-long convention against polygamy so as not to discourage polygamists who are potential converts to Christianity. One school of thought is that polygamists also need the grace of God especially those that are new converts. Members of the church are today encouraged not to be polygamists and also to examine their conscience before attending the Lord’s Supper.

There is a theological query that goes like this: “Is it only polygamists that are ‘sinners’? What of fornicators, adulterers, who prevents them from attending the Lord’s Supper?” Based on these discussions the researcher concurs with Rev. O.K. Klu (personal communication, June 6, 2018) that in discouraging polygamy, the church must guard against the ‘holier than thou’

attitude where some members who for the mere fact of being in monogamous relationships claim to be holier than those who are in polygamous relationships. The researcher thus is of the strong opinion that existing members should be encouraged not to entertain polygamous relationships due to its inherent socio-economic consequences and members who have irregularities in their marital relationships should be assisted to regularise same in accordance with New Testament teachings on marital relationships.

Burial of Corpses

During the holy month of August and September of Asɔgli, there is a ban on drumming and excessive noise making in all communities. The months of August and September are declared holy months because they are the months in which rituals are performed to cleanse the land and the community. Special prayers are offered for the people in the traditional area. During this period of holy months, no serious ground tilling is allowed. In confirming the ban on ground tilling, Mama Agblatsu II, the Queen mother of Ho Dome (personal communication, December 20, 2016) disclosed that fresh yam could be harvested and used but other serious ground-breaking activities are disallowed. Failure to adhere to this brings serious consequences.

The Asɔgli hold the belief that this is the time for the earth goddess to rest; not much work is therefore expected to be done on groundbreaking because this is the ground that supports crop production. In the same way, the land and the soil that produce the crops are expected to rest during the holy month. Burial of corpses is never allowed. Anyone who dies during the period is either preserved or buried in secrecy (S. Amesu, personal communication, January 1, 2017). If there is a family that is not in the position to preserve the body of its

deceased, it must take special permission from the traditional authorities by performing certain rituals for secret burial to be permitted. If this is granted, the corpse is buried in quietness. There will be no crying, no singing, no drumming and no dancing. All the fanfare that is normally associated with funerals is not observed. Rev. S.K. Mensah, a retired pastor of the church and an indigene of Ho (personal communication, January 5, 2017) asserted that the church does not see this as prudent in the sense that it does not promote socio-economic development, because, to stop the use of land for a month or more could cause the collapse of certain businesses.

In another vein, people are not able to afford high mortuary bills when the corpses of their loved ones remain in the mortuary for too long. The church therefore advocated that spending heavily on funerals should be limited. This was done through regular teachings and stakeholder engagements during which the point was emphasized that money spent on funerals or on the dead should rather be spent on activities that will promote the welfare of the living. Despite the ban, there is a concession that corpses are allowed to be collected from the mortuary and buried outside Asogli land during the period of the ban.

To a large extent, members in the community and in the church are trying to heed the church's advocacy against the ban on ground tilling for a whole month. The people are heeding the church's advocacy because they have seen the wisdom in working hard to increase productivity and to provide for their own needs even within the holy month. They agree with the church that not tilling the ground for a whole month is an affront to productivity and thus unacceptable. According to Bryson and Forth (2007), productivity is the output a worker, firm or country generates per unit of labour and capital inputs. Usually

measured in terms of sales or ‘value added’ relative to the quantity or cost of inputs, it is the building-block for wealth creation.

The researcher agrees with Bryson and Forth that productivity is the output a worker generates and is the building-block for wealth creation. If all the farmer-workers of Asogli stop tilling the ground for thirty days or more, collective output will be reduced over the month and collective wealth for the people will also be reduced. The researcher concurs with Krugman (1994) when he says, productivity isn’t everything, but in the long run it is almost everything and that a country’s ability to improve its standard of living over time depends almost entirely on its ability to raise its output per worker. How will output per worker be raised in Asogli if for a whole one month all tillers stay out of work? *Agriculture in Ghana: Facts and Figures 2015* published by the Ministry of Agriculture (2016) has it that out of 495,603 total households in the Volta Region, 291,224 representing 58.80% are into agriculture; and out of total rural households of 316,789; 231,737 representing 73.20% are into agriculture. These figures mean that Volta Region has a good number of her citizens employed by agriculture. Asogli thus cannot keep the appropriate number of her households that are in agriculture idle for a whole month – productivity may decline.

Also, over the years the church has worked in collaboration with Asogli State authorities to regulate this traditional ban on the use of Asogli land either for tilling or for the burial of corpses. This, inter alia, is expected to allow indigenes or residents to use the land when it was needed to bury deceased loved ones even in the holy months. Today, the land is allowed to be used even during the holy month of August and September thus eliminating concerns over lack of productivity during such periods. Consequently, farmers no longer have to

abandon their farms for a whole month but are permitted to till the land and use it for every productive means to boost the local economy of Asogli.

Even though tilling of the land is now permitted, burying of corpses is still prohibited within the period. However, families that for genuine constraints cannot keep the corpses of their deceased relatives for so long, are permitted to go ahead and bury them but on the quiet (D. A. Mensah, personal communication, September 18, 2017). Mensah also stressed that funeral days which hitherto took a longer time, have now been shortened, limiting them to only weekends – Friday to Sunday, a clear departure from the hitherto weeklong funeral activities which affected productivity.

The church's advocacy against expensive funerals has also been largely successful because bodies are no longer kept too long in the morgue, thus reducing the funeral costs. In addition, the issue of hiring people from funeral homes at very exorbitant costs to make displays such as carrying coffins high in the sky and engaging in various gymnastics has been declining over the years due to the church's persistent advocacy and has also contributed to the reduction of funeral costs.

Encroachment

Bremen missionaries acquired vast stretch of land for the church's use and for future church development. However, over the years, family members turned around and kicked against the deals between the church and some families of Asogli. The Gatse family of Klefe for example expressed the view that their fore parents were too generous by donating such vast stretches of land to the church at abysmally low costs (Presbyter E.K. Glalah, personal communication, August 15, 2017). At Bankoe, the church land has been grossly

encroached upon by citizens of Asogli, claiming ownership. Some of the cases ended up in the courts. Mr. Botsyoe, a surveyor of Ho Kpodzi, revealed that even though the original documents and drawings show that original ownership of the lands belongs to the EPCG, some individuals forged their own documents to aid them claim those portions they allocated to themselves. One other respondent Newton Jonas Agleby-Memie (personal communication, March 28, 2017) attributed the phenomenon of encroachment on church lands to the fact that the church failed in some instances to fence her lands even though she had the resources to do so. According to him, this made the church lose church lands to individuals, with specific example being the Elom Parish lands at Bankoe, part of which has been encroached by individuals.

According to Rev. Albert Kwasi Addae, a former District Pastor of Elom Parish, Bankoe, the Akeng Family of Ho Bankoe has claimed with documents that the plots behind the catechist's manse belong to them. The Court is yet to decide who the rightful owners of the said plots are. In the same vein, the Gatse Family of Klefe claimed that the entire Bankoe land was sold to the church by their ancestors. The money paid in German currency long ago was not enough for the stretch of land. So, the church was being compelled to go into new negotiations with the family. In view of this, the family litigates with the church demanding heavy sums of money for the church lands.

In another development, the chiefs and people of Akœfe-Aveñui are on record to have donated a parcel of land to the church for development at Akœfe-Aveñui. The church promised to build a palace for the chiefs of Akœfe-Aveñui as compensation and gratitude. The church did not however fulfil her promise and this infuriated the youth who went on rampage at the project site at the

Bremen Village, vandalizing items on the church farm (Gershon Dzantia, personal communication, January 7, 2017). Additionally, Mawuko Girls' Senior High School lands for permanent developments of the school have been grossly encroached upon. The lands situated along the Ho-Adaklu-Adidome Road, near Powerhouse, were not walled by the church leading to the encroachment by some Asogli indigenes and residents. Portions of the said Mawuko Girls' Senior High School lands have been resold illegally to others to the dismay of both school and church authorities (Headmistress of Mawuko Girls Senior High School, personal communication, June 22, 2017).

Discipline

Gyekye (2004) wrote that African societies in the past fifty years have been grappling with myriad of problems, some of which emanate from attempts to grapple with, and adjust to, the aftermath of imperial and colonial rule and its institutions. To him, one of the myriad of problems that confront many African societies is the problem of dealing with traditional moral standards that seem to be crumbling in the wake of rapid social change. Gyekye also wrote that African societies are bedevilled with the problems of “reappraising inherited cultural traditions so as to come to terms with the cultural realities of the times and, thus, to hammer out a new modernity on the anvil of the experiences of the African people themselves,” (Gyekye, 2004, p.1).

In her bid, to help lessen the numerous problems that have bedevilled the Asogli State, the EP Church rolled out series of interventions specifically targeted at addressing the menace of the breakdown of traditional moral standards, which seem to be crumbling in the wake of rapid social change.

Debatably, however, according to Tɔgbe Kasa III (personal communication, February 16, 2017), before the arrival of the church, Asɔgli citizens were obedient and law abiding. However, when the church started to preach forgiveness of sins, the incidence of lawlessness, stealing, disrespect for authority and many other social vices increased. He decried that the presence of the church contributed to the breakdown of discipline in many Asɔgli communities. He lamented the people's lackadaisical attitude towards communal labour and community development.

The researcher found it intriguing that Tɔgbe had this line of thought as far as discipline before and after the advent of the church in Asɔgli is concerned. This calls for a deeper reflection on the subject of discipline. Discipline must be defined from the perspective of the state and the church and such a definition used as a yardstick to measure all conducts and attitudes. Otherwise individuals will define in their own words and thoughts what constitutes or does not constitute discipline. In the *Book of Discipline* published by the Bible Presbyterian Church located in Collingswood-New Jersey, USA, church discipline or ecclesiastical discipline has been defined as the exercise of the authority which the Lord Jesus Christ has committed to the visible Church for the preservation of its purity and good order. It may be either judicial or administrative. The Bible Presbyterian Church further explained that judicial discipline is concerned with the prevention and correction of offenses. An offense, according to the Church is anything in the doctrine or practice of a communicant member of the church or of a church court which is contrary to the Word of God. Any citizen of Asɔgli who is also a member of the church is taught to conduct him or herself according to the precepts of God's word. And

if any traditional norm, practice or ritual of Asɔgli is not inconsistent with the Word of God the church will never condemn it or encourage her members or even non members to flout it.

The purpose of judicial discipline is to vindicate the honour of Christ, to promote the purity of his Church, and to reclaim the offender. Administrative discipline is concerned with the maintenance of good order in the government of the Church in other than judicial cases. The purpose of its exercise is that all rights may be preserved and all obligations faithfully discharged. All communicant members of the Church are under the care of the Church, and subject to its discipline. (The Book of Discipline of the Bible Presbyterian Church, p. 161).

The church does not condone indiscipline but rather encourages people to be disciplined. What the Bible Presbyterian Church has written finds expression in what the EP Church too does in her ministry to the people. God loves the sinner but hates sin. Since the Word of God is the primary yardstick for measuring what constitutes discipline and vice versa, when someone errs, the church judges the person on the basis of what the Word of God says. Where the church must rebuke, it does; where it must correct, it does; where it must forgive, it does; and even where it must punish, it does. Some who do not therefore understand the way the church administers discipline may misconstrue some developments as encouraging indiscipline or lawlessness, especially when it bothered on forgiveness. The Word of God says:

All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects

us when we are wrong and teaches us to do what is right. God uses it to prepare and equip his people to do every good work (Holy Bible-NLT, 2 Timothy 3:16-17).

In compliance with the quoted Word of God, and consistent with the Bible Presbyterian Church's policy on discipline, during the advent of the EPCG, all disciplinary measures or acts ultimately aim at vindicating the honour of Christ, promote the purity of his Church, and to reclaim the offender and not to condemn them to 'hell'. And even in respect of administrative discipline, whatever the EP Church does in her ministry is for the maintenance of good order in the government of the church for the promotion of peace and harmony. In the light of the ensuing discussion, if an Asogli indigene for no justifiable reason, refuses to attend communal labour intended for the good cause of the state and church, the church cannot by any shred of imagination support such a person's action even if they were 'so called' members of the church. And the church will in no way support any punishment for a culprit if it is not intended to reclaim and equip him or her to do what is acceptable to all in the society.

The researcher strongly believes that the church preaches virtues all the time and Christians are also admonished to be patriotic in order to help society develop. Tɔgbe must be aware that the church whose member he is does not teach vices to her members but virtues. Therefore, for citizens to be lawless is a matter for both the local authority and the church to deal with collaboratively. The church herself uses the labour of her own members communally to raise structures and to put up buildings for the good of the church and Asogli. And the church inculcates this spirit of volunteerism in her people; therefore, the church cannot influence the community or the members of the community to be

negative in their behaviour. Even though Tɔgbe was passionate about his observations, the researcher vehemently disagrees with his comment. It must be noted also, that sin, crime, disobedience and indiscipline have been in the land of Asɔgli before the advent of the Gospel. It is thus unfair for Tɔgbe to lay the blame of indiscipline in society on the gospel message of the church. “*Agbeli dze kpelo metso daɔa gbɔ o,*” this literally means the cassava that failed to cook well is not because of the process of cooking but the cassava itself has the tendency of being bad.

In EP schools for example, pupils who flout or break school rules are penalized by flogging, weeding, rebuking, inter alia. This is an open secret to many who know the EP Church and its work in Asɔgli. Even members of the church who err in their Christian life are sometimes refused admission to the Lord’s Supper for a specific period of time and those who are even catechumens are refused confirmation or have their confirmation delayed as punishment for any unacceptable conducts. The church teaches her members to be responsible, dutiful and civic in society. The researcher thus disagrees with Tɔgbe’s position that with the arrival of the church, discipline had gone down, discipline rather went up. Perhaps Tɔgbe is confused about the way the church administers issues of discipline as opposed to the way it is done in a typical Asɔgli traditional community.

Indiscipline is inherent in sinful humanity and it is the church that uses the power of the Word of God to bring order, peace and discipline for the good of society, church and state.

The practice in Asɔgli in respect of communal labour was that anyone who refused to attend communal labour was fined. Non-attendance at communal

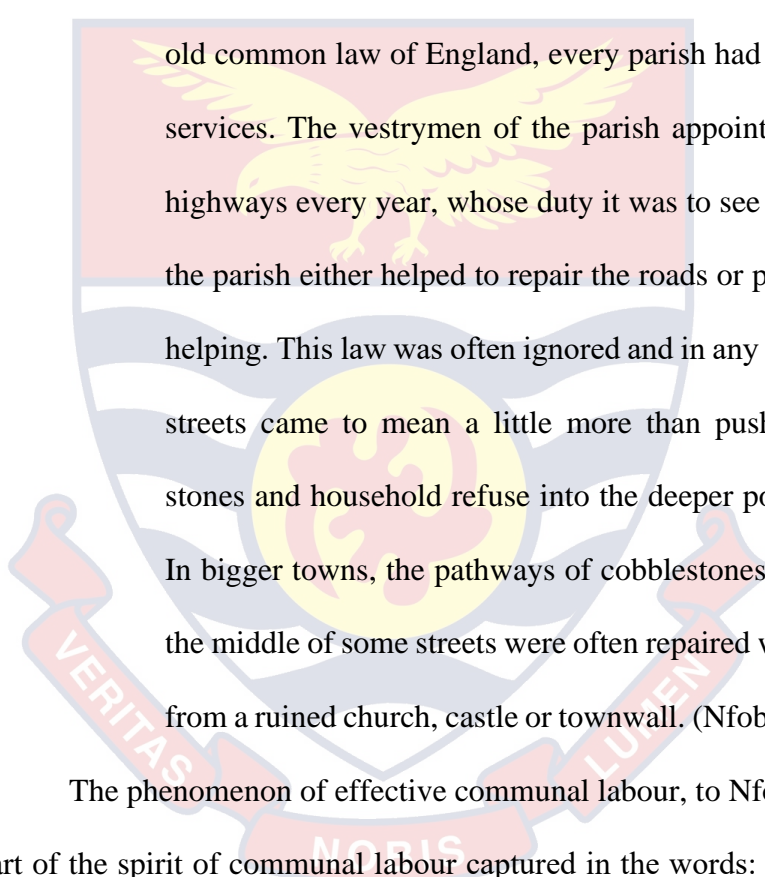
labour was seen as a deliberate refusal to contribute to the development of Asogli.

Continuing from the above, at the death of an Asogli citizen who was noted for non-attendance or participation in communal labour, a fine was imposed on the bereaved family before permission was granted for burial. Failure to pay the fine meant that the deceased would not be buried. Since many Asogli citizens belonged to the church, the church was responsible for the burial of their dead. Over time, deceased persons who were guilty of non-participation in communal labour were still buried by the church without recourse to the observance of the fine imposed on the bereaved families. According to Asase (personal communication, April 6, 2017), that phenomenon led to the breakdown of discipline with particular reference to apathy towards communal labour which was one vehicle for socio-economic development. The researcher finds these comments by respondents in respect of the accusations levelled against the church for condoning indiscipline as worthy of interrogation.

First of all, every norm or law must have a letter and a spirit and both must be given due cognisance especially when it comes to matters of adjudication. In this wise, every law or norm of Asogli in respect of attendance or nonattendance at communal labour with its commensurate reward or punishment must have both the letter and the spirit. The fundamental rationale for communal labour must be told to all the people. The people must be told the good things inherent in attending or participating in communal labour and vice versa. This leaves no one in doubt as to why they must be involved in the communal labour and the implication of their non-involvement. Nfobin (2007) in expressing his thoughts on communal labour stated that the practice is an age-

long one observed in some countries. He mentioned for example that communal labour is observed in Nigeria where it is called Sanitation Day, in Sierra Leone it is called Cleaning Day and in Liberia it is called Community Labour. Nfobin maintained that even though the practice has been practised for long, it does not make it legal.

If it is true communal labour existed in traditional African societies, it is also seemingly part of the British heritage. By the

The logo of the University of Cape Coast is a watermark in the background. It features a shield with a yellow eagle with spread wings at the top. Below the eagle is a yellow sun with a red face. At the bottom of the shield is a red banner with the Latin motto 'VERITAS LIBERABIT VOS'. The shield is surrounded by a blue and white decorative border.

old common law of England, every parish had to perform street services. The vestrymen of the parish appointed a surveyor of highways every year, whose duty it was to see that everyman in the parish either helped to repair the roads or paid a find for not helping. This law was often ignored and in any case, “repair” the streets came to mean a little more than pushing some earth, stones and household refuse into the deeper potholes in a road. In bigger towns, the pathways of cobblestones which ran down the middle of some streets were often repaired with stones stolen from a ruined church, castle or townwall. (Nfobin, 2007, p. 542).

The phenomenon of effective communal labour, to Nfobin, seems to be part of the spirit of communal labour captured in the words: “Let’s not perish because the regime would not come to our aid,” (Nfobin, 2007, p. 542). He averred that this age-long concept of communal labour remains a challenge to the rule of law despite its positive effects. It remains a source of grievance to many city dwellers and that if modalities of its implementation are not properly handled the whole practice and concept of communal labour will be a complete desolation. He also made the point that communal labour is an expression of the

collapse of trust in the public authorities and the ambition to self-reliance as a means of survival.

In concurring with Nfobin, it must be acknowledged that both the church and the Asogli State are beneficiaries of the age-long concept of communal labour and must thus collaborate to exploit its full benefits. Both, however, must not lose sight of the warning Nfobin gives that communal labour must not be seen as a product of any legislation, at least not in the Ghanaian constitution, and so the people must not be 'terrorised' or penalized without just cause for non participation. For the practice itself is voluntary in nature and is and must always be done in the spirit of self-help especially in the Ghanaian and thus Asogli context where political/national development can be slowed due to budgetary constraints at the national, regional and district levels.

In the light of the ensuing discussions, the church even though believes that communal labour is good, will however not support the fining of indigenes who fail to participate, especially where the traditional authorities will not be able to ascertain whether the people have genuine excuse or not for their nonparticipation. What if a member who is poised and willing to attend a communal labour but unfortunately had to convey a dying relative to the hospital? Will this citizen still be fined for non attendance whilst alive and worst whilst dead? How can a dead person pay a fine? If the purpose for any communal labour is made clear to all in Asogli and yet an Asogli citizen fails to attend a communal labour without justifiable reason, a fine will be in place but imposing a fine on just anybody whether they are sick, aged or out of town for a good reason should not be tolerated by the church. Imposing a fine on a deceased person's family for nonparticipation in a communal labour with or

without just cause may be nothing but traditional enslavement, social vilification and perpetration of primitive culture. And if a church member who prior to death or in death was fined for non participation in communal labour but it was also found out that it was not due to wilful negligence or sheer refusal to participate, should the church bury that deceased member or not?

The researcher posits that to every rule there is an exception which must be applied mercifully, justly and in a commonsensical way. The church is obligated to give fitting burials to all her members who are in either good standing or not. If a member who had not been responsible in his or her secular life dies, the church offends no one by giving that member a befitting burial in accordance with the precepts of the Word of God. The church is never at fault and offends no one; particularly the local authority in burying such a member.

The issue of Presbyterian discipline forming part of the church's legacy was reiterated by Newton Jonas Agbley-Memie and corroborated by others such as Mama Atrato II of Ho Dome. Mama however asserted that discipline is not enforced in the mission schools today as compared to the past. According to her, present day teachers in EP schools do not know the history of the church and thus do not teach it.

Mama averred that currently in EP Basic Schools in Ho, discipline has broken down and morality is declining. She lamented that even though the school has produced many prominent men and women, these products however are not prepared to come back and assist their alma mater. Born into the EP Church, Ghana, Mama Atrato II, who is also a retired police detective, is keen on enforcing Presbyterian discipline as it was in her primary school days at Ho Dome EP Primary School. Mama is of the view that by visiting the school

regularly as a traditional ruler and an old pupil and by advocating the institutionalization of motivation schemes such as best teacher and pupil, and best behaved and disciplined pupil's award schemes, she can contribute her quota to raising the standard of discipline at Ho Dome EP Primary School.

In concurring with Mama Atrato II, Presbyterian discipline is an age-long attribute of the church and the church will never condone indiscipline as intimated by Tɔgbe Kasa II.

The point must be reiterated that Presbyterian Discipline is the exercise of the authority which the Lord Jesus Christ has committed to the visible Church for the preservation of its purity and good order. The preservation of the purity and good order of the church is practically pursued through the congregational, school, home and community systems. A seasoned pastor of the EPCG, Rev. Dr. Cyril Fayose (personal communication, June 4, 2018) also expressed his thoughts on what he knows about Presbyterian Discipline. To him, Presbyterian Discipline finds expression in a strict disciplinary and work code that seeks to regulate our conduct in society. Rev. Dr. Fayose mentioned that in Presbyterian Discipline, good conducts and exploits are rewarded whereas bad conducts and exploits are punished.

In EP schools, pupils are trained to be law abiding, to have respect for authority, to be time conscious and to eschew all social vices which undermine the purity and good order of the church and her affiliated institutions. The church believes in the biblical adage that, "spare the rod and spoil the child." This literally means that if offenders are not punished for their offences they are being led astray to perish. In order not to allow anyone to perish, when they err, they must be punished but in love so that the church might reclaim them, as

already intimated in earlier discussions on this subject. In Presbyterian discipline, you are not forced to do good but given reason to do good under the direction of God through the tutelage and inspiration of the Holy Spirit. Presbyterian discipline enjoins people to have a consistent attitude of integrity not only within the church system but in all other systems including at home and at work. There should be no deviation and inconsistency in our attitude as people of God in the Presbyterian family.

Despite the good tenets of Presbyterian discipline as discussed, the growing trend of reducing standards of Presbyterian Discipline in EP Schools in Asogli especially in Ho Dome as intimated by Mama Atrato II is worrying. A number of factors account for this. First of all, formerly, teachers who were teaching in EP Schools were all members of the EP Church with even some receiving training in the EP Seminary at Peki, especially the teacher-pastors and teacher-catechists; some were trained at the Presbyterian Teacher Training College at Akropong and others at the EP Teacher Training College at Amedzofe. These teachers were made to imbibe the history and tradition of the EP Church and imparted these ideals to their pupils. Today, most teachers in EP Schools attend any College of Education and come from religious backgrounds that are not necessarily Presbyterian. They are therefore not equipped with the ideals of Presbyterianism.

In EP Basic Schools at Bankoe for example, out of 22 teachers only 8 constituting 36 percent of the total teaching staff are members of the EP Church. In a worse case, in EP Mawuli Basic 'C' School at Ho Kpodzi, out of a total of 19 teachers, only 4 representing 21 percent are members of the EPCG. In addition to the aforesaid statistics, the kind of curriculum for basic schools today

does not include the study of history and specifically history of the church. This situation is part of the reason many pupils and their teachers in EP Schools are ignorant in church history. Even teachers who are members of the church do not know the history of the church in respect of its ecclesiological tradition, because the church and her institutions, except the Peki Theological Seminary, have not made it a conscious effort to teach church history mandatorily.

Gbototsitsi

Gbototsitsi is the ostracisation of menstruating women in Asogli. Menstruation is a natural and regular occurrence experienced by nearly all women of reproductive age (PATH, 2016). According to PATH, the average woman will have about 450 menstrual cycles over approximately 38 years of her life. The research work also disclosed that the ability to manage one's menstrual health with adequate knowledge, safety, and dignity and without stigma, is an essential human right.

Menstruation is an important feature throughout women's fertility. For many girls, the onset of menses is a time of biological development that immediately comes with it restrictions, rules, confinement and changed expectations in many cultures. The physical manifestations of puberty and the lack of safe, dignified practices to manage menstruation have somehow created a complex, heavy silence around this important and positive lifecycle change. "The resulting restrictions in self-expression, schooling, mobility, freedom and space because of menstruation have far reaching and harmful impacts on girls and women globally" (Ibaishwa & Achakpa, 2016, p. 6).

It is a taboo among the people of Asogli for a woman flowing with menstrual blood to cook for a chief, the medicine man, the priest, the husband, and those

who fortify themselves with powers. Mama Agblatsu II (personal communication, April 5, 2017) revealed that the flow of blood makes the female unclean and so if this menstruating female should cook for a chief, she will end up desecrating the chief's stool and thus rendering it inefficacious. In the same vein, the medicinal powers and the others are rendered powerless with the flow of menstrual blood. Therefore, if a wife or an elderly daughter begins to experience the flow of blood during menstruation, she is not allowed to stay in the home where any of these powers are kept. The women are either made to go out of their husbands' home or to their fathers' home to find an abode with a close relative in town who has a suitable house to accommodate her. If there is no such convenient place for her to stay, a tent or shed is erected at the outskirts of the town for her to live in until the period is over when she then can return home.

This event brought about *gbɔtotsitsi*, or *tsi gbɔto* meaning to remain at the outskirts of town. While there, she continues to live her normal life by cooking her own food, or her children or siblings will bring her cooked food from the house and her personal effects are met there. She can receive visitors and can also visit the farm and participate in some activities but should be careful not to go too close to any shrine or stool house. When the entire community is put under the guidance of a deity, all women whether native or a visitor once in the jurisdiction of Asɔgli, are to go to *gbɔto* (outskirts) if one experiences menstruation.

It has been discovered that menstruating women generally lack infrastructure needed to comfortably manage menstruation. Just as it is with the practice of *gbɔtotsitsi* (ostracisation of menstruating women) in Asɔgli, girls'

and women's health, well-being, and rights are compromised when they are compelled by the community to isolate themselves from their families; avoid their normal work of livelihood, avoid their comfortable homes, community activities, or school; and face risks to their physical safety because of *gbɔtotsitsi*. Adolescent girls are especially vulnerable to negative outcomes related to menstruation, including effects on their overall self-esteem and confidence.

This hamper economic activities of the women. Even though they can go to work on the farm, there are limitations. Some lands are considered to belong to some gods and women are not permitted to work on such lands during their period of menstruation (M.P. Asase, personal communication, May 15, 2017). So, if you have a farm on such lands or close to a shrine, you cannot work on them till the period is over. Some water bodies are also considered the abode of the gods. A menstruating woman therefore cannot draw water from these water fetching ponds otherwise the gods will be angry and cause the water bodies to dry up. Since they cannot go to the town for the number of days the menstrual period lasts, trading activities are also halted thus militating against productivity.

On the other hand, in some of the communities, the ladies are identified periodically with the blood flow. In such a situation, they get out of their homes immediately and someone else brings the belongings they may need for this number of days. This is when the lady in question comes from the home of the people mentioned above. However, all menstruating women, irrespective of which house they belong to are not permitted to bathe in the town. When it is bath time, the women carry their bath water, whether cold or hot, to the shed

outside the town to bathe. The menstrual blood must be washed outside and not inside of the community.

A comparative study of *gbɔtɔtsɪsi* with Jewish religious practices as recorded in the Book of Leviticus reveals some striking similarities and dissimilarities. The Jewish code of law, Halakha, details strict rules governing every aspect of the daily lives of Jews, including their sexual lives. It prohibits literally any physical contact between males and females during the days of menstruation and for a week thereafter. Guterman (2008) observed that Jewish laws forbid sexual relations while a woman is a *niddah* (a menstruating woman) until she then immerses in the *mikveh* or Jewish ritual bath and the rabbis prescribe a number of additional regulations. It is worth recognizing that *gbɔtɔtsɪsi* has some basic resemblance with what pertains in the Jewish tradition specifically in Leviticus 15:19 to 33.

These Levitical injunctions require that when a woman has her menstrual period, she will be ceremonially unclean for seven days. Anyone who touches her during that time will be unclean until evening. Further to this, anything on which the woman lies or sits during the time of her period will be unclean. In fact, the strict nature of the code of conduct in respect of the menstruation or blood flow even required that anyone who touched her bed must wash their clothes and bathe themselves in water, and even that will still remain unclean until evening. Anyone who touches any object a menstruating woman has sat on, is required to wash their clothes and bathe themselves in water, and will still be unclean until evening. The articles of contact include a menstruating woman's bed or any other object she has sat on. Should a man have sexual intercourse with a menstruating woman and her blood touches him, her

menstrual impurity will be transmitted to him. He will remain unclean for seven days, and any bed on which he lies will be unclean. The Levitical codes included many other instructions.

In the light of the ensuing notes, it is evident that *gbɔtotsitsi* has some real resemblance with the practice in the Jewish religious community. One is even inclined to believe that the traditional authorities of Asɔgli copied or took along these practices from the Hebrews from the Levitical codes as enshrined in the Hebrew Bible in Leviticus 19. However, in the Asɔgli community, it appears that only the menstruating woman is made to go through dehumanizing customs leaving the men who might have come into contact with her as in the case of the Jewish Levitical codes. In the Jewish Levitical codes, any shred of contact of a man with a menstruating woman defiles him too and necessitates the performance of some rituals for the restoration of cleanness. But the people of Asɔgli have evidently excluded men in the practices.

It is instructive to note that even though the practice of *gbɔtotsitsi* has some striking features with the Jewish ritual concerning menstruation or bodily discharges, it was detested by the church. The church saw this tradition as problematic and inappropriate for many reasons.

First, the church saw the Levitical codes as being a ceremonial law and not a moral law and thus not practical in every culture. It is only the moral law such as the popular 10 Commandments that the church sees as requiring strict obedience.

Second, anytime the wife of an agent of the church was in her menses, she must pack bag and baggage and leave for the outskirts of the town. Furthermore, she was also expected to carry her bath water into a shed at the

periphery to bathe. The church registered her strong disagreement to the practice of *gbɔtotsitsi* which largely led to the unfair, discriminatory and intimidating treatment of women in Asɔgli (J.Y. Ledo, personal communication, March 16, 2017). Because of the abhorrent practice, it became obvious to many in Asɔgli if a woman or a young girl was pregnant. The obviously predictable situation of the pregnancy of a woman or a young girl led to needless ridiculing and jeering of these innocent females and their husbands or fiancés. Moreover, the sheds in which the menstruating females bathed were not protective enough. As a consequence, men used to hide around to watch the nakedness of menstruating females who bathed there.

In the light of all this, the church found *gbɔtotsitsi*, especially the one which directly affected the wives and daughters of church agents such as pastors and catechists, very despicable. The question that became a bother was that ‘why should wives and daughters of church agents be compelled to observe a practice which took them from the comfort of their bungalows to expose their nakedness to others?’

The church has recognized that the sexual and reproductive rights of girls and women are compromised when they must alter their daily routines; face stigma in their communities, schools, and workplaces; and be at risk of poor sexual and reproductive health outcomes because they cannot manage menstruation with dignity. The EPCG had to battle this with the custodians of the land and make sure that things changed. These days, no one knows who a menstruating woman is because this custom has been modernised by the instrumentality of the EP Church and sheds outside the outskirts of Asɔgli towns for menstruating women are no longer there.

Ahowawo

Ahowawo or literally rendered ‘widowhood rites’ or ‘widowerhood rites’ is a ritualistic period set aside to express grief by a surviving spouse over the loss of the other spouse and to mark the permanent separation of the living spouse from the dead. In writing about widowhood in her book, Ben-Naimah (2011) stated that widowhood rites were solely a cultural and traditional custom performed by traditional leadership in the community. Even though Ben-Naimah did not explain the term ‘widowhood’ in her book, it is clear from her write-up that she refers to the ritual a spouse goes through on the loss of the partner. Ben-Naimah wrote that in Africa, early death is caused by evil and all that brings suffering and deprivation is ultimately traceable to spiritual causes. She asserted that death does not end life. The dead are believed to be going on a journey. It has been discovered that the dead person is accompanied with a lot of household items to travel with – for example, bowls, buckets, money and other personal effects. The items mentioned are believed to be used by the dead in their journey to the next world. In quoting Kwesi Dickson, Ben-Naimah stated that some widowhood rites are performed to sever the relationship between the widow and the dead spouse. When the widow is a young woman, the rite prepares and allows her to re-marry. It is a process to ensure peaceful separation between the dead and the living.

Among the Asogli specifically, in the past, the period of widowhood or widowerhood, lasted for not less than one year especially in the case of the widow. However, these days in Asogli, the length of time for the performance of the rites depends on how the individual surviving spouse wants it to be.

It is a generally held notion in Asogli that normally, husbands die first leaving the wife behind to go through the widowhood rituals. It is therefore more associated with widows than widowers. The rituals that widowers are made to go through are less severe and cumbersome than those for the widows. Men have more say than women and wives. It is assumed that women will go into fresh marriage soon after the rituals are over and whatever property the former husband left behind will go into the hands of another man.

To this end, the woman is made by tradition to suffer a lot of ordeals in the name of mourning so that she will no longer think of another marriage, considering the difficult time she had had during the widowhood period of the first husband (Mama Atrato II, personal communication, March 6, 2017). The family of the late husband will not want to lose her to another man; they will also not want her to take any property of the late husband away. So they will make her suffer during the widowhood rites. Nevertheless, if it were the husband who lost the wife, he was taken through the rituals for a few days and he was back to normal life. He could take a new wife sooner than even expected.

As part of the performance of the widowhood rites, the widow is locked up with the dead husband overnight. During the first eight days of the occurrence of the death, she is not expected to have her bath. She either sleeps on a bare floor or on a torn mat. She does not talk to anyone and no one talks to her either. She is also not expected to wear a top dress to cover her chest and she must go barefooted as well. She is not expected to bathe hot water even if the weather is cold. She is not supposed to lie down to sleep at night but to keep sitting still on a low stool till the next morning (Mama Yawa Kuma III, personal communication, March 15, 2017). She is forbidden from entering the chief's

palace or the house of any traditional position holder. When this is mistakenly violated, she pays a fine to pacify the gods. These are some of the challenges the widow faces whereas the widower does not observe any of these rites at all in some cases.

It is also believed that if a widow refuses to confess any infidelity during the lifetime of the husband, she would fall ill and die too during the widowhood period. The widow must leave her hair unkempt, always dressed in black and should not entertain any laughter. And her food should be served by an old widow. A widower does not however suffer any of these humiliating or denigrating treatments at all in Asogli. According to Mama Yawa Kuma, chiefs or queen mothers don't take part in *ahowɔwɔ* because the day one is installed as a chief; the rites performed for them include the widowhood rite as well. In her contribution to this subject, Mama Atrato II, asserted that *ahowɔwɔ* is a whole ritual on its own which should be performed by the family of the deceased husband and not the pastor, even though the pastor can be in attendance to offer Christian prayers; it is a rite reserved for the family of the deceased spouse.

The reason is that it is a separation of the living and the dead and must be done by family members. It is a taboo for a widow or widower to have sexual intercourse during the period of widowhood and the first 9 days the widow or widower is not supposed to get out of their confinement. Mama alleged that at Ho Kpodzi one Charity Adzo Siaka a member of the Dela Congregation who did not observe the ritual of *ahowɔwɔ* experienced the ghost of the deceased husband. She reportedly had series of nocturnal visits where she felt the presence of an unseen human being severally when she was alone. This was followed by series of strange dreams and she eventually fell sick by a strange

disease. These were interpreted to be happening as a result of her inability to observe *ahowɔwɔ*. This made her pack out of the matrimonial home to stay with the relatives in Accra.

The Evangelical Presbyterian Church, Ghana has seen the widowhood rite as intimidating and infringing upon the dignity of the widow and has provided a better and more humane alternative. The church therefore did not allow her members to observe these rites while the custodians and elders of the community insisted on the performance of the rites. When death occurs, and the widows are sent indoors for the widowhood rituals, the people are mindful of what the church is going to do if she should be allowed to go through such rituals. If the victim agrees to do the rituals the *Asɔgli* way, the church takes her on and she is either made to go through catechetical lessons again or her participation in the Lord's Supper is suspended for some time. On the other hand, the church speaks against such practices on many occasions to impress upon *Asɔgli* to modify the widowhood rituals through advocacy and the sermons of the church.

This conflict between the two institutions is being resolved gradually. There is evidence that the performance of these rites is on the decline. Even though people still observe widowhood, it has taken a more humane look altogether. Widowhood rites are now being performed in the church for Christian widows thus eliminating the inhumane treatment meted out to widows. In the old EPCG liturgy there was no provision made for widowhood rites, but because of the importance the church attaches to the Christianisation and modernization of these rites, the new liturgy book contains prescribed Christian order for *ahowɔwɔ*, specifically pages 200 to 203.

In the new EP Church liturgy, Liturgi (2016), Romans 8:38 has been used to assure the widowed spouse that nothing can ever separate them from God's love – neither death, nor life, neither angels nor demons, neither their fears for today nor their worries about tomorrow and not even the powers of hell can separate them from God's love. Also, as part of the new liturgy, Psalm 23 is used to exhort the widowed spouse that God is their shepherd, so they will neither lack anything nor fear any evil. The Christian order of *ahowawo*, as found in the EP Church Liturgi (2016), fundamentally exhorts the widowed spouse that once death has occurred, their relationship with their deceased spouse is automatically truncated with reference to Romans 7:2. Once the relationship between the widowed and the deceased spouse is truncated by death, there is no need to fear any supposed marriage with a ghost spouse, since the marriage would have been biblically dissolved and thus nonexistent.

Vuwawo

Long before the introduction of television sets and other gadgets for entertainment, the people of Asogli had several items that entertained them. After the hard day's work, people returned from farm and all their business engagements and before long retired to bed after dinner. The people of Asogli engaged in one form of entertainment or the other. The most popular of these was *vuwawo*, an Ewe term for drumming and dancing for entertainment. A variety of these *vuwawo* used for entertainment include *bɔbɔbɔ* (a local Ewe drumming group mostly by the youth for entertainment), *gabaɖa* (a local Ewe drumming group mostly for the elderly and is used during funerals), *zigi* (a local Ewe drumming group used also during funerals and other occasions such as festivals), *gbolo* (a local Ewe drumming group mostly by the elderly and for

entertainment after they retire from their busy daily routines) *and zibo* (a local Ewe drumming group purely for the youth for entertainment and to ‘attack’ death during funerals). The mentioned forms of music for *vuwɔwɔ* (entertaining drumming & dancing) were often used to make people forget the drudgery of work engaged in during the course of the day. One main rationale for the *vuwɔwɔ* in the evenings was to aid digestion since the major daily meal of the people was dinner which was sometimes taken close to bed time (A. Mortey, personal communication, March 25, 2017).

Among the Asɔgli, when a member of the community dies, there are various drumming groups that go to the deceased house to keep the house lively and to help mitigate the level of pain and grief at the loss. This way, bereaved families and other mourners are somewhat comforted and encouraged to organise a befitting funeral for the deceased. The songs or music and especially the lyrics of *vuwɔwɔ* provide considerable commiseration, consolation, condolence and comfort to the bereaved family. *Uuwɔwɔ* is also done allegorically to curse death and question its authority over the death of the indigene or resident of Asɔgli (Mama Dei Kua, personal communication, July 26, 2017). Sometimes, the drumming groups go in search of the dead from around the corners of Asɔgli as if to wage war against death. Threats are issued and insults are rained upon ‘death’ so that such ‘action’ is not repeated among the people. In the same way, the people pledge support to anyone who will fall victim to the wicked axe of death at another time. All these are sung in songs to relieve the bereaved family of the pains of the loss.

During festivals and other state celebrations of Asɔgli, drumming and dancing determine the success of the occasion. Truly, there is no state function

held in Asɔgli which is bereft of music. *Uuwɔwɔ* performances at social gatherings in Asɔgli thrill both performers and onlookers – whether young or old, man or woman, rich or poor, follower or leader. Music performances do not only take the centre stage but also provide a means for money making for the *vuwɔwɔ* groups. Other examples of *vuwɔwɔ* in Asɔgli are *kalevu* (war drum); *adabatram* (drum for warriors), *evevu* (drum for twins), *adevu* (drum for hunters) and *trɔvu* (drum for gods). Even though the other forms of *vuwɔwɔ* as mentioned above are used regularly for recreation, *kalevu* is used only on special occasions. It is used during the performance of funerals of chiefs and very prominent elders in the community. Rituals such as pouring of libation and the slaughtering of animals go with the performance of *adabatram* and *kalevu*. According to Isaac Newtown Akorli-Doh (personal communication, February 6, 2018) in those days human skin was used for constructing the drum and the stick used in beating the drum was the arm bones.

For Akorli-Doh, the *adabatram* music is not merely for entertainment but rather to arouse bravery in men to be able to go to war in their neighbouring community. It also causes people to go into trance. Due to all that is done during the performance of *adabatram* music, the church is highly against its use in the community.

Even though the people of Asɔgli especially those who converted into Christianity loved *vuwɔwɔ* and found nothing heathen about the practice, at the arrival of the Bremen missionaries, the church began to raise concerns over the appropriateness and relevance of *vuwɔwɔ* in Asɔgli. The church did not perceive *vuwɔwɔ*, as a mere means of entertainment with socio-cultural, socio-economic and socio-emotional connotations, but rather as a subtle way of engaging in

heathenism. According to J.Y. Ledo, church members are never allowed to participate in the performance of *adabatram* and *kalevu* because of the heathen practices that accompany them. As a result of strong church advocacy, Mama Kuma told the researcher that there is no *vutsola* (drum carrier) anymore because everyone has turned a churchgoer.

Consequently, the church discouraged her members from participating in *vuwɔwɔ*. Members of the church who did not give heed to the appeal not to engage in *vuwɔwɔ* were considered as breakers of ‘ecclesiastical law’ and faced severe sanctions from the church. Rev. Mrs. Abbey Mensah and Rev. S.K. Mensah concurred that culprits of *vuwɔwɔ* were barred from partaking in the Eucharist and catechetical lessons were prolonged or even suspended for catechumens. In the unfortunate event that the member so sanctioned passed on before the expiration of the sanction, he or she was sometimes given a less befitting and dignifying burial. Consequently, the pastor would not bury such deceased members nor even attend the burial service. In that case, either a catechist or presbyter was detailed to perform the interment.

In the light of all the above, the point must be reiterated that even though the church in the past had serious reservations about *vuwɔwɔ*, during the course of time, especially during the era of Dzobo, a theological, academic and ecclesiological attempt was made to Christianize and modernize some of the traditional concepts and expressions like *vuwɔwɔ*. This led to the formulation of the *Meleagbe* (I am alive) Theology and the forming of the *Dumedefɔ* (*trekking or travelling*) Choir which have been discussed in greater detail in chapter four. Even that attempt was met with reservations by some elements in the church who accused Dzobo of introducing an unchristian theology into the

church in the name of the Meleagbe Theology. The introduction of the Dumedefo Choir was also received with mixed reactions especially by members of the existing choirs who accused the leadership of the church at the time of favouritism.

Along the line, the use of local drumming and dancing especially *bɔbɔbɔ* and *agbadza* was also introduced through the activities of the Bible Study and Prayer Fellowship of the Church in the early 1980s (D. Abbey-Mensah, personal communication, June 7, 2018) to provide a locally Christianized, livelier and more active way of singing, drumming and dancing into the church as an alternative to *vuwɔwɔ*, which had heathen connotations. Even though the introduction of the *bɔbɔbɔ* and *agbadza* (a type of local drumming, singing and dancing predominantly used by the Ewes in Southern part of the Volta Region of Ghana) into the church was also received with some resistance and mixed reaction by some members, today, it forms a part and parcel of the EPCG tradition as far as church music and dance are concerned.

Mawu vi de bo vi de

Religion is the awareness of the existence of some ultimate, Supreme Being who is the originator and sustainer of all creation. The African world into which the European Christian missionaries entered in the late seventeenth century was a religious world in which the idea of God as the Supreme Being was already privy to the African people and thus this God was revered. Gyekye (2003) in writing about the religious value held by the African stated that the African lives in a religious milieu and are inspired or influenced by a religious point of view.

A European traveller to West Africa around the end of the seventeenth century observed that the Africans believed in a supreme God, that they had an idea of the true God, and ascribe to Him the attributes of Almighty and Omnipresent; they believe He created the universe, and therefore vastly prefer Him before their idol-gods; but they do not pray to Him or offer sacrifices to Him. (Gyekye, 2003, p.1).

It is evident from Gyekye's observation that the African had had their own religion for centuries even before contact with European Christian missionaries. After decades of contact with the European Christian missionaries, however, African Traditional Religion was influenced by the activities of the former resulting in syncretism. Syncretism is the union (or attempted fusion) of different systems of thought or belief especially in religion or philosophy. Syncretism in the African traditional setting such as among the Asogli became profound at the outset of the evangelistic activities of the church especially when the latter intensified. Even though the church's evangelistic activities took different shapes and intensities over the years, many of the converts of Asogli did not completely discard their involvement in activities associated with their African traditional religious practices. *Mawu vi de bo vi de* was thus a local Asogli construction which was used to connote the synergistic mixing of Christianity and African traditional religious practices. Literally, *Mawu vi de bo vi* means 'little power from God and little power from the gods.'

Typical Asogli citizens consider themselves to be children of two worlds – meaning they have accepted the teachings of Christianity and yet find

aspects of their traditional way of life as being a part and parcel of their unique identity.

In the light of the ensuing discussions, many converts of the church thus combined their Christian beliefs with traditional religious practices giving some amount of credence to Wilbur O'Donovan's description of the African Christian as having a big cross on the neck and a talisman on the waist. O'Donovan, a Tanzanian priest and writer, portrayed the typical traditional African Christian convert as members of the church on Sundays and adherents of traditional religion the next day. Syncretic Christians are like those who put on belts but yet decide to support the same trousers with bracelets. Such members, also found in Asɔgli, want to be double sure that they are safe in the hands of both their traditional god and their newfound Christian God.

According to Mama Yawa Kumah II, Nyɔnufia of Ho Axɔe, *Mawu vi de bo vi de* is a reality and thus a major source of disagreement between the church and Asɔgli. Some local people of Asɔgli express the belief that the Christian God is not so potent to protect them enough; and others think that the time taken by the Christian God to respond to their petitions and supplications is too slow to their liking (S. Amesu, personal communication, January 7, 2017) and corroborated by (G. Dzantia, personal communication, January 7, 2017). The respondents expressed the belief that their local gods unlike the Christian God, is always apt and quick in their responses and actions, especially in matters of retribution and justice. To this end, even though the typical Asɔgli convert will go to church, they still try to secure some other 'powers' from the gods to back them to live a holistic life. Syncretic inclinations among adherents of both Christianity and traditional religion in Asɔgli are normally detected during

funerals of traditional leaders. During such occasions, such people get possessed spiritually and thus begin to tremble, dance with knives, and sometimes go into trance. Some even use the sharp knives to cut their own bodies and yet the cutlasses or knives do no harm to them. This is displayed in the full view of the public; so everybody sees them dance and all that they do.

As a way of expressing her disapproval of *Mawu vi de bo vi de*, Mama Yawa Kuma II disclosed that a pastor of the church once suspended the entire congregation for three months when he went to celebrate the Lord's Supper only to find nobody in church because all the congregants had gone to participate in the performance of *Asafo Uu* music at a funeral. *Asafo Uu* is a type of music associated with local executioners and depicts the bravery of the Asɔgli State. The people of Asɔgli who were Christians could not chart a clear Christian path for themselves in the sense that they were not able to sever relationships with their former traditional religious beliefs. Women were equally involved in several other activities that did not conform to Christian principles; for instance the performance of *Tɔvi rituals*. These rituals were done at the demise of a citizen. A *tɔvi* was a family member chosen to be in charge of all rituals performed before the interment of a corpse. *Mawu vi de bo vi de* was also associated with participation in festivals dedicated to the gods and other deities. The church expressed her disagreements at this syncretic practice through sermons, open condemnation, sanctions and refusal to bury the corpse of deceased members who were found culpable of *Mawu vi de bo vi de*.

Till date, in the EPCG, *Mawu vi de bo vi de* is still not acceptable. The church believes that God is a monotheistic God and is capable of doing all things and needs no assistance from any so-called lesser god. The church believes that

following the death and resurrection of Jesus Christ, he (Jesus Christ) is the only one through whom members can relate with God and not through any other. It has been observed that some members of the church, particularly males, still take part in some traditional events. For example in chieftaincy rituals, heathen drums are sometimes played by known members of the church and some other known members of the church also dance to those heathen drums. During the pouring of libation, some notable members of the church also participate in the rituals. Evidently, therefore, to date, *Mawu vi de bo vi de* remains a thorny issue in Asogli. Members who are found culpable to have engaged in the practice of *Mawu vi de bo vi de* blatantly, are sometimes barred from participating in the Eucharist or are made to take their catechetical lessons all over again as a form of punishment.

Teyuyru/Gbɔmekpɔkplɔ

Tɔgbe Adzie Lākle Howusu XII (personal communication, April 26, 2017), defined *teyuyru* as one of the official rituals performed by the people of Asogli to announce the harvest of new yam. Before the ritual of *teyuyru* is performed, no one is expected to taste any new yam nor expected to bring it to any Asogli town until the performance of the rites is completed and the gods are first fed. Non-compliance with this ritualistic injunction leads to serious far-reaching consequences such as strange diseases like chicken pox, boils or sometimes even death. Depending on the nature and level of the non-compliance or defiance of the ritualistic injunction, the entire citizenry of Asogli may be negatively affected, irrespective of one's religious affiliation. *Teyuyru* is observed on the only Friday market day in September to mark the onset of the Yam Festival. On that day, the rituals begin in the afternoon after 12 noon

at a suburb of Ho called Fiave, where the youth, men, women and all others converge to herald the event.

The chiefs and elders in charge of *teyuyru* led by the chief linguists perform some rituals, pour libation and beat the gong gong and the *vukpo* (talking drum) to indicate the start of the *teyuyru* rites. Drumming, singing and dancing amidst procession are observed by various drumming groups of all the four divisions of Asogli. The elders lead the procession and the people follow along the main streets of Ho. When the procession gets to a shrine, it stops for the elders to perform some rituals including the sprinkling of *bakabake* (mashed yam) and palm oil, and the pouring of libation. Whilst the elders get engaged at the shrine, the people line up in the streets waiting for the elders to return for the procession to continue. The activity of singing, drumming and dancing continues from street to street and shrine to shrine.

At all the shrines the new yam is offered to the gods or deities. The rites which start at 12 noon normally end around 7pm at Mawuko Park at Heve (Tɔgbe Anikpi III, personal communication, March 22, 2017). Pouring of libation and exchange of greetings and the performance of other rituals go on at the park between those already seated led by Tɔgbe Anikpi, the Dufia of Heve and those who return from the procession. The *teyuyru* rituals are thus performed to symbolically pave way for the consumption of new yam in Asogli.

Further to the above, another type of ritual called *gbɔmekpɔkplɔ* is observed a day after *teyuyru*. *Gbɔmekpɔkplɔ* is the cleansing of the towns of Asogli. According to Tɔgbe Anikpi III, the people of Asogli are informed earlier of the cleansing ritual. The various communities are cleansed ceremonially by ritualists. A frog and a chick are tied to a fresh palm branch (*dedɔ*) and dragged

along with a herbal concoction (*ama*). This concoction or *ama* is sprinkled on people in the streets, on farming tools and on everything around in the streets. The gong gong man beats his gong and says *nu vɔwo mido*, meaning ‘all evils go away.’ This ritual is performed around the community and finally the elements that were used in the cleansing exercise are used to ceremonially ‘block’ the main entrance of the town against all the evil spirits which may be hiding in any part of the State. Unless the *gbɔmekpɔkplɔ* rites are over, no one is permitted to set fire and cook any meals. It is said that when fires are set during the course of the rites, the *ama* used for the ceremonial cleansing and fortification of Asɔgli is rendered impotent or powerless. What this means essentially is that if there are any evil forces or spirits hovering around the communities, they are likely to devastate or destroy Asɔgli. Therefore, anyone found in any part of the community cooking or using fire for anything is fined heavily to pacify the gods of the land.

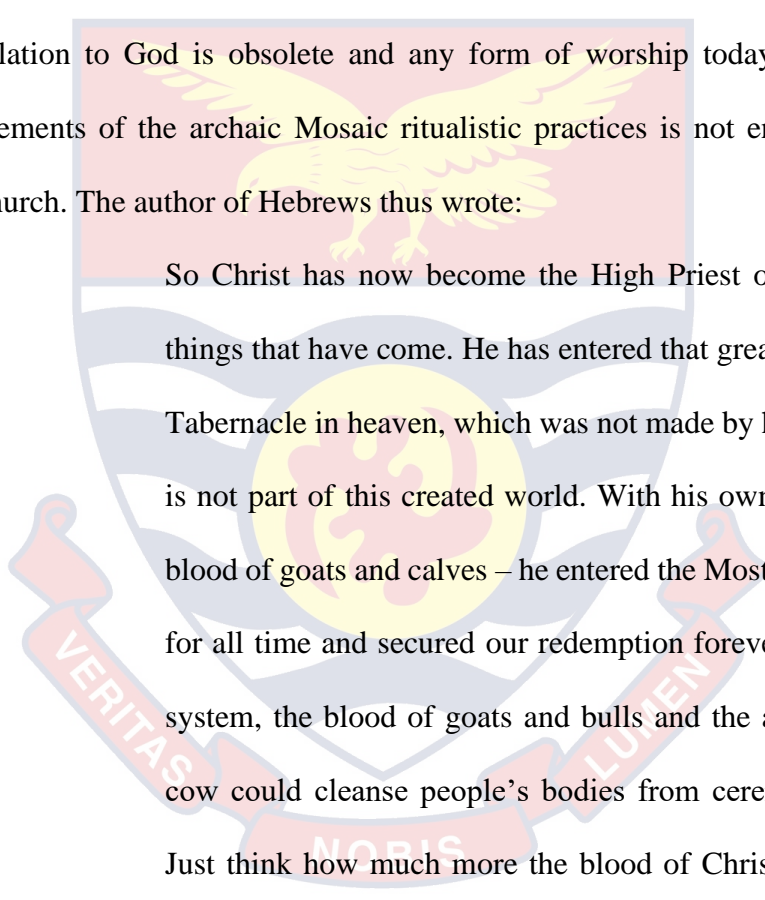
In the light of the ensuing facts, the church only agrees in principle to the fundamental rationale for the celebrations of *teyuyru* and *gbɔmekpɔkplɔ*. *Teyuyru* and *gbɔmekpɔkplɔ* rituals which are essentially performed to symbolically pave way for the consumption of new yam and to cleanse the towns of Asɔgli respectively are in place only to the extent to which they do not offend the church’s theology on morality and monotheism.

It is necessary to discuss what morality and monotheism are and situate the discussions within the context of the appropriateness or otherwise of some of the rituals performed during *teyuyru* and *gbɔmekpɔkplɔ* and the immoral behaviour exhibited by the youth. Morality derives from the Latin word *moralis* meaning customs or manners. Morality deals with humans and how they relate

to others and the world around them. Morality focuses on the way we treat one another in order to foster what is good and right. From the perspective of the church therefore, morality is fundamentally explained in relation to how God expects humanity to conduct themselves for the preservation of holiness, good order and societal peace and harmony. The church also believes that customary or traditional morality which finds expression in God's precepts for morality should be encouraged. The church articulates that traditional morality refers to the moral systems handed down through customs from generation to generation. The researcher has observed that just as it is in other traditional societies, in Asogli traditional area, traditional morality is observed to be static morality and not necessarily reflective morality. In fact, reflective morality demands that moral ideas are painstakingly examined and tested. Traditional morality which is fundamentally static, can only thus become reflective and dynamic when those moral ideas that are simply handed down and accepted are subjected to constructive analysis and criticism.

The church believes that what is good about a tradition should be encouraged and what is obsolete should either be discarded or modified. During the *teyuyru* rituals, the youth particularly dress in sexually provocative ways leading to sexual promiscuity or sexual misconduct during the celebrations. The youth also engage in all sorts of immoral activities including excessive drinking of hard liquor that tend to jeopardise their life. The church maintains that whilst the celebrations are essentially good, issues about immorality which God frowns upon should be dealt with through education, counselling and persistent advocacy to safeguard the future of the youth of Asogli for socio-economic development.

Also, the church believes that God is one and remains one. During the Mosaic Tradition of Old Testament Scriptures, God was worshipped through priests who performed rituals of cleansing and purification for the people for the atonement and forgiveness of their sins. After the death and resurrection of Jesus Christ and since the day of Pentecost, Christians worship and relate with God through Christ Jesus; and Christ Jesus is represented by the Holy Spirit today. The performance of Mosaic rituals for cleansing and atonement in relation to God is obsolete and any form of worship today which portrays elements of the archaic Mosaic ritualistic practices is not entertained by the church. The author of Hebrews thus wrote:

The logo of the University of Cape Coast is a watermark in the background. It features a shield with a yellow eagle with wings spread, perched on a globe. Below the shield is a banner with the Latin motto "VERITAS LIBERABIT VOS A OMNI INIQUITATE" (Truth shall set you free from all iniquity).

So Christ has now become the High Priest over all the good things that have come. He has entered that greater, more perfect Tabernacle in heaven, which was not made by human hands and is not part of this created world. With his own blood – not the blood of goats and calves – he entered the Most Holy Place once for all time and secured our redemption forever. Under the old system, the blood of goats and bulls and the ashes of a young cow could cleanse people’s bodies from ceremonial impurity. Just think how much more the blood of Christ will purify our consciences from sinful deeds so that we can worship the living God. For by the power of the eternal Spirit, Christ offered himself to God as a perfect sacrifice for our sins (Holy Bible-NLT, Hebrews 9:11-14).

In the light of the above, the church is theologically opposed to the offering of sacrifices to gods or shrines during the celebrations and calls for a

modernized way of showing thanks to Almighty God through prayers by pastors. The church expresses the belief that the Christian God is one and needs no gods as intermediary apart from Christ Jesus who is represented by the Holy Spirit (I Timothy 2:5). The Christian faith also guarantees regulated freedom to the Christian. All things are permissible but not all things are beneficial (1 Corinthians 10:23). The church holds the view that the rites which forbid Asogli citizens from eating yam at certain parts of the year are needless and not beneficial R.E.K. Agboka (personal communication, personal communication, April 16, 2017). Since Ho is a commercial centre and that yam or yam products are what people trade in, any rituals that seek to bar the eating of yam or its products is detrimental to the welfare of the people. The economic activities of the people always come to a standstill during the period of these celebrations. This is because yam will not be permitted traditionally to be brought to the market at all. This negatively affects the business of yam trade.

The church argues that people should not be denied of what to eat in the name of tradition. There must be a way of transforming these rituals to meet the present aspirations of the people in order to enhance the socio-economic life of the people. The church found it inexplicable the practice where indigenes or residents around 'Kpodzi' or the church premises should also be compelled to obey the ritualistic injunctions. The position of the church thus is that, traditional Asogli people can continue to observe their rituals to please their gods but this should not be imposed on indigenes who are members of the church. Further, placing a ban on cooking and setting fire on the entire citizens of Asogli communities is an affront to productivity (J.Y. Ledo, personal communication, March 15, 2017). Many people in Asogli community depend

on cooked food by food vendors along the streets; thus to ban cooking in entirety throughout a whole day could make people starve or lose income or revenue for their upkeep.

Collaborative Developments

Eradication or Modification of “outmoded” customs

The collaboration between the church and the Asɔgli State which spanned many years led to a number of positive developments that facilitated the socio-economic development of the people. In as much as the church supported in principle the fundamental rationale of some of the traditional religious practices, some of the peripheral and concomitant issues however either triggered or raised negative socio-economic concerns. By dint of collaboration mooted by the church though, many of all the negative aspects of some identified customs were either eradicated or modified for the good of the people. The church and the Asɔgli State jointly saw the merit in either eradicating or modifying aspects of some customs which have been rendered obsolete by virtue of massive Christianization, technological advancement, civilization or by existential circumstances including concern for human rights and rule of law.

In the light of the above, Nelson Akorli, Henry Akorli and Paul Aba, respondents from the Asɔgli Traditional Council, at a focus interview, asserted that the youth of Ho through the instrumentality and persistent advocacy and defiance of the church against the continuous practice of *lubutsɔtsɔ* led to its eradication. They disclosed that the very leader of the performance of *lubutsɔtsɔ* became an *ametsivume* through a motor accident – a car crash. That unfortunate death triggered widespread fear amongst the people and eventually led to the

discontinuation of the ritual, something the church had long advocated and even acted in defiance to and in solidarity with her members, as already discussed in this work. The very leader of the performance of *lubutsɔtsɔ*, Raphael Tse, was the last person to be buried as an *ametsivume* in the mid 1960s. Eventually the traditional authorities saw the wisdom in the church's advocacy against *lubutsɔtsɔ* and collaboratively its practice was eradicated. Before the cessation of *lubutsɔtsɔ*, the church had defied the traditional authorities and gone ahead to bury citizens who were members of the church. The church had reason to defy the traditional authorities not merely because she disapproved of *lubutsɔtsɔ*, but more importantly because her deceased members had signed a document mandating the church to bury them in accordance with Christian and church tradition, as already quoted in this work.

Continuing from the above, the three respondents intimated that formerly when anyone died in Asogli, relatives and loved ones consulted soothsayers to ascertain the cause of death. If it was ascertained that the dead was a *dzoɔquametɔ* (witch or wizard), the corpse was dragged along the streets for humiliation. Nevertheless, because of the gore, mortification, hooting by onlookers and sheer contemptuousness exhibited through the dragging of the corpse, backed by the sustained advocacy of the church against all unchristian rituals, the practice was discontinued towards the late 1970s. This was corroborated by Tɔgbe Agbesi the Regent of Takla. He stated, "Ame meme megali o eye adzetɔwo ɔɔɔɔ ha nu tsi." This means, "There is no more cremation of witches or wizards or juju men after their death." Newton Jonas Agbley-Memie, a 73-year old respondent and a member of the church who has lived in Asogli, specifically in Bankoe all of his life, in concurring with this subject,

stated that through the EPCG and her schools, civilization and enlightenment were introduced into Asɔgli.

A good number of chiefs in Asɔgli even though are traditional leaders and thus custodians of customs and traditions of their people, became converted Christians due to the massive evangelisation work of the church. The researcher can cite on authority the following chiefs who are Christians and members of the EPCG at the time of this research: Tɔgbe Kasa II, Tɔgbe Adzi Lāk̄le Howusu XII, Tɔgbe Anikpi II, Tɔgbe Kotoku XII, Mama Yawa Kuma II, Mama Agblatsu II and Mama Atrato II. The cremation of ‘witches and wizards’ has stopped in Asɔgli due to the church’s advocacy. The other aspect of customs and rituals which are outmoded are the ones in respect of accident victims. Accident victims are not brought to the community. Their funeral rites are performed at the outskirts of town. Those who die during childbirth suffer the same fate – they are not brought to town but rather sent to the outskirts of town for burial.

Many of the chiefs interviewed are Christians and specifically members of the EP Church. They have all concurred that the above mentioned customs and rituals are outmoded. These chiefs perform their roles as Christians and make sure their traditional roles are equally played and have intimated that being traditional rulers and practising Christians do not hinder the performance of their traditional roles in a civilized and modernized way.

In the past, if it was proven that an Asɔgli citizen was a *dzɔquametɔ*, the whole community consented to banish the person. Through the collaborative work of the church and Asɔgli, however, the practice of banishing a *dzɔquametɔ* was also discontinued in 1982 (D. Abbey-Mensah, personal communication,

June 7, 2018). Someone who was accused of being a *dzoquametɔ* was held and the entire community of Asɔgli gathered at Ho Dome after *kpododo* or *gafofo* (the sounding of the gong gong), libation was poured, and he was given stale urine to drink after which he was declared sanctified and he was spared banishment from Asɔgli which hitherto was the case. The performances of these rituals were done by the late Tɔgbe Akpao, the Avafiaga of Asɔgli, under the auspices of Tɔgbe Adzi Lãkle Howusu XII who was physically present. After this momentous ritual, the whole Asɔgli decided that no such persons will be taken through such dehumanizing ritual and then banished any longer (V. Appiah, personal communication, June 5, 2018).

Church Bells

According to tradition, the ringing of church bells dates back to AD 400 when Paulinus of Nola first introduced bells in association with a church, (*Got Questions.org*, 2018). In AD 604, Pope Sabinianus officially sanctioned bells' usage. The primary purpose of ringing church bells today is to signify the time for worshippers to gather for a church service. In later centuries, bells were rung on Christmas Eve to welcome Christmas into the season where the nativity of Christ Jesus is celebrated all over the world by Christendom. Bells are sometimes used as musical instruments in their own right, and many church services feature the music of bell choirs.

The first EPCG congregation in Asɔgli was established at Ho Kpodzi in 1859. There are no records to indicate when exactly the church bell at Ho Kpodzi arrived or was erected for use. However, it was in use before 1869 when the Ashanti War broke in Asɔgli and the bell was carried away by the Ashanti Army and brought back later when the war ended in 1873. But, for many

Christians, the ringing of bells from a church tower is certainly a ‘joyful noise,’ reminding them of God’s presence in the world.

Consistent with the Great Commission of the Lord Jesus Christ for his adherents to go into the world and preach the gospel, church bells began and continued to resonate in Asogli to signal the preaching of this gospel. Church bells are currently at EPCG Ho Kpodzi, Ho Bankoe, Kpeɔɔe, Takla and Akɔɔfe congregations all in Asogli.

Some respondents the researcher spoke to such as Jonas Agleby-Memie, Veronica Atta and Gifty Ama Zekortia, were full of praise for the usefulness of the church bells at Ho Bankoe and Kpodzi. These respondents concurred that the bells gave the people living in and around Bankoe and Kpodzi time consciousness. On week days, the bells are rung at 4:00 at dawn to invite worshippers for dawn devotion. Incidentally, even those who do not attend the devotions are woken up by the toll of the bells. Since this is regularly and routinely done from Monday to Saturday, the tolling of the bells has become synonymous to waking up or timekeeping reminder or alert for the residents and indigenes.

On Sundays, the bells are rung at 7:00am, 8:00am and the last one at 9:00am indicating the preparedness for and the actual start of service. Because this has always been done, residents and church members use the tolling of the bells as reminder for the management of their schedules. Two church members have dedicatedly been tolling the church bells for decades to the admiration of both church members and the people of Asogli. Even though the church bells sound so loud, the people have never complained of noise; they have rather praised its usefulness in their daily lives.

Raising of *Asogli* Citizens

The EPCG was founded at Peki in 1847 and got to the land of *Asogli* beginning from Ho in 1859. Since the outset of the church's work in *Asogli*, beginning with the early missionaries from Bremen in Germany, the preaching of the gospel had been done alongside the provision of other socio-economic interventions aimed at the holistic nurturing of not only the converts of the church but also other indigenes. The church has been called by God to be an agent of transformation of lives. God is the master of raising the lives of his creation. Within the context of this discussion, to raise means to bring from a lower level of life to a higher level. In other words, it means to improve the quality of life from a lower to a much higher level spiritually, socially, economically and intellectually. God through Christ Jesus is a transformer of lives and does everything in his wisdom to raise the well being of his people through holistic spiritual and physical empowerment. At the outset of his ministry, Jesus declared in Luke 4:18-19:

The Spirit of the LORD is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the LORD's favour has come.

Bolsinger (2004) remarked that as God is, so the Church should be. As God does, the Church should do. The church should be as God is and do as God does. The title of Bolsinger's work: 'it takes a church to raise a Christian,' emphasizes the imperativeness of the church's work in the lives of both her members and non members. Relating Jesus' words in Luke 4:18-19 to the

existential context of the church's ministry, the church, among other things, aims at raising the people she is able to reach with the Good News in order to increase or broaden their knowledge horizon and general capacity for success in their lives' endeavours. Since 1859 when the church's presence came into Asogli, the church has raised the citizens of Asogli spiritually, academically, economically and socially. Many of the respondents spoken to cited things the church has done to raise the lives of people to a much higher spiritual, academic, economic and social status through her sermons, schools, employment creation and other socio-economic interventions.

Mama Atrato II, for example, disclosed that collaboratively, citizens of Asogli work as agents of the church. Some citizens have become ministers of the gospel, catechists, presbyters and many more through nurturing and even subsequent employment by the same church that nurtured them. Even many people who are not natives of Asogli live and work in Asogli for the church. Employment has been created for many Asogli citizens who had formal education in EP Schools. Mama Agblatsu III—Queen mother of Ho Bankoe asserted that the EP Church has done extremely well in terms of education in Asogli and that the church has more schools than any other church organization in Asogli. She added that the church has educated many indigenes and even created employment opportunities for them after school. In concurring with Mama Agblatsu III, Tɔgbe Agbesi also stated that the EP Church has raised many learned persons in her schools and that such learned persons used their enlightenment to modify and modernize traditional worship in Asogli and thus triggered the process of civilization in Asogli. With specific reference to Takla, Tɔgbe mentioned key personalities who were raised through E.P. Schools as

including Colonel Kwame, Professor Osei Gershon and Mr. E.G.K. Adzivor. Tɔ̀be also revealed that through one of the high-ranking leaders of the church, his son gained admission to the University of Cape Coast to pursue high education.

Tɔ̀be Kasa III, chief of Ho Axœ who, was also raised by the EPCG fondly mentioned the following as being Asɔ̀gli citizens who were raised into prominence through the schools of the church: Alex Agbeti (Assistant Director of Education), Elvis Adala (Manager, Ghana Textiles Print-GTP, Tema), Emmanuel Adala and Dr. Agboka (retired university lecturer). Other Asɔ̀gli indigenes who were raised by the church into prominence through the church's schools are Rev. R.E.K. Agboka, Rev. S.K. Mensah, Rev. Mrs. Diana Abbey-Mensah, Rev. E.K. Agbeti, Rev. B.S.Y. Asase, and Very Rev. Francis Amenu – who all served as seasoned pastors of the EP Church, Ghana.

In a focus group communication with Paul Aba, Henry Akati and Nelson Akorli, they all concurred that the EP Church, through her schools, has raised a lot of prominent Asɔ̀gli citizens. They specifically mentioned Lawrence Dagbey (senior staff of GN Bank), Dr. Mrs. Dorothy Akpene Amenuke (lecturer at the Department of Painting and Sculpture of the Faculty of Fine Art, Kwame Nkrumah University of Science and Technology) and Mr. Divine Aseye Yao Amenuke (currently works at the Department of Medicine, Komfo Anokye Teaching Hospital as a physician specialist. He does research into infectious diseases, internal medicine and pulmonology), as being some examples of prominent people raised by EP schools. “The EP Church has developed Ho and Asɔ̀gli and has transformed the village of Ho to a city” (Frank Kudzodzi, personal communication, March 18, 2017). Eric Amehe mentioned Mr. Kofi

Attor, a former Member of Parliament for Ho Central as being a product of Mawuli School, Ho.

Other prominent Asɔgli citizens whose names were mentioned as having been raised through the ministry of the EPCG and her schools included Prof. Komla Amoako (Until his death in 2012, the sitting Council Chairman of the EP University College and a former professor and ethnomusicologist-in-residence at the Howard University Centre for Ethnic Music), Dr. Mark Kwaku Amexo (is a physician with specialty in internal medicine in Philadelphia), Tɔgbe Anikpi III (an Architect and the chief of Ho Heve), Victor Eleblu (Businessman who lived in South Africa for many years), Justice Nasiru Sulemana Gbadegbe (Justice of the Supreme Court of Ghana), and Lawrence Amesu (Country Director of Amnesty International).

Asɔgli's Prominence through the Church

Since the inception of the activities of the church, many socio-economic developments have sprung up throughout Asɔgli in the areas of education, social amenities, sanitation and many more as discussed extensively in chapter five of this work. Mama Agblatsu III observed that the only historic mission church whose headquarters is at the heart of Asɔgli is the EPCG thus profoundly projecting the status of Asɔgli.

The Bremen Village at Akɔefe for example is a very helpful entity to Asɔgli. It is a tourist and a job acquisition centre within Asɔgli. The church made very good use of the lands that were acquired from the Asɔgli chiefs and used them to establish basic, secondary and tertiary institutions. The church is the first to bring university education to Asɔgli traditional area. Virtually all the respondents spoken to mentioned Mawuli, and Mawuko Senior High Schools

and the EP University College as being great institutions that have contributed immensely to the prominence Asɔgli particularly Ho has attained over the years. Specifically, nineteen respondents identified the numerous schools scattered across Asɔgli as being important vehicles that have driven Asɔgli into the limelight. Ama Gifty Zekortia (personal communication, March 15, 2017) on her part recounted that the EP Church's hymnbooks are even used by all church denominations in Asɔgli and beyond. This means that many Christians troop to Ho to the EP Bookshop or to the Hadzigbale Society at Ho Kpodzi to get copies of the EP Church hymnbook for their worship services.

During the water crisis in the 1980s, the EPCG was very instrumental in providing boreholes and water tankers to provide water for everyday use in Asɔgli. Mama Agblatsu posited that it is only the EP Church that gives recognition to traditional rulers on school boards. For example Tɔgbe Afede IV was the representative of traditional authorities on the Council of the EPUC. All the respondents interviewed concurred that the EPCG's presence in Asɔgli has contributed immeasurably to the prominence Asɔgli has attained.

During the Dzobo era, prominence was given to female education and acquisition of skills within the Asɔgli area. Five moderators of the EPCG were produced from Asɔgli and two presbyter executives. Elizabeth Tsikpo, current headmistress of Dome EP Basic School, in concurring with other respondents stressed that Presbyter Mrs. Lydia Aku Adajawah who is an indigene of Asɔgli became the first female Presbyter Executive of the EP Church, Ghana. Mrs. Adajawah who is also the President of the African Communion of Reformed Churches has in her humble position raised the image of Asɔgli in her international assignments.

Some of the respondents indicated that the gospel brought to Asɔgli was transported by European culture and since the people had their own indigenous culture, there was acculturation of Asɔgli. In view of this, the EP Church is able to lead the members of the Church in Asɔgli State to appreciate the values of both cultures. The church is able to collaborate with the local people in the modernization and preservation of their indigenous culture even in the midst of the acculturation. For example, through the instrumentality of the church and her foreign missionaries, the local language of Asɔgli, Ewe, became a written and official language in Asɔgli and beyond.

Collaborations in the area of traditional governance and chieftaincy

Chiefs in African societies play both political and religious roles. The chief of a typical African society is traditionally both the political and the religious head. In the traditional African political system, the chief holds the central position in matters that concern the social and economic development of their people. The position of a chief in the community is therefore highly regarded as a noble one. In recognition of the sacredness and importance of the roles chiefs play in promoting governance and socio-economic development at the local level, the EP Church, Ghana saw the need to collaborate with traditional authorities for the common good of the people.

In the light of the above, according to Mama Yawa Kuma II, the queen mother of Ho Ahɔe the church does not discriminate against chieftaincy but rather regards it in high esteem. Mama's remarks were corroborated by (A.G. Zakortia, personal communication, March 15, 2017). She asserted that the EP Church, Ghana does not consider the chieftaincy institution as heathen.

Through the collaboration of the church and the traditional rulers, local governance is always given a massive boost. In various communities across Asogli, the chief and the pastor are key stakeholders in the championing of socio-economic development and settling of disputes.

Due to the importance the church attaches to chieftaincy, she always admonishes the people of Asogli through sermons and social gatherings that candidates for chieftaincy titles or positions should be of high standing, high moral stature and must also have the ability to influence their subjects positively. The church has in several instances collaborated with traditional rulers to resolve disputes that crop up in both the church and the state. The church therefore is often invited by kingmakers to participate in the coronation of chiefs. Sometimes before the king or chief or queen mother is nominated, the pastor is invited to confine him or her with Christian prayers, hymns and exhortation. The pastor visits the candidate during the period of confinement on a daily basis for prayer. On the day of the coronation, the pastor continues to play major roles. He goes to pray before the chief gets out of confinement. At the coronation where the chief or queen is showcased to the public, the pastor does a number of things including offering prayers and admonishing the yet-to-be installed traditional leader and their people. He tells both the leader and their people to work in collaboration and in harmony for the development of their community. The pastor pronounces God's benediction on the chief or queen who is being installed by the traditional kingmakers especially if the said chief or queen is a Christian.

Many EP Pastors have been part of the enstoolment of many traditional rulers including Mama Dra Darke and Tɔgbe Teŋku Kɔdzo of Taviefe near Ho.

They have also been part of the selection process of many others including the confinement and outdooring of Mama Dunenyo of Akrofu Agove of the Asogli Traditional Council. For example; Rev. R.E.K. Agboka played pastoral and spiritual roles in the coronation processes of Tɔgbe Anikpi III of Ho Heve. Similarly, Rev. G.K. Atimpo, the former Synod Clerk of the church and the Rev. J.K. Afele, the deceased former Eastern Presbytery Chairman, were both involved in the coronation of Tɔgbe Kasa III of Ho Axœ and Mama Yawa Kuma II; and the Very Rev. J.Y. Ledo, former moderator of the church, also played vital roles in the coronation of Mama Atrato II of Dome on 7th April 1996 (Mama Yawa Kuma II, personal communication, March 15, 2017).

The chieftaincy institution has also got a positive attitude towards the EP Church. What this means is that the institution of chieftaincy has a great goodwill towards the church. All the lands on which the church has established her congregations and other institutional projects were either donated or purchased under very favourable terms from the chiefs. All the chiefs in the Asogli state except the chiefs of Bankoe attend the EP Church and have places reserved for them in each of the congregations where they worship. The chiefs of Bankoe who are Christians are Catholic. For example, Mama Atrato II, Tɔgbe Anikpi, Tɔgbe Kassa, Tɔgbe Kwasi Afele, Tɔgbe Adzi Lâkle Howusu XII, Tɔgbe Dede, Mama Yawa Kuma and others are key members of the Ho Kpodzi Dela Cathedral (DC) congregation. They serve on various committees of the church. For instance, Tɔgbe Anikpi is the architect and consultant of the Ho Kpodzi Congregation. Tɔgbe Lâkle Howusu XII is the vice board chairman of the EP Church Moderators' Investment Fund (EPCG Year Book, 2017). Mama Atrato II is the chief advocate for girls' education and adolescent reproductive

health in the church and the Asɔgli State. Their contributions to the socio-economic development of Asɔgli are very significant.

This notwithstanding, the *Agbogbomefia*, *Tɔgbe Afede XIV*, himself with his paramount Queen, *Mama Akua Dei III*, and *Mama Agblatsu*, the Queen mother of *Ho Bankoe*, also render incalculable contributions to the EP Church even though they are adherents of the Catholic Faith in *Ho*. When the *Agbogbomefia* is seated in state to receive homage from his subjects, EPCG institutions such as *Mawuli School*, *Mawuko Girls' Senior High School*, *EP University College*, *Kekeli Hotel* and even the Headquarters go to donate items including cash for the *Asɔgli Endowment Fund*.

Tɔgbe Agbesi, the acting Paramount Chief of *Takla* of the *Asɔgli State*, is a staunch member of the EP Church. All other chiefs in *Takla* belong to one church or the other. They are involved in so many church activities. *Tɔgbe Kotoku XI* of *Kpeɲɔe* and his sub chiefs are members of the church. As a result of this collaboration, an American Pastor, *Jim*, and the wife, *Mrs. Jim*, who are visitors of the EP Church were installed chief and queen mother of development at *Kpeɲɔe* under the stool name *Tɔgbe* and *Mama Amenyo* (*Asɔgli State Yam Festival Brochure*, 2017). *Mr. Pharnuel Atakey*, a former Third Person on the Synod Executive Committee of the EP Church, disclosed that through the instrumentality of Pastor *Jim* and the wife, the EP Church had an ultra modern chapel built at *Kpeɲɔe*. *Tɔgbe Aklamanu*, *Dufia* of *Akɔefe Avenui*, donated that parcel of land to the EP Church for the establishment of the Congregation at *Akɔefe* and the *Bremen Village*.

The *Bremen* village of the EP Church was established on a vast stretch of land donated to the church for the *Akɔefe* farms. *Tɔgbe* revealed that he went

into an agreement with the church that the latter built a palace for the chief in Akɔɛfe Aveɲui as a compensation for the land donated to the church for its development projects. Consequently, when the youth of Akɔɛfe Aveɲui thought the project was unusually delaying, went on the rampage at the Bremen Village to express their anger. Tɔgbe had to quickly call the boys to order for peace to prevail and to allow the church some time to complete the project.

This incident took place in 2014. The Senior Presbyter Papa Edward Glalah of the Dela Cathedral at Ho Kpodzi (personal communication, September 15, 2017) recounted that a large parcel of land was acquired from the chiefs and elders of Takla by the church for agricultural projects and building of other projects. These projects are to increase the assets of the church and to create jobs for the youth and people of Takla and others. According to him, the chiefs were even willing to give even more lands to the church. The original dimensions stretch from Takla to Kpetɔe. The project failed to kick-start because of the troubles that bedevilled the Very Rev. Prof. Dzobo in office during his era. There has always been a cordial relationship and a good collaboration that promoted socio-economic development in the Asɔgli State.

It is also on record, that at Asɔgli Yam Festival of 2017, the opening and the closing prayers of the grand durbar on the 19th of September 2017, held at the Jubilee Park Ho, where the Vice President of the Republic of Ghana, His Excellency Alhaji Dr. Mahamudu Bawumia, was present, the researcher representing the church, said both prayers. Mama Yawa Kuma II averred that there is good collaboration between the church and Asɔgli. According to Mama, with this collaboration, the spirits which possessed people into becoming traditional priests have all stopped in Asɔgli, as emphasized by this Eve

sentence: 'trɔsi adeke megale Asɔgli o lo!' Literally meaning, 'there is no traditional priest operating in Asɔgli anymore.' The issue of trɔsi (traditional priest system) has become extinct in Asɔgli. In the whole of Asɔgli, one cannot count more than two of such priests. People are even ashamed to be associated with the traditional trɔsi system. Tɔgbɛ Agbesi, the Regent of Takla Gbɔgame, concurred with Mama Yawa Kuma and averred, "Trɔ megale asi lem ame le miafe duwo me azɔ o. Eye ame aɔke megale didim be yea zu trɔsi azɔ o. Elabena Yesu fe nya va xɔ afe ɔ miade. Trɔ aɔke ha megabia gbe ame aɔke kpɔ, be wo mele ye subɔm o." This literally means, "People are no longer being possessed by the gods in any of our Asɔgli communities. And there is no body yearning to become a priest or a priestess of any god anymore. No god had ever asked of why he or she is no longer being worshipped or offered food. It is useless going into worship of these gods these days."

Mama avers that through this collaboration; Asɔgli has given or donated land to EP Church for development. The EPCG basic school at Ho Kpodzi, Ho Dome and Ho Heve are all Asɔgli lands. The primary and J.H.S. are both standing on Asɔgli lands. All the other schools in Asɔgli communities are built on Asɔgli lands. This is so because there is a good rapport between the two institutions. All the church schools that have sprung up on Asɔgli lands are for the common good of the people of Asɔgli in particular and the public at large. Mama also stated that as a result of this collaboration, all the indigenes of Heve, Ahɔɛ, Hliha and Dome are members of the EP Church and worship at Dela Cathedral at Ho Kpodzi.

There is therefore good collaboration between the people of Asɔgli and the church. Mama pointed out that out of the 12 moderators of the church since

the departure of the missionaries, three were natives of Asogli, two of the 13 Synod and General Assembly Clerks, and two Presbyterian Executives out of four are also citizens of Asogli State.

In her submission, at the Annual Yam Festival Celebrations, the moderator of the church or his representative prayed for the start of the celebrations and said the closing prayer and gave the benediction to climax the celebrations. Just as the *trōsi* system has faded away, so also is the *adabatram* music. There is no one ready to carry the *adabatram* drums and perform their associated rituals and since there is no war these days its usefulness has waned. The church does not like her members to participate in the music of this particular drum and since all the indigenes who should handle the drum are Christians and church members, no one goes there anymore. “Evua le gake efola mele o,” literally meaning, “the drum is there but there are no players.” Mama said *adabatram* was last used during the Ho-Asante War in 1869. Since 1869 after the Ho-Asante War, there has not been any other war. In those days, *ama* (herbs) was used for warriors during war periods. *Adegbedede* (hunting) was a tough and a challenging assignment in Asogli. Chiefs were not supposed to be Christians because of the rituals they performed. But now there are no heathen chiefs in the whole of Asogli. All chiefs are Christians and mostly Presbyterians and Catholics. Mama stated that there is nothing wrong with being a Christian and at the same time being a chief or a queen. There are no rituals to be performed anymore. “Where there is need for spiritual work we call our pastors for prayers and the performance of those rites. All the rites have been Christianized. This essentially means that instead of traditionalists performing their traditional rites, church leadership is called upon to perform those rites

according to the prescribed liturgy of the church that relates to the office of traditional rulers. In other words, the Christian liturgical version of those rites is rather performed in place of the traditional ones. There is good relationship between us and the pastors of the church,” Mama intimated.

Other respondents interviewed stated that the church invites chiefs and elders to church celebrations and other functions at Ho Kpodzi and Bankoe. If the church leaders sit, chiefs and elders sit next to them. The EP Church honours chieftaincy because the church is aware and keeps saying that the chiefs are their landlords because the church only brought the gospel but not the land on which the gospel is planted. It is Asogli that gave the land that sits the gospel. In the same way the chiefs honour the church very much in view of this good collaboration. Togbe Anikpi of Heve is the chief architect of the building committee of the ongoing children’s chapel at Dela Cathedral, Ho Kpodzi. Because of the collaboration between the church and the Asogli State, community meetings that are scheduled for Sunday mornings are cancelled. The community which is controlled and administered by the state elders respects Sundays as worship days for the church. Holding community meetings on Sunday mornings would affect worship. Accordingly, the meetings have been shifted to 4pm after church on Sundays. There is therefore good patronage of church activities and good attendance of the community meetings on Sundays. In similar situations, the *akayeha* (women’s group), now sing all their songs with Christian lyrics. So no libation is poured. “We have Christianized all the activities in the Asogli State and we are putting measures in place to stop libation pouring soon,” Mama Yawa asserted.

Mama further disclosed to the researcher that the church is in no way against the traditions of Asɔgli and that they the traditional leaders themselves are committed to the modernization of their traditional/chieftaincy practices to be in tandem with Christian practices. Mama sang this song to remember Asɔgli's departure from their ancestral home in Nɔtsie:

Tɔgbe Agɔkɔli fe ɲtasesɛ ta la (Due to the tyranny of King Agorkorli)

Eveawo katã wodzo le egbɔ (All the eyes abandoned him)

Esi me wodze mɔ wotrɔ megbe megbe (When they were leaving, they trekked backwards)

Eye wokpa ati ɲu bena ame mamleawo nagabu o (They strategized so that those trekking from behind will follow their footsteps and not be missing)

Collaboration in burial of the dead

Death marks the earthly existence of all humans. Tɔgbe Kwasi Afele III, Dufia of Ho Hliha, avers that because of the collaboration between Asɔgli State and the EPCG, even burial of the dead is jointly done by the two. First and foremost, the land on which the dead is buried is donated or sold to the church by Asɔgli. The Ho Kpodzi cemetery was donated to the church by the Bolo Clan of Ho Dome together with the church land on which the Headquarters of the church stands. Dead bodies in Asɔgli custom, belong to the bereaved families. In this wise, when all the preparation for burial is done on the corpse, it is then handed over to the church to take over.

When the late Tɔgbe Dei Kotsu of Heve died, both family and church collaborated to give him a fitting burial. The church never said since Tɔgbe was

a chief there was no way the church will participate in his burial. The family laid him in state and kept wake. All other activities that were to be done by the Heve community were done prior to the burial service. On the morning of the burial service, the leadership of the church came to coffin him and took the casket to the chapel (G.K. Akorli, personal communication, April 8, 2017). Burial service was held and at the end of the service the church buried him with all the honour he deserved. Other chiefs and queens were present to bid farewell to their colleague.

When death occurs in Asogli, the family first reports the bad news to the elders of the state and then to the leadership of the church. The family fixes a tentative date for the burial and the final funeral rites but it is the church that confirms the date. Because of church and state collaboration, the church is represented at any meeting regarding the burial of the deceased. According to Togbe Kwasi Afele III, if church authorities are not present at such meetings decisions are not finalized. The church and the state with the family plan all activities together for a well-planned funeral. The state of Asogli cannot take decision on her own and force it on the church and vice versa. Sometimes, it is challenging to get physical space to hold funerals. In such situations, the church provides her church compounds or school parks for the final funeral rites free of charge. The church also provides financial assistance to defray funeral expenses through collection of offerings during funeral services.

In some cases, the purchase of coffin or payment of mortuary bill were borne by the church either fully or partly. In the holy month of the Asogli Yam Festival, around August and September, the land rests and rejuvenates. It must not be disturbed by digging for burial. Therefore, during this period, there is a

memorandum of understanding between church and state and that no burial will take place during this period. With this understanding Tɔgbe Kwasi Afele III (personal communication, February 5, 2017) stressed that there has not been any trouble ever since the memorandum was ratified.

The relationship between the EPCG and the Asɔgli state is considered to be generally cordial irrespective of their conflicting practices and belief systems. This is why during the EP Church crisis (which will be discussed in detail in the next chapter); the Asɔgli State solidly stood behind the church and supported her against breaking apart.



CHAPTER FOUR

DZOBO AND THE SCHISM IN THE EP CHURCH, GHANA

Introduction

This chapter discusses into great details the Very Rev. Prof. Noah Komla Dzobo, the 9th moderator of the Evangelical Presbyterian Church Ghana who took over from the Very Rev. Christian Kɔbla Dɔvlo. The chapter has attempted a comprehensive history of Dzobo's birth, his childhood, education and work engagements. The chapter then proceeds to discuss his period as moderator from 1981 to 1992, with specific focus on his election into office, his vision, his achievements and his failures. During the latter part of his tenure as moderator, the church was hit catastrophically by the greatest schism ever, since the inception of the church in 1847. This chapter has meticulously delved into this schism and its devastating effect on the growth and development of the church with its concomitant effect on her contributions to the socio-economic development of Asɔgli, the seat of the headquarters of the church.

Early Childhood, Education and Work Engagements

Noah Komla Dzobo was born on Tuesday 12th January 1926 at Anfoega Bume in the Volta Region of Ghana. Dzobo who was born as a pre-mature baby spent his early years with his parents, Mr. Isaac Kwasi Dzobo and Mrs. Dora Abra Dzobo (N.K. Dzobo: A Progressive African Intellectual, n.d.). In the first nine years of his life, his parents taught him farming on their vast cocoa farms at Kadjebi-Akan in the Volta Region of Ghana. He also stayed with his grandparents, Mr. & Mrs. Joseph and Martha Abra Ankutse, and helped them tirelessly in their Dayinu Farms. According Dzobo's funeral brochure (N.K. Dzobo: A Progressive African Intellectual, n.d.), in his early childhood, Dzobo

learnt the great values of civility and socialization which every normal human being must imbibe when living in a community.

Dzobo began his formal education at Kadjebi in 1935 at age nine during the period of the Second World War. He continued his education at the Middle School level at Anfoega Dzigbe in 1944. At the Middle School, Dzobo met one Rev. Dr. T.K. Setse who became a mentor who made an immeasurable impact on him. With the assistance of this mentor, the young Komla Dzobo entered the Teacher Training College at Akropong in 1945. He continued at the Presbyterian Secondary School at Odumase Krobo from 1950-1951, where he discovered another mentor, Teacher T.K. Kumaku. He later enrolled at the Evangelical Presbyterian Church Seminary in Ho for theological education and training.

After Dzobo's successful completion at the Presbyterian Secondary School and the EP Church Seminary in Ho, he took a teaching appointment at Anloga from 1952-1953. By God's grace coupled with his own academic merit, he gained a scholarship to study at Lakeland College, Sheboygan, Wisconsin, in the United States of America, under the aegis of the Evangelical and Reformed Church which later became known as the United Church of Christ (Agbeti, Amankwa, Ansre [Ed.], Asare & Tawia, 1997). In America, Dzobo received his Bachelors Degree in Philosophy in 1956 from Lakeland College. He got another Bachelors Degree in Divinity in Systematic Theology at the Lancaster Theological Seminary, Pennsylvania, in the United States of America; he gained his MPhil degree in Philosophy from the University of Wisconsin, Madison, USA in 1959; and crowned it with a PhD in Theology and Psychology from New College, University of Edinburgh, Scotland, in 1962.

In 1961, Prof. Dzobo married Vida Aku Sika Tete, a professional child Psychologist whom he met in Edinburgh, Scotland in 1959, where they were both studying. God blessed their marriage with two daughters and two sons: the late Rev. Etowo Ama Owusua Dzobo, the late Fafali Abena Dzobo, the late Adiva Komla Dzobo and Army Captain Sena Kwaku Dzobo, the only surviving child of the late moderator. God blessed Dzobo with four grandchildren: Dela Komla Nana Opoku Attikesse, Etonam Aku Sika Dzobo, Nunana Opokuwaa Dzobo and Seginam Mame Afua Dzobo.

On return home to Ghana, Dzobo was employed as a teacher and chaplain at the Akropong Teacher Training College for four years. In the 1965/1966 academic year, upon the invitation of the Anfoega Traditional Council, Dzobo contributed immensely to the successful establishment of a teacher training college at Anfoega. The college was later converted into a secondary school. He was later appointed a lecturer at the Faculty of Education, University of Cape Coast. In the early 1970s, the National Redemption Council Government of Colonel Ignatius Kutu Acheampong established an Educational Review Committee to recommend reforms in the educational system of Ghana. Dzobo was honoured with the task of chairing this educational review committee. "Dzobo chaired the Committee at the time when he was head of the Education Department of the University of Cape Coast and before he became Moderator of the EP Church" (Ansre et al., 1997, p. 199).

It was the Dzobo Committee that recommended the introduction of the Junior Secondary School (JSS) concept of education in Ghana which was subsequently implemented by the Government of the Provisional National Defence Council (P.N.D.C.) led by Flight Lieutenant Jerry John Rawlings in

1987. This move saw a massive transformation of Ghana's education system from the inherited system bequeathed to the nation by the British imperial government. Little (2010) in her research monograph on access to basic education in Ghana, wrote that the most radical reforms of basic education in the second half of the twentieth century are generally agreed to have been those set out in the report of the Commission chaired by Professor Dzobo. According to Little, the Dzobo report recommended a restructuring of the secondary school system and a reorientation of the curriculum towards vocational skills. Dzobo was ordained as a minister of the EP Church, Ghana on Sunday 8th September 1963 and served actively in the Sekondi and Cape Coast areas.

Dzobo as Moderator of EPCG

Dzobo was elected as the 9th Moderator of the EP Church, Ghana following the expiration of the tenure of Dovlo in 1980; he assumed office in 1981 for a first four year term (Ansre et al., 1997). After successfully serving his first term of office, Dzobo was re-elected into office in 1984 with Rev. G.K. Atimpo also being elected as Synod Clerk. Under his moderatorship, Dzobo contributed immensely to the spiritual, moral and infrastructural growth and development of the church. His achievements included the training of fifty-one (51) pastors and eight (8) laypersons to beef up the human resource endowment of the church. In addition, through the dynamic leadership of the late moderator, thirty (30) university graduate pastors were produced (N.K. Dzobo: A progressive African Intellectual, n.d.). Pastors who hitherto had only first degrees were supported by Dzobo's administration to pursue Masters and Doctorate degrees to augment the existing six (6) university graduate pastors in ministry.

In concurrence, in the funeral brochure of the late Dzobo (N.K. Dzobo: A progressive African Intellectual, n.d; Ansre et al., 1997), it was disclosed that ministerial training and development of the staff of the church continued at a very reasonable pace during Dzobo's tenure. The authors added that in the quest to improve the quality of pastors to an appreciable number, the Dzobo Administration sent the selected pastors for courses abroad, primarily in the United States of America and in the United Kingdom. Even this enviable feat in respect of training and re-training of staff of the church was soon fraught with suspicions and allegations of favouritism and bias against staff who were not in the good books of the moderator. This assertion, which was alluded to by Amevenku et al. and Ansre et al., was seen as one of the causative factors of the schism of 1991.

Other development projects credited to the administration of Dzobo included the building of fourteen (14) chapels in an unprecedented record time for various congregations in the country. In addition, the late former Moderator spearheaded the building of the Joseph Ankutse Memorial Chapel at Anfoega Bume and another chapel at Anfoega Akukorme with the support of some Presbyterian churches abroad. Apart from building chapels and expanding infrastructure in congregations in the country, the Rev. Prof. Dzobo also worked tirelessly towards the rapid expansion of the EP Church beyond Ghana, particularly in Liberia, the United States of America (specifically in Washington DC) and in Ivory Coast. Ansre et al. (1997) wrote that the period of Dzobo, was characterised by concrete efforts to massively promote the image of the EP Church not only in Ghana but across the globe.

Many of the works cited (Ansre et al., 1997; Amevenku et al., 2016; N.K. Dzobo: A progressive African Intellectual, n.d.) concurred that during his tenure, church music was given special boost. This led to the formation of the *Dumedefo Choir*, literally meaning the *Trekking Choir*, otherwise known as the *Ambassador Choir*. This choir, established in 1981, (Amevenku et al., 2016, p. 10), “performed mainly through singing and drama, using African drums and instruments.” The *Dumedefo Choir* was given very great eminence so much that their renditions or performances were construed as outshining the ‘traditional choirs’ at synods and other important church celebrations. Ansre et al. (1997) wrote that two gifted musicians, Mr. Robert Ndo and Mr. Walter Blege, were appointed as instructors and managers of *Dumedefo*. The choir was well trained and very versatile in using drumming, singing and dramatization to spread the gospel of our Lord Jesus Christ not only in Ghana but also in Togo, Germany and the Netherlands.

This development can be considered as a very significant stage in church music in Africa: the confluence of two traditions, the indigenous African musical patterns and Western ecclesiastical music, merging to form a new trend in musical and theological self-expression of the church in Ghana. The performance and recordings of *Dumedefo* have been popular in Africa as well as Europe. These were some of the steps taken to give more publicity to the Church and to ensure that its image was properly projected and appreciated within, as well as without Ghana. (Ansre et al., 1997, p. 125)

A further move by the moderator which saw a massive boost in church music was the start of the review of the hymnbook and its printing and enlargement project. Despite the positive contributions of the Dumedefo Choir, to spicing up church music, Amevenku et al. (2016) cited some developments in the choir which also contributed to factors that triggered the greatest schism that rocked the EP Church.

Several other achievements of Dzobo were outlined in (N.K. Dzobo: A progressive African Intellectual, n.d) as including the commencement of the South Ghana Mission (PODOE) through the aid of the Eastminster Presbyteries and the Presbyterian Church of the United States of America. This achievement was an enhancement of the international relations of the church and the fostering of sister-sister cooperation with other ecclesiological bodies across the world for the good of EP Church congregations across the country. Ansre et al. (1997) in concurring with this fact stated that the EPCG established special relationships of friendship with specific presbyteries in the USA like those in Atlanta, Georgia and the United Church in Nebraska, and with the Presbyterian Church of South Korea. By this move, the church's links with believers in other parts of the world increased.

Dzobo's contribution to agriculture was also phenomenal. It was reported in his funeral brochure that during his tenure, there was expansion of agriculture extension services in Akæfe, Ve Koloŋu and Dambai in addition to the existing services rendered in Yendi, Chireponi and others. Ansre et al. (1997) also made reference to Dzobo's contribution to various agricultural projects in various parts of the Volta Region. They made specific reference to an oil palm plantation started in Ho in 1981 and an extension farm for assisting

farmers in suitable technology at Akœefe and a demonstration farm which was opened in 1984 at Ve Koloœu.

In the field of education, the former moderator is on record to have contributed massively to education in Asœgli and beyond. He raised funds from partners in Bremen, Germany, to establish Mawuko Girls' and Saboba Secondary Schools in 1983 and 1986 respectively. Mawuko Girls is the premiere girls' secondary school of the EP Church established in Ho, Asœgli, whereas Saboba Secondary School is in the Northern Region of Ghana. Dzobo also ensured that the existing Trades Training Centre at Alavanyo was monumentally renovated from an old bamboo structure into modern permanent structures with the support of German partners.

In health and livelihood related issues, Dzobo improved water services from the Volta River to the Adidome Hospital and medical supplies to Worawora Hospital and Wapuli Clinic. He established the E.P. Church Dan Moser Memorial Clinic which was commissioned by the US Ambassador to Ghana, His Excellency Ambassador Erwing. The Dan Moser Memorial Clinic was established in 1984 at Dambai in the Krachi-East of the Oti Region (E.P. Church Yearbook, 2018) to augment the health needs of the people in that part of the country. He extended health services to Dzobokrom in the Ashanti Region, a remote cocoa farming community between the borders of the Ashanti and Central Regions. Due to frequent maternal deaths in Dzobokrom, Prof. Dzobo organised extensive medical supplies to that area and facilitated the transfer of local health professionals to manage the clinic.

Dzobo also did a lot of work in improving the socio-economic development of Asœgli and beyond in the area of food and water aid. Thus, with

the support of World Vision International and EZE of Germany, twenty-five (25) boreholes were provided to several communities throughout the Ho Municipality to take care of the people's portable drinking water needs during an era of acute water shortage. In 1983, there was general drought and hunger in Ghana. In response to helping the State of Ghana deal with the crisis as a faith entity, the EPCG under the leadership of Dzobo, with the support of German partners, instituted a food aid programme to distribute food to communities which were hard hit in the Volta Region.

Other things credited to the tenure of Dzobo included the importation of quality clerical materials and shoes and their accompanying pairs of socks for the use of pastors and other church agents in conformity with international standards; the empowerment of women and their integration into the ordained ministry of the church; the setting up of financial committees and training of church agents to prudently manage congregational finances; and the institutionalization of a revolving fund to motivate EP Church pastors to own their houses. This revolving fund proved very helpful but due to implementation challenges in respect of repayment of loans given to some of the pastors, the scheme was suspended. Dzobo set up another fund called, 'The Foundation Fund'. The fund was set up to make the E.P. Church independent of foreign donors and by the time Dzobo left office in 1992, 500 million old Ghana Cedis was invested in treasury bills, Ashanti Gold Fields Shares and in Ghana Union Assurance (N.K. Dzobo: A progressive African Intellectual, n.d).

Prof. Dzobo was not just a Christian leader; he was also a great theologian and scholar. In fact, his hobby was reading and writing. It is on record that he had more than a dozen of literary works but the one which had a

massive impact upon the E.P. Church Ghana was his works on ‘Meleagbe Theology’. Amevenku et al. (2016) wrote that Prof. Dzobo formulated the ‘Meleagbe Theology’ at the time he was at the University of Cape Coast to enhance his academic achievements. Dzobo held the view that his ideas on ‘Meleagbe Theology’ were not intended to be confessional theology but an academic treatise. ‘Meleagbe Theology’ was an effort to promulgate a theological perspective that seeks “to establish that authentic traditional African beliefs and practices were not opposed to the basic tenets of the Christian faith” (Fianu, 2010, p. 3).

Meleagbe Theology is an affirmation of the value and worth of our identity as Africans, and because God, who is the creative principle, lives, we as Africans live too. This theology empowers us to look within ourselves for the creative principle that enables us to live our lives as Africans meaningfully. Any African who would oppose, or criticize the symbology and theology of Meleagbe as non-Christian would do so from the shackles of mental colonialism. (N.K. Dzobo: A Progressive African Intellectual, n.d, p. 8).

Following misconceptions about the ‘Meleagbe Theology,’ some members of the EP Church, Ghana held the view that since the whole theology was ‘bereft of the name of Christ Jesus’ it was not sound enough to be introduced into the church. These misconceptions, inter alia, became one of the remote causative factors of the greatest schism that hit the church and affected the church’s contributions towards the socio-economic development of Asogli and even beyond.

In the church's tribute to his memory, Prof. Dzobo was said to be a dynamic moderator with a vision. He saw visions which many people failed to see. He was a theologian with his own understanding of God's purpose for creating Africans as Africans. In a tribute paid by a group of church members who called themselves the 'Defenders of the Faith' in (N.K. Dzobo: A Progressive African Intellectual, n.d), they remarked that his tenure of office brought vim and vigour to the church. He brought change that was needed for the growth of the church before his demise. 'Defenders of the Faith' wrote that Dzobo brought E.P. Church Ghana to the highest pedestal and recognition in Ghana and the world at large. The church's own tribute by the headquarters remarked that Dzobo "suffered torment and persecution from people who failed to understand him" (N.K. Dzobo: A Progressive African Intellectual, n.d, p. 14). At the news of his death in 2010, the leadership of the Global Evangelical Church, the resultant church after the schism of 1991 (to be discussed in great detail soon), paid a visit to the widow at her residence at the Mawuli Estates in Ho. She made a brief but solemn speech which further revealed aspects of the late moderator:

I wish to acknowledge that under his administration, there was an accelerated physical and human-resource based development in addition to massive evangelism in the ministry. His achievements for the church were unparalleled and phenomenal. It is however sad to note that Prof's sterling achievements were over-shadowed by misunderstandings and mistrust which culminated into lots and lots of pain, stress and strain, mental torture, public ridicule and inhumane stands at the Courts of

Law. It was not only the Rev. Prof. who was on fire! His home, his children, family, well-wishers were all on fire! The church was not also spared – sharp cracks and divisions, upheavals etc; the rest of the stories are history as we all know. (N.K. Dzobo: A Progressive African Intellectual, n.d., p. 26).

The Impact of the 1991 Schism on EPCG'S Socio-Economic Work in

Asogli

In the early church, schism was used to depict specific groups that separated from their mother churches to establish opposing churches. The term originally referred to those divisions that were caused by disagreement over something other than basic doctrine. Thus, the schismatic group was not necessarily heretical. Eventually, however, the distinctions between schism and heresy gradually became less clear, and disruptions in the church caused by disagreements over doctrine as well as disruptions caused by other disagreements were eventually all referred to as schismatic. The Great Schism, also called the East-West Schism, divided Christendom into Western (Latin) and Eastern (Greek) branches, which then became the Roman Catholic Church and the Eastern Orthodox Church, respectively, according to the New World Encyclopaedia.

The greatest of the Christian schisms was that involving the Protestant Reformation and the division from Rome; and in the case of the EPCG, the greatest schism is the 1991 one that split the church into two during the tenure of Dzobo. Dzobo had been making the needed effort to secure funds from Germany and Korea to put together the first female university in West Africa on Asogli land. Just before his vision could materialize, his tenure was

hit by that devastating schism. In fact, an 86-acre land had been acquired on the Ho Adaklu Adidome Road for the take off of the university project before the crisis started, intensified and shattered the realisation of the project during his tenure and even thereafter. Fianu (2010) identified four causes of the schism – he called the first three as remote causes and the fourth as the immediate cause. Amevenku et al. (2016) on their part identified six remote causes and four main immediate causes of what they called ‘the great schism’. The remote causes identified by the various researchers cited include the following:

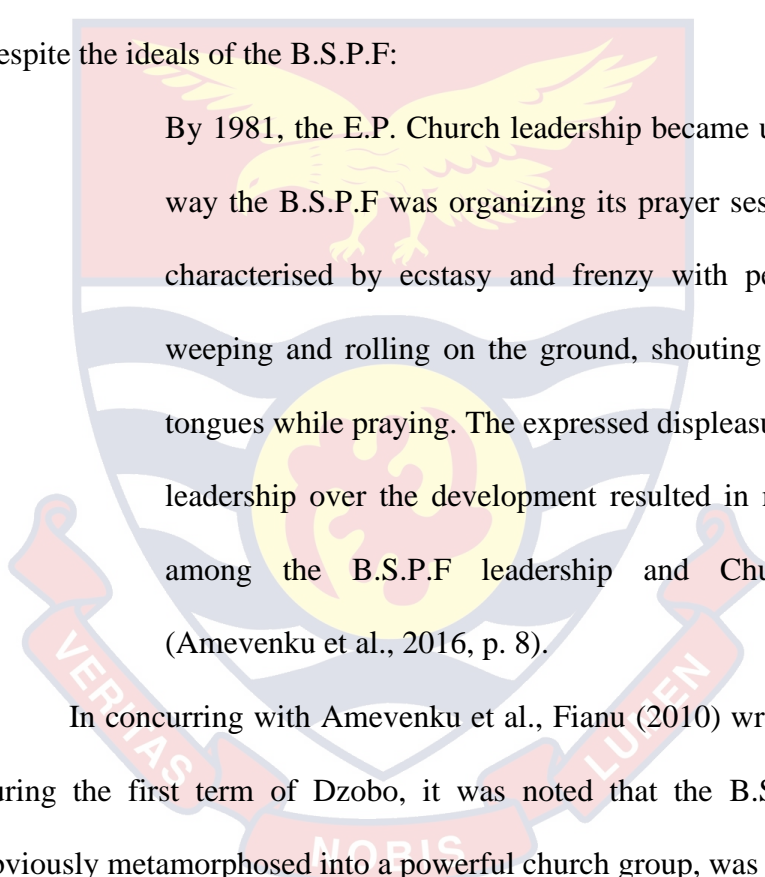
The Bible Study and Prayer Fellowship

During his third tenure as moderator, schism erupted in the church led by the Bible Study and Prayer Fellowship and supported by a small section of the church (N.K. Dzobo: A Progressive African Intellectual, n.d.). The Bible Study and Prayer Fellowship (B.S.P.F) was formed at Amakom in Kumasi in 1978 by a section of the laity. Amevenku et al. (2016) wrote that in 1975, the headquarters of the church posted a seasoned pastor of the church, Rev. E.Y. Tawiah, to Kumasi to study and appraise the activities of the B.S.P.F. Following Rev. Tawiah’s report to the church hierarchy, at one of her Synods, the church embraced the idea of the B.S.P.F. and subsequently ratified its officialization and formation in the various congregations of the church. Since the fellowship started at Amakom, Kumasi, in 1978, Amakom became the national secretariat. The motto of the B.S.P.F. was pivoted on Acts 2:42 which talks about fellowship, bible study and prayer.

The objective was to gather for Bible study and prayer as a way of supplementing the normal EPCG Wednesday Bible Study and Payer. The B.S.P.F. before long had spread from Amakom to other congregations of the

church in line with Synod decision. In some of the congregations, both clergy and laity were involved in the activities of the group. To a large extent, supervision was provided by the laity who thought they were more spiritual and gifted to teach spiritual things than even the clergy. This attracted quite a good number of serious minded and devotional members of the church as well as many miracle seeking congregants. This group understood prayer as asking God to do their will in a miraculous way and not for God to do his will in their lives.

Despite the ideals of the B.S.P.F:



By 1981, the E.P. Church leadership became unhappy with the way the B.S.P.F was organizing its prayer sessions which was characterised by ecstasy and frenzy with people sometimes weeping and rolling on the ground, shouting and speaking in tongues while praying. The expressed displeasure of the Church leadership over the development resulted in mutual suspicion among the B.S.P.F leadership and Church leadership. (Amevenku et al., 2016, p. 8).

In concurring with Amevenku et al., Fianu (2010) wrote that by 1983, during the first term of Dzobo, it was noted that the B.S.P.F which had obviously metamorphosed into a powerful church group, was grossly going off track as far as reformed protestant theology was concerned. Thus, the group was developing strong fundamentalist and Pentecostal tendencies such as speaking in tongues, babbling prayer, and automatic claim by members to empowerment as healers and visionists. They claimed control over the Holy Spirit to the extent of 'sharing the spirit' among their members. They also claimed openly that they were holier than those outside the membership of the prayer group. According

to Fianu, in order to forestall the seeming ‘negative’ acculturation of the church’ theology, the church reversed the name from Bible Study and Prayer Group to Bible Study and Prayer Fellowship.

Fundamentally, this move was to ensure that all church members were involved in Bible study and prayer and not only few interested ones as typical of church groups. All local pastors and their congregational sessions in every congregation were consequently tasked to provide leadership in monitoring the way things went on during fellowship and prayer meetings. When the name was changed from ‘group’ to ‘fellowship’ in 1986, according to Fianu, some members misinterpreted it to mean intimidation and persecution. That change of name bred several challenges for the church. For example, there was a feeling of insecurity among the membership of the B.S.P.F. so much that by 1987/1988, the fellowship had become a civil disobedient organisation, challenging authority of the church and her leaders at all levels (Fianu, 2010). It is because of these developments that Akatse (2016) deviated from the earlier researchers cited who labelled the activities of the B.S.P.F as being a remote cause of the schism. To Akatse, the activities of the B.S.P.F rather contributed chiefly and not remotely to the 1991 schism. Akatse thus wrote that the Pentecostal/Charismatic renewal traits that crept into the church through the B.S.P.F were an underpinning factor that triggered the schism. According to him, Pentecostal/Charismatic spirituality during the period prior to the schism was exhibited by the Bible Study and Prayer Fellowship of the EPCG. He thus wrote, “The cause of the 1991 schism was no different from the earlier schisms of the EPCG and among others, the Bible Study and Prayer Fellowship

(B.S.P.F) of the EPCG was at the centre of the split in 1991,” (Akatse, 2016, p.13).

Following from these developments, the church did all she could to control the activities of the B.S.P.F especially the organisation of national rallies but sometimes recorded little success. Consequently, in July and August 1988, myriad of memoranda and resolutions were passed between church leadership and that of the fellowship. Despite this effort at settling the impasse, the church leadership was greatly alarmed when it learnt that the executive of the fellowship had planned a mammoth national rally to be held in Ho in defiance to earlier directives and agreements. The church administration in an attempt to firmly ensure respect for authority, thus directed that the rally should rather be held at the congregational levels instead of the proposed national one in Ho. Despite this moratorium on the national rally, the leadership of the B.S.P.F. acted in defiance and went ahead to hold the national rally at Anloga instead. Fianu wrote, that at this rally, thirteen pastors, “impudently signed a memorandum addressed to the moderator requesting him to step down. Thus, for all intents and purposes the fellowship had become a government within a GOVERNMENT.”

The Church’s Synod Executive chaired by the moderator, the Rt. Rev. Prof. Dzobo, received the memorandum with utter shock and dismay. Consequently, at the 49th Synod of the EPCG, a decision was taken to disband the fellowship. This Synod decision was communicated in a pastoral letter and circulated to all E.P. Church congregations across the country. Whereas the local leadership of some congregations and the fellowship respected the Synod decision, others defied it and even communicated this to the church leadership

in a formal communication. Fianu thus held the view that following all these developments, the members of the Bible Study and Prayer Fellowship were instrumental in spearheading the E.P. Church's greatest schism ever in the early 1990s.

Meleagbe Theology

Ansre et al. (1997) wrote that the 'Meleagbe Theology' sought to establish that authentic traditional African beliefs and practices were not at variance with the basic dogma of Christianity. In concurring with these earlier authors, Fianu also wrote that Dzobo formulated the 'Meleagbe Theology' not to destroy the cherished values of authentic traditional African beliefs and practices but rather to underscore their connectedness with the Christian gospel. The theology thus suggested that some African proverbs and symbols portrayed the African expression of the Christian faith. On their part, Amevenku et al. (2016) in concurrence with earlier authors also remarked that Dzobo's formulation of the 'Meleagbe Theology' was to enhance his academic accomplishments during his working days as a lecturer at the University of Cape Coast. To Dzobo, 'Meleagbe Theology' is thus to be considered as an academic work and not a work of faith or confession. The fundamental biblical quotes on which this theology is pivoted are Psalm 118:17, "I will not die; instead, I will live to tell what the Lord has done;" and John 14:19, "Soon the world will no longer see me, but you will see me. Since I live, you also will live." In his effort to articulate the relevance of the theology, Dzobo used various symbols. One such symbol is the *Gye Nyame*, literally meaning, 'except or only God'. *Meleagbe* literally means, 'I am alive.' Dzobo combined the symbols of the crucifix with that of *Gye Nyame* for the emblem of his 'Meleagbe Theology;'

which was also used to connote what he called ‘Affirmative African Christianity.’ Dzobo held the theological view that some African proverbs and symbolizations are apt for the portrayal of the African Christian perspective and expression of the Christian faith.

The ‘Meleagbe Theology’ was greeted with great reservations following some misunderstanding of some of the symbolizations. Specifically, there was a symbol with the crucifix with a snake encircling the intersecting section of the two bars called *Mefor hee*; meaning, ‘I have resurrected or I am risen from the dead.’ The snake had its tail in its mouth. Ansre et al. (1997) wrote that the snake was a rejuvenation symbol, especially among the Fon in Benin. Despite this assertion, whereas some hailed the formulation of the whole concept of the ‘Meleagbe Theology,’ others opposed it vehemently. Amevenku et al (2016) thus remarked that because the whole theology was somewhat perceived as devoid of the name of Christ, it was offensive and thus attempts were made to oppose its officialization or at least its pervasive introduction across the church. Those against the ‘Meleagbe Theology’:

Thought it was an unwarranted adulation of the past, a kind of Christianized ‘Noble Savage’ syndrome in which the pre-European, pre-diabolization era has become idealized and was being equated to the Christian kingship of God in the individual’s heart and in the society. (Ansre et al, 1997, p. 128).

Those who were in support of the Meleagbe Theology however had the strong conviction that Dzobo had just been demonstrating a genuine commitment to interpret the Gospel in traditional moulds so all misconceptions and antagonisms were misplaced. The members of the Bible Study and Prayer

Fellowship were especially antagonistic to Dzobo's 'Meleagbe Theology'. In a bid to seek further clarification therefore on this theology, the moderator, arranged a meeting with 'concerned members' or 'revolutionary guards' at the then Trinity College in Legon (now Trinity Theological Seminary) in June 1988 at the residence of Rev. Dr. L.K. Buamah. Fianu wrote that it was some of the B.S.P.F members who later called themselves some 'concerned members' or 'revolutionary guards' of the church.

They were represented at the meeting by Mr. James Agbeblewu, Mr. W.A.K. Fiadzigbey, Mr. Hope Yomekpe, Torgbui Gebu Mensah among others (Amevenku, et al., 2016). At the said meeting at Trinity College, they told the moderator about their disagreement with his views on the 'Meleagbe Theology', especially with perceived attempts to make it an official theology of the EP Church, Ghana. In as much as the moderator did everything to disabuse their minds of the negative connotations ascribed to this theology, there still remained strong reservations which were harboured.

The financial administration of the church

At the June 1988 meeting held at the Trinity College between some members of the West Volta Presbytery and the moderator, another issue not directly related to the 'Meleagbe Theology' saga, came to the fore; it bothered on the financial administration of the church. The B.S.P.F alleged at the meeting that church members were disgruntled with the way assessment was fixed for the various presbyteries and how church funds were being managed and accounted for. The B.S.P.F further probed into allegations that the church under the leadership of Rt. Rev. Prof. Dzobo had been operating bank accounts in Lome and in New York secretly and unaccountably. The moderator did his

best to set the records straight at the meeting and even emphasized that accountability under his leadership was much better than previously.

Fellowship Awards and Transfers

According to Amevenku et al. (2016) the issue of fellowship awards and transfers devastatingly affected the unity of the clergy of the church. Amevenku et al. expressed the opinion that but for the conflicts and disagreements that ensued in the church, the clergy would have been more united for the good of the church.

By 1986 the 'United Front' of the clergy was seen as shattered and divided into splinter groups due mainly to the manner of fellowship awards and transfers. Many of the clergy complained that external fellowship awards were given to sycophants and bootlickers of the moderator. Transfers from one station to the other were also said to be based on favouritism. (Amevenku et al., 2016, pp. 9-10).

Dumedefo Choir

The Dumedefo Choir, as discussed early on, contributed to spicing up of church music. Nonetheless, there were some developments in the choir that were deemed to have also contributed to the greatest schism that rocked the EP Church. It was generally perceived that since the formation of the Dumedefo Choir by Dzobo, the choir assumed so much eminence and prominence to the 'neglect' of other existing choirs. During Synods and other high profile celebrations of the church, Dumedefo Choir was given ample performing space that was perceived to have outshone the 'traditional choirs.' The issue of favouritism came to the fore in the management of the choirs of the church

triggering implicitly some dislike for the administration of Dzobo by those who felt aggrieved.

Policy Guidelines Committee

The introduction of a committee christened ‘Policy Guidelines Committee’ into the EP Church, Ghana was also perceived as being a remote cause of the 1991 schism. There was an allegation that during the formation of the above committee, church leadership did the selection biasedly. The terms of reference of the committee which included the reviewing of all reports submitted to Synod and making appropriate recommendations for consideration by the Synod, were deemed very crucial by some. Consequently, the seeming bias in the composition of the membership was received with disdain. The committee was thus accused of being made up of slavish stooges who only rubber stamped reports and upheld recommendations which were believed to be only in the interest of the Dzobo administration, and those that were not perceived to be in his interest were never passed.

Immediate Cause of the 1991 Schism

Constitutional matters were considered by many of the researchers cited as being the immediate cause of the 1991 schism. According to the Global Evangelical Church (2017), the affairs of the Evangelical Presbyterian Church Ghana ran smoothly through successive indigenous leaderships, until a conflict emerged during the tenure of the 9th Moderator, Rt. Rev. Prof. Noah Komla Dzobo. The Global Evangelical Church (GEC) wrote that Dzobo’s attempt to unconstitutionally extend his tenure of office indefinitely, coupled with other pertinent matters including “various administrative malpractices and lapses that violated the constitution of the church and the eventual intimidation and

excommunication of members who were opposed to such irregularities,” led to the greatest schism that rocked the church in 1991.

The researcher discovered that in 1988, when the second term of Dzobo was ending, he agreed to be nominated for election to a third term in office. Although there had been points of difference before, this nomination and subsequent election triggered a serious crisis which shook the church to its very foundations and resulted in a rift. In 1967, the church decided to review her 1931 constitution and thus put a constitutional review committee in place. The committee which was tasked to submit a report in three years could only do so after eight years; that is, in 1975. At the 13th Joint Synod of EPCG and EEPT held in Ho from 23rd to 27th August 1975, commissioners or delegates upheld a suggestion to implement the proposals made by the Constitutional Review Committee for three years; that is, from 1975 to 1978. It was decided at the Synod that more printed copies of the said ‘Constitutional Proposals’ be made available to members of the church for study three years before the 14th Synod that would be held in Togo in 1979 (Amevenku, et. al., 2016).

Political instability in both Ghana and Togo however militated against the smooth implementation of this Synod decision such that the 1979 planned Joint Synod could only come off in 1980. However, copies of the Constitutional Review Committee’s proposals were printed and distributed in Ghana. At this long anticipated 14th Joint Synod held at Betania in Togo from 13th to 17th February, 1980, it was virtually impossible to consider all the proposals of the Constitutional Review Committee.

Consequently, the task was assigned to another committee with the mandate to consider the proposed provisions in the new constitution and

forward a report to the next Joint Synod to be hosted by Ghana in 1984; this new committee according to Fianu (2010) was made up of new representatives in addition to members of the original committee. Whilst it was expected that the new committee would do its work within the four-year mandate, a new constitution emerged in 1983, but was surprisingly christened the ‘1980 Constitution.’ At that point some church members became suspicious and alleged that there was a deliberate move to hoodwink church members to accept ‘an illegal’ document done in 1983 but back dated. This constitutional setback was a major cause of the 1991 schism that broke the unity of the EP Church, Ghana.

The 1980 constitution was almost the same as that of the 1975 draft except in a couple of sections. The main difference which generated the problems and disagreements was on the tenure of office of the Moderator and the Synod Clerk. In the 1975 draft, it was stipulated that a person should be eligible for re-election as Moderator or Synod clerk for another term of four years only.

But the 1980 version stated that a person could be eligible for re-election as long as he was capable of holding office. (Fianu, 2010, p. 5).

Fianu’s assertion was evidently corroborated by (Nyanyuie Hame le Ghana kple Togo fe Hameḍoḍo, 1980), translated as “The Constitution of EPCG and EEPT, 1980.”

Ansre et al. (1997) wrote that in January 1984, the Pastors’ Association disagreed with the clause on the tenure of office promulgated in the purported 1980 Constitution and thus resolved that the Moderator and Synod Clerk should

hold office for a maximum of two terms of four years each. They further wrote that even though the resolution of the Pastors' Association was forwarded to the Synod Executive Committee for inclusion on the Synod agenda, it never appeared on the agenda of Synod. Following this development with even the Pastors' Association being treated with 'contempt,' there were myriad of protests against the re-nomination of Prof. Dzobo for re-election into a third term of office. Despite these negative issues, the Rt. Rev. Prof. Dzobo was re-elected for a third term in office commencing in January 1989. Whilst some jubilated, others resented. The GEC wrote that Dzobo had a "personal aversion to the renewal movement in the Church known as the Bible Study and Prayer Fellowship." It was thus not surprising that the members of the B.S.P.F were one of the stakeholders of the church who were most resentful about the third term re-election of the moderator.

As a concomitant effect of the re-election of Dzobo for a third term in office, less than six months prior to his resumption of office, some six disgruntled members who called themselves the 'Concerned Members' (James Kwasi Agbeblewu, Hope Kofi Yomekpe, Togbe Gebu-Mensah, Benjamin Komla Debra, Woedem Fianyo Kwame Adzraku and Frank Fugar) purporting to be working for and on behalf of members of the EP Church, Ghana, sued the church and Dzobo on the 14th of August 1988 at the High Court in Accra.

Before the final determination of the case in court, in an effort to provide an out-of-court settlement in order to lessen the growing tension and disharmony due to the legal tussle, and to prevent a possible schism, the Pastors' Association resolved at a meeting in Ho which climaxed on Friday 6th January 1989 to set up a six-member committee to restore peace and harmony in the EP Church.

This committee was chaired by Mrs. Annie Jiagge and comprised Rev. Prof. Emeritus C.G. Baeta, Rev. E.Y. Tawiah, Mr. Justice I.N.K. Wuaku, Mr. C.K. Dewornu and Rev. Prof. Gilbert Ansre as secretary. A suggestion to augment the membership of the committee with representatives from the Eglise Evangelique Presbyterienne du Togo (EEPT) was agreed upon. Consequently on Tuesday 24th January 1989, the following persons were added to the Annie Jiagge Committee: Pastor Ahiagba, Pastor Tuleasi and Mr. Yiga. The committee started sitting on Tuesday 10th January 1989 and in less than four months, finished its work and presented a report on Wednesday 26th April 1989. The committee's fundamental work (Fianu, 2010) was not meant to apportion blame to any party but just to bring harmony in the church so as to keep EP Church as one body. The committee thus investigated the litigation and tried to seek an out-of-court settlement following the Court's consent to try the latter. After its thorough work, the committee, among other things gave this admonition:

We certainly must express our Christian concern when things go wrong and use our gifts to put things right. We must, however, remember that the wisdom of all our diverse gifts converge on the same central figure – Jesus Christ. All our responses to situations, therefore, must be under the authority of Jesus. All our actions must submit to His law. This we must do when we are in revolt (Ansre et al., 1997, p. 139-140).

Even though the committee's report was welcomed by the concerned parties, the Concerned Members insisted that the moderator must still vacate his office. The Jiagge Committee did everything possible to dissuade the

Concerned Members from their insistence that the moderator must vacate his office. Tried as it did, the Annie Jiagge Committee's work ended up in futility. Eventually, the Committee wrote to the trial judge who had graciously consented to an out-of-court settlement of its 'failed' effort at brokering peace and reconciliation. The trial thus resumed and the case was transferred from the High Court in Accra to the Ho High Court.

After the determination of the case after 16 months of litigation, the High Court gave judgment on 21st December 1989. The judgment delivered by Justice Isaac Amuah was in favour of the Concerned Members. The Court's judgment declared that the 1979 Constitution was the only valid constitution documented within the church; and that the said constitution was never amended, thus any claim of amendment is null and void. This ruling essentially also meant that the election of Dzobo to a third term was null and void. Whereas the Concerned Members jubilated at the Court's judgment, the moderator expressed great dismay and dissent to the ruling. Consequently he filed for a stay of execution at the court citing negative repercussions that may affect the church; the court refused him. The moderator, apparently unhappy by the Court's decision not to uphold his application for stay of execution, filed an appeal at the Court of Appeal which was heard by three justices. The justices by majority decision upheld his application allowing him to continue to stay in office temporarily. Following this relief, the moderator then filed a substantive suit against the High Court's Judgment that among others nullified his third term election. The Court of Appeal sat on the case for about one and half years and gave its judgment on Thursday 23rd May 1991 in favour of Dzobo. The ruling read by Justice Essien on behalf of the three member panel of judges read:

I find that there was a long standing practice of Moderators and Synod Clerks serving more than two terms of office. The Rt. Rev. Dzobo was not the first Moderator to have been elected to a third term of office. Since the Respondents failed to prove the case that as at January, 1988, the constitutional document of the 1979 was the valid and binding Constitution of the E.P. Church, the trial judge ought to have dismissed their action. Accordingly,

I will allow the appeal and dismiss plaintiff's action (Atakro, 1995, p. 66).

The Court's Decision was communicated to various stakeholders of the church and distributed to seventeen (17) ecumenical partners of the EPCG in a letter captioned: "Judgment on Evangelical Presbyterian Church, Ghana Court Case at the Court of Appeal, Ghana – Thursday, May 23, 1991," and signed by Rev. G.K. Atimpo on behalf of the Synod Committee. (See appendix C 7 A to C 7 C for details).

This development was expectedly welcomed by Dzobo and his loyalists whereas the Concerned Members and their loyalists were extremely unhappy. Consequentially, the tension in the church exacerbated and militated against church unity, harmony, love and growth. The Concerned Members in an apparent display of dissatisfaction and rage, held a press conference at the EP Church at South La in Accra on Friday 24th May 1991, barely a day after the court judgment, and charged up all congregations of the church to declare and claim autonomy until the promulgation of a new and valid constitution. They sent out a press release signed by five (5) high ranking members of the EPCG and titled: "A Section of the Evangelical Presbyterian Church of Ghana, 24th

May, 1991.” This release was copied to thirteen (13) local and international stakeholders of the church. (See appendix C 10 A to C 10 C for details).

The Concerned Members held a meeting on Tuesday 18th June 1991 at EP Church, Nungua and followed it up immediately with another press conference. They reiterated their call for the declaration of autonomy by all congregations and even announced a new Church Administration and a new name: ‘the Evangelical Presbyterian Church of Ghana’. That moment was certainly the dawn of the greatest schism that rocked the EP Church, Ghana – the split of the EP Church into two churches with very identical names distinguished only by the punctuation mark ‘comma’ or ‘,’ and the preposition ‘of’.

The negative effects of the 1991 Schism on the socio economic development of Asogli

The EP Church, Ghana, has over the years been rocked by myriads of schisms from 1942 when the very first one occurred to the 1991 one which was the most catastrophic. Amevenku et al. (2016), for example, identified as many as six different schisms that occurred in the EP Church leaving deep negative effects with the positive ones being virtually insignificant. All the authors and respondents either cited or spoken to concluded that the 1991 schism during Dzobo’s era was the most devastating. Akatse (2016) thus wrote that after over two decades of the 1991 schism, the effects still persist. To him, the schisms that preceded the 1991 one, only involved one or few congregations in a particular district but for the 1991 schism, it manifested across the country. Asogli which hosts the headquarters had its fair share of the negative effects of the 1991 schism.

In the light of all the above, the negative effects of the schism include: personal animosity, divisions in families & communities, violent attacks and loss of lives. Others are: confusion in the use of the church's name, loss of church integrity, loss of very seasoned church human resource, loss of membership, loss of financial and capital resources. The rest are: struggle over ownership of existing chapels with its concomitant effects of decline in spiritual nourishment, spiritual growth and spiritual maturity.

In spite of the numerous negative effects of the 1991 crisis, the church was compelled to learn some bitter and positive lessons – in fact there were some positive effects: church leadership was reawakened by the challenge of sudden ecclesiastical rivalry, church leadership was compelled to develop a listening ear for dissenters in the church, and democratic and constitutional principles and attitudes were also gingered up across the church. Also, there was improved financial accountability in the church coupled with improved security for church property. Registration of church property was taken seriously after the crisis and then the church was generally reawakened in her spiritual and economic life.

Personal Animosity

One of the negative effects of the schism of 1991 was personal animosity among members who were either on the side of Dzobo or the breakaway faction. Some members of the breakaway group showed implicit or even sometimes explicit feeling of ill will and hostility towards members of the mother church and vice versa. They had nothing to do with one another and each party threatened mayhem on one another. Members were even suspicious of one another because none knew what the other was going to do at the next moment.

This was even evident during collection of data on the field by the researcher. The body language of some respondents from the breakaway group; that is, the Global Evangelical Church, was lukewarm to him, knowing that he is a pastor of the EPCG. One pastor for example kept tossing him until he finally gave up his persistent visit to his house to collect data.

Ansre et al. (1997) thus wrote that personal animosity became entrenched in a myriad of members of the church towards one another. “Animosities had reached a very high pitch. Recriminations and insults were heedlessly traded, especially by supporters of the opposing parties,” (Ansre et al., 1997, p. 143). In concurrence (Amevenku et al., 2016, p. 17) also wrote that “character assassinations, hatred and acrimony characterized the ‘Great schism’ as many people suffered immense psychological trauma in the ensuing events.” Even prior to the final split, some pastors who supported the splinter group were transferred from their stations. Members who were opposed to Dzobo interpreted those transfers to mean more explicit evidence of the animosity of the church authorities led by Dzobo against them.

Division in Families and Communities

The personal animosities that erupted during the earlier period of the schism triggered divisions in families and even in communities in Asogli. Since people expressed their religious convictions in many ways, church members followed the two factions without taking into cognizance their family ties. In some cases, the hitherto couple who belonged to the EP Church separated, one following the Bible Study and Prayer Group whilst the other remained with the Dzobo loyalists. This ecclesiastic division eventually led to break in marital relationships because there were series of serious disagreements in the homes.

Adult children decided on their own which church to follow, while the younger children towed the line of the parent that loved them better. Marriage and family ties broke down. Members of one particular faction saw the other as being less spiritual, particularly those who still remained in the Dzobo faction of the church.

In the communities of Asogli, family members of the existing church regarded themselves as holier than those who joined the breakaway church and vice versa. When a family person was either bereaved or rejoicing, it was those in the same church that were taken to be ‘true’ brothers and sisters to share those moments together. In effect, the schism hyperbolically broke the entire Evedand not excluding Asogli into two halves – the original EP Church taking one and the breakaway church, the other.

In Saviefe Agokpo, for example, the “community had a divided front because of the two splinter groups. The followers of one group would not take instructions from the other. This affected the communal spirit and development in general” (Akatse, 2016, p. 87).

The 1991 schism in the EP Church shook the very foundations of the Church. Divisions have occurred everywhere, among the Clergy, Synod committee members, congregations, towns, villages and families. Even some members of the ecclesiastical hierarchy who should be seen as instruments of peace either sat on the fence or fanned the fire of acrimony and hatred in the Church. (Amevenku et al., 2016, pp. 17-18).

In the light of all the above negative developments, members who were hitherto united for the socio-economic development of Asogli were no more

willing to cooperate with one another in their bid to think of development so long as they were in EP Church of Ghana and not EP Church, Ghana, and vice versa. This negative development seriously militated against social integration and community development in Asogli.

Violent Attacks

Personal animosities with the concomitant effects of divisions in families and communities also resulted in violent attacks and counter attacks in some cases. Factions of Dzobo sometimes clashed with members of the Bible Study and Prayer Fellowship especially in their bid to get access to the place of worship. On Sundays, whichever faction entered a chapel first conducted worship leaving the other faction with no worship place; this sometimes led to brawl and other violent attacks with physical objects. There was lawlessness and chaos all over the place with even the moderator personally suffering from attacks by some members of the breakaway faction. The church at the time became hyperbolically ungovernable. Members who broke away were engaged in 'spiritual wars' thus praying for the leadership of the EPCG, especially the moderator to die; "*Dzobo neku,*" literally translated "Dzobo should die," was the prayer topic sometimes. And indeed some people lost their lives in the course of the events. Dzobo himself died much later and three of his adult children also died later. However, there is no evidence to prove that the cause of these deaths was as a result of such 'spiritual wars.'

In his research, Akatse wrote "the Schism involved aggressive attacks. This resulted in bloodletting, police arrests or destruction of church property. Some of the violent attacks meted out included: poisoning; spraying with pepper solution; beating people with logs; and distraction of burial and church

services,” (Akatse, 2016, p. 81). Akatse discovered that in one instance, the vehicle of church delegates from the EPCG Headquarters in Ho Asogli was smashed with stones. However, the delegates escaped unhurt by the grace of God and due to the timely rescue intervention of the then Divisional Commander, Mr. Gray-Mensah. The catechist of EPCG-Dzelukɔfe, R.D.K. Kpodo, was calculatedly and wickedly knocked down by a car in a reprisal attack in 1994 resulting in his death.

In concurring with other researchers, that the aftermath of the schism generated violent attacks Amevenku et al wrote: Ownership of church landed properties became a problem, sometimes resulting in fights in some of the congregations. In 1991 for example, at Dzelukorpe, we learnt of “a free for all” fight in the chapel as a result of a clash between the two factions. The chapel which was dedicated to the Glory of God was rededicated under the leadership of the E.P. Church of Ghana. During the rededication ceremony a car belonging to an unidentified person was nearly burnt to ashes. (Amevenku et al, 2016, p. 17).

All these violent attacks and their reprisals, affected the church negatively, diverting her focus from spiritual and socio-economic development to ‘in-house fighting for survival’ with several concomitant effects discussed ensuingly.

Confusion in Name & Loss in Membership and Church Integrity

In the heat of the moment of violent attacks and all the ecclesiastical brouhaha, the EPCG lost a chunk of her members to the seceding church, the EP Church of Ghana. Many members of the church stopped coming to church

because they became confused themselves as where to go – ‘of Ghana’ or ‘comma Ghana.’ Some left for other churches and hid their identities because they wanted to be anonymous worshippers for fear of ridicule. Other members who were seriously disappointed because of the split, out of frustration, left the EP Church and became the nucleus of other ‘one-man’ churches. A typical example is the case of the Perez Chapel pastor in Ho, Rev. Kwao, who was a chorister in the EP Church before the schism. After the schism, he left the church and eventually became a pastor of the Perez Chapel he joined. In fact, the EP Church did not only lose her members to her breakaway group, but also to other existing churches in the Asogli State.

As a concomitant effect of the breakaway, some of the gifted members the church lost became pastors who formed their own churches. A traditional voodoo priest was interviewed during a traditional festival. The priest confessed that he was a chorister of the church. He left the church and became a priest to the voodoo because of the confusion created in the church. To prove his case, he went into his room and brought a photograph he took when he once robbed as a chorister. In his contribution to this discussion, Akatse discovered that: “On 9th July, 1992, barely a year after the Schism, one hundred and one (101) youth of the EPCG in Ho jointly signed a letter – declaring their association with E.P. Church of Ghana. They also registered a protest against the renewed agreement by the Bremen Mission Board to support EPCG,” (Akatse, 2016, p. 92). These youth had started to worship with four different congregations of the EP Church of Ghana all in Ho – Kabakaba Hill, Ebenezer, Fiave and Ho Mawuli Estate Congregations.

Many people also left the E.P. Church to join other Churches. It is estimated that about 5 percent of the total membership of the E.P. Church left. The total membership as at 1991 was 181, 828. In effect the E.P. Church lost 9090 people during the schism. (Amevenku et al., 2016, p. 17).

Akatse's findings were confirmed by archival documents used in this work. Indeed, a letter of protest dated July 9, 1992 was signed by over 100 youths and addressed to the Synod Clerk of the seceding church protesting against the renewed support of the Bremen Mission to the EPCG. (See appendix C 2 A to C 2 E).

The loss of membership to the EP Church, Ghana was further exacerbated due to confusion in distinguishing her from the seceding church; to the extent that letterheads of the two churches were very identical and confusing. Further, on one side of the major road leading to the church's headquarters in Ho, there was a sign post of the church which had been there from the time of her establishment. After the breakaway, the seceding church, 'of Ghana,' erected on the other side of the road a sign post which read, 'EP Church of Ghana,' with the arrow pointing to the same headquarters of the church.

The obvious confusion negatively affected the relations of the church with her national and international stakeholders. Whenever the name of the church was mentioned, the next thing people jeeringly asked was 'comma Ghana' or 'of Ghana'? Due to the ensuing confusion, items meant for one church were sometimes wrongly delivered to the other church; and here, the EPCG, was the greater loser. Letters from partner churches abroad were directed

to the wrong destinations and the German and other partners lost track of who their true partners were. There was therefore total chaos in using one name by two churches and the citizens of Asogli and other developmental stakeholders who had been partnering the church in her contributions to the socio-economic development of Asogli showed great reluctance in dealing with the church because of the apparent confusion in the identities of the mother and seceding churches.

In the light of all the above, the EPCG's hard won integrity was dealt a devastating blow. The church which according to (Rt. Rev. Dr. S.S. Agidi, personal communication, May 15, 2018) was the fastest growing church in the 1980s had become a declining and a low rated church. Many people would throng the Courts in Ho for legal proceedings between outfits of the EP Church, Ghana, and the seceding church. During those periods, the leadership of the church was treated with scorn, jeer and boo. As a consequence, inter alia, inscriptions on church vehicles were removed or covered to prevent hooting and probable verbal or physical assault by antagonists. Church image became low and the reputation of church leadership particularly the moderator, was dragged in the mud. It was shameful, embarrassing and un-dignifying to even identify yourself as a member of the EP Church at the time because of the label of demonization imposed on it by staunch elements of the B.S.P.F who formed the nucleus of the seceding church.

Loss of Seasoned Human Resources

One other negative effect of the 1991 Schism is that the church lost quality human resources who had been working for the church in various direct and indirect capacities in Asogli and beyond to the seceding and other churches.

The church lost many seasoned church agents including pastors, catechists, dedicated God-fearing presbyters and other laity who were very supportive and instrumental in all aspects of church life to the seceding and other churches due to the raging confusion. Other committed members who were taken aback and appalled by the negative developments in the church and did not also want to associate themselves with any faction, stopped attending church altogether. The church therefore became deficient in human resource. Many vacancies were created and it was difficult to fill those vacancies. Some members of the church who were found to have misconducted themselves were derobed, dismissed and ex-communicated as contained in an archival letter signed by the then Synod Clerk Rev. G.K. Atimpo (see appendix C 1 A to C 1 B); this further aggravated the loss of membership especially human resources. Consequently,

In the late 70's and early 80's, the number of EPCG ministers in active service was one hundred and ten (110). It was indicated that after the split, twenty (20) of these ministers left and joined the then E.P. Church of Ghana, representing 18% decrease in the total number of pastors in the EPCG. The ministers were made up of the seventeen (17) who were dismissed from membership of the church; and the remaining three (3) were among the signatories to the 8th June, 1991 press release. (Akatse, 2016, p. 88).

According to (appendix C 1 A to C 1 B), seasoned human resource the EPCG lost to the seceding church through derobing, dismissal and ex-communication included C.F.A. Gbedi, V.E. Otitiaku, E.K. Gbordzoe, W.K. Senya, F.F.K. Abotchie, C.F.K. Ackuayi, W.K. Amedeka, G.N.K. Agbevem,

E.K. Amenyedu, K.A.N. Misrowoda, S.D.K. Dumevi, E.K. Buahini, Setorwu Ofori, E.A. Atiase, V.M. Dogbe, G.K. Agamah and F.A.M. Dade.

Loss of Financial & Capital Resources

According to the *BusinessDictionary*, financial resources are the money available to a business for spending in the form of cash, liquid securities and credit lines. Every organization including the church needs financial resources in order to be able to operate efficiently and sufficiently well to promote success. The *EconomicPoint.com* provides that financial resources are used to carry out the main operations of any organization or business including buying goods and services, and carrying out long term investments. Capital resources are goods made and used to produce other goods and services. Examples include buildings, machinery, tools and equipment. Capital resources help improve productivity. Considering these facts, the importancy of church financial and capital resources such as church offering or money, chapels, manses, musical instruments, inter alia, to help the church operate efficiently and sufficiently well to promote success and to improve productivity cannot be underestimated.

The 1991 schism had a big toll on the mobilization and management of the financial and capital resources of the church. The fact of the drastic decline in church membership due to the schism led to the reduction and even loss of church collections in the form of Sunday offerings, thanksgiving offerings, tithes, pledges and other donations which constituted the financial resource base of the church. Members who left obviously left with their financial support to the church. In fact, some existing members who were greatly unhappy about the schism lost the motivation to give cheerfully to support the church due to apathy for church work. A lot of church members either lost trust in church leadership

or had this trust diminished. Some members entertained the suspicion that their offerings would go into the wrong pocket or be used wrongly. Assessment payment to the headquarters was affected in the process. The loss of membership which affected church finances was worsened by the fact that some pastors had also declared their association with the seceding church and thus withdrew their cooperation with church leadership. In fact in Ho, the pastor at Ho Kpodzi, the

Rev. Otiaku, in the ensuing schismatic problems, declared his association with and support for the seceding group. At Ho Fiave, the case was the same—Rev. E.K. Gbordzoe who was the pastor in charge declared the congregation to be anti-Dzobo and thus aligned to the seceding church. At Bankoe, even though the pastor-in-charge, the Rev. I.D.K. Aflakpui, did not defect to the seceding church, many church members however did and formed the Kabakaba Congregation, just a few metres away from the Bankoe Congregation.

During the period of the crisis, many vital financial and capital resources of the church were lost. It is on record that but for the loyalty of Rev. Aflakpui for the mother church, at Ho Bankoe, the Elom Parish could have been taken over by the seceding church similar to what happened at Ho Fiave. The takeover of the church at Fiave meant that the church lost her chapel, manse, lands and all other existing financial and capital resources existent prior to the schism. Financial and capital resources in the possession of members who defected to the seceding church were seized and taken over. Some of the lost resources among others were: cash at hand, cash in bank, cheque books, choir robes, church drums and cymbals, vehicles, important church documents, chapels, and

church lands. The local, district and presbytery treasurers who left went away with the financial resources in their possession.

Before the headquarters could lay injunction on some of her accounts, some seceding members had already emptied such accounts through huge withdrawals. Those who were in charge of choir robes and the drums, packed them away to be used by the choirs yet to be formed at the breakaway group. Church vehicles whose keys were kept with drivers and presbyters aligned with the seceding church took them away and claimed ownership of them. Important documents covering church capital resources such as vehicles, chapels and lands were taken away and some were falsified later in the name of the seceding church. Evidently, the chapels at Fiave and Lokoe were seized by members of the B.S.P.F from the mother church. The reason is that at Fiave, the Rev. E.K. Gbordzoe, left with almost everybody in the church. So those in the minority had to lose the chapel to the breakaway group. Similar incidents occurred at Lokoe where the pastor, the Rev. Osika, was visiting from Sököde on monthly ecclesiastical visits. The leadership of the B.S.P.F took advantage of the irregularity of his visits and swayed the entire membership of the church to the seceding church. According to Catechist Billy Abotchie who was the church secretary at the time, secret meetings were held with the congregation with the leadership of the Bible Study and Prayer Fellowship during the absence of some of them who were loyalists of the Dzobo administration with the objective of winning the hearts of many to the seceding church. Catechist Abotchie told the researcher that every congregant was enticed to join the seceding church except he (Abotchie) and four others – Gustav Sunu, V.D. Tetteh and Mr. & Mrs. Konu. Following the mass secession of members, Catechist Abotchie was

appointed to be the catechist of the four-member congregation that was left after the breakaway at EP Church, Lokoe. The four-member congregation at Lokoe automatically had to leave the chapel since they were in the minority. This was how they lost the chapel to the breakaway group who were in the majority. Church lands were lost along the same line.

Following the above negative developments, the church's foreign partners withdrew their support to the church because they were not sure who was going to be the recipient of such support. In that way, the church lost huge financial resources to support her budget and other socio-economic development projects in Asogli and beyond.

The ensuing schismatic tussle led to a long legal battle in the courts which was a struggle for ownership of capital resources of the church. Lots of financial resources were lost in the legal battles through fees to legal practitioners, fees paid to the Courts, transportation and miscellaneous costs.

The Church suffered much financial loss due to the amount of money spent on court cases. Part of a letter which the Synod Clerk of E.P. Church, Ghana sent out to the congregations after the crises tells its own story: "... You perhaps know that because of the Church crises very little or nothing is sent to the headquarters and yet workers do their best to hold in the best interest of the Church..." (Amevenku et al., 2016, p. 17).

The long legal battle for ownership of the church's capital resources especially chapels and manses militated against the church's commitment to building schools, clinics, hospitals, etc which was hitherto one of the major policy objectives of the Dzobo administration. Scarce resources were used to

fight for what was lost and for what was in the process of being lost. In the process more and more financial resources were lost in futility since no court has yet ruled in favour of the EPCG for the retrieval of lost capital resources especially those at Fiave and Lokoe in Ho. The researcher likens this situation to throwing the egg at the hawk that has picked the chicken – so much money had been lost to fighting a losing battle. For almost three decades now, all the hijacked chapels in Asogli have not been won back.

To make matters worse for the church, the Bremen Mission in Germany drastically cut her financial support to the EPCG. This coupled with little or no financial resources sent to the headquarters from the presbyteries and drastic dwindle in general overseas grants exacerbated the financial resources woes of the EPCG. Akatse thus discovered:

In relation to revenue, Bremen Mission's withdrawal of its financial support had adversely affected the EPCG. At the start of the EPCG conflict (i.e.1988), grants from overseas form over 70% of the Church's annual income. In 1989, for instance, the total annual income received from both presbyteries and overseas partners was ₵106,841,004 (GH₵10,684.10). Out of the total income, ₵27,024,341 (GH₵ 2,702.43) was received from the presbyteries representing 25.3% whilst ₵79,816,663 (GH₵7,981.67) was received from overseas representing 74.7% of the annual income. Taking into consideration only the overseas grants received in 1989, Bremen Mission's support to EPCG amounted to ₵74, 700, 00 (GH₵ 7, 4470.00) which represented 93.6% of the annual income. Now, Bremen Mission's decision

could mean that EPCG, after the Schism recorded over 90% decrease in overseas grants. This forms a very huge reduction in income. (Akatse, 2016, pp. 95-96).

Akatse also wrote that other church resources lost as a result of the schism included church buildings, such as pastor's residences, church cemeteries, church bells, schools, health facilities, lands and farms. The main properties lost, as Akatse discovered, included chapels, pastors' residence and church lands. "These properties were either destroyed during violent attacks or occupied by the breakaway group or there was a court injunction restricting its use. In some cases, it was taken over by the breakaway church," (Akatse, 2016, p. 92).

Following appeals from the church hierarchy for her oversea partners not to neglect the church in her difficult times, by June, 1992, the Bremen Mission in Germany agreed to resume her financial support to the EP Church, Ghana. Before this agreement could materialize, aggrieved youth of the seceding church raised a vehement protest against the Bremen Mission's decision. The reason for their protest, among other things, was contained in a correspondence, portions of which have been captioned below:

The E.P. Church, Ghana had been using money received from the Bremen Mission to harass the adherents of the truth. Such harassments came to an abrupt halt with the receipt of a letter...from the Bremen Mission suspending all financial means to them. The renewed agreement by the Bremen Mission Board to release an amount DM 51.237,77 to the E.P. Church, Ghana vide letter dated 26th June, 1992, to us, is intended to strengthen

their hands again against the E.P. Church of Ghana. We are surprised by this action as it has revealed a tendency of inconsistency on the part of the Bremen Mission Board. (See appendix C 2 A to C 2 E).

According to J.Y. Ledo, former moderator who succeeded Dzobo during the outset of the crisis, although the Bremen Mission in Germany ignored that correspondence of protestation by the youth, the former nonetheless affected the way the Bremen Mission used to remit grants to the EPCG. The Bremen Mission had the conception that for the effectual management of subsequent grants there was the need to change the mode of remittance. The Mission thus decided to forthwith and henceforward remit grants to the EPCG through Eglise Evangelical Presbyterienne du Togo (EEPT) or the Christian Council of Ghana (CCG) for the effective supervision of the disbursement of the grant. Ledo told the researcher that this arrangement persisted for sometime till the Bremen Mission eventually reposed integrity back in the EPCG and consequently remitted grants directly to the latter.

The EPCG's loss of financial resources was also due to the Church of Scotland's decision to reduce her financial support to the EPCG by 50% and remit the remaining 50% to the seceding church, the E.P. Church of Ghana. In his term of office as Moderator of EPCG, Ledo noted, for example, that in 1993, 500 Euros was intended to be remitted to the EP Church, Ghana, but this decision meant that 250 Euros of the grant was remitted to the EP Church of Ghana.

All the above mentioned factors decelerated the pace at which Dzobo was rolling out his vision of directly involving the church in the socio-economic

development of Asogli. But for the devastating reduction in the church's financial resources, Dzobo's vision of constructing the first female university in West Africa on Asogli land could have materialized. Before the schism, an 86-acre land had already been acquired on the Ho Adaklu Adidome Road for the take off of this university project and funds were in the process of being secured from Korea and Germany before the start and escalation of the crisis. The EPCG has always been an ecclesiastical organization concerned with the holistic development of not only her adherents but also of the community in which she operates. In conformity with this goal, she had tried over the years, to provide development and social services in her area of influence; and Asogli has been the greatest beneficiary of this; perhaps because of the privilege of hosting the headquarters of the church. The crisis however slowed down a lot of these social services that will promote the socio-economic development of Asogli. After the crisis, apart from the establishment of the EPUC in February 2008, the church has not been able to build any post secondary or tertiary educational institution.

Furthermore, before the crisis, the church had successfully built two secondary schools in Ho Asogli – the Mawuli and Mawuko Girls' Senior High Schools, built in 1950 and 1983 respectively. Twenty seven (27) years after the crisis, the church has not been able to build anymore secondary schools in any Asogli community. Financial resources to even expand infrastructure in the existing secondary schools are non-existent. But for government's support through the Ghana Education Trust Fund, there would have been massive stagnation and even deterioration in educational infrastructure in EP schools in Asogli.

Continuingly, throughout the Ho Municipality, the EPCG had thirty-four (34) basic schools established before 1991 (chapter 3, pp 8-9) with the latest one being ‘the Matse Dzokpe/Ando EP Kg/Primary’ which was established in 1990. After the crisis in 1991 to date, there is no record of any other EP Church public basic school built anywhere in Asɔgli except the Kekeli EP Basic School located at SSNIT Flats, Ho. This school, established in 2004, is being run as a private basic school by the Kekeli Congregation of the EPCG at SSNIT Flats–Ho. As at the time of this research, the Kekeli Basic School has from crèche to Junior High School Form 2.

The church’s socio-economic contribution in the area of ‘health & healing ministry’ in Asɔgli has also not seen any major improvement after the crisis in 1991. The researcher will discuss in chapter five how the EPCG funds her health and healing ministry from financial support of donors, the government of Ghana and from internally generated funds. The support of donors has continually shrunk over the years, coupled with increasingly low assessment payment by the presbyteries with virtually no governmental support in the setup of any new health facility, the church’s hitherto good effort in contributing to the health sector particularly, has become static. For example, the church has not added anything to her only mobile clinic established in 1974 in Ho except the EPCG Pharmacy established in 2007 in Ho. If the church is unable to build clinics and hospitals in any community in Asɔgli, it could have opened branches of the pharmacy in other Asɔgli communities in addition to the one in Ho; this is however nonexistent due to inadequate financial resources and dwindled general membership. In fact, since the church relies on assessment as her major source of internally generated funds for her missional work across the

country not excluding Asogli, dwindled membership due to the schism coupled with donor fatigue on the part of her existing members have made it extremely arduous for the church to roll out new or expand her contributions to the health infrastructure of Asogli.

The EP Church Book Depot established in 1959 in Ho currently employs four staff. After the schism of 1991, the church has not been able to expand the book depot to any other Asogli town to create more employment for the Asogli people and to make biblical literature, textbooks, clerical items, and stationery more accessible and much closer to the people. Even the branches of the bookshop at Kpando, Hohoe, Jasikan, Keta, Aflao, Sogakofe, and Kete-Krachi have all collapsed and the one in Ho has not seen any expansion after the schism of 1991. Even though the socio-economic contribution of the EP Church Bookshop to the local economy of Asogli is profound, the non expansion of the book depot due to the unavailability of the needed financial and capital resources has negatively retarded the church's socio-economic contribution to Asogli. Due to the non expansion of the EP Bookshop to other Asogli towns, the people of Asogli leaving outside of Ho had to spend time, energy and money travelling to Ho to do business with the bookshop.

Other socio-economic projects like the EP Church Publishing Company, EP Church New Age Computer Institute, Kekeli Hotel, and the Bremen Village have not seen any massive expansion since their roll out. The researcher argues that the schism of 1991 which rocked the church affected human, financial and capital resources and thus militated against the church's hitherto impressive contribution to the socio-economic development of Asogli.

Efforts were made by the church's international and local ecumenical partners to resolve the crisis and to broker peace and reconciliation with her seceding church but till date all such efforts ended in stalemate. (See appendices C 3, C 4 A to C 4 B, C 5, C 6 A to C 6 B, C 9 A to C 9 D, C 11 A to C 11 B, C 12 and C 13 A to C 13 B, for more details of efforts made).

The positive effects of the 1991 Schism on the socio economic development of Asogli

The researcher has attempted to present undisputable facts that the 1991 Schism had adverse effects on the EPCG and affected her contributions towards the socio-economic development of Asogli, which has hosted the church's headquarters for many years to date. Nonetheless, it has been gathered that the schism also contributed in some positive ways to forestall another schism with the view to safeguarding a formidable future for the church. Some of these positive effects have been discussed ensuingly.

First of all, the church has woken up from her state of complacency or self-satisfaction where the views and reservations of members of the church are taken seriously and not brushed aside. Church agents such as pastors, catechists and other congregational, district and presbytery administrators are more accommodating of both divergent and convergent opinions on issues that have far-reaching implications for church life and work. In concurring with this assertion, (Ansre et al., 1997, p. 147) wrote that "the Church has been jolted out of its complacency." Secondly, the church which had hitherto expressed indifference and reservations somewhat about the activities of the B.S.P.F in the area of intensified bible study, extempore prayer, including other faith healing and deliverance activities in a gymnastic way, had begun to show much keener

interest. In concurring with this observatory change in the EPCG, (Akatse, 2016, p. 98) wrote:

The EPCG, now, organizes retreats, fasting, healing, deliverance and prayer meeting regularly for spiritual growth of its members. This time, both the clergy and laity are involved in these spiritual activities. The Church, to some extent, had developed the attitude of tolerance towards Pentecostal/charismatic related groups and/or activities without compromising its biblical basis and truth. These Pentecostal renewal groups are being controlled and monitored.

The point must be made unerringly that the EPCG's commitment to Bible study and prayer is increasingly significant. As will be discussed in greater details later in chapter five, the church has reinforced her commitment to spiritual renewal and development of her members especially those living in and around Asogli by establishing in the year 2005, the 'EPCG Healing & Spiritual Resource Centre' located at Akœefe-Aveŋui near Ho. As a preview, the objective of this healing & spiritual resource centre established during the regime of the Very Rev. Dr. Livingstone Komla Buama, among other things, is to take care of the spiritual needs of the people in Asogli and beyond. Wednesdays and Fridays are set aside as days of encounter with the Lord at the centre. Fasting and prayers are done for healing and deliverance with the bid to grow the inner man.

At the centre, worshippers pray for themselves, for others, the church and for the nation as a whole. Seasoned pastors endowed with the power of exorcism join the camp overseer to do the healing and deliverance. At the centre,


worshippers are set free from a myriad of spiritual bondages when the evil spirits tormenting them are cast out in the power of the Holy Spirit. As a recap, the pastor currently in charge of the centre is the Rev. Gabriel Agbeve, assisted by a team of evangelists and some other pastors. The centre currently has a 15-room hostel facility for rent to worshippers whilst on visit for spiritual development and rejuvenation. To augment the activities of the centre, special prayer times are observed in all EPCG congregations in Asogli and beyond. The researcher can state authoritatively that of all the activities of the church including fundraising, the traditional EPCG daily dawn devotions and regular mid week services, the activities most patronized are those advertised for revival, healing, deliverance – in fact those for the spiritual renewal, rejuvenation and fortification of members, are highly patronized.

As a way of citing specific examples, currently at EPCG Ho Kpodzi – at the headquarters, Thursday early mornings (from 5:00am to 6:00am, called ‘Destiny Hour’) have been dedicated to rigorous or call it gymnastic prayer sessions, whereas the other days – Monday to Saturday (excluding Thursdays), are for the normal traditional EPCG dawn devotions. It is on record that at this Thursday dawn prayer service at the Dela Cathedral, Ho Kpodzi, there is massive patronage not only by the regular congregants of Dela Cathedral, but by members of the church from other sister congregations of the church, including even worshippers from other Christian denominations. Rev. B.K. Hlomatsi, a second minister at Dela Cathedral, confirmed that there are all-night services at the end of each month. At the Elom Parish at Ho Bankoe too, revivals are held periodically and an all-night prayer & bible study programme on the last Friday of every month (Diana Kuma, personal communication, June 21,

2018). The former Synod Moderator of the Ho East Presbytery, Rev. S.A. Amoako confirmed all the above to the researcher and stressed that “prayer life has changed in the church;” and added that there are regular crusades and revivals across the Presbytery. He also disclosed that evangelism is ongoing in the Ho East Presbytery especially in villages and cottages and pastors provide leadership in these church activities. To give credence to findings in this research work, in a much earlier publication, Ansre et al. wrote, “in a number of places, Bible Study and discussions are on the increase. Prayer sessions are being organized more seriously and pastors and lay persons are meeting together to seek God’s will and do it,” (Ansre et al., 1997, pp. 147-148).

To continue from the above, it has also been discovered that since constitutional matters were considered by many of the researchers cited as being the chief immediate cause of the 1991 schism, after the schism, the church leadership began to show attitudes of open-mindedness and due regard for correctitude and exactitude in matters concerning her ecclesiology and ecclesiastical constitutionalism. Atakro (1995) asserted that constitutional issues were the main cause of the 1991 conflict and division in the EPCG. In stating the history of their establishment, as stated early on, the Global Evangelical Church (GEC) among other things wrote that Dzobo’s attempt to unconstitutionally extend his tenure of office indefinitely, coupled with other pertinent matters including various administrative malpractices and lapses, violated the constitution of the church. To forestall future constitutional discrepancies and anomalies, the church immediately started to implement remedial measures. The various researchers cited (Ansre et al., 1997; Amevenku et al., 2016; and Akatse, 2016) all made reference to constitutional reforms

implemented in order to forestall any future constitutional crises. Amevenku for example wrote that the long-delayed constitutional issues were tackled while efforts were made to overhaul the Church's administration. Evidence of ecclesiastical moves to fix the constitutional challenges is also evidenced by a document the EPCG made available for the attention of the seceding church following attempts at reconciliation mooted by the Christian Council of Ghana (CCG) and the Bremen Mission. Fianu (2010) wrote that after several meetings held in an attempt to reconcile the EPCG and the seceding church, a memorandum of understanding was signed between the two groups on 16th April 1993 under the auspices of a joint committee set up by the CCG and the Bremen Mission. In considering her intention for reconciliation, and stressing her commitment to constitutional reforms the



E.P. Church, Ghana, that is the Mother Church and in effect the original church however laid down the following conditions which must be satisfied. 1. The breakaway group must accept that the constitutional issue has been resolved by the 23rd May 1991 appellate court decisions. 2. They should publicly accept the court's decision as they publicly denounced it and get themselves reconciled to it. (Fianu, 2010, pp. 30-31).

To further boost her commitment to ecclesiological constitutionalism, the EPCG at a Joint Synod with Eglise Evangelique Presbyterienne du Togo (EEPT) held in Ho promulgated another constitution on 11th December 1992. This 1992 Constitution became the second legally recognized Constitution of the EPCG and the EEPT. After over a decade of using the Joint Constitution, both the EPCG and the EEPT recognized that societal advancement soon made

the 1992 Constitution inadequate. This situation compelled the EEPT to singlehandedly enact a new constitution to meet the needs of their ecclesiological and socio-political milieu. Taking a cue from the EEPT consistent from lessons learnt from the constitutional crisis that, inter alia, led to the 1991 Schism, the EPCG decided to also review the Joint 1992 Constitution. The church could however not work on a new constitution immediately as done by her sister church in Togo since unlike EEPT, the EPCG was considering adopting the General Assembly concept of church polity to replace the Synodal concept. The church recognised that the 'Synod' concept which has been the highest court of church governance for several decades, in international ecclesiological and ecumenical practice, was a 'smaller court below a larger court' called the 'General Assembly.'

The legal team of the Evangelical Presbyterian Church, Ghana which was tasked in 2009 to review and complete the compilation work of the General Assembly Constitution started by an earlier Committee also presented its completed document to the Evangelical Presbyterian Church, Ghana General Assembly Council sitting at Ho on the 15th day of July, 2010.

The General Assembly Council scrutinized the final product and recommended it for promulgation by the Second General Assembly meeting at Peki in August, 2010. This was after the document had been made available to the various Presbyteries, Districts and Congregations for discussions, debate and recommendations. (Evangelical Presbyterian Church, Ghana, General Assembly Constitution, 2010, p. v).

In addition to all the aforementioned facts, the church through her General Assembly sitting at Peki from 18th to 21st August 2010 adopted, enacted and promulgated a new constitution called ‘General Assembly Constitution’. As at the time of putting this work together, the August 2010 Constitution had also been amended during an emergency General Assembly held in August 2018 in Ho. The chairman of the Constitution Review Committee, Lawyer Dick Kwame Anyadi wrote that social changes and experiences emerging during the implementation of the new concept might necessitate amendment to the Constitution from time to time.

All these moves, past and present, are an affirmation that the EPCG has learnt the bitter lessons of her past especially in respect to the most catastrophic 1991 schism, and is poised to consolidate her quest for continuous constitutional reforms in the best interest of the whole church and not just a few power-drunk members or leaders.

Further to all the above, to overhaul the church’s administration in general and finances in particular, an evaluation exercise was done in the late 1993 and early 1994 by a consultant from Sierra Leone. In collaboration with the local experts, the consultant conducted an evaluation of the church and filed a report to the Synod Executive Committee. A restructuring of the finance department at the headquarters was done to ensure effective financial management and accountability. Ansre et al. (1997) wrote that steps were being taken to make the financial administration of the Church more efficient and cost-effective.

To this end, the position of Director of Finance of the General Assembly, a top management position, was created and tooled; this position was hitherto

designated ‘National Treasurer’ (Evangelical Presbyterian Church, Ghana, 8th General Assembly, programmes, reports, matters arising, 2017). The church has thus been poised to confront her financial future for self sustainability following the withdrawal of the Bremen Mission financial support. The foremost step taken was to institute a fund called, ‘Foundation Fund.’ The decision to establish this fund was taken at the 51st Synod held in Ho from 19th – 23rd August, 1992. Over two decades after the 1992 schism, another fund christened the ‘Moderator’s Investment Fund’ and the ‘Congregational Sustainable Investment Fund’ were also instituted to provide a solid financial future for the church. Even though the church is still yet to overcome her financial difficulties fully, strides are being made by some presbyteries towards financial breakthrough. The Meridian and West Volta Presbyteries for example, with the blessings of the headquarters, have formed Presbytery Cooperative Credit Unions. Preceding this, congregations like Abeka, and Good Shepherd at Lashibi, also started credit unions even before the presbytery initiatives. By and large, the church is girding her loins to have a formidable future of financial self-sustainability.

In all the challenging moments, the Government of Ghana with the exception of the courts and the security services did not have any direct involvement in the dispute. Many of the purposive interviews the researcher conducted did not acknowledge Government’s direct involvement in the impasse and subsequent schism. The work of the courts in adjudication of the legal tussle and the monumental contribution of the security services particularly the Police Service and for that matter some of the District and

Regional Security Councils in averting extreme bloodshed and uncontrollable religious violence were highly commendable.

Conclusion

This chapter has attempted a detailed and systematic presentation of the historical facts concerning the greatest schism that hit the EPCG in 1991. The background of the Rev. Prof. Noah Komla Dzobo, the 9th Moderator of the EP Church during whose time the schism occurred was also discussed comprehensively. The chapter also discussed Dzobo's period as moderator from 1981 to 1992, with specific focus on his election into office, his vision, his achievements and his failures. From the foregoing discussions the researcher has emphasized that even though Moderator Dzobo was one of the most instrumental, visionary and development-oriented leaders the EPCG has ever had, constitutional, theological, managerial and leadership discrepancies culminated devastatingly into the schism that split the church into two. Undoubtedly, the pace at which the EPCG had been contributing to the socio-economic development of Asogli was consequentially decelerated. Ensuingly, bitter and vital lessons have been learnt by all the stakeholders of the church moving into the future.

CHAPTER FIVE
THE CONTRIBUTIONS OF THE EVANGELICAL PRESBYTERIAN
CHURCH, GHANA TO THE SOCIO-ECONOMIC DEVELOPMENT
OF ASOGLI

Introduction

This chapter assesses the contributions of the Evangelical Presbyterian Church, Ghana, to the socio-economic development of the Asogli State. It began with formal education and continued with all the general social and economic interventions the church has put in place over the years as part of its social responsibility projects. The aspects of these socio-economic interventions situated within Asogli communities are discussed exhaustively in this chapter.

Formal Education

The EP Church, Ghana, has contributed significantly to formal education in Asogli. Formal education here means the structured form of education introduced by the missionaries. Dib (1988) defined 'formal education' as a form of education that corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. This form of education introduced by the missionaries, had the following characteristics: official timetable indicating the subjects to learn; a designated place for the learning activities; official teachers and pupils recorded in a register and holiday periods, among others as mentioned by Dib Missionaries though, the people in Asogli were educated all the same but the type of education they had could be described as "informal" in the sense that there were no structured systems; education was given anytime and at

anywhere. It could be on the farm, in the house, under the tree or in the bedroom. There were no designated teachers but every elderly one in the community was a teacher because they could correct a younger one from doing the wrong thing. Lessons were presented in the form of stories, riddles and proverbs; philosophy and critical thinking were taught in the form of riddles and proverbs (Dzanku, 2014). The church has over the years established numerous primary and secondary schools, and a university college. From the EP Church Yearbook (2018), the educational institutions established by the church over the years include: 25 kindergartens with 12 within Asɔgli communities, 549 Primary schools with 14 within Asɔgli communities, 157 Junior High Schools with 15 within Asɔgli communities, two vocational centres, 6 Senior High Schools with 2 within Asɔgli, three Colleges of Education, two Technical/Vocational Institutions, One Theological Seminary and one University. These statistics cover the Volta, Northern, Eastern, and Brong-Ahafo Regions only. Several kindergartens, primary and Junior High Schools established by the church in Greater Accra as private schools have not been included in these statistics; the Educational Unit of the church is yet to compile statistics on these schools. According to the Volta Regional Education Office, the church has more schools than any other religious body in the entire Volta Region. See the table below for all EPCG schools within the Ho Municipality.

Table 1: EPCG Schools in the Ho Municipality

| S/N | Name of Institution | Name of Head | Kg | Primary | J.H.S. | Enrol-ment | No of Teachers | Year of Establishment |
|-----|-------------------------------|--------------------|----|---------|--------|------------|----------------|-----------------------|
| 1. | Akœfe Kpodzi EP Kg/Primary | Gladys Dogbey | 1 | 1 | | 239 | 14 | 1923 |
| 2. | Akrœfu Agœve EP Kg/Primary | Klu, Frank | 1 | 1 | | 175 | 11 | 1940 |
| 3. | Akrœfu Xeviwofe EP Kg/Primary | Coffie, Mary | 1 | 1 | | 309 | 16 | 1931 |
| 4. | Bankoe EP Kg/Primary A & B | Agbodza, Grace | 1 | 1 | | 560 | 23 | 1926 |
| 5. | Ho Dome EP Basic | Tikpo, Elizabeth | 1 | 1 | 1 | 311 | 23 | 1944 |
| 6. | Ho EP Kpodzi Basic A | Adzroe, Marian | 1 | 1 | 1 | 376 | 25 | 1940 |
| 7. | Ho Kpodzi EP J.H.S. B | Tsotorvor, Godfred | | | 1 | 192 | 17 | 1936 |
| 8. | Ho Bankoe EP J.H.S. | Tornu, Grace | | | 1 | 197 | 12 | 1987 |
| 9. | Ho Fiave EP Kg/Primary/J.H.S | Eleblu, Vivian | 1 | 1 | 1 | 528 | 20 | 1978 |
| 10. | Ho Heve EP Basic School | Agra, Agnes | 1 | 1 | 1 | 246 | 17 | 1952 |
| 11. | Ho Kpodzi EP Primary A & B/Kg | Kpeklu, Suzzy | 1 | 1 | | 195 | 10 | 1961 |

Table 1: Cont'D

| | | | | | | | | |
|-----|---------------------------------|------------------|---|---|-----|-----|------|------|
| 12. | Hoviefe EP Kg/Primary | Bekoe, Mabel | 1 | 1 | 108 | 13 | 1938 | |
| 13. | Klefe Demete EP Kg/Primary | Dede, Vincent | 1 | 1 | 152 | 13 | 1961 | |
| 14. | Klefe Atsatime EP Primary/Kg | Atta, Cornelius | 1 | 1 | 326 | 20 | 1908 | |
| 15. | Kpenjoe EP Primary | Appiah, Stanley | 1 | 1 | 232 | 19 | 1938 | |
| 16. | Lume Kpodoave EP Primary/Kg | Buami, Patience | 1 | 1 | 109 | 7 | 1947 | |
| 17. | Matse A EP J.H.S. | Agbley, Akpene | | | 1 | 78 | 10 | 1967 |
| 18. | Matse EP Primary/Kg | Sewor, Alfred | 1 | 1 | 221 | 16 | 1924 | |
| 19. | Matse Dzokpe/Ando EP Kg/Primary | Pekyi, Precious | 1 | 1 | 1 | 211 | 16 | 1990 |
| 20. | Mawuli EP Kg/Primary/J.H.S. A | Ocloo, Mawuse | 1 | 1 | 1 | 474 | 21 | 1979 |
| 21. | Shia EP Kg/Primary J.H.S. | Wayo, Silas | 1 | 1 | 1 | 131 | 12 | 1984 |
| 22. | Sokode Bagble EP Kg/Primary | Akoto, Christian | 1 | 1 | | 306 | 20 | 1920 |
| 23. | Sokode Etoe EP Kg Primary | Tawiah, Mantey | 1 | 1 | 325 | 15 | 1921 | |
| 24. | Takla Gbogame EP Kg Primary | Amehame, Rejoice | 1 | 1 | 201 | 14 | 1935 | |

Table 1: Cont'D

| | | | | | | | | |
|-----|----------------------------------|-------------------|---|---|---|-----|----|------|
| 25. | Takla Toko EP Primary | Dordor, Eric | 1 | 1 | 1 | 142 | 15 | 1986 |
| 26. | Tanyigbe Kpodzi EP Primary/J.H.S | Koffie, Guideme | | | 1 | 116 | 8 | 1932 |
| 27. | Taviefe Avenya EP Kg/Primary | Banahene, Vernice | 1 | 1 | | 248 | 10 | 1928 |
| 28. | Taviefe Avenya EP J.H.S. | Asamoah, Aikins | | | 1 | 91 | 8 | 1947 |
| 29. | Ziavi Dzogbe EP Primary | Nonu, Roy | 1 | 1 | | 180 | 9 | 1907 |
| 30. | Ziave Lume EP Kg/Primary | Kaso, Harry | 1 | 1 | | 93 | 9 | 1947 |
| 31. | Mawuli EP Primary J.H.S. C | Deletsu, Malwine | 1 | 1 | 1 | 450 | 19 | 1979 |
| 32. | Mawuli EP Kg Primary J.H.S. B | Awalime, Agnes | 2 | 1 | 1 | 465 | 19 | 1979 |
| 33. | Klefe Dome EP J.H.S. | Debrah, Mabel | | | 1 | 51 | 9 | 1987 |
| 34. | Hoviefe EP J.H.S. | Akama, Julius | | | 1 | 33 | 8 | 1989 |

Source: Ho Municipal Education Office, 2017

Basic Education

The first basic school in Ho, called initially the ‘Ho School,’ and currently the ‘Ho Kpodzi School,’ was established in 1860 at Ho Kpodzi with one boy and one girl. It was the vision of Rev. Jacob Steinemann that led to the establishment of the school. Rev. S.K. Mensah (personal communication, April 15, 2017), indicated that Rev. Jacob Steinemann was the first head teacher of the school. What necessitated the establishment of the school was the need to give formal education to the children of Ho with the hope to convert them to Christianity. During the infant stage of the school, the Bremen Mission appointed the following pioneer teachers: the Rev. Jacob Steinemann, Rev. Daniel J. Illg and Rev. Johann Vogelin.

The pioneer pupils included Aaron Onipayerde, a slave boy, and Christiane Siawa, niece of Tɔgbe Mɔte Kofi I of Ho Dome (Mische, 2009). These pupils were picked from their homes with the consent of their parents. At the onset, missionaries solely constituted the management of the school but later the local people of Ho assisted them. Currently, Mrs. J.A. Marian Adzroe heads the school. Being the first school in Ho and the entire *Asɔgli*, *ηkuwuvu* (civilization) started from here and spread to other parts of the State and the region at large. Civilization at that time meant that *Asɔgli* had begun to see advancement in its social development specifically in respect of the introduction of formal education with its concomitants.

Ho Kpodzi EP Basic ‘B’ School

The Bremen Mission established the Ho Kpodzi EP Basic ‘B’ School in 1936 at Ho Kpodzi. The school’s motto is “knowledge is power.” The choice of this motto is because knowledge gives power for work and for the surmounting

of all challenges of life. The name of the current head of the school is Mr. Godfred Tsotorvor. The EP Church missionaries constituted the first management of the school. The school is situated in Asɔgli and has since its establishment produced many prominent men and women who are currently working in Ho and in other Asɔgli communities. Some of these prominent people include Presbyter Dr. Kosi Semebia Awuma who was once a lecturer at the University of Cape Coast in Ghana. After retirement, Dr. Semebia returned to Asɔgli and is inspiring young people to climb the academic ladder as high as they can possibly climb. Mr. Robert Kwaku Adatsi, who is the current Deputy Director of Clinical Care of the Ghana Health Service in the Volta Region, is also a product of Ho Kpodzi EP Basic 'B' School. His contribution to the Ghana Health Service as far as clinical care is concerned is profoundly improving the clinical health of the people of Ho and beyond.

The contributions of these prominent people in Asɔgli and its environs are immeasurable. There are a number of teachers, past and present, civil servants, administrators and clergymen and women who could not have been what they are without these institutions (G. Tsotorvor, personal communication, June 23, 2016). They have added *ɲkuwvu* in immeasurable terms to the development of Asɔgli. They have influenced many lives and many others continue to follow suit.

Ho Bankoe EP Primary School

The land for the establishment of the Ho Bankoe EP Primary School was purchased from the chiefs and elders of Asɔgli. The motto of the school is "Arise and shine." This motto is to serve as a motivation for students to strive for academic excellence. Since its establishment, Ho Bankoe EP Primary School

has contributed to raising distinguished men and women from within and outside Asɔgli who are contributing their quota to the socio-economic development of not only Asɔgli but also Ghana as a whole in various fields of endeavour (G. Agbodza, personal communication, August 29, 2016). The Asɔgli State is part of the School Management Committee (SMC).

Apart from the normal provision of classroom education, the school organises exercises to clean up the environment in order to press home the need for environmental cleanliness. The school always takes part in road safety awareness campaigns organised within Asɔgli communities particularly in Ho. The school has chalked excellent results in quiz competitions and has produced best teachers for regional and national best teacher awards. Miss Dzidefo Kpende, a staff member, won the National Best Teacher award in the 2015/2016 academic year.

Some of the prominent persons who attended the school and are contributing significantly to the socio-economic development of Asɔgli include Mr. Evans Draffor who is a tutor at the Nurses Training College (NTC) in Ho, Mr. Sedem Akpoli, a police officer, and Miss Charity Nyadroh, a teacher at Ho Bankoe EP Primary School. The Rev. Frank Kwame Anku, the last Synod Clerk of the EP Church, Ghana was a pupil of this school. The list is so tall that one cannot exhaust the products serving at key positions in Asɔgli and other places

Secondary Education in Asogli

Mawuli School

Mawuli School was the first secondary School to be established by the church in Asogli and in the entire Volta Region of Ghana in 1950 at the EPCG Old Seminary site at Ho Kpodzi. The land on which the school was situated was donated by Tɔgbe Gotlieb Glalah (E.D.A. Peniena, personal communication, July 16, 2016). According to Madam Peniana, the Assistant Headmistress of the School, the school is currently located at Heve and its motto is “Head, Heart and Hand”. This motto was chosen based on Presbyterian principles and doctrines by the EP Church, Ghana.



Figure 2: Forecourt & Main entrance of Mawuli School

According to Madam Peniena, the *head* stands for mental or cognitive development, *heart* signifies moral and spiritual training and *hand* stands for skills development. The late Rev. Professor Emeritus C.G. Baeta was the Synod Clerk of the church who mooted the formation of Mawuli School. Having stooped on the parapet of his old German-built residence, the Rev. Baeta saw the stretch of land behind his bungalow. He said anecdotically to himself, “this could be a good and an appropriate site for a vast secondary school.” This dream was discussed with others like the late Rev. Professor Walter Paul Trost who became the first headmaster of the school and a founding member alongside Rev. Baeta. Financial resources for the establishment of the school came from the colonial government and the EP Church, Ghana. The school started with 19 boys and 20 girls.

During the Colonial Administration, the British Government in its efforts to erase the impression on the minds of people that it had utterly neglected its mandated territory of Togoland authorised the EPCG that had also been seriously exploring avenues, to establish a secondary school. The colonial Administration had to give this mandate immediately because the accusation levelled against it had reached the United Nations (UN) and the UN Commission was about to visit the Colony to ascertain the facts for itself. This is what led to the birth of Mawuli School in Ho. The school’s first management team comprised Rev. Walter P. Trost and Mr. L.A. Banini who also became the first African head of the school. In 1960, the Rev. Walter P. Trost handed the headship of the school to Mr. L.A. Banini. Rev. S.S. Asieni, a Ghanaian, is the 13th and current head of the Mawuli School.

The socio-economic achievements of Mawuli School include the production of prominent and illustrious sons and daughters of Asɔgli who have contributed their quota to the development of the entire country particularly Asɔgli. Some of these prominent products of Mawuli School are Architect Daniel Sydney Kpodo-Tay, who was internationally recognized and selected as one of the five architects of the world to travel to the United States of America (USA) in 1994. His selection made him the only African out of the five selected architects whose task was to select the best architectural design for a monument in memory of African slaves who helped build the USA. Another great product of Mawuli School is Sir James Bebaako-Mensah, the former secretary to cabinet under the erstwhile Mills administration and Ghana's first ever-diplomatic envoy to the Vatican City, and Dr. Archibald Letsa, the current Volta Regional Minister and an international entrepreneur, among several others. Over the past 67 years, Mawuli School has continually provided myriad jobs for the people of Ho and surrounding towns and villages within and outside Asɔgli State.

Mawuko Girls' Senior High School.

The EPCG established Mawuko Girls' Senior High School in 1983 at Ho Kpodzi with 36 girls. The school was established to boost the need for exclusive female education. *Mawuko* literally means *only God*. The church chose the name *Mawuko* based on the strong conviction that it was the grace of only *Mawu (God)* that this first single sex girls' school had been established as the second secondary school of the church, situated at the heart of Asɔgli. During the conception of the idea to establish a girls' secondary school, the church called on God alone and will continue to do so, "*Mawu ko mayɔ daa.*" As at the time of this research, the school was still situated at Ho Kpodzi. Even

though two families of Asogli have leased land for the relocation of the school to a much bigger and more spacious permanent site on the Ho-Adidome road, near EP Church, Ghana, Powerhouse, this relocation is yet to see actualization (A. Afesi-Afonu, personal communication, June 25, 2016).

The motto of the school is, “Educate a woman for the nation.” The church chose this motto because of the conviction that it is necessary to support the need to encourage the training of more women and provide them with opportunities for secondary education. Mawuko Girls was thus the EP Church’s socio-economic intervention project to educate less privileged girls who hail from deprived homes within Asogli and beyond (V.A. Dzobo, personal communication, June 18, 2016). Founding fathers of the school included Very Rev. Prof. Noah Kɔmla Dzobo, the then Moderator of the EP Church, Rev. A.Y. Wurapa, the then Synod Clerk, Mr. Maxwell Dzunu, Miss Grace Adzoma, Mrs. Vida Akusika Dzobo, wife of the former Moderator and a renowned educationist and Mr. E.V.K. Dzovo. These founding members went round congregations of the church to solicit funds for the take off of the project since they wholeheartedly embraced the decision of the 40th Synod of the church held in Ho to establish a girls’ school in Ho.

The resources for the school came from individuals, congregations, presbyteries and overseas partners. The first headmistress of the school was Miss Margaret Nutsugah. The first administrative and managerial staff of the school comprised Miss Margaret Nutsugah, Mr. G.J.K. Tulasi and Mr. B.E.K. Kpesese. The current headmistress is Mrs. Agnes Afesi-Afonu.



Figure 3: Forecourt & Main Entrance of Mawuko Girls' School



According to Mrs. Afesi-Afornu, since its establishment, Mawuko Girls has chalked many successes that have added to the church's active participation in the socio-economic development of Asɔgli. Many women have acquired practical skills at Mawuko Girls and consequently established their own socio-economic businesses in various Asɔgli communities. Some of the products of Mawuko Girls also acquired further education in various post-secondary and tertiary institutions. Many of these products over the years continued to work at various sectors within both national and local Asɔgli communities. Their contributions extend from finance, education, health, industry, inter alia. Over the years, there has been a special relationship between the school and Asɔgli regarding collaboration for community development through reciprocal courtesy calls, especially on educational issues. During the celebration of the Annual Asɔgli Yam Festival, the school offers its bus to transport Asɔgli citizens to and from Dɔtsie, their ancestral home. The school in collaboration with the Agbɔgbomefia (Paramount Chief) of the Asɔgli Traditional Area, Tɔgbe Afede XIV, has set up an Educational Endowment Fund that offers scholarship to brilliant but needy students. To ensure the sempiternity of the Fund, an Endowment Fund Board is working assiduously for the growth of the fund to benefit more Asɔgli girls.

As part of its numerous contributions to the socio-economic development of Asɔgli, Mawuko Girls has produced prominent women whose contributions to the socio-economic development of Asɔgli and Ghana in general cannot be underestimated (D. Abbey Mensah, personal communication, March 12, 2016). Miss Sena Dake, a product of Mawuko Girls, is a chartered accountant with the Institute of Chartered Accountants Ghana (ICAG) and

currently the Internal Auditor for University of Education Winneba. Even though the University of Education is in Winneba and far from Asogli, Miss Sena Dake visits Asogli regularly to facilitate seminars, to contribute to fundraising events and to inspire young Asogli girls and women towards productivity and excellence in their socio-economic engagements. Mabelle Prior, another product of Mawuko Girls, is a broadcaster and currently the president and founder of Swiss Most Beautiful – an African Pageant in Switzerland. She holds a master's degree in Journalism speaks six international languages and works on Biel International Fashion – a multicultural Project in Switzerland.

Dr. Millicent Enyonam Osei-Hwere, also studied at Mawuko Girls. At the time of this research, she was an Associate Professor in Mass Communication and teaches Mass Communication, Ethics, and Media Law at the West Texas, A & M University in the U.S.A.

Tertiary Education in Asogli

Evangelical Presbyterian University College (EPUC)

In February 2008, the EP Church, Ghana, took a giant leap in its contribution to the local economy of Asogli by establishing Asogli's first university called the Evangelical Presbyterian University College, hereinafter referred to as EPUC, with initial 54 students – 34 males and 20 females (EPCG Year Book, 2017). The idea for the establishment of the University was mooted by the then Moderator Very. Rev. Dr. Livingstone Buama. It was initially accredited in 2007, reaccredited in 2010 and 2015 by the National Accreditation Board (NAB), Ghana. At the time of its establishment, there was none of its kind in Ho and people had to travel out of the Volta Region to access university

education. The generous contributions of members of the church helped to establish the EPUC. Mr. Walter Blege served as the first President or head of the University College; the current president of the institution is Dr. Kenneth Nyalemegbe.

From the foregoing discussion, the EPUC enjoys jactitation as the premier University of not only Asɔgli but also of the entire Volta Region of Ghana. The University enjoys affiliation and mentorship from the University of Cape Coast (UCC) and Eden Theological Seminary –U.S.A. EPUC started with two campuses – the Central Municipal Campus in Ho and the Greenhill Campus at Peki in the South Dayi District of the Volta Region. Even though as part of the long term strategic plan of the EPUC, large parcels of land have been acquired for development of permanent infrastructure, the University still operates its main offices and lecture theatres from Ho.



Figure 4: Administration Block of CMC of EPUC in Ho

The establishment of EP University brought university education to the doorsteps of the people of the Volta Region particularly those of Asɔgli. The motto of EPUC is “Knowledge is light”. One of the main principles that inspired the establishment of EPUC is the belief that when people are equipped with information through school education, ignorance will give way to enlightenment to overcome the myriad of socio-economic challenges that confronts them. The knowledge that is acquired is able to provide light to illuminate the paths of life’s journey. According to the church’s records, it was during the moderatorship of the Very Rev. Dr. Livingstone Komla Buama that EPUC was established. The first Management Board of the university comprised the late Dr. Godfried Kportufe Agama—the first Council Chairman, Mr. Walter Blege—President, Mr. Samuel Walter Kofi Buami—Registrar, Mr. Eric Kofi Adzroe—Development Officer, Rev. Lawson Kwaku Dzanku—Assistant Registrar Academic/Chaplain, Mr. Nathaniel Nani—Assistant Registrar—Human Resource, Mr. John Dogbe—Dean of School of Business and Mrs. Patience Buami—Students’ Affairs/Sports Officer (C.G.K. Fayose, personal communication, June, 4, 2017).

As at the end of the 2015/2016 academic year, EPUC had admitted a total of 3,372 students out of which 2,353 graduated leaving current admission as at 2015/2016 academic year to 1,019 (EPCG Yearbook, 2018). These graduates are working with various institutions in Asɔgli and beyond. Institutional beneficiaries of products of EPUC include the Ghana Education Service, the Ghana Police Service, the Ghana Armed Forces, the Ministries, Departments and Agencies, the religious fraternity, inter alia.

To improve income levels and livelihoods of the people of Asɔgli and beyond, EPUC has collaborated with the Netherlands Development Organization (SNV), to research into beekeeping for honey production as a viable business. Dr. Fayose told the researcher in an interview, that as part of the research, new technologies were introduced in the production process in addition to the development of a marketing scheme to effectively link up production. The Business Consultancy and Research Unit of EPUC, which did the baseline survey confirmed beekeeping was a huge area that needed exploitation. The baseline started in July 2008 and ended by September 2009. For example, that study indicated that beeswax has over 120 industrial uses with ready markets in Ghana and abroad. According to the research, beekeeping and honey production could provide self-employment and reliable higher incomes if adequately supported to develop. Consequent to the above collaborative research, the EPUC was able to develop the production of the best honey for Asɔgli and the entire Volta Region of Ghana in 2009.

The University's Annual memorial lectures have contributed to enlightenment and awareness creation on various topics of socio-economic importance towards improving the local economy of the Asɔgli people. EPUC has cumulatively provided over 100 jobs for both skilled and unskilled workers of various Asɔgli communities including Ho. Jobs have thus been provided for carpenters, masons, plumbers, lecturers, drivers, mechanics, food vendors, stationery suppliers, cleaners, office workers, printers, press houses, administrators, inter alia.

The provision of these jobs has helped the various employees to provide food and the basic needs of their families. Those who have opened small businesses

in Ho such as computer and secretarial centres, culinary or catering services, hostel facilities, stationary shops and transportation services enjoy massive patronage when the university is in session. Many of the staff of all the other tertiary institutions that currently exist in Ho – the Ho Technical University, the University of Health and Allied Sciences, Ghana Technology University College, and the Ho Campus of the University of Education, Winneba, University of Cape Coast and Kwame Nkrumah University of Science and Technology, are all dominated by products of EP Schools or institutions.

Further to the previously mentioned contributions, EPUC has over the period under review, continuously bolstered a relationship of mutual support with the chiefs and people of Asɔgli. For instance, during the Annual Asɔgli Yam Festival, the university bus is released to the Asɔgli Traditional Council to aid their pilgrimage to their ancestral home at Dɔtsie (Mama Atrato, personal communication, May 4, 2017). The Asɔgli chiefs are invited from time to time to support programmes and activities of the university. The university on the other hand has also been contributing massively to support the Asɔgli Educational Endowment Fund (Mama Agblatsu, personal communication, February 5, 2017). EPUC graduates are contributing their quota to the socio-economic development of Asɔgli. A typical example is Madam Susana, the proprietress of KCS Food Joint in Ho, who is a product of EPUC. Through the knowledge and skills she acquired at EPUC, she has opened outlets of her culinary business at various places in Ho and provides culinary services for big social events such as weddings, parties, funerals, and conferences.

The banking sector of Asɔgli especially in Ho is a big beneficiary of EPUC graduates who offered Business Administration with (particular) major

in Banking & Finance, Accounting, Human Resource and Marketing. Examples of beneficiary banks in Ho include GCB Bank and NIB. Another product of EPUC is the head pastor of Victory Bible Church International, Victory City in Ho, the Reverend David Eleblu, whose church is contributing massively to the socio-economic development of Ho. The pastor in charge of the Royal House Chapel International, Ho, the Rev. Hanson Bosso, and the CEO of Maxvin Printing & Publishing House, Ho, are also products of EPUC. Personnel from the security services who serve at various top positions in Asogli and elsewhere including the Police Regional Paymaster, the Acting District Commander of Police, and the Ashanti Regional Fire Officer, are all products of EPUC.

Evangelical Presbyterian Development and Relief Agency (EPDRA)

The Evangelical Presbyterian Development and Relief Agency is popularly called EPDRA. EPDRA was established on 18th October 2005 to empower the poor and the vulnerable in Asogli and beyond for the purpose of improving their livelihood and in the process contribute to poverty reduction in Ghana. (P.M.K. Atakey, personal communication, October 4, 2017). According to Edem Asafo (personal communication, September 18, 2017), EPDRA funds its activities from donors and from internally generated funds. According to him, EPDRA projects intended as fundraising activities include the church's pharmacy in Ho. Mr. Lovelace Mensah currently heads EPDRA. The EPDRA core staff is made up of three males and six females. The senior staff of EPDRA comprises Mr. Lovelace Mensah (Executive Director), Rev. Godwin Ampony (Programmes Officer), and Mr. Charles Agboklu (Agenda 21 Programme Coordinator).

EPDRA socio-economic projects and interventions include a micro credit scheme to empower women economically; an agricultural extension services project to reduce poverty levels of rural folks of Asogli and beyond; an agro forestry & tree-planting project to contribute to reduction in global warming and climate change effects; sustainable agricultural skills training to reduce poverty; and water closet project to provide a decent public place of convenience for the people and visitors to Asogli (L. Mensah, personal communication, May 25, 2017). The ensuing subsections provide more details about some of the projects of EPDRA established within Asogli and their socio-economic impact. EPDRA has initiated many self-help projects at individual and community levels. People have been given seed money in the form of soft loans to kick-start their own businesses and pay back on instalment bases. There have been health intervention opportunities to give free medical check-up to the people in the municipality, particularly Asogli. During the Annual Yam Festival, EPDRA screens for the following: Hepatitis B, High Blood Pressure, Diabetes and other chronic diseases and make the necessary recommendations to affected people.

Public Place of Convenience

The rationale for the construction of the public place(s) of convenience is to complement government efforts in providing decent places of convenience to the public. According to the Executive Director of EPDRA, the first public place of convenience was established or constructed in 2016. It was located at Ho Kpodzi near the World Vision offices. The land on which the project is located was donated by the church. The project was funded by EPDRA. The project has provided a decent place of convenience thereby improving the health

and sanitation in that Asogli community. Littering of the environment by way of packaging the excreta into polythene bags and scattered about is curtailed. There is no open defecation any longer



Figure 5: Public Place of Convenience, Ho

EP Church Pharmacy, Ho

EPDRA in 2007 established the EP Church Pharmacy situated between Mawuko Girls and Mawuli Senior High Schools. The supervising officer currently in charge of the pharmacy is Mr. Lovelace Mensah, the executive director of EPDRA, whilst Mr. Robert Kwaku Adatsi is the pharmacist in charge. This facility serves Heve, Ahœ, Mawuli School, Mawuli Estates, Ho Technical University and other nearby places in Ho. People do not walk long distances or pay taxi fares in order to access these facilities. They are able to walk across and transact business. The incidence of crossing busy roads and the risk attached is eliminated.



Figure 6: EPDRA Pharmacy, Ho

HIV/AIDS

The HIV/AIDS Programme of the EP Church is managed by EPDRA. The objective of the programme is to create awareness among members of the church and the general public about the menace of HIV/AIDS. Since 2001, the church has taken on board a number of strategic plans and making relentless efforts at making people know of possible activities which bring HIV/AIDS. Ho Municipal within which Asogli is an integral part is one of the beneficiary

communities where the church has heavily invested in this area. According to available records at the development office of the church headquarters, the project is achieving its desired set goals. The following statistics indicate the achievement in 2016.

Table 2: EPDRA HIV/AIDS Intervention Programme 2016

| S/N | Type of HIV/AIDS Intervention | Number of People Reached |
|-----|--|--------------------------|
| | Stigma reduction | 5,778 |
| | HIV/AIDS counselling | 2,330 |
| | Male condoms distributed | 9,871 |
| | Female condoms distributed | 15 |
| | Individuals who received testing and counselling | 13 |
| | Those who emerged positive after testing | 11 |

Source: Field Survey, June 2017

As table 2 above emphasizes, in 2016, in an effort to help reduce the incidence of stigmatization of victims and infected persons of HIV/AIDS, a total of 5,778 persons were sensitized. In the same year, 2,330 persons were taken through HIV/AIDS counselling to reiterate awareness of the continuous prevalence of the menace and the need to observe the basic dos and don'ts to avoid infection. In addition, 9,871 and 15 male and female condoms respectively were distributed to selected persons in Asogli. Table 2 above also

depicts that out of 13 persons who received testing and counselling of the menace, 11 emerged positive.

A lot of programmes, posters and billboards are periodically erected at vantage points in Ho and other communities to sensitise people on the HIV/AIDS menace. People are to abstain or stick by all means to one partner. This is not to promote and encourage promiscuity in any way but rather to give a kind of protection against any sexually transmitted disease during the period (G. Ampony, personal communication, July 15, 2017). During the same period, free health screening exercises of various health vulnerabilities are done by the church in the areas of Diabetes, Hypertension, Hepatitis B, Tuberculosis and similar ailments. Individuals who test positive are referred to the municipal and regional hospitals for treatment.

EP Church, Ghana Domestic Professionals Training and Placement Programme

The Domestic Professionals' Training Programme is a novelty programme initiated by the church. This is in fulfilment of the yawning gap between the breakdown in our social fabric because of modernity and civilization. This breakdown has largely been fuelled by the marginalization of the less privileged in society. Civilisation has brought in its wake a very high level of education, white-collar jobs and massive urbanization. Rural urban migration and international migration for greener pastures have become the order of the day. As people become more educated, they relocate to the urban centres to achieve their employment aspirations. In the early years of the relocation, the migrants face a lot of stress arising from the improper

accommodation time and high financial expenditure. Their homes are left in a mess because they have not gotten enough time to put the homes in order.

In the light of the above, there is the need to get someone equal to the task to fill the gap, to be responsible in the absence of the house owners. This person is to be professionally trained in housekeeping duties (F. Adzima & F. Asamany-Anson, personal communication, March 3, 2017). The church in June 2016, thus established a school to professionally train young adults particularly females who are not less than 18 years to fill this gap. The school is in Ho and tuition is free; graduates of the school are given postings and placement based on the applications of those who are in need of their services. Miss Fafa Adzima asserted that the church ensures that good salary terms are negotiated on behalf of the professionally trained domestics so that they are not cheated by their employers and that they are paid salaries that commensurate with the work they do.

The EP Church and Climate Change Activities

According to Mr. Charles Agboklu, the Coordinator of Climate Change Programme at EPDRA, the church is environmentally friendly and conscious of the negative impact of climatic activities on the environment. As part of the church's campaign to protect the environment against the negative impact of climate change and general environmental degradation, a training facility has been set up at the Bremen Village. There, people from Asogli and other communities are trained in tree planting and Agro-Forestry.

In view of this, the church has a two-acre teak plantation at Kpenɔɔ, an Asogli community, to green the environment whilst using same to generate income for the people. The church has also put in place climate change

mitigation activities in order to support degraded forest areas. To create awareness, the church has encouraged the formation of Eco Clubs in schools and colleges across Asɔgli State. To this effect, twenty schools in Asɔgli State have been chosen for the programme. The church again has entered into partnership with the Ho Municipal Assembly for the establishment of more Eco Clubs in public schools in Ho. The biggest environmental project is a ten-acre community plot at Adaklu near Ho. This project is a climate change mitigating re-plantation or reforestation of degraded and bare lands. The office trains five volunteers to put out fires that may destroy the new vegetation cover and also provide the necessary tools to the volunteers and farmers. In addition to the benefits mentioned early on, the woodlot is generating hundreds of Ghana Cedis to members of the Asɔgli community by the sale of these products (C. Agboklu, personal communication, July 8, 2017).

In another vein, there are alternate livelihood schemes put in place in the Asɔgli area using the forests around to produce honeycomb as mentioned previously. This has many health benefits for the people in the area and has also boosted the local economy by creating employment for the people, thereby boosting income levels. There is environmental and climate change education in all the basic schools in Asɔgli where there are Eco-Clubs. The climate change activities championed by the church to mitigate deforestation and environmental degradation are a boost to the economy of Asɔgli and have become a means of livelihood and socio-economic drive to the people.

Solar Water Disinfestation Project

This project is simply a low-cost solution for water treatment at household levels to improve the microbiological quality of drinking water. It is the strong conviction of the EPCG that good drinking water promotes good health of the people. The project has been popularly christened SODIA (E. Asafo, personal communication, August 15, 2017).

The coordinator of the project, Mr. Edem Asafo, told the researcher in an interview that the Church has come up with this technology to help people, particularly, communities that have challenges with water related diseases. According to him, clear water is filled into transparent, PET bottles and exposed to full sunlight for six hours. After this, the water is safe to drink. Research shows that, the UVA Radiation and the heat of the sunlight destroy the diarrhoea causing pathogens in water. Mr. Asafo asserted that the project started operation in Asogli in 2005. It was piloted at Uegbe Kpalime near Ho where it was seen to be feasible and worth replicating. The project is sited at communities in Adaklu that are very close to Asogli State. As mentioned above, Adaklu is one of the communities around Ho where there is lack of good drinking water hence the presence of numerous water related diseases. The siting of the Solar Water SODIA has been a big relief to the people in that community. The church provides logistics with staff for the execution of the project whilst the Lions Club International and the Bremen Mission provide funding.

Mr. Asafo personally informed the researcher that the management team of SODIA is made up of a representative of the Regional Health Directorate, the community in which the project is sited, the Presbyter Executive of the church, a representative of the Lions Club, EPDRA, the project officer and the

manager of the EP Education Unit. According to the project coordinator, the scheme would be extended to other Asogli communities depending on the availability of funds. He is however convinced that the technology used in the disinfection process is at no risk level due to several tests done to assess the risk of organic compound, migrating from the PET bottles into the water. None of the tests detected any health risks in the use of the disinfected water for drinking. Laboratory and field tests have shown that photo products are generated only on the outer surface of the bottle. No migration of the photo products entered into the water as was observed.

Health and Healing Services

During His earthly ministry, Jesus devoted more time to the holistic health and healing of his followers. Jesus' miraculous interventions in the health and healing needs of troubled adherents testified to the truth of His statement that unlike the thief's purpose – to kill, to steal and to destroy, he had come to give humanity a rich and satisfying life (John 10:10). Jesus, who is the spiritual founder of the church, made each work of healing an occasion for implanting divine principles in the mind and soul of his adherents.

Purposefully, Jesus bestowed earthly blessings on his faithful seekers with the ultimate aim of influencing their hearts to receive the gospel of God's grace. Jesus used his supernatural healing power to administer health, healing and restoration to all manner of persons – rich and poor, free and bond. Jesus' fame as the Great Healer spread throughout Palestine and he was able to use his healing ministry to win souls for God's kingdom. In every city, every town, every village through which he sojourned, Jesus laid hands upon the afflicted ones and healed them of both their spiritual disease and their physical maladies.

Jesus' healing was on so large a scale that there was no building in Palestine large enough to receive the multitudes that thronged to him. His hospital was on the green hill slopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues – in any place where the sick could have access to him (White Estate, 2004).

From the foregoing theological reflections, in emulation of Jesus Christ, the EPCG, a part of the reformed family of believers across the world, placed strong emphasis on missionary work, social justice, and worldwide relief efforts, inter alia. The church over the years expressed its strong belief in holistic ministry as inspired and exemplified by Jesus himself. The church has continually demonstrated its commitment to not only the spiritual health and healing of existing and prospective adherents, but has also been strongly committed to their medical, physical, emotional and psychological health and healing. Inspired by Jesus' example, the EPCG in addition to its spiritual and faith healing ministry that saw the establishment of the EPCG Healing & Spiritual Resource Centre at Akœefe, and the EPCG Nazareth Healing Complex at Vane Avatime; has also established several health institutions.

The church's vision concerning its health services' ministry aims at making the church become the excellent healthcare provider among church healthcare providers. EPCG Year Book 2017 has disclosed that the church has 11 health facilities across the Volta and Northern Regions of Ghana – the EPCG Hospitals at Adidome, Worawora and Agbozume; the EPCG clinics at Wapuli, Ho, Dambai, Hatogodo, Dzemeni, and Bladjai; and the EPCG pharmacy in Ho (discussed early on). The church funds her health and healing ministry from the financial support of donors, the government of Ghana and from internally

generated funds (K. Adatsi & L. Mensah, personal communication, May 5, 2017). In the ensuing sub sections, the healing and health centres or institutions established in Asogli have been discussed.

EPCG Healing & Spiritual Resource Centre, Akɔɛfe-Aveɲui

This centre was established in the year 2005 during the regime of Buama. The initial team that managed the centre included the Rev. Gabriel Kɔbla Akorli, the late Rev. Geoffrey Atimpo, the Rev. R.E.K. Agboka, the Rev. William Kudoyor, and Catechist Robert Dzah (Rev. G. Akorli, personal communication, March 22, 2017). The purpose was to take care of the spiritual needs of the people in Asogli and beyond. Wednesdays and Fridays are set aside as days of encounter with the Lord at the centre. Fasting and prayers are done for healing and deliverance with the bid to grow the inner man. Growing the inner man is believed to set the human person at peace with himself and God in the midst of the troubles and uncertainties of the sinful world. At the centre, worshippers pray for themselves, for others, the church and for the nation as a whole. Seasoned pastors endowed with the power of exorcism join the camp overseer to do the healing and deliverance. People are set free from myriad of spiritual bondages when the evil spirits tormenting them are cast out in the power of the Holy Spirit in the fulfilment of Jesus' saying that I have come in order that you may have life in its fullness.

The pastor currently in charge of the centre is the Rev. Gabriel Agbeve, assisted by a team of evangelists and some other pastors. Rev. Agbeve, subject to transfer, is always present at the centre (Rev. G. Agbeve, personal communication, May 17, 2017). There is a 15-room hostel facility for rent to worshippers. As at now, the cost for using the facility for a 24-hour period is

thirty Ghana Cedis. Each room is self-contained and meals are served on request at a fee.

EP Church Mobile Clinic, Ho

The Church operates a mobile clinic at Ho Kpodzi. The clinic provides medical treatment to people in and around Ho Kpodzi particularly the staff of the headquarters, Kekeli Hotel, and the students of the EP University College. This clinic was established in Ho in 1974. The researcher discovered in a personal interview with Mrs. Elizabeth Ntsiri at the clinic, that the latter is the Principal Enrolled Nurse currently in charge of the clinic. The facility is termed mobile because the staff move the facility to serve people wherever there is a church programme, for instance during Synods and General Assemblies (E. Ntsiri, personal communication, March 10, 2017). The staff are responsible for the physical health needs of the people – delegates, observers, visitors and all who come to participate in the programme. They are the last group of people to leave the assembly grounds when proceedings are over. Mrs. Ntsiri told the researcher in an interview that the other reason for which the facility is called mobile clinic is that there are staff community health nurses who go to the communities within the Asogli State to identify at-risk cases and report findings to the clinic.

The entire Asogli State is zoned into manageable areas and each works in his or her area of operation and reports at-risk cases to the facility for action. They work hard to prevent these conditions and to do these they must be mobile and visit the communities regularly. According to Tsatsu Adjaklo (personal communication, March 15, 2017), who is one of the nurses interviewed, some of the reasons for paying regular visits to communities are for education,

immunization and case identification. The people are educated on hygiene, how to keep their environment clean, the regular use of mosquito nets, and the early report of any ailment to the health facility. Children are immunized against killer diseases and the team identify cases that can trigger other cases by observing symptoms. The staff do not wait for the patients to come to the hospital but they visit the homes of the individuals to provide healthcare, hence the name mobile clinic. The facility is at the same time static in the sense that it operates like any other health facility. The staff attend to outpatient cases. When patients are treated, they are either detained or discharged depending on their particular cases. Cases that are beyond the capacity of the facility are referred to the Volta Regional Hospital in Ho. It was observed during a visit to the facility that the facility hitherto dealt only with general cases but a mental unit has been added to take care of mental cases.

The clinic has ten members of staff made up of seven females and three males. The facility has generated income for individual nurses and other employees who spend their income within Asogli. Healthcare providers deliver their services to the citizens in their homes enhancing their socio-economic conditions particularly in the area of preventive and curative health care. This clearly demonstrates that this facility has been of tremendous help to the citizenry of Asogli.



Figure 7: Front View of EP Church Mobile Clinic, Ho

EP Church Hospitality Centre

The EPCG established the Kekeli Hotel in 1968 as a hospitality centre. Kekeli Hotel since its establishment has been located at the EP Church Headquarters in Ho. The rationale was to offer social services to internal & foreign guests (W.K. Kpende, personal communication March 22, 2017). In addition, Mr. Kpende disclosed that the hotel was established to be a centre that coordinates the church's social services in the areas of agricultural extension services, health, and water, to assist people displaced by flooding in 1963 during the construction of the Akosombo Dam. The Bremen Mission provided funds for the establishment of the hotel. The hotel has currently employed 24 people, comprising 12 males and 12 females. The first manager of the hotel was Rev. Sornckham and the current manager is Mr. William Kwasi Kpende. The first management team of the hotel comprises the Rev. Sornckham and church executives. The hotel is a 100-bed facility with hostels, chalets and conference

rooms. The hotel serves as an income generating facility to aid the church attain financial independence. The hotel prioritises customer satisfaction as the bedrock of its growth and profitability. According to Mr. Kpende, the hotel's vision is, "to become the leading hospitality facility in the Volta Region providing quality products and services at reasonable prices."

Over the years, the hotel also hosted official guests of the church from Ghana and across the world. In addition, it has hosted conferences and meetings of the church and of other organizations across the Ghanaian landscape. All these contributions have not only enhanced the image of the church but have also boosted the local economy of Asɔgli through tourism, transportation, trade and commerce. Evidently, visitors who lodge at the hotel patronize fruits, artefacts, food, drinks, inter alia, from the local markets of Asɔgli. Additionally, it has over the years built a cordial relationship with the Asɔgli State. Consequently, the hotel has relentlessly supported the Asɔgli State by sponsoring their social activities including the Annual Asɔgli Yam Festival through cash donations and the provision of free and subsidized accommodation.

The large chapels of the church at Ho Kpodzi called the Dela Cathedral and that at Bankoe called Elɔm are meeting grounds for political parties, families, teacher groups, and many other corporate bodies. Despite the enviable achievements of Kekeli Hotel, the researcher's visit to the facility revealed that there is need for expansion and modernization so that it can march the keen competition in the hospitality industry. The only official vehicle of the hotel was broken down and thus needed immediate repairs.

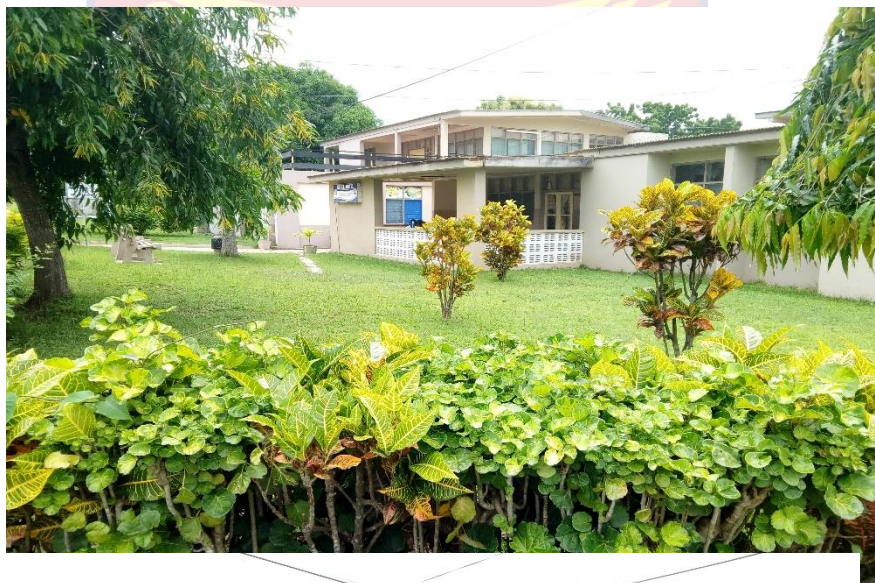


Figure 8: EP Church

Bremen Village

The EP Church, Ghana established the Bremen village in 1992 at Akœefe-Aveŋui. The chiefs and elders of Akœefe Aveŋui donated the land for the establishment of the Village. It was through the instrumentality of Very Rev. Prof. Noah Komla Dzobo that saw the birth of the Bremen Village project. Presbyter Edward Glalah and other presbyters were also very helpful. Currently two female staff work on the Bremen Village. Two representatives each from Akœefe and nominated presbyters by the Presbyter Executive constituted the initial management team of the Village (V. Ahiati, personal communication, December 18, 2016).

According to Mrs. Ahiati, the Bremen Village was originally meant to provide training for farmers in the catchment area of Akœefe and its environs. The manager of the Village, Miss Vida Ahiati, posits that the facility since its establishment has provided training for interest groups, organisations, individuals from outside the target area. Graduate students from the UK, Germany, and USA, do visit the centre or village for attachment purposes. Others from Burkina Faso, Togo, Benin, Nigeria, Kenya, Gambia, and South Africa also spent various lengths of time on the farm. Many local Ghanaian organisations such as the Ghana National Association of Teachers (GNAT) women were on the farm to take some courses for short periods. It is on record that in May 1997 alone, the farm trained one hundred and fifty in agriculture related courses. According to Ansre (1997), the Bremen Village is the most successful agricultural project in the EPCG. Socio-economic achievements of the Bremen Village therefore include training of farmers, training of women

with skills for economic livelihood, and non-farm income generating activities like beekeeping, grasscutter rearing, and snail farming.

On a personal visit to the Village, the researcher discovered that there are mushrooms, snails, rabbits, small ruminants, and sheep or goat rearing including organic farming on large scale. This in a way has significantly led to improvement on nutrition, and thus healthy living of the people of Asogli. Family life, family planning and reproductive health education organised by the Bremen Village have tremendously helped in the social and economic alertness of the people and improved the quality of their social and economic engagements and reduced the myriad of challenges the people hitherto faced due to ignorance and the consequences of poor planning.

It is important to note that the village organises periodic training in leadership for interested participants from Asogli and beyond and supports the Asogli Traditional Council with transport facilities during important traditional celebrations of the chiefs and people. Through the activities of the Bremen Village, agricultural production, proper land use, improved methods of farming in both livestock and crop farming have all been given a massive boost. Disease prevention, housing and feeding of livestock have also been improved greatly due to constant education of farmers by staff of the Bremen Village. According to the manager of the village, the village usually supports financially & logistically to expand their farms, which could lead to increase in income level of the farmers. He added that over twenty-five jobs have been given to people in various forms including farm assistants, drivers, security officers, and labourers in addition to the many others who received training to create jobs for themselves.

EP Church Activity Centre

The Activity Centre was founded in 1998 and situated at the EP Church headquarters in Ho. Currently it is situated behind the World Vision, Ho Office, not far from Ho Kpodzi. The centre aims at helping teenage mothers & unemployed young females to acquire employable skills. The vision statement of the centre is equipping young teenage mothers with knowledge and skills and enhancing or improving their living conditions (F. Adzima, personal communication, March 22, 2017). According to Miss Adzima, the Head of the Activity Centre, the centre was established to improve the living conditions of teenage mothers through skill training. It was during the era of Very Rev. Japhet Yao Ledo, the then moderator of the church, that the Activity Centre started. The members of the first management board included Mr. & Mrs. Hoffman, Mr. Mozart Adevu and Madam Alice Ayebi who on retirement was succeeded by Fafa Olivia Adzima, the current head.

The centre was funded by Mr. & Mrs. Hoffman, who are German philanthropists and friends of the EP Church, Ghana. The centre is however currently being funded by quarterly grants from Bremen Mission and also by commitment fees paid by trainees, and internally generated funds. When the centre started there were initially eight staff comprising four males and four females. Currently, the staff strength stands at 12 comprising five males and seven females.

Apprentices are recruited for the centre through advertisement in churches, on radio and in communities within and outside Asogli. Currently, 20 young women have been admitted to the centre for skill and vocational training. Most of the trainees are recruited and selected from Asogli communities. The

centre takes care of only female students since women are home keepers. Since its establishment, the centre has numerous successes in that some of its graduands are gainfully employed in restaurants, hotels, schools and various culinary establishments. Some have also established small-scale businesses on their own whilst many others have furthered their education at the polytechnic level. Many of these graduands are operating within Asogli and thus are contributing their quota to the socio-economic development of Asogli. According to Miss Adzima, most of the alumina of the centre are using their training to independently manage their own homes and businesses at different levels.

The Bookshop/Book Depot

The EPCG established the EP Church Bookshop in 1959 in Ho (EPCG Year Book, 2018). In addition, the church opened other bookshops at Kpando, Hohoe, Jasikan, Keta, Aflao, Sogakofe, and Kete-Krachi. Since its establishment, the Ho Bookshop has been managed by the following personalities: Mr. Desmond, Mr. V.O. Anku, Presbyter E.W. Amoaku, Mr. P.D. Atsu, and Presbyter M.F. Doh, the current manager (M.F. Doh, personal communication, June 9, 2017). The core business of the bookshop is the sale of biblical literature, textbooks, clerical items, and stationery. In fact, until 1982 when the Government of Ghana took over the distribution of books to basic schools in the country, the bookshop was very instrumental in the distribution of textbooks, exercise books, pens, pencils and other educational materials to all public basic schools not only in Asogli but also in the whole of the Volta Region. Due to Government's takeover of the distribution of books to public basic schools, the church had to close down all the branches of the bookshop

except the Ho branch. The bookshop has in stock different types of English and Eve Bibles, church and liturgical items like communion trays, communion wine and different brands of wafer. It markets textbooks for not only basic schools as in the past but also to second cycle and tertiary institutions. The bookshop is currently under the management of a four-member Management Board: Presbyter M.F. Doh (chairperson), Presbyter Stephen Akɔfa K. Nibo, Mrs. Patience Ama Buami and Mr. John Ahiatroga.

The socio-economic contribution of the EP Church Bookshop to the local economy of Asɔgli is profound. Printers in Asɔgli are making good money by printing and supplying paper or book products marketed by the bookshop. Several authors in Asɔgli have over the years sold their write-ups through partnership with the bookshop. In fact all the products on sale at the bookshop are from various suppliers whose businesses have been boosted by the sales and marketing space offered by the bookshop. If not for the EP Bookshop, the people of Asɔgli would have had to spend time, energy and money to travel elsewhere to shop for partners in the supply, sale, purchase and marketing of their products. Apart from the indirect socio-economic opportunities created by the operations of the bookshop, numerous and direct employment opportunities have been offered to salespersons who were and are still the breadwinners of their families. Currently, the business has employed a sales' officer and two sales' assistants.

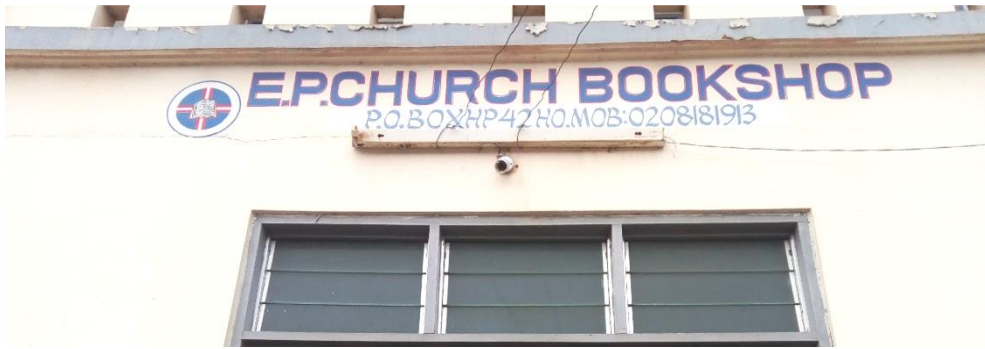


Figure 9: EP Church Bookshop, Ho

Hadzibale Society

In 1988, the church formed the Hadzibale (Hymnbook) Society at the headquarters in Ho. The purpose was to review the fourth edition of the EPCG Hymnbook, translate it into Twi and Kabye languages, publish and distribute the hymnbooks in Ghana and Togo (K. Agbenu, personal communication, June 19, 2017). According to J.Y. Ledo, at the onset of the Hadzibale Society, Dr. Ephraim Amu, Prof. Nicholas Zinzendorf, Kofi Nayo, Mr. Kofi Nyaku, Dr. Alexander Akorlie Agordoh, Rev. E.Y.M. Adosi, all of blessed memory,

formed the first management board. Others who have served the society as members of the management board over the years include Mr. Walter Blege, Prof. George Worlasi Kwasi Dor, Mr. Seth Kwadzo, Mr. Kenn Kafui, Mr. Charles Kormi Kudjordjie, Wellington Malm, Ben Yao Tsey, Rev. S.K. Akoto, Rev. Obed Kodzo Klu, and Very Rev. Japheth Yao Ledo.

Aside its core job of reviewing, publishing and marketing the church's hymnbook beyond Asogli, the society also sells stationery products and provides secretarial services at its secretariat at Ho Kpodzi. During the commencement stage, five males and one female were employed and incidentally the current members of staff are also six – five males and one female. Mr. Reuben Kofi Agbenu, the current manager of the society, posits that out of this current number of engaged persons, four work full-time and two part-time. The late Dr. Ephraim Amu was the first head of the society and the current head is Mr. Walter Blege who took over from Dr. Alexander Akorlie Agordoh who passed on whilst serving as head.

The achievements of the Hadzibale Society since its establishment include the review and printing of six editions of the Hadzibalē (the small hymnbook without the notes); the printing of 'Fifty-selected Songbook'; the printing of 'Asore Dwom Nwoma (100 selected hymns)' compiled for use in Twi speaking congregations; and the printing of two editions of 'Hadzibalē Gã' (big hymnbook with notes). Moreover, the society has constructed a secretariat and acquired computers, printers and auxiliary office equipment to offer computer and secretarial services to the people of Asogli especially those living in Ho and its environs. The Hadzibale Society has also acquired a 15-seater air-conditioned Toyota mini bus not only to enhance the distribution of

its products and services but also for hiring at an affordable price to the people of Asogli and beyond.

In addition, the Hadzibale Society trains EPCG choirs in the Ho municipality and has helped various singing groups within and outside the church to produce audio and video recordings.



Figure 10: Hadzibale Society Secretariat, Ho Kpodzi

Pomade Production at Akɔɔfu

As a poverty reduction intervention strategy, the church established a pomade factory at Akɔɔfu Agɔve within the Asogli Traditional Council. The project was designed to train jobless women in acquiring skills of pomade production. Women of all ages particularly from 18 years and above were the beneficiary target of the project (P.M.K. Atakey, personal communication, October 22, 2017).

The project was instituted during the moderatorship of the Very Rev. Yao Ledo who solicited funds from 'The Bread for the World', a non-governmental organisation in the USA for the project. Miss Mawusi Akosua Hadzi, who was put in charge of the women group, was assisted by Madam Felicia Amoah, both of them are natives of Akrofu Agove. Presbyter S.G.K. Amankwa, who was the Third Person on the Synod Executive Committee at the time, was the link between the project at Akrofu and the headquarters.

The project brought church women together to work under one umbrella and to create job and employment for themselves and others. Younger women were to take over from the elderly ones so that there is job for members of the church and the community forever. Seed money was given by the headquarters of the church and the project is to be self-sustaining. Fifty women from both the church and the community were employed by the project initially in 1994. Fifty other women were trained to go into pomade production on their own (M. Hadzi, personal communication, March 15, 2017). Out of this, some of the beneficiary women supported their husbands in educating their children at various levels. Those who were single parents were able to manage their own affairs.

The product is marketed in and around Akrofu; mainly in the Ho Central Market, the most accessible and most patronized market in Asogli. Many shops in Ho have the product. In effect, it gives good business to church members. In addition to this, there are retailers who hawk around towns and villages with the pomade products. Women have been so gainfully employed that housekeeping challenges and other household needs are no longer problematic. Parental responsibility such as payment of school fees and other bills are regularly taken

care of. According to Madam Felicia Amoah, she was able to see two of her children through university because of this pomade business: “Had it not been this God-sent pomade production, my children would have been a nuisance in town. But see, they are both graduates,” she testified. A respondent, Rosina Dzanku, asserted that the church demonstrated great wisdom and extreme concern for the people by establishing the pomade business at Akrofu Agove: “*Ne menye amidado si EP tso ve na mi o la, anye ne amakpa mi ame adewo mlatsɔ asa de ali; do la nenɔ anyi daa,*” this literally means, “Some of us are able to clothe ourselves with cloth and not leaves because of this pomade production; may it last forever.”

Boreholes/Water Services

During the beginning of the moderatorship of Dzobo, drought and famine hit the nation in 1983 with scarcity of water being a concomitant effect. Presbyter Edward Glalah and Rev. Diana Abbey Mensah concurred that the church administration quickly responded to the national disaster by purchasing water tankers to mitigate the problem. These tankers collected water from an all-year water source, River Tɔdze, at Kpetɔe, for distribution to people within the Asɔgli State. This was a free service for members of the Asɔgli State. The tanker services were used as a tool for evangelism to let unbelievers know that there is abundant life in Christ Jesus and those in the church neither hunger nor thirst. This inscription was thus written on the tanker, “*Kuwuii, mi ametsikɔwuawo kata, miva tsi gbɔ*” meaning, “Come everyone who is thirsty,” Isaiah 55:1. Mama Agblatsu II, a Divisional Queen mother of Ho Bankoe, posited that when all the streams used by the residents of Ho such as Alale and Loboli dried up because of the severity of the drought in the early 1980s, it was

the church that saved the situation. Water tankers were seen every day in the Asogli communities distributing water. This happened before the construction of the Kpeve-Ho Water Project in 1984. Due to the experience of hindsight, even after the construction of this water project by the P.N.D.C Government, the church never relented in providing water services to the people of Asogli.

In addition to the tanker services, the church sank wells in the various Asogli communities to have constant flow of water. Specific wells were sunk at Ho Hliha in 1984 in front of the EP Church Book Depot; Ho Kpodzi had two wells – first one located between the Hadzibale Society and the residence of the then Synod Clerk, and the other behind Mawuko Girls' Senior High School. Other wells were sunk at Takla Gbøgame in 1985 and Akøefe Gadza. At a point in time, the Government of Ghana got involved in supplying water to the public. The Bremen Mission and the church actively collaborated with the government for this project. The first time EPCG initiated its public water supply was in 1986 when it began a rural water supply project. From 1987 to 1989, in a short space of time, forty already existing wet wells had been fitted with hand pumps and fifty boreholes had also been sunk and fitted with hand pumps in Asogli and other communities (S. Amediku, personal communication, November 18, 2017).

This project was funded by a German Development Agency, Evangelische Zentralstelle für Entwicklungshilfe e.v., hereinafter referred to as EZE, performed by PRAKLA SEISMOS, a German construction company. In Ho, the church set a maintenance workshop stocked with set of tools and equipment manned by two permanent mechanics to operate the workshop. The mechanics carried out regular maintenance and did regular repair works on the

hand pumps on request from the beneficiary communities. Two vehicles were provided by the church to monitor the water project.



Spiritual and Moral Development

Spirituality and high moral standards are the hallmark of the EP Church, Ghana. Since the establishment of the church over hundred and seventy years ago, the founding fathers preached morality and spirituality and encouraged members to imbibe these virtues. First, the church started with schools for infants on ‘catch them young’ principle. The few schoolchildren who were available were trained to exhibit a lifestyle morally and spiritually more sound and different from others. Teachers taught these pupils prayerfulness as a daily routine and part of everyday lesson. The teachers made their pupils know and believe that God is a good listener to children’s prayer. It is therefore incumbent on the pupils to practise prayer both at school and at home.

Paul Wiegrabe (1936) stated, that on Sundays even slaves were allowed to go and study the Bible at the feet of the Bremen Missionaries. He remarked further that during work – parking bricks for building a house, the children were in queues and beautifully recited “*Mia to si le dzifo,*” meaning, ‘*Our Father in Heaven...*’ before the clay for the bricks was poured out. Schoolchildren were trained to believe in the efficacy of prayer, which must be said everyday during work, before and after meals. This made the young schoolchild to be prayerful and spiritual. Over time, this practice was extended to other children in the neighbourhood such that before they even played games, they said prayers. This culture of prayerfulness built in the young ones a high sense of spirituality and morality.

Secondly, in close connection with prayerfulness at the various mission schools, these children were made to learn, memorize and recite bible passages. Normally, the first lesson of the day was bible knowledge. Ansre et al. (1997) wrote that school curricula at the time emphasized reading, writing and arithmetic (the 3Rs) and scripture was one of the key subjects for study. The church believed that it was not enough to produce scholars with weak morals. Therefore, the Bible was used as the basis for moral training of the school pupils. The schoolchildren were taught stories from the Bible with their accompanying moral lessons every morning. Consequently, portions of the Bible that abhorred immorality, deviant behaviour in society, maladjustment, and social evil, were amply emphasised. It was stressed that anyone who did not live by the teachings of the Bible was not fit for the Kingdom of God; and since no one was ready to go to Hell, morality was high and everybody tried as much as possible to live a life that was acceptable and pleasing to God. At any rate,

each school-going child was equipped with Bible passages that were recited anytime. Such trainings prepared the pupils for life.

The fear of God and the fear of doing the wrong thing in society were inculcated in the pupils and this made them become responsible and morally upright members of society. The biblical principle of ‘spare the rod and spoil the child’ (Proverbs 13:24) was applied in order to instil discipline and morality in the child. The child feared being flogged and so would always try to shy away from what would attract flogging. Pupils were lashed for offenses committed at school, unlike what pertains today when some parents raise eyebrows when their children are whipped.

Thirdly, regular church attendance was a normal practice instilled in all schoolchildren by the missionaries. The missionaries were of the view that all pupils in their schools were prospective church members. At the same time, the missionaries worked on the pupils’ parents to convert to Christianity. It was incumbent on all pupils to be regular at church service by attending the Sunday school, where Bible stories were taught to convey great moral lessons. The roll was regularly checked after every church attendance and records kept class by class. The next morning at assembly, absentees of the previous day were punished. Pupils who were challenged in terms of not having separate dresses for church and school attendance were permitted to use their school uniforms for church and vice versa. This was to ensure that no one had any excuse whatsoever to absent themselves from school.

The fourth thing the missionaries took very seriously was catechism. One very fundamental way in which the EPCG is able to help members develop strong spiritual and moral standards is the process of catechism and its inherent

spiritual and moral lessons. Catechism has greatly influenced the socio-economic growth of the people in Asogli. The church herself put in place sets of ethical codes to guide the life of her growing youth. These codes are established on biblical texts. Right from age twelve, Junior High School pupils had to enrol for catechism as preparation for confirmation into the church as full-fledged card bearing members.

The catechetical set of questions and answers has remained fifty-four over the years and encompasses varied issues on Christianity, spirituality and morality (EPCG Hymn Book, 2002, pg 293-305). Each child is to learn and memorise the fifty-four catechetical lessons and endeavour to apply the spiritual and moral lessons. Sometimes, the presbyter or the catechist does the teaching and preparation of the catechumens; the pastor may sometimes only be involved to deal with the enigma of the catechism.

The catechetical period may last up to 18 months depending on the catechecumen's' level of understanding. There are strict rules concerning the catechism. For example, catechumens are prohibited from witnessing and participating in certain secular and non-Christian activities such as juju, witchcraft, polygamy, stealing, gambling, fornication, drug abuse, disrespectfulness, inter alia. Any catechumen who flouted any of the rules was likely to be reprimanded and eventually dismissed to serve as a deterrent to the others. In the light of this, many of the children who went through catechism grew up to become responsible individuals who contributed meaningfully to the growth and development of Asogli such that the issue of social vices and delinquencies in Asogli was greatly put under check.

The fifth point worth noting concerns church discipline and sanction. There are provisions in the church constitution that guide all church members to uphold the virtues of spirituality and morality. The church's 2010 constitution, thus, among other things, has sanctioned the enforcement of discipline and the application of sanctions in the church guided by the scriptures. The ultimate objective of the church's disciplinary measures is to uphold spirituality and morality to the glory of God, the purity of the church, and to serve as an effective tool for witnessing to the people around the church's catchment area. Any church member who, as in the case of the catechism, does not comply with church discipline and sanctions is reprimanded and eventually excommunicated. This is to serve as deterrence to others, and to help promote godliness and morality, not only in the church but also across the various communities of Asogli and even beyond. This practice of the church ensured the maintenance of law, order, harmony, and peaceful-coexistence of the people in Asogli and beyond with their consequential implication for rapid socio-economic development. After all no society can develop meaningfully and rapidly if she is bedevilled with anarchy, chaos, and lack of respect for the rule of law.

Kente Weaving

The main occupation of the people of Agotime is kente weaving. Kpetoe is the traditional and administrative capital of Agotime. Kente is a popular Ghanaian traditional fabric produced from the local factories of Agotime (T. Gomado, personal communication, February 2, 2017). There are various types and designs of kente. Even though Agotime is not part of the Asogli State, it is a neighbouring community that has many things in common with Asogli. While

the Asɔgli celebrate the Annual Yam Festival or *Tedudu*, the Agotime celebrate the *Agbamevɔza*. According to the Rev. Sammy Aaron Amoako, the then Ho East Presbytery Moderator, the church, particularly the Ho East Presbytery, had secured funds from the ‘Bread of the World-USA’ to equip some church members to go into kente production. Most of the boys in Ho and other Asɔgli towns have been encouraged to learn the skill of weaving at Kpetɔe from the church’s Weaving Centre. More than twenty-five boys have successfully completed their apprenticeship and are producing their cloths at either Kpetɔe or in Ho (T. Gomado, personal communication, February 2, 2017).

During the *Agbamevɔza*, these people exhibit their products for eco-tourists to appreciate and buy. Some of them have even sold their products outside Ghana and earned foreign exchange. Ten kente weaving equipment called in Ewe as *avɔlɔgba*, which were donated by the Presbytery yielded much dividend. People who are not able to continue their formal education beyond the basic level have ready jobs to do. The church is in the process of acquiring ten more of this equipment so that more apprentices can be trained. Mr. Foster Akote, a renowned kente weaver in Kpetɔe, concurred that the kente industry is a lucrative business. He prayed that since the church was concerned about the socio-economic wellbeing of her members with the introduction of the kente weaving business; more divine blessings should be showered on her. “*Ga le dɔwɔviwo kple dɔwɔlawo fe kotoku me yesiayi,*’ this means, “Workers have always got money in their pockets and this has transformed the social status of the people and boosted their economy.” A respondent, Presbyter Theodore Gomado, also remarked, “*Ga le Kpetɔe elabena avɔlɔɔ le dzi yim eye ga meganye kuxi na amewo azɔ o. Megahia be ame aɔkeke nagagba dɛ hafi akpɔ*

ga o,” this means, “There is a lot of money in Kpetœ and there is no need for smuggling to be encouraged in order to make money.”

Palm Oil Production

One other way by which the EPCG strengthens the socio-economic activities of the people of Asɔgli is through palm oil production. In the wisdom of the church, these socio-economic interventions must be spread across the entire Asɔgli State and beyond. The rationale for this is to economically empower a wide section of church members across various communities. Matse, a sister town of Asɔgli, is one such community where the church established the palm oil production centre. Twenty-five women came together to form the cooperative and went into the production of the palm oil. The leader of the group, forty-two-year old Presbyter

Victoria Dordzi, who is a mother of three, disclosed that the ages of members of the group varied from twenty-six to fifty-three. According to her, there are two oil palm harvest seasons in the year soon after the dry season in March and September. The dry season triggers the edibility of the fruit in March and April while the raining season of May and June triggers the harvest in September and November. However, the high breed types are always in season and keep the business flowing all through the year. In the major season, they are able to produce forty and fifty yellow jerrican gallons for the Ho Central Market. In the lean season, production drops to around thirty of such gallons but in between the season, work is still vibrant. The cooperative depends largely on the local farmers for their raw materials. Most of the farmers planted the local breed of the oil palm. However, some young farmers cultivate the highbred type for all-year round harvesting. This means that there is ready market for the farm

produce which is an encouragement to the farmers that their products will not go waste. To the EPCG women cooperative, who testified through one of the palm plantation owners, “*EP 'miɖalawo nye miafe Mawu,*” meaning, “The EP palm oil producers are our saviour.” “They buy our products, palm fruits, and give us cash. They do not even pay in bits... they give us all the amounts they owe us at a goal (H. Amegbe, personal communication, May 2, 2017). Another respondent, a thirty-one year old mother of three said:

“Mieda akpe na EP Hamea be edi dɔwɔna na mi. Ne miefɔ la mieyi dɔme, eye ne za do la mieva mia viwo kple mia srɔwo gbɔ. Esia wɔ be miete ŋu le miaviwo fe sukufe xem azɔ,” literally meaning, “We are more than grateful to God and the EP Church for giving us jobs. In the morning, we go to work and in the evening, we come back to our children and husbands. We are now able to pay our children’s school fees and on time,” (V. Dordzi, personal communication, May 2, 2017). Madam Dordzi further disclosed that when the products are marketed, the capital is saved and the profit shared among members of the group. According to her, they do not run at a loss – they always make profit and are happy that they are kept in this oil palm production business.

Bee Keeping

The Ho East Presbytery initiated the bee keeping and honey extraction project to empower her members especially the unemployed, vulnerable, or the jobless. A fund from the Presbyterian Church of USA was sourced for the establishment of this socio-economic intervention (S.A. Amoako, personal communication, February 28, 2017). The project is located at five sites, four of which are within Asogli. The five sites are Takla, Agɔtɔme, Abutia Teti, Klave and Akɔefe. Over the past three years of the bee-keeping project, over forty

yellow jerrican gallons of honey have been extracted. Amoako asserted that six people are specifically engaged in the project at Takla, four at Agõtome, five at Abutia Teti, five at Klave and three at Akœefe, totalling twenty-three.

A bottle of the extracted pure honey sells at twenty-five Ghana Cedis. If there are seven bottles in a gallon and eight of such gallons in the big jerricans, then it means there are fifty-six bottles in the jerrican. So $56 \times 25 = 1,400$ Ghana Cedis per jerrican. The project has given employment to myriad of people in Asøgli and beyond. Since it is not daily-engaged work, the attendants are able to do other things alongside. When this is continued, it will boost the economic fortunes of the people and the presbytery as well. There are two harvest seasons in the year, the major one in the dry season is around December and January, and the minor one in August and September. Individuals and group of persons are empowered by the project to be economically independent and to live up to their livelihood responsibilities. With this project in place, Mr. Yayra Ameko, one of the beekeepers at Agõtome said, "*Togbɔ be anyidɔ sese ha la, ga geɖe le eme,*" "Even though the job of bee keeping is a hard task, it brings a lot of money home," he remarked.

Other church members and those in charge of the church's hives have also constructed their own hives. According to Ameko, many people are working hard to own their own beehives because of their economic gains and values. The initial five hives have increased to fifteen and production has also increased accordingly. Women as well as men go to do the sales at Ho market, at offices in Ho, and some take it away across the borders to Lome in Togo to earn foreign exchange. The EP Church has, in the light of the ensued discourse, equipped the people of Asøgli and beyond with this income-generating bee

keeping business to transform the socio-economic wellbeing of her members in Asogli and its surrounding communities.

The EP Church Press

In the year 1965, the church established a printing press and named it EP Church Press, which is now called the EP Church Publishing Company Ltd. It is located in Ho at the same premises with the take-off campus of the EPUC. The establishment of this company in Ho has given employment to a good number of people over the years and Asogli has been the highest beneficiary. The EPCG Press according to Mr Vincent Appia, a former employee of the facility and now the CEO of Maxvin Printing and Publishing Company in Ho, was the only printing press in Ho in the 1960s and 1970s. The establishment of the Publishing Company considerably satisfied the printing needs of the public in the Volta Region and even beyond.



Figure 12: EP Church Publishing (Press), Ho

The press once printed exercise books for all the mission schools in the Volta Region, receipt books for departments, folders for hospitals and considerable printing needs of the church and society. Many students were given temporary employment during long vacations for their holiday jobs. People from Asɔgli who did not intend to go far away from their homes for their National Service after completing their Senior High School education were employed temporarily at the Press. This socio-economic intervention helped the school-leavers to gain the opportunity to save money and reduce the risk of travelling (E. Ananga, personal communication, April 2, 2017).

In the 1990s, the press had some financial and administrative challenges that stifled its work. This challenge was however surmounted during the moderatorship of the Very Rev Francis Amenu in 2009 when he assumed office as the first moderator of the General Assembly of the church. The revamping of the press meant jobs were restored for the Asɔgli people. In addition to the three permanent employees – manager, accountant and typist, other casual hands are engaged from time to time during peak seasons when there is pressure of work. The three employees live in Asɔgli and invest their earnings in the local economy. The mechanics who work on the repair and maintenance of the printing machines are paid for their services; some also live and invest their income in the Asɔgli local economy. Even though there are many wayside printing shops, the EPCG Press continues to play a leading role in the printing industry of Asɔgli. Mr. Emmanuel Ananga, the current manager of the publishing house, confirms that the number of lives impacted by the work of the press is impressive.

Scholarship Scheme

The church has always demonstrated commitment to equipping her members to be self-sufficient and to have their burdens lightened in all spheres of life. A scholarship scheme has thus been instituted at two levels of the church – the presbytery and the headquarters levels. The scheme is to assist prospective students who are brilliant but have needy and poor parentage to have secondary and tertiary education. At the presbytery level, five prospective students who sit for the BECE and qualify for SHS the ensuing year, are selected by a committee for the award. These candidates are selected based on the placement form including the raw score to ascertain the genuineness of the candidate's application (D. Gborsi, personal communication, March 3, 2017). Gborsi, secretary to the Scholarship Committee, intimated that the candidate must also provide evidence of admission; that is, an admission letter to authenticate their claims. The bill sheet indicating the amount of money to be paid is also expected to be attached to other documents to facilitate the selection process.

Table 3 Scholarship winners for 2016/2017 academic year

| S/N | Name of Candidate | Residence/Station at the time of award | School admitted to |
|-----|---------------------|--|----------------------------------|
| 1. | Rejoice Aflu | Ho Fiave | OLA Senior High School, Ho |
| 2. | Godsway Sedem Tsako | Ho Kpodzi | EP Senior High School, Hohoe |
| 3. | Cindy Sakitey | Ho Bankoe | EP Senior High School, Hohoe |
| 4. | Mary Wassah | Lokoe, Ho | Kadjebi Asato Senior High School |
| 5. | Edith Dzakpasu | Mawuli Estates, Ho | Mawuko Girls' School, Ho |

Source: 2017 Ho East Presbytery Synod Report

Gborsi disclosed that each of the beneficiaries was given the government approved fees for 2016/2017 as follows: First term: 925 Ghana Cedis, second term: 500 Ghana Cedis and third term: 500 Ghana Cedis.

The headquarters scholarships are multidimensional. Some are for pastors and other church agents who are to pursue further studies outside the country. The Standing Committee made up of the Moderator, Clerk and Presbyter Executive, approves the selection of candidates. The church gives the candidates who are selected, financial and logistical support from the time of acquisition of travel documents to the study period and all that is needed for a successful study tour. The other scholarship scheme is the Suabedism Scholarship (G.K. Osiakwa, personal communication, January 23, 2018). Osiakwa revealed that Suabedism was a German who gave his name to the scheme. He set up this scheme to mobilize and invest funds in support of brilliant but needy children of members of the church in secondary and tertiary institutions in Ghana. Osiakwa disclosed that the interest on the funds is sent to Ghana to be disbursed among the individual beneficiary students. Many brilliant but needy students from Asogli have benefited severally from the two schemes. The church continues to improve the socio-economic life of the people of Asogli State by means of this scholarship.

Living Quarters or accommodation and housing

To help employees settle down to work, the church provided living quarters for her workers. *Kpodzi* in Eve means *hilltop*. Etymologically and figuratively, however, it is a set aside area for Christian converts. Therefore, Ho Kpodzi is a set aside area by the chiefs and people of Ho for the activities of the EP Church. It is for that matter that the church has created a village where her

people live and worship. The housing of the people is concentrated on Ho Kpodzi, the moderator's residence, that of the clerk and the presbyter executive, the Ho East synod moderator, the finance director, the manager of Kekeli Hotel and all senior staff of the headquarters have their residence located at Kpodzi. Any staff that has not been covered is equally given allocation elsewhere including the SSNIT Flats, Ho, where five apartments have been purchased (R. Apaw, personal communication, May 18, 2017). Apaw, the Estate Officer at the Headquarters, disclosed that at Mawuli Estates, the Youth Programme Officer, the officer in charge of Research and Theology are housed there. The church has ensured that all key members of staff and a certain class of the junior staff are properly housed. Since the Kekeli Hotel is seated at the Ho Kpodzi premises, some of its staff are housed there too.

The matron and the chef of the hotel are all housed at Ho Kpodzi. According to Apaw, recently appointed officers such as the Chief Internal Auditor, the Programmes, Ecumenical and Social Relations Secretary and other high-ranking officers of the church who are not immediately housed at the headquarters are settled in decent accommodations in town. The payment of rent, utility bills and other services have doubtlessly affected the socio-economic life of Asogli positively. To this end, new houses by property owners are springing up to expand the landscape of Ho and other Asogli communities. New businesses are being opened leading to the creation of jobs especially for the youth of Asogli.

Nenyo Habobo

The Nenyo Habobo was established in the year 2000 at the time Rev. Dr. Livingstone Buama was the moderator of the E.P. Church. The rationale for the

establishment was to respond to the pitiable situation of homeless children on the streets and main lorry parks of Ho and get them out of the streets into a home called the Nenyɔ Habɔbɔ. Miss Olivia Akuaku, 62 years, who is a native of Ho has been in charge of the Nenyɔ Habɔbɔ since its establishment about 17 years ago (O. Akuaku, personal communication, April 4, 2017). This laudable concept of offering help to homeless or destitute children was the brainchild of Mama Vida Aku Sika Dzobo, the widow of the late Dzobo. “I started working on the Nenyɔ Habɔbɔ concept and later handed its practical implementation to Miss Olivia Akuaku,” (V.A.S. Dzobo, personal communication, April 2, 2017). One key way of determining whether a child is a street child or destitute is when he or she is found carrying bags and baggage for travellers at the stations, sleeps at the station overnight, eats on the streets always, and looks unkempt with no sign of schooling (O. Akuaku, personal communication, April 4, 2017). At the outset, before the involvement of the church, 5 boys aged between 15 and 16 years, were removed from the streets and housed in a kiosk belonging to Miss Akuaku at Asigame in Ho. It was obvious that the kiosk was not conducive enough to house them for long. Miss Akuaku intimated that before the involvement of the church through her partners from Bremen in Germany, the boys had spent 10 years already with her.

By God’s grace the church guests from Bremen took interest in the project and offered to buy plots of land for the relocation of the boys from the kiosk to a better place. Consequently, four plots of land were purchased and a dormitory, a hall, office and washroom were built to start with. Activities that are undertaken at the Nenyɔ Habɔbɔ to groom and nurture the salvaged children include bible studies, counselling, indoor/outdoor games, farming, and others.

As at the end of 2017, 15 of the children had been enrolled in school, whilst 10 were undergoing craftsmanship. Miss Akuaku further revealed that for 17 years running, 19 of the children have successfully completed Junior High School. Since the church's takeover of the project in 2009, she also took over the full responsibility of the upkeep of the children in respect of their school fees and other related educational and personal costs.

The United Church of Christ, USA, has also come on board to provide dormitory facilities to accommodate more of the children. Information gathered from Nenyɔ Habɔbɔ emphasized that there is a caretaker who has been employed on full time basis to take care of the children. Two of the children are now in Senior High School whilst others are at the primary and junior high levels, with others enrolled for craftsmanship. Akuaku intimated that two of the children who undertook driving are now professional drivers in Ho. The Nenyɔ Habɔbɔ has envisaged that each year, 15 of the children will be sent to Junior or Senior High School whilst 10 are sponsored to go into craftsmanship. Currently, the Nenyɔ Habɔbɔ has 60 beds and is heavily supported by United Church of Christ, USA, that sends funds annually to the centre through the headquarters of the church. In addition, the centre enjoys the goodwill of individuals who make occasional cash donations to keep the project running.

Creation of Jobs

The EPCG has always created jobs for the people of Asɔgli. The table on the next page highlights some notable jobs created by the church for members of the community:

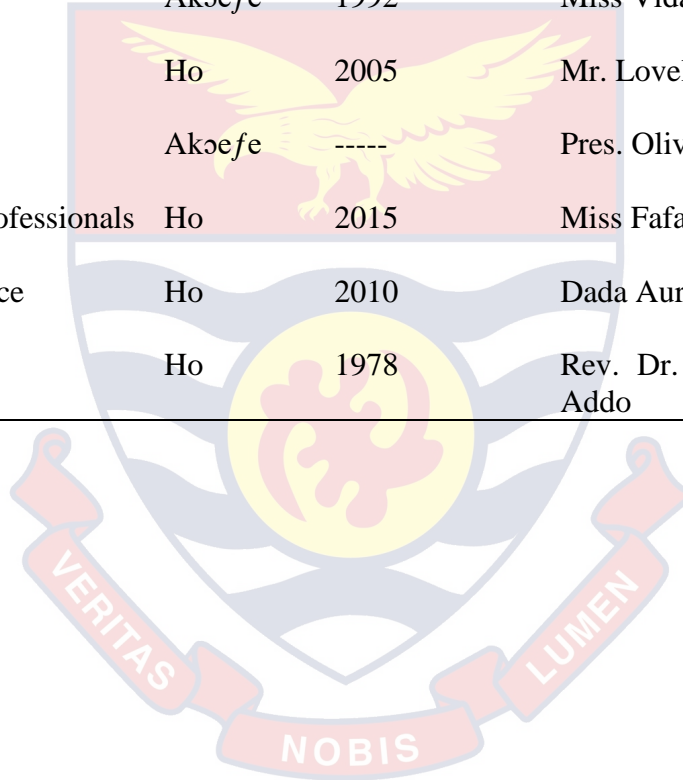
Table 4: Some jobs created by the church

| S/N | Name of socio-economic intervention | Location | Year of est. | Name of current head | No of formal jobs created |
|-----|--------------------------------------|----------|--------------|-------------------------------|---------------------------|
| 1. | Mawuli School | Ho | 1950 | Rev. S.S. Asieni | 215 |
| 2. | Mawuko Girls School | Ho | 1983 | Mrs. Agnes Afesi-Afornu | 179 |
| 3. | EP University College | Ho | 2008 | Dr. Kenneth Nyalemegbe | 54 |
| 4. | EP Church Activity Centre | Ho | 1997 | Olivia Fafa Adzima | 10 |
| 5. | EP Church New Age Computer Institute | Ho | 2005 | Mrs. Olivia Mensah | 5 |
| 6. | EP Church Kekeli Hotel | Ho | 1968 | Mr. William Kwasi Kpende | 24 |
| 7. | EP Church Headquarters | Ho | 1847 | Rt. Rev. Dr. Seth Senyo Agidi | 33 |
| 8. | EP Church Library | Ho | 2014 | Miss Leticia Asase | 5 |
| 9. | EP Church Mobile Clinic | Ho | 1974 | Mrs. Elizabeth Ntsiri | 10 |
| 10. | Hadzigbale Society | Ho | 1988 | Mr. Walter Blege | 3 |
| 11. | EP Church Publishing Company | Ho | 1965 | Mr. Emmanuel Ananga | 4 |
| 12. | EP Church Pharmacy | Ho | 2007 | Mr. Robert Kwaku Adatsi | 6 |

Table 4: Cont'D

| | | | | |
|--|--------|-------|----------------------------------|----|
| 13. EP Church Book Depot | Ho | 1959 | Mr. M.F. Doh | 4 |
| 14. Bremen Village | Akɔɛfe | 1992 | Miss Vida Ahiati | 25 |
| 15. EPDRA | Ho | 2005 | Mr. Lovelace Mensah | 8 |
| 16. EP Church Nenyɔ Habɔbɔ | Akɔɛfe | ----- | Pres. Olivia Akuaku | 5 |
| 17. EP Church, Ghana Domestic Professionals Training and Placement Programme | Ho | 2015 | Miss Fafa Adzima | 2 |
| 18. EP Church Public Place of Convenience | Ho | 2010 | Dada Aurelia Agbeti | 3 |
| 19. Ho East Presbytery Office | Ho | 1978 | Rev. Dr. Mrs. Vivian Balasu-Addo | 3 |

Source: Field Survey, February 2017



The numbers shown on the list above are people on payroll of the institutions or establishments who earn regular salary. There are many others who cannot be listed and yet depend in diverse ways on the church or her institutions to build the economy of Asɔgli. In this category, we can list the numerous food vendors who sell food items to staff and students on the various school campuses as indirect income earners from the church's institutions. Other peddlers trade in fabrics, shoes, and other material things and base their market targets on the formal employees of the church and her establishments. In the construction industry, the buildings of the church and her institutions are done by others who are paid for the job they do by the church. The building of physical structures of the many departments of the church creates jobs for the people. From artisans to contractors down to labourers, there is some indirect dependence on the church for income. This is extended to affect the income levels of others such as tipper truck drivers, sand winners, property owners, and many more. From the ground preparation level to the finishing of a building requires many expertise and labour; and these are the hands the church has created jobs for at one time or the other. See the table below for an example of the creation of indirect jobs by the church or other establishments such as EPUC:

Table 5: Number of indirect jobs created during the construction of the EPUC Administrative Block at the Central Municipal Campus in Ho by Optimum Shelters Company Limited.

| S/N | Type of artisan | No of artisans |
|-----|-----------------|----------------|
| 1. | Masons | 5 |
| 2. | Carpenters | 5 |
| 3. | Electricians | 3 |
| 4. | Plumbers | 3 |
| 5. | Painters | 3 |
| 6. | Labourers | 10 |
| 7. | Site Supervisor | 1 |

Source: Field Survey, March 2017

Table 6: Number of indirect jobs created during the construction of the EPUC Lecture Block at Ho Kpodzi by Defiat Construction Company Limited.

(NB: Building is still under construction).

| S/N | Type of artisan | No of artisans |
|-----|-----------------|----------------|
| 1. | Masons | 10 |
| 2. | Labourers | 15 |
| 3. | Steel Benders | 3 |
| 4. | Electricians | 4 |
| 5. | Plumbers | 5 |
| 6. | Block Cutters | 5 |
| 7. | Shopkeeper | 1 |
| 8. | Site Engineer | 1 |
| 9. | Carpenters | 5 |
| 10. | Site Foreman | 1 |

Source: Field Survey, March 2017

Many men and women are given employment in other sectors of the church within the Asɔgli State. The clergy, the catechists who are in fulltime ministry of the church, the security who are in charge of the safety of church property,

drivers, inter alia, are all in the employment of the church. The labourers who keep the compounds of the church premises, the secretaries and clerks of the various congregations and districts are all in church employment. In the Asogli State, the EP Church, Ghana is a giant employer who is not only concerned about the eschatological life of the people – the spiritual salvation and heaven-going activities alone, it is also solicitous and considerate of members' existential needs.

Table 7: Number of direct church related jobs created for people living in Asogli

| Congregation | Pastor | Catechist | Security | Cleaner | Secretary | Driver | Bellringer | Total |
|----------------|-----------|-----------|-----------|----------|-----------|----------|------------|-----------|
| Ho Kpodzi | 7 | 2 | 4 | 4 | 1 | 1 | 1 | 20 |
| Ho Bankoe | 3 | 2 | 3 | 2 | 1 | 1 | 1 | 13 |
| Ho Fiave | 2 | 1 | 4 | 2 | 1 | 1 | 1 | 12 |
| Lokoe | 1 | 1 | 1 | - | - | - | - | 3 |
| SSNIT Flats | 2 | 1 | 2 | - | 1 | 1 | - | 7 |
| Mawuli Estates | 2 | 1 | 1 | - | - | - | - | 4 |
| Agotome | 1 | 1 | 1 | - | - | - | 1 | 4 |
| Akœefe | 2 | 3 | - | - | - | - | 3 | 8 |
| Kpeɲœ | 1 | 1 | - | - | - | - | 1 | 3 |
| Takla | 1 | 2 | - | - | - | - | 2 | 5 |
| Total | 22 | 15 | 16 | 8 | 4 | 4 | 10 | 79 |

Source: Field Survey, March 2017

Conclusion

Judging from the foregoing discussions, it is evidently clear that the EPCG has since her establishment, been contributing immensely to the socio-economic growth and development of the Asogli State. Everybody in the Asogli State today, whether native or migrant settler, chief, market woman, farmer,

office worker, etc, has benefitted one way or another from the ministry of the church, be it social or spiritual. Whether these socio-economic contributions of the church can be sustained or not is the question to be answered subsequently. In addition, challenges and setbacks that militated against the church's developmental strides over the years, particularly in the early 1990s, will also be discussed.



CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

As the third oldest mission church to be established in Ghana by the Bremen missionaries over 17 decades ago at Peki in the Volta Region of Ghana, the EPCG has been instrumentally phenomenal in contributing to the socio-economic development of Asɔgli. This study therefore aimed to critically assess the role of the Evangelical Presbyterian Church, Ghana towards the socio-economic development of the Asɔgli State from 1981 to 2014. The study employed the historical approach to give a detailed account of all that the church has done since her inception especially during the period reviewed in this work. Oral and historical sources suggest that the church was planted in Ho, the capital of the Asɔgli State in the Volta Region of Ghana in 1859. Ever since, the church has been a partner in the socio-economic development of the traditional area through the provision of education, healthcare and other social amenities to address the existential needs of the people.

As a socio-historical research project, this study made good use of primary and secondary sources of data gathering which included information from published and unpublished papers including, books, church publications, brochures, correspondences, and the internet. Purposive interviews and visits to project sites for fact finding and fact verification work were also used for this study. The study was painstakingly organized into six chapters. Chapter one encompassed the introduction which included the background of the study, statement of the problem, justification for the study, research objectives, research questions, significance of the study, scope of the study and sources of

the study. The chapter also touched on the methodology, motivation and limitations of the study in addition to literature review, theoretical framework and organisation of the study.

Chapter two focused on the historical analysis of the Asɔgli State. In this chapter, a brief history of the Asɔgli State tracing it from their ancestral home in Dɔtsie was presented. The chapter began with the life of the Asɔgli in Glime and then focused on their migration and settlement occasioned by the tyranny of King Agɔkɔli who was the then king of all the Eves living in Glime. The chapter also talked about the wars the people of Asɔgli fought in their liberation struggles till their final settlement at their present location. Chapter two also delved into the various divisions of Asɔgli, their socio-economic life, their religious and spiritual life and finally the arrival of the Bremen Missionaries that coincided with the birth of the Evangelical Presbyterian Church, Ghana; a brief history of the resultant EP Church has been included in chapter two.

Chapter three focused essentially on the analyses of the disagreements and collaborations between the EP Church, Ghana, and the Asɔgli State. The church's concern for the eradication, modification, modernization and Christianization of practices considered inimical to the spiritual, moral and socio-economic development of the people were discussed. Generational legacies and practices of the Asɔgli people that undergird the identities of their people and enshrined in their traditional norms and practices in the areas of puberty, marriage, death, burial and other existential rites were all discussed. The areas where the church and Asɔgli enjoyed cordial relationship and agreement for the spiritual and socio-economic development of the people were also appraised in this chapter.

In chapter four, the research discussed the Very Rev. Prof. Noah Komla Dzobo, the 9th Moderator of the EPCG. The chapter attempted a comprehensive history of Dzobo's birth, his childhood, education and work engagements. The chapter then proceeded to discuss Dzobo's period as moderator from 1981 to 1992, with specific focus on his election into office, his vision, his achievements and his failures. During the latter part of his tenure as moderator, the church was hit catastrophically by the greatest schism ever, since the inception of the church in 1847. This chapter thus delved into this schism and its devastating effect on the growth and development of the church with its concomitant effect on her contributions to the socio-economic development of Asogli, the seat of the headquarters of the church.

The study continued with chapter five which essentially focused on the EPCG's socio-economic contributions to the people of Asogli. The chapter began with the EPCG's contribution to formal education in Asogli and was followed by discussions on virtually all the social and economic interventions the church had implemented over the years as part of her social responsibility projects within various Asogli communities. Projects identified and captured by the study include those in the areas of health and healing services, spiritual and moral development, projects of EPDRA and other numerous ones which had provided direct and indirect jobs and other forms of benefits to the people of Asogli.

Conclusions

Fundamentally, this study assessed the importance of the socio-economic development projects initiated by the EP Church within the Asɔgli State over the period under study. In this research, the researcher found that there is no doubt that the EP Church Ghana has done a lot to improve the quality of life of the Asɔgli people. In appraising the work of Moderator Dzobo, the researcher concludes that under his leadership, lots of socio-economic development projects of the church were rolled out and that he also contributed to building a good corporate image for the church both locally and internationally.

Nonetheless, due to a fundamental flaw in his leadership, the many gains the church made during his tenure were outshone by the greatest schism to ever hit the church in the year 1991. Moderator Dzobo could have done everything christianly possible to tolerate dissenting views and should have particularly reexamined his inordinate desire to seek a third term in office especially against the backdrop of the fierce dissent. In the researcher's considered opinion, Dzobo as a church leader should have been more concerned about the unity of the church for the purpose of consolidating the latter's socio-economic gains in Asɔgli and even beyond. Unfortunately, from the available facts, Dzobo's quest for stay in office overrode the fundamental unity of the church which is Jesus' prayer recorded in John 17:20-23. Even though the reasons for the schism of 1991 were contentious amongst the loyalists of Dzobo and those opposed to his third-term bid, the most noble and christian thing to do was for the Moderator to opt for unity, consistent with Jesus' prayer and desire for the unity of his followers.

The researcher thus concludes that even though the 1991 Schism was avoidable, it happened albeit. The bitter lessons learnt from the schism must therefore be used to chart a strategic course for the church's future within the context of EP Church, Ghana-Asogli State relations. After carefully analyzing the areas of disagreement and collaboration between the EP Church and the Asogli State, the researcher concludes that the areas of agreement far outnumber the areas of disagreement. For this reason, the church will be on course if it puts measures in place to consolidate these areas of agreements whilst minimizing the areas of disagreements with the view to promoting good relations between the Church and Asogli, as far as socio-economic development is concerned.

All in all, in the objective opinion of the researcher, when it comes to the socio-economic development of Asogli within the period of this study, despite the causes and devastating effects of the 1991 schism coupled with some of the areas of disagreement between the church and Asogli, the church's efforts are phenomenal and highly commendable. In the foregoing discussion, therefore, the researcher concludes by asserting, that no meaningful and holistic history of Asogli can be written objectively and conclusively without the mention of the EP Church, Ghana and its socio-economic contributions.

Recommendations

The EPCG should endeavour to put in place measures to document all her socio-economic contributions to the people of Asogli. One very significant flaw discovered during the research is the lack of literature on key projects of the various departments of the church. In fact, there was no adequate and up-to-date information on the history and operations of many of the various socio-economic contributions. The researcher therefore recommends that a

consortium be formed in order to collate comprehensive information on the activities of the various departments and published in the form of fliers, periodicals, historic books and magazines. These publications can be sold during church gatherings like Synod and General Assembly (GA) to raise funds for the church.

The church must partner with private business organisations locally and internationally to marshal the needed resources to expand infrastructure in EP schools, maintain existing ones, and also build secondary schools in Asogli communities that have none. This is because after the schism of 1991, no new EP Senior High School has been built anywhere in Asogli, apart from Mawuli and Mawuko Girls' Schools

Another recommendation is that the church should make it a conscious effort to fill staff vacancies in her schools with teachers who are either members of the church or are abreast of the tenets of Presbyterian discipline. This is to safeguard the church's agelong reputation as an entity concerned with the promotion and preservation of discipline and morality. Expansion is also needed in all the projects of the church in order to increase their impact and in the process, generate financial resources for the church.

Church historic artefacts and buildings at Ho Kpodzi built by the missionaries should be renovated and well maintained for tourism and income generation.

In all the institutions and projects visited by the researcher, financial constraints were reported to be the major setback for the management and sustainability of all the laudable socio-economic projects of the church. It is therefore recommended that the church set up a business development department at the

headquarters with decentralized offices at the presbyteries. This department should be tasked with the ultimate and prudent management of all the church's socio-economic projects with the view to ensuring their long lasting profitability and sustainability.

The study discovered that even though the church's commitment to the spiritual and moral development of the people is unquestionable, low remuneration coupled with insignificant levels of motivation for staff especially pastors, catechists, drivers, teachers and administrative and accounting officers, are stifling against productivity. It is thus recommended that there is a complete overhaul in the salary structure currently being applied to pastors, catechists, drivers and other presbytery and headquarters staff. Any new salary structure should take into consideration prevailing economic conditions and what pertains in other similar faith entities.

The church should properly document facts on the life, work, achievements and failures of Noah Komla Dzobo and by extension of all past leaders. This will serve as an inspiration and guidance to current and future leaders and managers of the church concerning their management and leadership style and competence to ensure that they keep the church together in order to achieve her corporate vision.

It is also recommended that the areas of collaboration between the EPCG and Asogli should be strengthened for the sustenance of the gains made already towards the socio-economic development of Asogli. If this is in place, even the areas of disagreement should always be engaged amicably and dispassionately with the view to strengthening the prevention of conflicts and rather promoting

peace, harmony and systematic modernization of traditional rituals and practices that have become obsolete over the passage of time.

Finally, it is strongly recommended that the lessons learnt from the causes and effects of the 1991 schism be taken seriously. The church should thus endeavour to do everything possible to prevent another schism from happening till the second coming of Jesus Christ. In this regard, the church should continue to teach the younger generation of church members and leaders – both lay and ordained, to learn from the facts of the history of the schism. Consequently, it is also strongly recommended that the growing culture of respect for constitutionality and constitutionalism in the church be safeguarded to perpetually forestall any constitutional crises which were the main cause of the 1991 schism. Reforms which are aimed at deepening and consolidating democratic tenets, improving transparency and accountability in church administration and management should be taken particularly serious.

Periodic training and retraining should be given to important church stakeholders like pastors, catechists, presbyters, treasurers, and leaders of prayer & Bible study, youth, women, men and church groups to educate them on the history, mission and vision of the church. Since the EPCG belongs to the reformed tradition and is thus reforming, leadership of the church should beef up current strides and keen involvement in spiritual renewal in the areas of Bible study and prayer, in order to ensure their proper regulation on a day to day basis. The theology of the church concerning spiritual and devotional activities in this regard should be taught to all the relevant stakeholders with the view to maintaining our tradition as a reformed church but not losing sight of the fact

that we are in an ecclesiological era where pluralism and globalization necessarily impact upon the faith and theology of others.



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APPENDICES

A. LIST OF RESPONDENTS

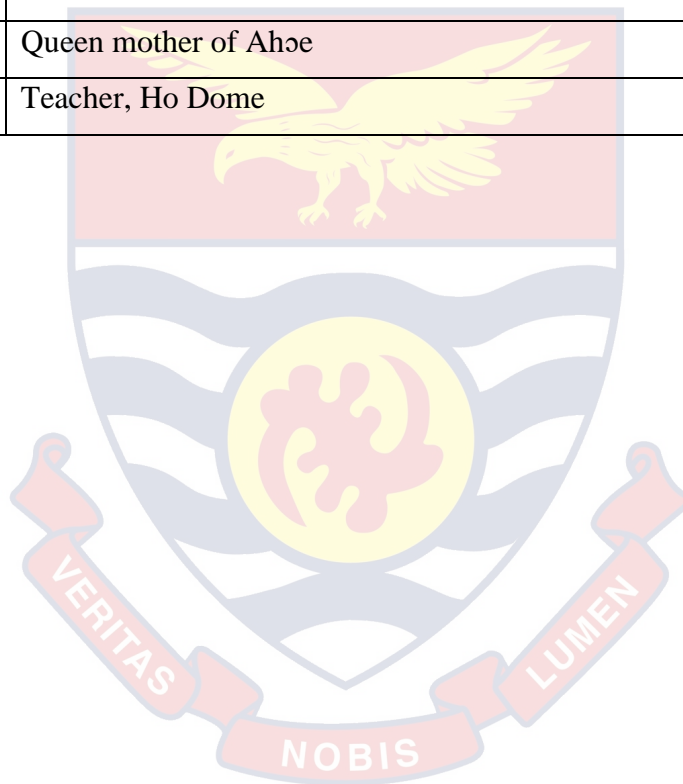
| S/N | NAME | AGE | BACKGROUND | PLACE OF INTERVIEW | DATE AND TIME OF INTERVIEW |
|-----|--|-----|--|--------------------|----------------------------|
| 1. | Aba, Paul | 50 | Assemblyman, Bankoe | Ho Bankoe | 27/04/17 @ 2:30pm |
| 2. | Abbey Mensah, Diana (Rev. Mrs.) | 73 | One of the retired pioneer female pastors of the EPCG & native of Asogli | Ho Dome | 18/09/17 @ 1pm |
| 3. | Abdalah, Rejoice | 46 | Church member at EPCG Elom Parish, Ho Bankoe | Ho Bankoe | 14/03/17 @ 5pm |
| 4. | Agbesi (Togbe) | 56 | Regent of Takla | Takla | 03/03/17 @ 6pm |
| 5. | Agblatsu III(Mama) | 73 | Queen mother of Bankoe | Ho Anagokodzi | 04/05/17 @ 1pm |
| 6. | Agbley-Memie, Newton Jonas | 73 | Church member at EPCG Elom Parish, Ho Bankoe | Ho Bankoe | 28/03/17 @ 2pm |
| 7. | Akorli, Henry | 76 | Native of Bankoe | Ho Bankoe | 27/04/17 @ 2:30pm |
| 8. | Akorli, Nelson | 62 | MCE, Ho Municipal | Ho Bankoe | 27/04/17 @ 2:30pm |
| 9. | Alormene, Lydia | 51 | Church member at EPCG Elom Parish, Ho Bankoe | Ho Bankoe | 14/03/17 @ 5pm |
| 10. | Amegayibor, Wisdom | 64 | 'A Defender of the Faith' | Ho Bankoe | 23/10/ 17 @ 2pm |
| 11. | Amehe, Eric | 53 | Church member at EPCG Elom Parish, Ho Bankoe | Ho Civic Centre | 09/03/17 @ 2pm |
| 12. | Amesu, Senyo | 58 | Native of Akœefe Avegui | Akœefe | 7/01/17 @ 4pm |

| | | | | | |
|-----|-------------------------------|----|-------------------------------------|-------------|-----------------|
| 13. | Amesu, Simon | 63 | Native of Akœfe Aveñui | Akœfe | 7/01/17 @ 10am |
| 14. | Amevor, Bridget | 18 | Member, AME Zion Church Ho | Ho Asigame | 7/03/17 @ 4pm |
| 15. | Appiah, Vicent | 58 | Printer & Publisher | Ho Dome | 05/06/18 @ 3pm |
| 16. | Asase, B.S.Y. (Rev.) | 71 | Ex. Synod Moderator of the EPCG | Ho Dome | 06/06/18 @ 11am |
| 17. | Asase, Mercy Pearl | 59 | Church member at EPCG DC, Ho Kpodzi | Ho Dome | 15/5/17 @ 10am |
| 18. | Atrato II (Mama) | 65 | Queen mother of Ho Dome | Ho Dome | 06/03/17 @ 11am |
| 19. | Atta, Veronica | 66 | Member, REC, Ho | Ho | 03/3/17 @ 3pm |
| 20. | Buamah, Jusper | 42 | Former student of EPUC | Ho Bankoe | 17/2/17 @ 1pm |
| 21. | Dande, Edem Yao (Rev.) | 42 | District Pastor, GEC- Ho Bankoe | Ho Kabakaba | 16/02/18 @ 2pm |
| 22. | Dzantia, Gershon | 70 | Native of Akœfe Aveñui | Akœfe | 07/1/17 @ 10am |

| | | | | | |
|-----|------------------------------------|----|--|-------------------|------------------------|
| 23. | Dzobo, Vida Aku Sika (Mrs.) | 80 | Widow of Former Moderator Dzobo | Ho, Mawuli Estate | 05/10/17 |
| 24. | Fayose, C.G.K. (Rev. Dr.) | 53 | Former President EPUC, now G.S. of CCG | Ho Hliha | 06/06/18 @ 9am |
| 25. | Gabriel | 30 | Resident of Ho | Ho | 28/02/17 @ 4pm |
| 26. | Glalah, Edward Kwadzo | 78 | Presbyter, EPCG Dela Cathedral, Ho Kpodzi | Ho Dome | 15/09/17 @ 2pm |
| 27. | Gyan, Comfort Mawunyo | 56 | Church member at EPCG Elom Parish, Ho Bankoe | Ho Bankoe | 01/03/17 @ 11am |
| 28. | Hlomatsi, B.K. (Rev.) | 45 | Second Minister, Dela Parish-EPCG Ho Kpodzi | Ho Kpodzi | 25/06/18 @ 10am |
| 29. | Kasa III (Togbe) | 59 | Chief of Ho, Ahœ | Ho Ahœ | 16/02/2017 @ 9:30am |

| | | | | | |
|-----|-----------------------------------|----|---|---------------------------------|--------------------|
| 30. | Klu, O.K. (Rev.) | 78 | Retired Pastor or EPCG | Bame | 06/06/2018 @ 4pm |
| 31. | Klutse, Japheth Yao Mensah | 80 | Retired Army Officer and 'A Defender of the Faith' | Ho, near Nurses Training School | 13/10/ 2017 @ 2pm |
| 32. | Kuma, Diana | 35 | Member, EPCG-Elom Parish, Ho Bankoe | Ho Bankoe | 21/06/18 @ 2:30pm |
| 33. | Kwasi Afele III (Togbe) | 73 | Chief of Ho, Hliha | Ho Hliha | 03/09/17 @ 4:30pm |
| 34. | Ledo, J.Y. (Very Rev.) | 77 | Former Moderator EPCG and immediate successor of Dzobo | SSNIT Flats, Ho | 08/11/17 @ 10:30am |
| 35. | Mensah, Samuel K. (Rev.) | 85 | Retired Reverend Minister of EPCG & Native of Asogli | Ho Dome | 15/04/17 @ 5pm |
| 36. | Mottey, Agbesi Kwaku (Mr.) | 75 | Presbyter at Ho Kpodzi | Ho Bankoe, Civic Centre | 3/10/17 @ 8:30am |
| 37. | Mottey, W.A.Y. (Rev.) | 52 | Administrative Assistant, Church Life and Nurture, GEC, Head Office, Tesano-Accra | Taviefe | 18/11/17 @ 12:30pm |
| 38. | Nunana (Miss) | 18 | Member, CFC, Ho | Ho Asigame | 06/02/17 @ 11am |
| 39. | Nyalemegbe, Kenneth (Dr.) | 65 | Lecturer, EPUC & Presbyter of EPCG, Elom Parish, Ho Bankoe | EPUC, HO | 17/02/17 @ 12noon |
| 40. | Ofori, Edem Yao (Rev.) | 62 | Ho Presbytery Chairman, GEC | Mawuli Estate | 16/02/18 @ 2pm |
| 41. | Segbedzi (Mr.) | 50 | Church member at EPCG Elom Parish, Ho Bankoe | Ho Bankoe | 17/02/17 @ 1pm |
| 42. | Selase Patricia | 18 | Member RCC, Ho | Ho Asigame | 03/03/17 @ 9am |
| 43. | Tikey, Paulina | 35 | Salesgirl, Ho | Ho Hliha | 15/02/17 @ 11:30am |

| | | | | | |
|-----|----------------------------|----|--|---------|-------------------|
| 44. | Tsikpo, Lizy | 58 | Headmistress, EP Basic School, Ho Dome | Ho Dome | 17/02/17 @ 10am |
| 45. | Victoria | 25 | Member, WCI, Ho | Ho | 25/03/17 @ 10am |
| 47. | Yawa Kuma (Mama) | 65 | Queen mother of Ahɔɛ | Ho Ahɔɛ | 02/07/2017 @ 2pm |
| 48. | Zekortia, Ama Gifty | 58 | Teacher, Ho Dome | Ho Dome | 15/03/17 @ 12noon |



B. RESEARCHER'S FIELD WORK TO SOME EPCG FACILITIES IN ASOGLI IN PICTURES



EPCG Headquarters in pictures



Researcher at Mawuli Senior High School, Ho



Researcher at Mawuko Girls' Senior High School, Ho



Researcher at EP Basic School, Ho



Historic Church Bell & Old Chapel now serving as a lecture hall of EPUC at Ho Kpodzi



EPUC Lecture theatre project ongoing at Ho Kpodzi



These Abandoned and Dilapidated Facilities of the Church at Ho Kpodzi can be transformed into a museum (especially the building on the left whilst the one on the right is the old garage for repairing broken down vehicles. The garage could be revived to create jobs.



The researcher's visit to the EPCG Mobile Clinic just at the heart of Ho Kpodzi revealed that the facility was in a deplorable condition. The staff in these pictures lamented the poor situation and called for intervention to rehabilitate the facility which is the only clinic of the EPCG in all Asogli



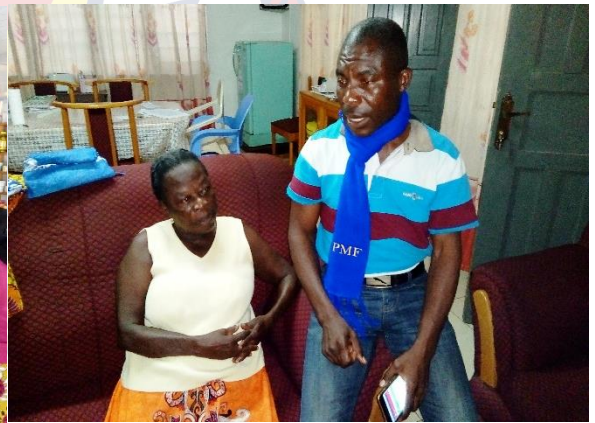
Researcher's visit to Kekeli Hotel. The hotel needs expansion and modernization so that it can march the keen competition in the hospitality industry. The only official vehicle of the hotel was broken down and thus needed immediate repairs.



Mawuko Girls' land initially earmarked for the construction of the first female university in W.A.



Researcher with Respondent Newton Agleby Memie **Researcher with Respondent Very Rev. J.Y. Ledo**



Researcher at EPDRA Pharmacy-Ho

Researcher with Respondent Rev. Mrs. Diana Abbey-Mensah



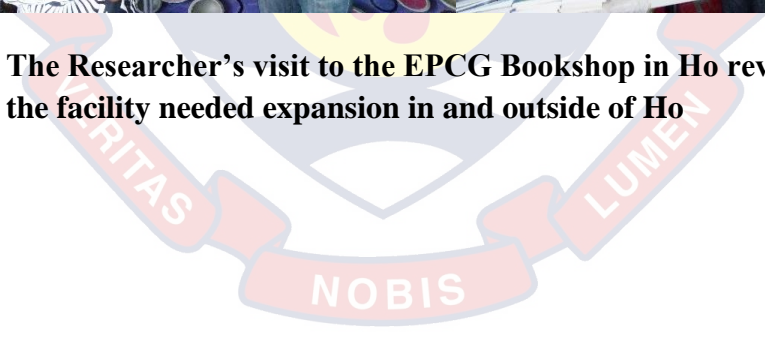
The Researcher with Respondent Rev. Professor Gilbert Ansre



The Researcher with Respondent Mrs. Aku Sika Dzobo, widow of late Moderator Dzobo



The Researcher's visit to the EPCG Bookshop in Ho revealed that the facility needed expansion in and outside of Ho



C. SOME ARCHIVAL DOCUMENTS THE RESEARCHER
USED FOR THIS WORK Appendix C 1 A

EVANGELICAL PRESBYTERIAN CHURCH, GHANA
HEADQUARTERS

Telephone: 755
Cable: E.P. Church Hedqrts., Ho.
Our Ref. No. C/CO/1/0010-91
Your Ref. No.

P. O. Box 18
Ho, Volta Region
GHANA

..... July..18,..19..... 91

TO ALL WHOM IT MAY CONCERN

The following listed Pastors of the Evangelical Presbyterian Church, Ghana, due to their misconduct and persistent subversive activities against E. P. Church, Ghana, and her authority have been dismissed from membership of the Church, derobed as a minister and Ex-communicated from Evangelical Presbyterian Church, Ghana.

The implication is that they are no more Ordained Christian ministers and therefore cannot exercise any function of ordained Christian minister. Their function as a minister to the General Public as they then were included the following:

1. Contracting, Celebrating, Consecrating and Blessing Marriages.
2. Burying the Dead.
3. Certifying of various Institutional documents and Public Papers.
4. Baptism and confirmation of Church members.
5. Using prescribed Robes for Pastors of Evangelical Presbyterian Church, Ghana.

These Pastors originally ordained by E. P. Church, Ghana by derobing, dismissing and Ex-communicating them they have become in-eligible to perform any of the listed Public functions with immediate effect.

The list include the ff.

1. Mr. C.F.A. Gbedi, Mawuli Estate, Ho.
2. Mr. V.E. Otitiaku, E.P. Church, Anloga.
3. Mr. E.K. Gbordzoe, Fiave-Ho.
4. Mr. W.K. Senya, North Labadi. Residence Teshie/Nungva Estate.
5. Mr. G.F.K. Aokuayi, World Vision International, Ho.
6. Mr. W.K. Amedeka, C/o E.P. Church, Dzelukofe.
7. Mr. F.F.K. Abotchie, C/o E.P. Church, Agbozume.
8. Mr. G.N.K. Agbevem, Mawuli School, Ho.
9. Mr. E.K. Amenvedu, C/o E.P. Church, Keta.
10. Mr. K.A.H. Misrowoda, C/o E.P. Church, Dodome-Awuiasu.
11. Mr. S.D.K. Dumevi, Saviefe Agorkpe, C/o E. P. Church.
12. Mr. E.K. Buahini, Hlefi, C/o E.P. Church.
13. Mr. Setorwu Ofori, C/o E.P. Church, Peki Avetile.

.. /2

MODERATOR:
Rt. Rev. Prof. N. K. Dzobo
B.A., B.D., M.A., Ph.D. (Edin)

SYNOD CLERK:
Rev. G. K. Atimpo

PROGRAMME & INTER-CHURCH RELATIONS SEC.:
Rev. S. K. Asamoah
Dip. Th., C. Ch. Ed.

TREASURER:
Mr. E. B. Osabute

Appendix C 1 B

- 2 -

14. Mr. E.A. Atiase, C/o E. P. Church, Peki Avetile
15. Mr. V.M. Dogbe, C/o E.P. Church, Dabala.
16. Mr. G.K. Agamah, C/o E. P. Church, South Labadi.
17. Miss F.A.M. Dade. ✓

Thanks for your co-operation.

Yours faithfully,

G.K. Atimpo
Rev. G.K. Atimpo
Synod Clerk

for and on behalf of Synod Committee

DISTRIBUTION:

1. THE CHIEF JUSTICE, ACCRA.
2. THE SECRETARY FOR HEALTH, ACCRA.
3. THE SECRETARY FOR INTERIOR, ACCRA.
4. OFFICES OF BIRTH & DEATH REGISTRY.
5. ACCRA METROPOLITAN ASSEMBLY.
6. KUMASI METROPOLITAN ASSEMBLY.
7. TAMALE METROPOLITAN ASSEMBLY.
8. HO DISTRICT ASSEMBLY.
9. KETA DISTRICT ASSEMBLY.
10. ALL OTHER DISTRICT ASSEMBLIES.
11. THE DIRECTOR OF PASSPORTS - PASSPORT OFFICE, ACCRA.
12. THE VOLTA REGIONAL SECRETARY, HO.
13. THE ASHANTI REGIONAL SECRETARY - KUMASI.
14. THE DISTRICT SECRETARY, HO.
15. THE DISTRICT SECRETARY, KETA.
16. ALL REGIONAL COMMANDERS, GHANA POLICE SERVICE:
ACCRA, KUMASI, BOLGATANGA, WAR, TAMALE, CAPE COAST,
TAKORADI, HO, KOFORIDUA, SUNYANI.
17. THE SUPERVISING JUDGE, HIGH COURT, HO.
18. WEST AFRICA EXAMINATION COUNCIL, ACCRA.
19. THE DIRECTOR, DEPARTMENT OF IMMIGRATION - ACCRA.
20. THE REGIONAL DIRECTOR, DEPARTMENT OF IMMIGRATION, HO.
21. THE COMPTROLLER CEPTS - HEAD OFFICE, ACCRA.
22. THE REGIONAL COMPTROLLER - CEPT - HO.
23. THE DIRECTOR GENERAL, GHANA BROADCASTING CORPORATION, ACCRA.
24. THE CHRISTIAN COUNCIL OF GHANA, ACCRA & INDIVIDUAL MEMBER CHURCHES.
25. THE EDITOR, NEW TIMES CORPORATION, ACCRA.
26. THE EDITOR, DAILY GRAPHIC, ACCRA.
27. THE MANAGING DIRECTOR, G.N.A., ACCRA.
28. SECONDI/TAKORADI METROPOLITAN ASSEMBLY.
29. ALL CONGREGATIONS, E. P. CHURCH, GHANA.

Appendix C 2 A

Received: SC
10-7-92 at 4.43pm

Finances < emb

c/o Mr. Divine K. Amanieh,
E. P. Church of Ghana,
Kabakaba Hill,
P. O. Box 297,
Ho. V/R.

9th July, 1992.

THE AG. SYNOD CLERK,
E. P. CHURCH OF GHANA,
A C C R A.

Numerical Times

Brethren,

We the youth of the E. P. Church of Ghana resident in Ho wish to register our protest against the renewed support of the E. P. Church, Ghana by the Norddeutsche Mission.

The E. P. Church, Ghana had been using money received from the Bremen Mission to harass the adherents of the truth. Such harassments came to an abrupt halt with the receipt of the letter dated 4th May, 1992 from the Bremen Mission suspending all financial means to them.

The renewed agreement by the Bremen Mission Board to release an amount of DM 51.237,77 to the E. P. Church, Ghana vide letter dated 26th June, 1992, to us, is intended to strengthen their hands again against the E. P. Church of Ghana. We are surprised by this action as it has revealed a tendency of inconsistency on the part of the Bremen Mission Board.

We wish to state clearly that by this act, we see the process of negotiations for reconciliation as jeopardised and there is no cause to continue it.

Thank you.

Signing on behalf of all the youth of the E.P. Church of Ghana.

| NAME | CONGREGATION | SIGNATURE |
|-------------------|-----------------------------------|--------------------|
| DIVINE K. AMANIEH | KABAKABA HILL E.P.C. OF GHANA, HO | <i>[Signature]</i> |
| ABDUL K. BANSAH | KABAKABA HILL E.P.C. OF GHANA, HO | <i>[Signature]</i> |
| RAPHEAL AKORTA | EBENEZER E.P.C. OF GHANA, HO | <i>[Signature]</i> |
| EUNICE ADIKO | EBENEZER E.P.C. OF GHANA, HO | <i>[Signature]</i> |
| FIANU CHRISTIAN | FIAVE E.P.C. OF GHANA, HO | <i>[Signature]</i> |
| ANTHONY AFEALETEY | FIAVE E.P.C. OF GHANA, HO | <i>[Signature]</i> |

Appendix C 2 B

| SIGNATURE | NAME | CONGREGATION | SIGNATURE |
|-----------|------------------------|--------------------------|--------------------|
| | 1. PATRICK GALENKU | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 2. WILSON AKPALU | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 3. MOTENA KOSI | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 4. PROSPER AKASIO | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 5. BAE AGIBENUZA | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 6. NOEL ABOGBEDENIAH | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 7. AZIGBORAI BOATENG | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 8. GILBERT X. AHABOR | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 9. LOVELAND DODOH | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 10. CEPHAS K.M. AHIAKU | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 11. GABRIEL K. MORTOXI | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 12. SITSUPE TETTEY | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 13. EMMANUEL KATSIO | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 14. VANDERPYKE DANIEL | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 15. EDDY K. KOKOROKO | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 16. WILSON ANUMAY | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 17. HAFE Y. EMMANUEL | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 18. DOLI K. JOHN | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 19. SELOKM FIANU | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 20. PETER ASINYO | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 21. MOSES K. AHORTOR | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 22. CYNTHIA A. BREW | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |
| | 23. G. BADIADAA TEACR | HO FIAVE E.P.C. OF GHANA | <i>[Signature]</i> |

Appendix C 2 C

| SIGNATURE | NAME | CONGREGATION | SIGNATURE |
|-----------|-----------------------|---------------------------|------------------|
| | 24. JOHANNES AYIAP | HO. FIAYE E.P.C. OF GHANA | <i>J.A.</i> |
| | 25. JUDITH ADALOR | HO. FIAYE E.P.C. OF GHANA | <i>J.A.</i> |
| | 26. AAKA CHRISTIAN | HO. FIAYE E.P.C. OF GHANA | <i>Chuk</i> |
| | 27. YAO G. BORDZOE | HO. FIAYE E.P.C. OF GHANA | <i>Yao</i> |
| | 28. ESTHER AMEDOR | HO. FIAYE E.P.C. OF GHANA | <i>Esther</i> |
| | 29. EMMANUEL ADZOWU | HO. FIAYE E.P.C. OF GHANA | <i>Emmanuel</i> |
| | 30. VICTOR KPEDEBBO | HO. FIAYE E.P.C. OF GHANA | <i>Victor</i> |
| | 31. MATTHEY FOSTER | HO. FIAYE E.P.C. OF GHANA | <i>Matthey</i> |
| | 32. FRANK AGBETI | HO. FIAYE E.P.C. OF GHANA | <i>Frank</i> |
| | 33. FRED. D. NYAME | HO. FIAYE E.P.C. OF GHANA | <i>Fred</i> |
| | 34. SEWARDOR SENYO | HO. FIAYE E.P.C. OF GHANA | <i>Sewardor</i> |
| | 35. JUSTIN AMANKWA | HO. FIAYE E.P.C. OF GHANA | <i>Justin</i> |
| | 36. SABADU DOUGLAS | HO. FIAYE E.P.C. OF GHANA | <i>Sabadu</i> |
| | 37. AMEXO SAMUEL | HO. FIAYE E.P.C. OF GHANA | <i>Alex</i> |
| | 38. KPORKYU ERNEST | HO. FIAYE E.P.C. OF GHANA | <i>Kporkyu</i> |
| | 39. MARTIN K. KLU | HO. FIAYE E.P.C. OF GHANA | <i>Martin</i> |
| | 40. JOSIAH K. ABORBOR | HO. FIAYE E.P.C. OF GHANA | <i>Josiah</i> |
| | 41. SEBASTION BATIAH | HO. FIAYE E.P.C. OF GHANA | <i>Sebastion</i> |
| | 42. DMI. NYAVOR ADZO | HO. FIAYE E.P.C. OF GHANA | <i>Dmi</i> |
| | 43. EDINAM SEGREFIA | HO. FIAYE E.P.C. OF GHANA | <i>Edinam</i> |
| | 44. CHARLES A. DRAMA | HO. FIAYE E.P.C. OF GHANA | <i>Charles</i> |
| | 45. GODWIN KWAKU | HO. FIAYE E.P.C. OF GHANA | <i>Godwin</i> |
| | 46. GILBERT K. OIBIRI | HO. FIAYE E.P.C. OF GHANA | <i>Gilbert</i> |
| | 47. MAMILLI AGKENYON | HO. FIAYE E.P.C. OF GHANA | <i>Mamilli</i> |

24

Appendix C 2 D

| NAME | CONGREGATION | SIGNATURE |
|-------------------|----------------------------------|--------------------|
| AGIBES, GODWIN | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| EMMANUEL APPREY | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| KLU, ANGELLA | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| APAW, JANET | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| ELLEN FIANTOR | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| RUBEN K. BADAPO | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| MAY T. N. AFETI | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| PATIENCE ANADZI | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| CHARITY ATTSE | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| ESTHER NATEKI | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| REJOICE ADZOTO | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| CHRISTIAN HADZI | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| GLADYS GOMDOKU | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| BATRICE KWADZO | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| GAKPE KWUDZO | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| Grace Enice | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| STEPHEN AGOZO | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| EDWARD K. GEBLEWU | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| EVELYN. CHEGBA | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| ADINKA REGINA | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| ELM ANAENOBIA | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| GEMDZE & FRED | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| AKI'ESU JOY K. | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |
| BELIEVE ASIMAMU | KABAKABA HILL E.P.C. OF GHANA HO | <i>[Signature]</i> |

Appendix C 2 E

| NAME | CONGREGATION | | | SIGNATURE |
|----------------------|----------------------|--|--|-----------|
| Godwin - In. Koh | Ho. Mawuli, Effata | | | |
| Emmanuel Adobren | E.P. Church of Ghana | | | |
| FRANK ROGER KOTOKU | | | | |
| Bulahini Comfort | | | | |
| TOKRO VUORLANYO | | | | |
| Kpeyibo Chati | | | | |
| Bisoff Rejoice | | | | |
| Elissie Gloria | | | | ELISSIE G |
| Elissie Monica | | | | ELISSIE M |
| Amegboe Charity | | | | |
| Elezi Nordelta | | | | |
| Adigbi Gift | | | | |
| Aliku Lucy | | | | |
| Anneyuade Juliana | | | | |
| Hugbor Ernestine | | | | |
| Leportich Nwolaranyo | | | | |
| Atsu Samuel | | | | |
| Atsu Eric | | | | |
| Charidy Zogbi | | | | |
| Azekafu Felicia | | | | |
| Gonka Acha | | | | |
| Grace Agbene | | | | |
| Dorothy John | | | | |
| Jonathan Douye | | | | |

cc:- The Chairman, Reconciliation Committee, C.C.G. Accra.
 The Synod Clerk, E.P. Church, Ghana, Ho.
 The President, Norddeutsche Mission, Bremen.
 The Synod Clerk, Eglise Evangelique du Togo, Lome.

Appendix C 3

EVANGELICAL PRESBYTERIAN CHURCH, GHANA
HEADQUARTERS

Telephone: 755
Cable: E.P. Church Hedqurts., Ho.
Our Ref. No. EPCA/CCG/01-92
Your Ref. No.



P. O. Box 18
Ho, Volta Region
GHANA

18th January, 1992.

AT THE FIRST ROUND OF TALKS BETWEEN THE
CHRISTIAN COUNCIL OF GHANA AND
E. P. CHURCH, GHANA, ON THIS
SATURDAY, 18TH JANUARY, 1992
AT THE E.P. CHURCH HEAD-
QUARTERS, HO

At the first round of talks between the Christian Council of Ghana and E. P. Church, Ghana, and on this Saturday, 18th January, 1992 at Ho, the following were agreed on:

1. That the Christian Council of Ghana should arrange a meeting to bring together the E. P. Church, Ghana and the other faction to begin talks with a view to eliminating whatever differences may have brought about separation.
2. No newspaper publications on the on-going process shall be issued during the process without mutual agreement.

Signed on this 18th Day of January, 1992 at Ho by:

MODERATOR:
Rev. Prof. N. K. Dzobo
M.A., Ph.D. (Edin)

SYNOD CLERK:
Rev. G. K. Atimpo

PROGRAMME &
INTER-CHURCH
RELATIONS SEC.:
Rev. S. K. Asamoah
Dip. Th., C. Ch. Ed.

TREASURER:
Mr. E. B. Osudutey

N. K. Dzobo
RT. REV. PROF. N. K. DZOBO
(MODERATOR, E.P.C., GHANA)

K. Dickson
RT. REV. PROF. K. DICKSON
(PRESIDENT OF CONFERENCE
METHODIST CHURCH OF GHANA,
CHAIRMAN, CHRISTIAN
COUNCIL OF GHANA)

Appendix C 4 A

EVANGELICAL PRESBYTERIAN CHURCH, GHANA
HEADQUARTERS

Telephone: 755
Cable: E.P. Church Hedqurts., Ho.
Our Ref. No. C/CO/2/001-92
Your Ref. No.



P. O. Box 18
Ho, Volta Region
GHANA

8th January, 1992

COMMUNIQUE ISSUED AT THE END OF THE
FIRST ROUND OF TALKS HELD BETWEEN THE
PRESIDENT AND THE VICE PRESIDENT OF
THE NORDDEUTSCHE MISSION AND REPRESENTATIVES OF E. P. CHURCH, GHANA AND
MEMBERS OF HER EXECUTIVE COUNCIL

On this Wednesday, 8th January, 1992 at the E.P. Church Headquarters, Ho, in Ghana first round of talks took place between the Norddeutsche Mission represented by the President and the Vice President in the persons of Pastors Erhard Mische and Alfred Fendeler respectively on one hand and representatives of E. P. Church, Ghana and the Executive Council made up of the following:

- | | |
|---------------------------------|---|
| 1. Rt. Rev. Prof. N.K. Dzobo | - Moderator. |
| 2. Rev. G.K. Atimpo | - Synod Clerk. |
| 3. Rev. S.K. Asamoah | - Prog. & Int. Chur. Rels. Sec. |
| 4. Rev. I.D.K. Aflakpui | - President of E.P. Church Pastors Association. |
| 5. Rev. C.F.K. Kakotse | - General Secretary for Youth. |
| 6. Rev. Mrs. Diana Abbey-Mensah | - Rep. of Women. |
| 7. Rev. J.Y. Ledo | - District Pastor, Bubiashie, Accra. |

After nearly four hours review of the crises in E. P. Church, Ghana and proposals for reconciliation in fruitful, frank and honest discussions, the following conclusions were reached.

1. That reconciliation between E. P. Church, Ghana and the Norddeutsche Mission is link/with steps towards any reconciliatory attempts within E. P. Church, Ghana.
2. That the vital issue is the reconciliation of the E. P. Church, Ghana and with the breakaway faction. This reconciliation should honestly and vigorously be pursued through a round table Conference without any preconditions and as soon as possible.
3. E. P. Church, Ghana registers her deep appreciation for the concern and willingness shown by Norddeutsche Mission to provide an impartial reconciliation leading to the restoration of Unity and Peace within the E.P. Church.

.. /2

MODERATOR:
Rt. Rev. Prof. N. K. Dzobo
B.D., M.A., Ph.D. (Edin)

SYNOD CLERK:
Rev. G. K. Atimpo

PROGRAMME &
INTER-CHURCH
RELATIONS SEC.:
Rev. S. K. Asamoah
Dip. Th., C. Ch. Ed.

TREASURER:
Mr. E. B. Osabutey

Appendix C 4 B

2


E. P. Church, Ghana encourages the Norddeutsche Mission to do everything positive that needed to be done in the matter and E. P. Church, Ghana pledges her full support and co-operation.

4. That it is agreed that the Christian Council of Ghana should act as a forum without any bias for the reconciliation process.

Signed this Wednesday, 8th January, 1992 at Ho, in Ghana.

E. P. Church, Ghana

Norddeutsche Mission


.....
RT. REV. PROF. N.K. DZOBO
MODERATOR


.....
REV. ERHARD MISCHÉ
PRESIDENT
NORRDEUTSCHE MISSION

Appendix C 5

20. 12. 2002

In the High Court of Justice, Ghana, Held in
Accra on Friday the 20th Day of December, 2002,
Before His Lordship Justice D.K. Afreh,
Justice of the Supreme Court, Sitting as an
Additional High Court Judge.

SUIT NO. MISC.1018/94

EVANGELICAL PRESBYTERIAN CHURCH,
GHANA .. PLAINTIFF

VERSUS

1. REV. E.K. AMENYEDU)
2. REV. V.E. OTITIAKU) .. DEFENDANTS

Rev. J.K. Afele, and ^{Presbyter} Rev. Gobah

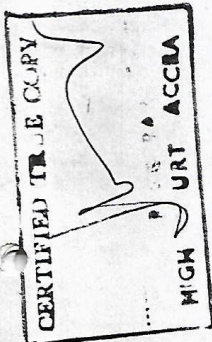
Tengey, representing Plaintiffs present.

Rev. S.K. Ofori, Synod Clerk, representing
Defendant present.

F.E. Adeeku with him J.K. Dzansi for Plaintiffs
N. Kuenyehia for Defendants.

By Court: Written judgment read. Judgment
in favour of Plaintiffs. No order as to costs.
It is accordingly ordered that the Defendants by
themselves their servants and agents are jointly
and severally restrained from using the name
Evangelical Presbyterian Church of Ghana or any
combination of that name.

(Sgd.) Justice D.K. Afreh
JUSTICE OF THE SUPREME COURT.



Handwritten:
24/12/02

Appendix C 6 A

EVANGELICAL PRESBYTERIAN CHURCH, GHANA
HEADQUARTERS

Telephone: 755
Cable: E.P. Church Hedqrts., Ho.
Our Ref. No. C/CO/2/05-92.
Your Ref. No.....



P. O. Box 18
Ho, Volta Region
GHANA

23rd June '92

11th June, 1992

Dear Sir,

E. P. CHURCH, GHANA NOMINEES TO
SERVE ON THE RECONCILIATION
COMMITTEE

As a response to the decision arrived at during the reconciliation meeting held on 5th and 6th June, 1992 respectively at Chris Farm Hotel, Accra, to nominate four (4) representatives from each of the two parties, I forward herewith names and addresses of nominees of E. P. Church, Ghana:

1. Revd. S.K. Asamoah, PICRS - Leader.
E.P. Church Headquarters,
P. O. Box 18, Ho.
2. Nana Apau II (alias Kwasi Owusu-Yeboah)
C/o Aneyi Chambers,
P. O. Box 2816, Accra.
- ✓ 3. Rev. Dina Abbey-Mensah (Mrs.)
C/o E.P. Church Headquarters,
P. O. Box 18, Ho.
4. Rev. O.K. Klu,
E. P. Parish Church,
P. O. Box 17,
Hohoe.

By a copy of this letter, each nominee is expected to look forward to receiving invitation from the General Secretary, Christian Council of Ghana, Accra.

Yours sincerely,


REV. G. K. ATIMPO
(SYNOD CLERK)

THE GENERAL SECRETARY,
CHRISTIAN COUNCIL OF GHANA,
P.O. BOX 919,
A C C R A:

cc: The Moderator, Ho.
All Nominees.
The Treasurer, Ho.

MODERATOR:
Rev. Prof. N. K. Daabo
Ph.D., M.A., Ph.D. (Bible)

SYNOD CLERK:
Rev. G. K. Atimpo

PROGRAMME &
INTER-CHURCH
RELATIONS SEC.:
Rev. S. K. Asamoah
Ph.D., Th., C. Ch. Ed.

TREASURER:
Mr. E. B. Ogburn

Appendix C 6 B

EVANGELICAL PRESBYTERIAN CHURCH, GHANA
HEADQUARTERS

P. O. Box 18,
Ho.

27th May, 1992.

Members of E.P. Church
Reconciliation Committee.

Dear Colleagues,

Greetings in the Sweet Name of Jesus Christ!

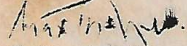
The long awaited round table meeting for the possible reconciliation comes on in Accra, Grisfam Hotel on June 5 and 6, 1992.

To present a unified front, all members are asked to kindly assemble in Ho for a preparatory meeting on 4th June 1992 at 10.00 a.m.

Trusting to meet all of you on the appointed day and date.

Thank you.

sincerely yours,


M.T.K. DZUNU
(ADMINISTRATIVE OFFICER)

DISTRIBUTION

1. RT. REV. PROF. N.K. DZOBO.
2. REV. G.K. TIMPO.
3. REV. S.K. ASAMOH.
4. NANA APAU II (LAWYER OWUSU YEBOAH)
5. REV. I.D.K. AFLAKPUI.
6. REV. C.F.K. KAKOTSE.
7. REV. MRS. DIANA ABBEY-MENSAH
8. MRS. VIOLET S. DZAKPASU.
9. MR. J.R. DABO.
10. MR. M.T.K. DZUNU.
11. MR. E.B. OSABUTEY.
12. Rev. J.Y. LEDO.

Appendix C 7 A

EVANGELICAL PRESBYTERIAN CHURCH, GHANA
HEADQUARTERS

P. O. Box 18
Ho, V/R.,
Ghana

EPC/APCJ/6/91

14th June

91

Dear sirs,

JUDGMENT ON EVANGELICAL PRESBYTERIAN CHURCH,
GHANA COURT CASE AT THE COURT OF APPEAL,
GHANA - THURSDAY, MAY 23, 1991

It is my pleasant duty to write on behalf of the Synod Committee and the Chairman, Rt. Rev. Prof. N.K. Dzobo, Moderator, to inform you that the Writ of Summons issued against the E.P. Church, the 1st Defendant and the Moderator, the 2nd Defendant was finally determined at the Court of Appeal, Ghana on Thursday, May 23, 1991.

The verdict of the Court of Appeal was that there was no 1979 Constitution as claimed by the Plaintiffs. For, no Joint Synod was held in 1979 whereby the Constitutional proposal could be discussed for acceptance and promulgation. That all previous rulings and orders in the matter by the Trial High Court are cancelled and all its judgments and orders rendered null and void.

A handful of some members of E.P. Church have been taking some negative steps, e.g.,

1. Declaration that the 1979 Constitution is the only valid document of the Church.
2. On Monday June 10, 1991 announcement came on the Radio Ghana declaring Rev. E.K. Amenyedu as Moderator of E.P. Church. He was asked to appoint his own Synod Clerk and that their Headquarters is being established in Accra.

What the Synod Committee Executive Council would like all and sundry; our partner and sister Churches to know is that:-

1. These handful of the people do not represent any established organs of the Church.
2. They are out to destabilize one united and intergrated Church. To polute the faith of our fathers ⁱⁿ as well as the Reformed Tradition of the Church.
3. They have sown seeds of descension, misinformation, hatred and disrespect for authority.

.../2

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- 2 -

4. They have issued out false news and statements against the leadership of the Church, consequently, well meaning people are now confused.

The fact remains that the Evangelical Presbyterian Church, Ghana will never deviate from the Christian Faith of our Fathers as well as from the membership of:-

1. Partner Churches in Germany, England, U.S.A. and Korea.
2. Eglise Evangelique du Togo.
3. Christian Council of Ghana.
4. All Africa Conference of Churches.
5. World Alliance of Reformed Churches.
6. World Council of Churches.
7. Sister Churches in Ghana.

To this end please do not entertain any of their documents. Appointing a Moderator for themselves is an indication that they have seceded.

Finally, the offices and functions of the Moderator, Rt. Rev. Prof. N.K. Dzobo, the Synod Clerk, Rev. G.K. Atimpo and the Programme and Inter-Church Relations Officer, Rev. S.K. Asamoah, are still valid and operative.

I attach herewith a copy of the Advertiser's Announcement produced after the Judgment.

Thank you.

Yours In The Service Of The Lord,



REV. G.K. ATIMPO
(SYNOD CLERK)

For and on Behalf of the Synod
Committee.

Distribution:

1. Eglise Evangelique du Togo, B.P. 2, Lome.
2. Ghana Presbyterian Church, Box 1800, Accra.
3. Methodist Church, Box 403, Accra.
4. Anglican Church, Box 8, Accra.

Partner Churches:

1. Bremen Evangelical Church,
Bremen, Germany.
2. Oldenburgh Lutheran Church,
Oldenburgh, Germany.
3. North West Reformed Church,
Leer - Germany.
4. Lippe Church,
Detmold, Germany.
5. United Reformed Church in England and Wales,
86 Tav. Place, London WCH 9 RT.
6. United Church of Christ,
105 Madison Av.
New York.

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- 3 -

7. Church of Scotland,
121 George Street,
Edinburgh.
8. United Church Board for World Ministries,
475 Riverside Drive, New York,
N.Y. 10115,
U.S.A.
9. Presbyterian Church U.S.A.,
Box 77115, George Str. 30357,
U.S.A.
10. Presbyterian Church of Korea,
135 Yunji-dong Chong,
Seoul, Korea.
11. Miami Presbytery, P.C. U.S.A., 1541,
South Smithville Road,
Dayton Ohio 45410,
U.S.A.
12. Eastminster Presbytery,
Suite A 45, Idlewood Road,
Youngstown,
Ohio 44515, U.S.A.

13. *Christians Council, Ghana*

Appendix C 8 A

E. P. Church,
P. O. Box 20,
Ho-Kpodzi.

4th January, 1990

Ho Chiefs,
Ho Traditional Council,
Ho.

Dear Togbuiwo and Mamawo,

On Wednesday 3rd January 1990, at 7.50 p.m. you met E.P. Church Ho-Kpodzi Parish Session and the massed choir executives to discuss issues you alleged were affecting the progress of our local Church.

At that meeting you accused me personally of being responsible for:

- (1) the division within the Church Session and the congregation;
- (ii) the non-progress of work on the Ho-Kpodzi Parish Chapel;
- (iii) allowing and conducting a victory service at Ho-Kpodzi Chapel;
- (iv) making public the Ho High Court judgement of 18th December 1989 on Rev. Prof Dzobo's election for a third term as the moderator of the E.P. Church;
- (v) referring to you, the chiefs as the brain behind attempts to transfer me from Ho-Kpodzi, and
- (vi) that my wife and I disrespected you.

As a result of these accusations you made the following pronouncements:

- (i) that I should consider myself dismissed as the Parish Pastor of Ho-Kpodzi E.P. Church with immediate effect;
- (ii) that I should not step in the chapel to perform any of my pastoral duties;
- (iii) that I should not step into any of the divisions of Ho to perform any duty in time of sorrow or joy.

Furthermore, you threatened that in the event of flouting the pronouncements (ii) and (iii) above the chapel would be sealed off and I would be stoned or manhandled.

You overruled that there should be no reaction to the issues you raised and therefore I had no opportunity to defend myself.

To put the records straight and as my defence I wish to state emphatically that:

- (i) the issue which has brought some kind of partisanship within the whole of the E.P. Church including the Ho-Kpodzi Parish Church is the constitutional issue concerning the election of Rev. Prof Dzobo as the moderator of the E.P. Church for a third term.

This matter, fortunately has been resolved by the Ho High Court's decision given on 18th December 1989 and it should be expected that

...../2

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- 2 -

this decision should put to rest this partisanship. Therefore your accusation that I am responsible for the division has no grounds. It must also be realised that our Church has adequate provisions for dealing with matters affecting it. It is not in the interest of peace for traditional rulers to undermine the sovereignty of an ecclesiastical institution by attempting to do those things which are tantamount to interference in the internal affairs of the Church.

- (ii) The non-progress of work on the chapel is purely due to financial handicap over which I have no control and to say that I am responsible for non completion is unfortunate;
- (iii) the people's reaction after the December 18th judgement was jubilant and their decision to hold a victory service at Ho-Kpodzi was spontaneous and unanimous. As the Pastor in charge I had the duty to ensure that the service was conducted in a peaceful manner which I did;
- (iv) the Ho High Court judgement was made public by the presiding judge. It was carried by both the electronic and printed media. I only informed my congregation of the chain of events that led to the court action and which culminated in the judgement of 18th December 1989;
- (v) It is true you had initiated moves in February 1989 through letters to the head office to have me transferred from Ho-Kpodzi. Perhaps, I must emphasise that I am not opposed to transfers which come by way of normal administrative procedures within the Church but I am not prepared to be coerced, stampede or compelled to transfer from Ho by any false accusation or threats to my life and general safety of myself or my family;
- (vi) It is not true that my wife and I disrespected you. We are law abiding and we respect our elders. I have already explained this in an earlier letter to you.

In view of the threats issued against me and my family as stated earlier I take the liberty to inform you that as a citizen of Ghana, I am requesting police protection as I go about my normal and lawful duties as a Pastor of the E.P. Church in charge of Ho-Kpodzi Parish.

Attached to this letter is the minutes of the meeting.

Yours faithfully,



Rev. C.F.A. Gbedi

- cc:
1. Secretary,
Min. of Internal Affairs
 2. I.G.P.
 3. Regional Secretary
 4. Regional Police Commander
 5. Regional Security Council
 6. Regional House of Chiefs
 7. Synod Committee
(through Synod Clerk)
 8. President, Alupini Traditional Council, Kpando.

Appendix C 9 A

THE CHRISTIAN COUNCIL OF GHANA

General Secretary
Rev. D. A. DARTEY
Office: Lokko Road
Christiansborg, Accra.
Tel. 776678/774097 (Office) Cable: Christcon
Fax: (233) 21 776725
Res. 36 Mission Street, Osu.
Tel. 776778.



P. O. BOX 919,
ACCRA - GHANA,
WEST AFRICA.

Our Ref: CCG/EPC/AF. 91

Your Ref:

3rd December, 1991.

Rev. D. Lenz,
Director,
Norddeutsche Mission,
Vahrer Str. 243,
D-2800 Bremen 44,
Germany.

Received Today 6/12/91

Dear Rev. Mr. Lenz,

Thank you for your fax message of 27th November, 1991.

1. It is difficult to have a definite budget at this stage and therefore we are sending you a projection which will be revised when the situation is clear. This is subject to negotiation with the two groups. However, we hope the projections we have made are a fair guide for taking a decision on the matter.

For the work of the Special Drafting Committee we have estimated an amount of \$15,413.

For that of the Interim Management Committee we have projected \$18,100.

Both projections are based on the attached proposals or assumptions of how the two bodies will function.

2. We shall arrange for accommodation for the President and the Vice-President from January 6 to 11, 1992, either at the Calvary Methodist Church guest house or at a hotel usually used by the Christian Council of Ghana. We are looking for a more neutral place that will make it easier for the two groups to feel free to call on them.

Let us have their flight arrangements and they will be met at the Airport and taken to where they will stay. If there is any problem they can ring any of the following numbers:-

- | | | | |
|-----|----------------------------|---|----------------|
| (a) | General Secretary's Office | - | Tel No. 776678 |
| | General Secretary's Manse | - | " 776778 |
| (b) | Chairman's Office | - | " 228160/20 |
| | Chairman's Manse | - | " 222629 |

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(b) Bishop's Court - Tel No. 662292
Bishop's Manse - " 712122

We have been in touch with the group in Accra and we shall arrange for them to meet your President and the Vice-President. We shall also arrange to take them to Ho to meet the Ho group. We furnish hereunder the addresses of both groups and their contact persons:-

1. Rev. E.K. Amenyedu,
Ag. Moderator,
E.P. Church of Ghana,
P. O. Box 01742,
Osu, Accra.
2. Rt. Rev. Prof. N.K. Dzobo,
Moderator,
E.P. Church, Ghana,
P. O. Box 18,
Ho, Volta Region.

We have already started the process of getting the two sides to consider our reconciliation proposals, a summary of which is attached. We have already had the first meeting with the Accra Group with positive signs of acceptance. Few outstanding issues remain to be cleared especially concerning the functions of the Interim Management Committee and its composition. We are yet to receive a response to our letter on the matter from the Ho group. The Chairman and the General Secretary of the Council may do a follow-up on this if we get no official response this week. The proposal to have a representative of W.A.R.C. (Geneva) is welcome to us.

We hope that it will be possible for us to send an official invitation to them after we have been able to clear with both sides whether and how we should proceed.

Yours faithfully,



Rev. David A. Dartey
GENERAL SECRETARY.

- cc: 1. Rev. E.K. Amenyedu
✓2. Rt. Rev. Prof. N.K. Dzobo
3. The Chairman,
Christian Council of Ghana.

Encl.

Appendix C 9 C

INTERIM MANAGEMENT COMMITTEE - 6 WEEKS

| | ¢ |
|--------------------------|-------------------------------|
| Stationery | - 750,000.00 |
| Office Supplies | - 500,000.00 |
| Duplicating/Photocopying | - 1,500,000.00 |
| Telephone/Telex/Fax | - 400,000.00 |
| Postage | - 150,000.00 |
| Secretarial Services | - 500,000.00 |
| Accounting Services | - 500,000.00 |
| Administrative Support | - 284,000.00 |
| Utilities | - 200,000.00 |
| Transport Expenses | - 540,000.00 |
| Bank Charges | - 25,000.00 |
| Feeding Cost | - 200,000.00 |
| Refreshment | - 400,000.00 |
| Contingencies | - 567,000.00 |
| | <u>¢6,516,000.00</u> ===== |
| At US\$360 | - \$18,100 |

*dw

Appendix C 9 D

SPECIAL DRAFTING COMMITTEE - 12 WEEKS

| | | ¢ |
|--------------------------------------|---|----------------------|
| Stationery | - | 250,000.00 |
| Office Expenses | - | 200,000.00 |
| Duplicating/Photocopying | - | 600,000.00 |
| Telephone/Telex/Fax | - | 100,000.00 |
| Postage | - | 50,000.00 |
| Secretarial Services | - | 800,000.00 |
| Accounting Services | - | 800,000.00 |
| Administrative Support | - | 241,000.00 |
| Utilities | - | 400,000.00 |
| Transport Expenses | - | 1,000,000.00 |
| Bank Charges | - | 25,000.00 |
| Feeding Cost (Lunch, Snacks etc.) | - | 300,000.00 |
| Refreshments | - | 300,000.00 |
| Contingencies | - | 483,000.00 |
| | | <u>¢5,549,000.00</u> |
| | | ===== |
| At US\$360 | - | \$15,413 |

*dw

Appendix C 10 A

P R E S S R E L E A S E

A SECTION OF THE EVANGELICAL PRESBYTERIAN CHURCH OF GHANA - 24TH MAY, 1991

In January 1988 members of the Evangelical Presbyterian Church and the Nation as a whole were informed by a news item that Rev. Prof. N.K. Dzobo was elected by the Pastors of the Church at a pastors' union meeting in Ho for a third term beginning from 1st January, 1989.

Several members of the Church found the whole exercise irregular, improper and unconstitutional. The 1979 constitution known in the E.P. Church as "Hamedodo", has prescribed the guidelines for such an election.

On 23rd June, 1988, some concerned members of the E.P. Church met with Rev. Dzobo to protest against his election for a third term as moderator contrary to the 1979 constitution which prescribed only a two-term moderatorship.

Rev. Dzobo contended that his election was based on a 1980 constitution approved by the Joint Synod of the E.P. Church, Ghana, and Eglise Evangelique de Togo at Betania, Togo, which prescribed a limitless term of office for a moderator and Synod Clerk. This so called 1980 constitution in our opinion was a forged one because minutes of the Betania meeting showed that no constitution was approved.

Attempts to stop Synod from inducting Rev. Dzobo into office were met with rebuff.

There was no choice but to take the matter to Court.

While the matter was at Court several moves were made by some members of the Church, notably the Annie Jiagge Committee, the Christian Council of Ghana and the Volta Regional House of Chiefs to settle the matter but without success.

The case which started at an Accra High Court had to be moved to Ho at the request of the defendants. On 18th December 1989, the Ho High Court held that the election of Rev. Dzobo was null and void and without effect and the only valid constitution in the Church was that printed in 1979.

Immediately after the judgement, the defendants appealed to the Court of Appeal and were successful in getting a stay of execution.

Following the stay, the defendants became vindictive, and began to axe down anybody they considered their enemy.

At the 49th Synod of the Church in August 1990, thugs christened "Defenders of the Faith" were used to drive away accredited delegates to the synod giving an opportunity to Rev Dzobo and his cronies to take certain unpopular explosive and unconstitutional decision to suspend and transfer some pastors, ban the Bible Study and Prayer Fellowship and excommunicate its executive and threatened to excommunicate anybody who had any dealings with them.

The unbridled way and manner in which Rev. Dzobo and his lieutenants were victimising their opponents compelled the plaintiffs to seek an injunction to stop the so called leaders of the Church from their destructive moves. This was granted by the Ho High Court and subsequently supported by the Supreme Court.

The Court of Appeal eventually decided on Prof. Dzobo's appeal on 23rd May, 1991 by setting aside the Ho High Court's decision.

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- 2 -

The substance of that decision is that the Constitution which the High Court and also the Court of Appeal found to be adopted by the Joint Synod of the two Churches in 1975 ceased to be operative in 1978 because in the Appeal Court's opinion the Joint Synod in adopting that constitution limited its trial period to 3 years. The Appeal Court held the view that since 1978, the E.P. Church never had any valid constitution the infringement of which the plaintiffs can complain about and receive judgement in the court of law.

As there has been no valid constitution of the Church in the opinion of the Court of Appeal, the action brought by the plaintiffs claiming that the constitution printed in 1979 had not been amended in 1980 and therefore the election of Dzobo for 3rd term of office was invalid cannot be sustained. On that reasoning the Court of Appeal allowed Rev. Dzobo's appeal with the cost of ₵250,000.00 against the plaintiffs.

The implications of this judgement for the Church are grave indeed. For example, by reason of that judgement all persons who apparently take constitutional office in the Church like the Moderator and Synod Clerk did not have any valid basis for taking office and therefore cannot perform any constitutional duties. Decisions taken ostensibly on the basis of a constitution cannot be supported in Law and practice.

Rev. Dzobo was elected in 1980 under the 1979 constitution which by the judgement of the Court of Appeal has ceased to be valid since 1978. The irresistible inference from this decision is that Rev. Dzobo's over 10 years service in the office of the Moderator has been without a constitutional basis and totally invalid.

The E.P. Church by the Court of Appeal's ruling has been without constitutional officers since 1978 and we want to rectify the situation by adopting the 1979 constitution as the only valid constitution of the Church.

Under the circumstances of this judgement, we hereby call on all congregations to consider themselves independent or autonomous congregations within the E.P. Church until a constitution acceptable to all the congregations is properly promulgated.

In the meantime we wish to indicate that under the 1975 constitution usually called 1979 constitution the following officers are identified as Executive committee of the Synod:

1. Moderator
2. Synod Clerk
3. Two Representatives of the laity.
4. The office of the Inter Church Relations Officers is also added as vital to this committee.

We shall in due course and in full consultation with other members of the E.P. church be appointing an Interim Executive of the Church to fill these positions under the 1979 constitution until a constitution acceptable to all is agreed upon.

SIGNED FOR AND ON BEHALF OF THE E.P. CHURCH
MEMBERSHIP.

Appendix C 10 C

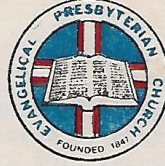
1. DR. VICTOR KPODO *Victor Kpodzo*
(PRESBYTER AMAKOM E.P. CHURCH)
KUMASI.
2. DR. C.S.K. KPORDZE *C.S.K. Kpordze*
(PRESBYTER AMAKOM E.P. CHURCH)
KUMASI.
3. MR. DAN AMLALO: *Dan Amlalo*
(M E M B E R)
NORTH LABADI DIST. E.P. CHURCH-ACCRA.
4. MRS. COMFORT GANE: *Comfort Gane*
(PRESBYTRESS)
DZELUKOPE E.P. CHURCH.
5. MRS. BERNICE ABBA: *Bernice Abba*
(PRESBYTRESS-ELECT. HO-FLAVE)
E.P. CHURCH-HO.

Distribution
Secretary, National Commission on Culture
Secretary, Ministry of Interior
Chief Justice
Attorney General
I.G.P.
All Regional Police Commanders
Secretary,
Christian Council of Ghana
World Council of Churches
All Partner Churches
Eglise Evangelique du Togo
World Council of Churches
All Congregations, E.P. Church, Ghana
The Press

Appendix C 11 A

EVANGELICAL PRESBYTERIAN CHURCH, GHANA
HEADQUARTERS

Telephone: 755
Cable: E.P. Church Hedqurts., Ho.
Our Ref. No. C/CO/2/0011-91
Your Ref. No.



P. O. Box 18
Ho, Volta Region
GHANA

...5th..December,....19.....91

The General Secretary,
Christian Council of Ghana,
P. O. Box 919,
ACCRA.

Dear Sir,

RECONCILIATION

We want to thank you for your invitation letter on the subject above which we received on 13th November, 1991. We have not been able to react definitely till now as the Synod Committee could not convene before 22nd November, 1991.

The Synod Committee is most appreciative for the effort being made by the Council but is unable to participate in any reconciliatory overtures led by the Council at the moment for the following reasons among others:

1. We regret that we have not been sufficiently contacted and involved in the preparatory work for such a Conference.
2. We object to the presence of certain personalities on the Committee for good reasons (Three of them altogether).
3. We have discovered fortunately in a certain letter written and signed by the General Secretary dated 31st October, 1991 to Pastor Dieter Lenz, Mission Director of the Norddeutsche Mission - Bremen - (E. P. Church, Ghana has not been copied) stating among other things that you intend removing the lawfully constituted Executive of E. P. Church, Ghana from office and to install your brand of the Church Executive in its place which you call an "INTERIM MANAGEMENT COMMITTEE" (IMC). You are asking the Norddeutsche Mission for a budget to perpetuate your intentions when you have not even begun any meaningful reconciliation.

For all the above and others unnamed reasons, we are unable to attend any reconciliation Conference arranged by the Christian Council of Ghana under the present conditions.

.. /2

MODERATOR:
Rev. Prof. N. K. Dzobo
B.D., M.A., Ph.D. (Edin)

SYNOD CLERK:
Rev. G. K. Atimpo

PROGRAMME &
INTER-CHURCH
RELATIONS SEC.:
Rev. S. K. Asamoah
Dip. Th., C. Ch. Bd.

TREASURER:
Mr. E. B. Osabutey

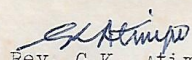
Appendix C 11 B

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We in conclusion would like to inform you that our Partners, Norddeutsche Mission, Bremen in conjunction with WARC are in the process of convening a preparatory reconciliation Conference in Geneva this December to be followed by the actual reconciliation Conference in February 1992.

Thank you.

Yours sincerely,


Rev. G.K. Atimpo
Synod Clerk

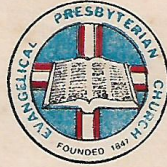
cc: The Chairman, Christian Council of Ghana, Accra.
The Chairman, Norddeutsche Mission, Germany.
Pastor Dieter Lenz, Mission Director, Germany.
The Moderator, E.P. Church, Ghana, Ho.
The Prog. & Inter-Church Relations Secretary, Ho.

Appendix C 12

DINAH

EVANGELICAL PRESBYTERIAN CHURCH, GHANA
HEADQUARTERS

Telephone: 755
Cable: E.P. Church Hedqurts., Ho.
Our Ref. No. M/BM/8/02-92.
Your Ref. No.



P. O. Box 18
Ho, Volta Region
GHANA

10th January, 1992

RECONCILIATION OF E. P. CHURCH

A LETTER OF INTENT

AT the second Round of Talks between the president and the Vice president of the Norddeutsche Mission and the Representatives of E. P. Church, Ghana, a letter of intent was agreed upon thus:

In order to improve the climate for reconciliation, it is agreed to:

1. Desist from any aggression, by word or deed during the process of reconciliation.
2. Undertake to do everything possible to promote the reconciliation process and exercise.
3. Regard and use the process of reconciliation as a means of strengthening mutual confidence in the Peace and Unity of the Church.

Present at the meeting were the following:


NORRDEUTSCHE MISSION

1. Pastor Erhard Mische - President.
2. Pastor Alfred Fendeler - Vice President.

E. P. CHURCH, GHANA

- | | |
|------------------------------|--------------------------------|
| 1. Rt. Rev. Prof. N.K. Dzobo | - Moderator. |
| 2. Rev. G.K. Atimpo | - Synod Clerk. |
| 3. Rev. S.K. Asamoah | - P.I.C.R.S. |
| 4. Rev. I.D.K. Aflakpui | - President, Pastors Assoc. |
| 5. Rev. Diana Abbey-Mensah | - Rep. of E.P. Church Women. |
| 6. Rev. C.F.K. Kakotse | - General Secretary for Youth. |
| 7. Rev. J.Y. Ledo | - District Pastor, Bubiashie |
| 8. Mr. Max T.K. Dzunu | - Admin. Officer/Recorder. |


PASTOR ERHARD MISCHE
PRESIDENT, NORRDEUTSCHE MISSION


RT. REV. PROF. N.K. DZOBO
MODERATOR, E.P. CHURCH,
GHANA

MODERATOR:
Rev. Prof. N. K. Dzobo
B.D., M.A., Ph.D. (Edin)

SYNOD CLERK:
Rev. G. K. Atimpo

PROGRAMME &
INTER-CHURCH
RELATIONS SEC.:
Rev. S. K. Asamoah
Bp. Th., C. Ch. Ed.

TREASURER:
Mr. E. B. Osabutey

Appendix C 13 A

**EVANGELICAL PRESBYTERIAN CHURCH, GHANA
HEADQUARTERS**

Telephone: 755
Cable: E.P. Church Hedqurts., Ho.
Our Ref. No.C/CO/2/001-92
Your Ref. No.



P. O. Box 18
Ho, Volta Region
GHANA

8th January,19...92

COMMUNIQUE ISSUED AT THE END OF THE
FIRST ROUND OF TALKS HELD BETWEEN THE
PRESIDENT AND THE VICE PRESIDENT OF
THE NORDDDEUTSCHE MISSION AND REPRESENT-
ATIVES OF E. P. CHURCH, GHANA AND
MEMBERS OF HER EXECUTIVE COUNCIL

On this Wednesday, 8th January, 1992 at the E.P. Church Headquarters, Ho, in Ghana first round of talks took place between the Norddeutsche Mission represented by the President and the Vice President in the persons of Pastors Erhard Mische and Alfred Fendeler respectively on one hand and representatives of E. P. Church, Ghana and the Executive Council made up of the following:

- | | |
|---------------------------------|---|
| 1. Rt. Rev. Prof. N.K. Dzobo | - Moderator. |
| 2. Rev. G.K. Atimpo | - Synod Clerk. |
| 3. Rev. S.K. Asamoah | - Prog. & Int. Chur. Rels. Sec. |
| 4. Rev. I.D.K. Aflakpui | - President of E.P. Church Pastors Association. |
| 5. Rev. C.F.K. Kakotse | - General Secretary for Youth. |
| 6. Rev. Mrs. Diana Abbey-Mensah | - Rep. of Women. |
| 7. Rev. J.Y. Ledo | - District Pastor, Bubiashie, Accra. |

After nearly four hours review of the crises in E. P. Church, Ghana and proposals for reconciliation in fruitful, frank and honest discussions, the following conclusions were reached.

1. That reconciliation between E. P. Church, Ghana and the Norddeutsche Mission is linked with steps towards any reconciliatory attempts within E. P. Church, Ghana.
2. That the vital issue is the reconciliation of the E. P. Church, Ghana and with the breakaway faction. This reconciliation should honestly and vigorously be pursued through a round table Conference without any preconditions and as soon as possible.
3. E. P. Church, Ghana registers her deep appreciation for the concern and willingness shown by Norddeutsche Mission to provide an impartial reconciliation leading to the restoration of Unity and Peace within the E.P. Church.

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MODERATOR:
Rt. Rev. Prof. N. K. Dzobo
B.D., M.A., Ph.D. (Edin)

SYNOD CLERK:
Rev. G. K. Atimpo

PROGRAMME &
INTER-CHURCH
RELATIONS SEC.:
Rev. S. K. Asamoah
Dip. Th., C. Ch. Ed.

TREASURER:
Mr. E. B. Osabutey

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E. P. Church, Ghana encourages the Norddeutsche Mission to do everything positive that needed to be done in the matter and E. P. Church, Ghana pledges her full support and co-operation.

4. That it is agreed that the Christian Council of Ghana should act as a forum without any bias for the reconciliation process.

Signed this Wednesday, 8th January, 1992 at Ho, in Ghana.

E. P. Church, Ghana

Norddeutsche Mission


.....
RT. REV. PROF. N.K. DZOBO
MODERATOR


.....
REV. ERHARD MISCHÉ
PRESIDENT
NORRDEUTSCHE MISSION