



Is the Church really silent? Towards a critical exploration of the Church's contribution or lack thereof on the current discourse for socio-economic transformation in Ghana

By

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DECLARATION

I, **Eric Kweku Apotsi Teye-Kau** declare that:

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ABSTRACT

The study sets out to assess the extent to which the Church in Ghana is contributing to the ongoing discourse on economic transformation and development (in Ghana and by implication Africa in general). This study is premised on two assumptions, first is that the Church is a significant stakeholder in society and in Ghanaian society in particular. Second, the study is premised on the assumption that the Church is already contributing in this discourse. As such the main focus of this study is not whether the Church is contributing or not. Rather, the main aim is to assess the strength of this assumed contribution. Based on this, this study does not form part of the two schools of thought that may emerge in so far as this subject is concerned, namely those who hold a view that the Church today is silent on current socio-economic issues when it comes to development and transformation discourses and those who also believe that the Church is engaging in current socio-economic discourses that affects the people of God.

While the main focus of this study is on the extent of the strength of the Church's contribution on the ongoing discourse on economic transformation and development in Ghana, it is not within the scope of this study to conduct a thorough and comprehensive ecclesiological account of the understanding of the Church in this context. Instead the study offers a broad overview of the classical understandings of what the Church is as a theologically mandated stakeholder in society. However, it is worth noting that this study is further premised on a view that a true Church, in following in the footsteps of Christ, is always in solidarity with the vulnerable in any society. Also worth noting is that the data collected for this study does not include contributions from the African Pentecostal-Charismatic tradition. It is for this reason therefore that the study employs a combination of both a qualitative and quantitative research methodology and that the theoretical framework upon which it is premised is 'critical distance' as articulated by Allan Boesak. Similarly, while the notion of economic development carries some level of significance to this study and therefore worth noting, it is equally not within the scope of this study to offer a comprehensive review of the major economic or developmental theories.

Based on this the key question that the study seeks to ask is as follows:

How may the strength of the Church's contribution to the ongoing socio-economic discourse be assessed?

The study has found that while the Church in Ghana is indeed contributing to the discourse on socio-economic development, this contribution is nevertheless reactive in nature and therefore not reflective of the Church's originality in addressing matters of importance in this context. In other words the Church has proved to be merely playing a supportive role as it tends to merely echo popular positions in the public discourse as opposed to coming up with its own innovative suggestions beyond positions that enjoy popular support. The study therefore recommends that further studies be conducted around ways in which the Church can improve its effectiveness in this regard by way of being more proactive and innovative.

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DEDICATION

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LIST OF ACRONYMS AND ABBREVIATIONS

AU	African Union
CAN	African Cup of Nations
CBC	Catholic Bishops Conference
CCG	Christian Council of Ghana
CHRAJ	Commission for Human Right and Administrative Justice
CID	Criminal Investigation Department
CODICO	Communique Dialogue Confrontation
CPI	Corruption Perception Index
DG	Disability Grant
EC	Electoral Commission
ECOWAS	Economic Commission on West Africa States
EMIS	Educational Management Information System
EOCO	Economic and Organized Crime Office
ERP	Economic Recovery Programme
F’CUBE	Free Compulsory Universal Basic Education
FWC	Fair Wages Commission
GA	General Assembly
GEAR	Growth Empowerment and Redistribution
GJA	Ghana Journalist Association
GPC	Ghana Pentecostal Council
ICWU	Industrial Commercial Workers Union
IFAPA	Inter-Faith Action for Peace in Africa
LWF	Lutheran World Federation
MCA	Millennium Challenge Account
MCG	Methodist Church, Ghana
MDGs	Millennium Development Goals

NADMO	National Disaster Management Organization
NCCE	National Commission on Civic Education
NDP	National Development Plan
NPC	National Peace Council
NRC	National Reconciliation Commission
NYEP	National Youth Employment Programme
OAP	Old Age Pension
PACP	Public Account Committee of Parliament
PBME	Planning Budgeting Management & Evaluation
PCG	Presbyterian Church of Ghana
PHC	Primary Health Care
PIU	Poverty Inequality and Unemployment
SAD	Savanna Accelerated Development
SAP	Structured Adjustment Programme
SDGs	Sustainable Development Goals
UIF	Unemployment Insurance Fund
UNDP	United Nations Development Programme
UNMC	United Nations Millennium Campaign
UTAG	University Teachers Association of Ghana
VEEM	Voter Education and Electoral Monitoring
WARC	World Alliance of Reformed Churches
WCA	Workers Compensation Allowance
WCRC	World Communion of Reformed Churches

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

The problem of economic mismanagement on the part of many governments in sub-Saharan Africa is very common resulting in widening the gap between the rich and the poor. This has rendered many people within the African sub-region underdeveloped, poor, and devastated. From the middle of the twentieth century onwards, when many countries in Africa struggled for independence, one could have thought that the story of this continent would be different after becoming independent. However, it is not, considering many strifes, wars, killings, kidnappings, high level of corruption and lootings among other challenges that are on-going.

In view of the happenings today in many countries in Africa including Ghana, one is left to believe that it will only take the divine intervention to save humanity from the grips and entanglement that Africa has gotten itself in. Moreover, casting one's mind back to almost all the independence struggles in Africa, one could see that it was the voice and intervention of the Church which broke the 'camel's neck' and paved way for the independence struggles to be successful during the mid-twentieth century and beyond. If this was so, then the question about the Church's voice in today's challenges in Africa is relevant. This study considers looking at the socio-economic transformational contributions made by the Church in shaping the Ghanaian economy.

Given that the Church in Ghana is predominant in this study, substantial time is reserved to discuss about the Church in general. A look at its origin and essence among other things including the beginning and the various types of the Churches in Ghana and their contributions to the debate on economic transformation are considered.

1.2 Background to the study

The end of World War Two ushered in a new shift in the world political order. Amongst the changes that took place was that this phase saw the beginning of the demise of the colonial enterprise. As a result, many African countries, with Ghana being the first, gained their independence from their respective colonisers. While this change brought a great deal of

hope to the African continent, new post-colonial African states had to deal with challenges ranging from ethnic clashes, coup d'états and devastating civil wars. This unfortunate situation had a negative impact on the economies of various African countries such as Democratic Republic of Congo (DRC), Burundi, Burkina Faso, Ghana, Malawi, Kenya Ivory Coast, and Nigeria just to mention a few (Burimaso 2014;<http://hdl.handle.net>). This led to the situation in which Africa suffered seriously with food insecurity and underdevelopment. Interventions by major international institutions such as the IMF did not solve this problem. Some attribute the failure of these institutions to the notorious austerity measures implemented, such as the Economic Recovery Programme (ERP) and Structural Adjustment Programme (SAP). As the 20th Century drew to an end, things seemed to be changing for the better as far as the economic climate of the African continent was concerned.

Recently, the international community in a form of global economic bodies and investors are all in agreement that there has been steady economic growth in Africa. Some studies for example (World Bank 1982: <http://www.jstor.org/stable/2534695>) have even gone further to declare the African continent as one of the fastest growing regions in the world. Several factors have been attributed to as crucial contributors to this growth. On top amongst these factors is the introduction of democracy in most African countries especially in the last part of the twentieth century. Furthermore, Africa has seen a significant decrease in conflicts and political tensions often characterised by political instability, compared to the first decades of the post-colonial dispensation. Another contributing factor to which this positive outlook could be attributed is the discovery of oil in some African countries, including Ghana and Ivory Coast in recent times adding to Nigeria and countries such as Sudan and Angola. There are also minerals and raw materials in the region, with considerable transformations at the political front and government policy levels towards sustainable governance.

Despite this growth and achievements, there seems to be a general agreement that Africa still faces serious challenges in the very sphere of economic growth. For example, all indicators point to the fact that Africa still lags in comparison to its Asian and South American counterparts. Unlike the economies of these regions, it is said that African economies are not yet able to lift millions out of the vicious circle of poverty. Africa, as a geo-political region is still the least developed and a home to some of the poorest countries

in the world. Several suggestions to improve this state of affairs have been proposed but to no avail. Many suggestions to this impasse are that African economies need a complete overhaul for transformation. Most studies have recommended that African economies including those of countries such as Ghana need to (a) be diversified, (b) shift from overdependence on mineral wealth, and (c) be liberalised (UNECA, 2011, 2012). Secondly, with Ghana arguably being the first in sub-Saharan Africa to gain independence, the 2nd largest populated country in West Africa (United Nations DESA, 2014) and with a large Christian population of 71.2% (Ghana Statistical service, 2013), one wonders to what extent the Church's contribution to this discourse might be. There are millions of people who are still jobless, poor, so much deprived and economically challenged who hardly pay their utility bills and other basics for livelihood. Internationally, though Ghana is seen from far as booming and successful in fields like mining and infrastructure, there are economic hardships at the grassroots level (Gifford, 1998:60).

Several economists, like experts on African political economies and specialists on global economic relations have amongst other things pointed out that it would take a collective effort of all the relevant stake holders in the society to affect the needed turn around in African economics. The task of transforming Africa and its countries in the economic front cannot be the sole responsibility of the government or the public sector. Other stake holders such as the private sector, active citizenry and even the religious sector are equally important. In other words, experts are of the view that a significant economic transformation in Africa will only come to fruition by way of a collaborative project between various sectors of the society. Against this background, and given the size and vibrancy of the Church in Ghana, one may ask: how may the Church's contribution to the current discourse on economic transformation in Ghana be assessed? Or to start with, is the Church even part of this discourse? Quite recently the church has been accused of being too quiet or silent where it matters the most and many long for the voice of the Church today. Boesak in similar spirit wrote: "The Church must initiate and support meaningful pressure on the entrenched system, as a non-violent way of bringing about change" (Boesak, 2005; Boesak, 1984:33; Ela, 1986; Gifford, 1998; Mugambi, 1997).

However, there are those who seem reluctant to believe that the church is silent. But, is the Church really silent? If not, what is her contribution or position on the current discourse on economic transformation? Most importantly, how may that contribution be assessed? In

view of this, the study seeks to undertake a critical assessment of how the church in Ghana is responding to the current discourse on economic transformation in Africa, specifically Ghana. Throughout this study, the Ghanaian economy and some Churches in Ghana will be used as case study.

There are a number of reasons why Ghana is a suitable choice as a case study in this research. Firstly, Ghana is the first African country to gain independence from European colonisers. Secondly, post-independence Ghana, like most post-colonial African states, had its own share of challenges in form of an overthrow of its first post-independence president, followed by a military dictatorship, and finally suffered from the effects of the Structural Adjustment Programme (SAP). Ghana went further to embrace democracy by way of holding democratic elections in 1979 ushering her into the realm of the Third Republic. This led Ghana to gaining credibility on the international level as the country that became one of the most stable in Africa. Ghana's economy also benefited from these political shifts which presumably led to significant improvements in the quality of lives of many Ghanaians. However, like most countries in Africa, some economists are of the view that Ghana's economy has not yet reached its potential as more could still be achieved. As if that was not enough, Ghana discovered oil just at the dawn of the millennium. This made Ghana an important strategic partner not only to West Africa sub- regions and Africa as a whole, but also in the world, specifically in a context where in Western countries were looking forward to decreasing their dependency in sourcing oil from the Middle East. It is for these reasons that Ghana serves as a suitable case study for this research.

On the other hand, the Church since its existence had been at the forefront of seeking the well-being of her adherents and therefore cannot be left out. Preferably some mother Churches: Presbyterian Church of Ghana, Methodist Church, Ghana, Catholic Church Ghana, and one para-Church organization—the Christian Council of Ghana— will be used. These mother Churches and the Christian Council of Ghana were selected due to their unique roles (social intervention programmes) in the socio- economic development of the country. Also, these Churches among others could provide the essential materials needed for the study.

1.3 Literature Review

Ridley (2009: 30) helped us to appreciate the fact that, one should be in a better position to make informed choices about important research related issues through out a comprehensive literature review research. Literature review gives an understanding for the context of every researcher since the insights gained give meaning of the topic in its context. According to Leedy and Ormrod (2005:64) literature reviews have the intention to describe and survey the theoretical perspectives and previous research findings in relation with the functions of “looking again” with respect to others understanding in areas that are similar, but nevertheless the same to one’s own area of research investigation.

The theme, “the Church” is quite central in this dissertation. Therefore, a brief look at the work that has been done in and around this theme would be crucial. It might be necessary to point out right from the beginning that a great deal has been published in and around the theme of what it means to be a church. Such literature goes as far back as the time of the “Church Fathers”. As it is commonly known, the Church Fathers were quite instrumental in formulating by way of systematising most of the early doctrines of the Church that were in contention with the current doctrine of the Church (ecclesiology). Subsequent generations produced thinkers who went on to publish seminal works in which they expatiate on what they thought about the Church in their respective contexts.

Several individuals have also produced literature on “the church” as representatives of their respective generations throughout the rich history of the Christian faith. Additionally, several historical events or shifts witness emerging scholars commenting on what it meant to be Church in the face of the challenges people encountered at the time. Many Christian thinkers wrote during the Enlightenment, in the modern era, in the post-modern era, during and after the two major world wars as well as the colonial times. For example, Christian scholars in the Southern Hemisphere went on to publish extensively on what it meant to be a Church under colonial rule and in the post-colonial dispensations. Again, one also finds parallel literature either on what it means to be a Church in a religiously plural society as well as scathing critiques of the Church in, so far, how it has handled itself in crucial moments in history.

Given the vastness of this tradition a random (but carefully selected) sampling of the literature in this field would suffice. In 1978, Hans Kung, a German theologian published a

book titled "*The church*" in which he looks at the nature and essence of the Church. Hans Kung argues that both the nature (form) and essence (purpose) of the Church are the same or bare the same likeness. He goes on to note that the essence of the Church is always found in its historical form. Therefore, the historical form must always be understood in the light of and reference to its historical essence. Kung indicated that "The church must constantly reflect upon its real existence in the presence considering its origins in the past, to ensure its existence in the future. It stands or falls by its links with its origins in Jesus Christ and its message" (Kung, 1978:15).

Additionally, he indicated that the Church therefore must have a mission (purpose) on earth and must move towards its accomplishment because the Church loses its purpose of existence should it fail in this mission. He pushed the argument further by seeing the church as a mouth piece of the body of Christ. The real Church according to him is both visible and at the same time invisible in the sense that the decisive aspect of what is revealed remains hidden. Is the Church no more the mouth piece of the body of Christ? To this end, Kung (1978:82) opines that if the church should exist then it must not be defunct but active in its mission mandate towards a people (with mystical body) known as the called-out. The called-out people forms the new community of God, which later came to be called the "Ekklesia of God."¹ This is a Greek word which simply means the "church" or the "elect" of God. This new community which is made up of followers that see themselves as the eschatological community called and chosen by God are those who "belong to the house of the Lord" (Kung, 1978:82). But Croft stressed on the point of the Church being God's people sharing in God's mission, such that it becomes a good steward of the whole creation of God.

Four years later David Bosch, a South African Missiologist published a book titled *Transforming missions: paradigm shifts in theology of missions* in 1982. In this book, Bosch (1982) critically analysed the mission of the church in a context of racial oppression that was sponsored by the apartheid government in South Africa. Throughout the book, Bosch (1982:179) uses the concept of '*mission Dei*' to emphasise the mission of God in human life. Bosch argues that the whole idea of God's mission through human history on earth was and is to liberate and set humanity free. He further observed that this refers to God's

¹ Ekklesia is a Greek word which simply means the "church" or the "elect" of God. But the church is also the called out or the people of God.

kindness, compassion and love, which He expresses to the whole of humanity to liberate it from its destructive grips of oppression, exploitation, injustice, greed and other forms of existential problems (Bosch, 1982:179). A book titled *David Bosch: Prophetic integrity, Cruciform Praxis* by Kriszinger and Saayman (2011), further suggests a paradigm shift from the old method of doing mission because mission should rather be “a pluriverse of missiology in a universe of mission”. To Kriszinger and Saayman, mission is complex and therefore calls for diverse approaches to fulfil the intension of God for the whole of human race (Kritzinger & Saayman. 2011:112). According to them we must engage in mission that liberates the whole inhabited earth.

David Bosch advocates for an ecumenical paradigm, a mission of the Church-with-others, and a mission as mission Dei². Bosch (1991:519) affirms his stand by saying the mission of the Church needs to be renewed and re-conceived. In view of Bosch’s stance on the mission of the church, one could then argue that the mission of the church is to engage in the life of the people, and if possible, to provide answers to life challenging situations that undermines the dignity and integrity of the people who are engaged in this mission. Failing in this regard renders mission unachieved.

Writing in a different context, Henn in his work *Church: The people of God*, published in 2004, relate the mission of the church to how the Church should carry the agenda of love towards people. To this end he writes:

The church is fundamentally a community of persons who believed in and love God, who shape their faith with others..... through cooperating with the grace of the holy spirit poured into their hearts, and who served one another and others, especially those in need, with generosity and solidarity and love (Henn, 2004:3-4).

For Henn (2004:3) this means that the Church (the institutional church) has an agenda which should be carried out with love wherever it finds itself. He goes on to argue that it is this (divine) agenda of love, which is meant to serve one another and all persons especially those in need. Henn (2004:7) also noted that the Church should be a reliable family of God who assists in times of need to provide support for one another, and so the Church should be a companion that stands by members in difficult situations. Failure to do so meant that the Church misplaced its priority and so its value for existence is useless. The question which

² Mission Dei means God Himself doing mission among His people. A term which was used by the great missiologist, Bosch, in 1982 to emphasize that mission is God’s own initiative and not that of man. This is because it is God who located man and not man who located God.

confronts us as Henn admitted is, “do we need the church?” This requires both positive and negative answers depending on the ways in which the Church behaves and the way individuals perceive the Church. Nonetheless, the purpose of the Church’s existence is given in its definition. He argues that in instances where the Church fails in its duty and remains silent on things that bring untold hardship to humanity, then there is no need for its existence (Henn, 2004:7).

Henn (2004:11) however, submitted that the Church is known in history to have stood against oppression and vehemently fought for human rights, equality, freedom, justice among others. In such an instance the Church is seen as needed; therefore, the answer to the question “is there a need for the church?” becomes, yes. He notes that this is primarily because this same Church is loved by Jesus Christ who died for it. Henn (2004:11) indicates that Jesus’ love transcends to all humanity including the sick, the outcast, and the poor by bringing freedom, peace, joy, happiness into their lives. The Church today should be seeking the wellbeing of society as in the case of Jesus. Should this not be a challenge to the Church in Ghana? And if yes, then what step is the Church taking to live up to this challenge?

Kung (1978:82), Nel (2005:16) and De Gruchy (1986:209), though in different contexts, viewed the Church as integral to her role as human homes, and a place where people can join in, build on and give assistance to each other. Additionally, Onwubiko (2001:36, 405) and Nürnberger (1999:168) also argued about the role of the Church, such that it is an indication of that which cannot exist for people if it relate to their existential situation or refuses to speak their language. This is mainly because the Church’s nature is always known through her activities in history; therefore, it is imperative to understand the nature of the Church for her effective mission to humanity.

Given that this study will be focusing on the Church in Ghana and for that matter Africa, a brief look at the literature by contemporary African theologians might be crucial on what it means to be Church in Africa in different contexts. Whereas some literature calls for the Church to be independent from colonial connections which saw it overly relying on mother Churches in Europe, others call on the ways through which the Church could be indigenous to Africa in an African context. Likewise, other theologians suggested on how to develop African ecclesiology using the concept of the Church, as well as how the Church could

best position itself on the post-colonial dispensation. While such material in its entirety would be crucial for this study, the work of two scholars, namely Jesse Mugambi from Kenya and Jean-Marc Ela, a Catholic theologian from Cameroon, would be crucial to explore.

Jean-Marc Ela's work in 1986 focused on Church's role in response to the post-colonial African context. Throughout this work, Ela (1986) noted the plight of the ordinary African in the face of neo-colonialism and the shenanigans of the post-colonial African political elite. Ela is generally of the view that despite having gained independence, the livelihood of the ordinary African (including Ghanaians) was continually thwarted by the impact of Europe's economic relationships with African countries. He bemoaned the complicity of the African political elite on this reality. He, albeit indirectly, accused the latter of hiding behind the then prominent discourse on culture. His view was that too much focus on matters pertaining to culture diverted attention from other issues which, as far as he was concerned, were matters of life and death. These important issues range from food insecurity, diseases, child mortality, lack of proper health care, unemployment, to adverse poverty especially in rural areas. Ela bemoaned the silence of the Church when it came to these matters.

Ela (1986) in his book, *African cry* pointed out that Christianity in the African society had to be refined. This was necessary because in Africa, many people were still suffering and starving to death. He went on to challenge what he saw as the priority and essence of the Church in Africa at that time. For Ela (1986: 36), the Christ came into the world to liberate and give justice to the oppressed. It is for this reason he perceived that the Church still had a lot to do by setting the people of God free from oppression of any sort and providing justice to all who are downtrodden. Commenting on the biblical story of the Exodus, Ela (1986:32) challenged the Church of Africa today to wake up to its call to providing liberation and freedom to humanity. But has the Church heeded to this advice? If so what are the outcomes? In other words what changes has it brought to the people? This is what this research is curious about.

In Ela's (1986:34) opinion, the Church should not be preaching spiritual conversion to people who are enslaved because it doesn't make sense. Nürnberger (2007:44) agrees with Ela and raises trepidations on the role of the Church and how it is viewed. He states: "... most Christian congregations have spiritualised perceptions of what it means to be the

Church. They never moved beyond preaching, worship and prayer.” But considering Africa’s situation, the Church should rather be like Moses who led the house of Israel from slavery. The question, as far as Ela (1986:37) is concerned, is whether the Church in Africa will continue to look on and not confront today’s Pharaohs and demand that they allow the people of God “space to breath”, talk and make decisions of their own and as well as enjoy some freedom. In view of this, Ela (1986:38), Henn, (2004:3-4) and Boesak (2005:158) advocated for a Church that must enter into solidarity with the marginalised and confront modern structures (in Africa). But is the Church up to this task? In response Ela wrote:

By entering into solidarity with the individuals and groups who are refused the dignity of being human, are the churches now called upon, on the one hand, to rediscover the function of Moses and the prophets as the spokes persons of the oppressed and collectively denounce the most crying abuses of the established systems, and on the other hand, to intervene at all levels of the social system to protect the weak and the little from the arbitrary will of the great (Ela, 1986:38)?

Christian scholars are calling on the Church to wake up and stand up for the course of the poor, needy, marginalised, and the oppressed in Ghana. By doing this, the Church is only fulfilling its call for mission and emulating the works of the early Christian bishops and fathers such as Athanasius, Ambrose, Martin Luther, and John Calvin among others in other parts of the world. In view of this, one could ask: where is the voice of the Church today in Ghana? Also, could it be that the Church has thus far been distancing itself from political discourses such as those that involve matters pertaining to economic transformation in Ghana? Was it not the voice of the Church that was heard during the fight against oppression in South Africa? So, what is happening to the Church in Ghana today? And why should one not think that the Church is not doing much this time to restore freedom and dignity to humanity? It is for this reason that it is crucial to discover how the Church is positioning itself relatively to the current discourse on socio-economic transformation in Ghana.

Like Ela, Mugambi’s view of the Church and its contribution is also crucial in that he writes towards the 1990’s after the fall of the Soviet Union. Through his “theology of reconstruction”, Mugambi explored how the Church has failed to play a significant role in the struggle against colonialism in conjunction to how it could change this legacy by way of playing a meaningful role in the process of Africa’s reconstruction. In one of his books *African Heritage and Contemporary Christianity*, Mugambi (1988:19) noted that the Church in many instances has distanced itself from political realities and that even when present, was slow in adjusting to new political situations. Using Ghana as a case study,

Mugambi observes that the Church in Ghana did not want to involve itself in the struggle against colonialism. As a result, when the struggle was won finally, the Church found itself marginalised, and lost its previous social influence and prestige. Thus, the Churches rendered themselves irrelevant because of her failure to directly identify with African nationalism. Mugambi cautions the Church in Africa (like in the case of Ghana) not to make the same mistakes it committed during the struggle for freedom and nationalism in the late 1950's (Mugambi, 1988:19). But has the Church learnt any lesson from this? Is the Church in Ghana not marginalised? Or rather, has the Church currently not rendered itself irrelevant on socio-economic issues? Has it not lost its previous social influence and prestige? So, what is its stand on Ghana's economic conditions of late?

Similarly in his book, *The church in African Christianity: Innovative essays in Ecclesiology* published in 1990, Mugambi (1990:39) draws attention to the German theologian Dietrich Bonhoeffer who advocated for "a Church without privileges; a Church liberated (philosophically) from bondage to psychologism, individualism and bourgeois ideals, by confessing Christ's existing as a community, and one that should become not the Church of crowns (as symbols of power) but the Church of the cross (which is the symbol of suffering)" This dream as Mugambi observes, is not Bonhoeffer's vision of a Church that would avoid clericalism or isolation or pietism, but one that will be delivered from the 'power structures of the world'. It cannot be a Church of the rich or of the poor but one which participates in the whole life of the community, finding its validity in love and solidarity with all who seek to live in the hope of the risen Christ (Mugambi, 1990:39).

In this regard, Mugambi was calling on the Church to wake up to its call on issues of community and governance before it loses its very purpose and essence of existence if it should be living at all. But is the Church awake? How much has the Church engaged herself in governance and socio-economic issues in Ghana? Couldn't the Church in Ghana be doing better than it is doing now? This leaves another question for this research to answer. According to Ramasamy (2004:94), President Thabo Mbeki's meeting with Church leaders in 2003 appealed to the Church and encouraged its leaders to engage in dialogue on national and moral issues when addressing the South African Christian Leadership Assembly (SACLA II), in Pretoria on 07-12 July 2003. This was clearly a welcome invitation for churches to keep African governments and their leaders on their toes; this call from political leaders implies that the Church is guilty of not doing what she's supposed to do with state

leadership to help improve the socio-economic lives of the people in Ghana. Like Mbeki, looking at the commonality between theology and development, De Gruchy (2003) observes that one can identify a clear link between Christian faith and social development, and invites Christians (the church) to be actively and positively involved in the fight against poverty.

Katongole, (2002:59) a theologian from Uganda argues that western policies are spelt out in the International Monetary Fund (IMF), Structural Adjustment Plan (SAP) and, Vision 2020 etcetera and the language of 'Global Economy' nonetheless as a language of the 'Global Economy' is not in favour of the poor masses in Africa but for Europe and America. For him when the Western countries dialogue about a global economy in the world, what they are referring to cannot be for Africans, but for themselves. He therefore asks the question, of whose world and of which economy are they talking about? For him it is always an illusion, and when the superior lords design programmes for the African, there is only one hidden truth; thus, carry out their agenda, satisfy their desire and not that of the African. Such programmes for him should not be hailed nor embraced quickly because of their hidden agenda. According to Katongole (1998:32), African leaders who embrace western ideologies do not understand, and so implementation of such programmes and policies are always to the detriment of their people. He seriously opposed the Africa Renaissance ideology as announced in the 1990s when African leaders like Thabo Mbeki and Yoweri Museveni embraced it and saw it as Africa's new hope for development. Katongole called such ideologies as 'Top floor' or 'New York' or 'London' or 'Cape Town' or Kampala metanarratives, which according to him must be challenged by African theologians (Katongole, 1998:32, 35).

Katongole (1998:29, 30) envisaged an African story which was not told by the grass root people (Africans), but told by Europeans or foreign lords who do not understand the happenings in the villages far away from towns, cities or the capitals. In light of this, Kantongole was very critical and asked the question, "whose renaissance?" He challenged African lords to come down from their comfort zones; from the top floor of the story buildings, out of the air-conditioned rooms, of big cars among others, to be with their people as they struggle to solve basic existential problems of the day, and meet the real challenges of today's livelihood. He advocated for a theology at the level of the common African people and not from the top. Katongole illustrates this by using the story of Zacchaeus and Jesus, calling him to come down and be with and among the people to face existential

challenges. Both Boesak (2005: 9,158) and Kantongole (1998:31, 32) suggested that the “world lords” should leave Africa alone to decide on the way it wants to go and not tutelage or provide direction.

Katongole in agreement with Foucault argues that every society should “write its own history that legitimises its own regime of truth, its general politics of truth: that is the type of discourse which it accepts and makes function as true” (Katongole, 1998:33). In this regard, the African story as told from above by others who really do not understand the plight of the ordinary African does not and will not help in solving Africa’s underdevelopment. Therefore, Africans should develop their own strategies and schemes to meet their peculiar problems. Hence, it would be out of place for African leaders to just embrace these ‘foreign’ policies without asking the very vital and critical question about Africa; “Who has done this to you, Africa?” According to Kantogole (1998), Africa’s underdevelopment was deliberately created by someone and care must be taken if Africa, although its aims at developing, is dealing with the same individuals. He posits that Africa’s problem of underdevelopment will remain unsolved if it continues to depend on outsiders for solution. Hence, he calls for a refinery theology of adaptation, enculturation, indigenisation or Africanisation. Thus, a quest for decent theology from the people perspective in relation to their socio-political and economic situation was necessary (Kantogole, 1998:35).

As regarding the Church, Katongole (2002:63) mentioned that there are three identities: the political (economic) Church, the pastoral church and the prophetic Church. The political church according to him is the church that is obedient and at the same time serves and carries out tasks without questioning. The pastoral Church is the one that heals and provides for the poor. It cares so much and does great service to the vulnerable with mercy. The prophetic Church is the one that speaks and confronts issues against injustice in the society. So, what type is the Church in Ghana today? O’Reilly (2010:1) in his article “Prophetic role of the Church in African Society” argues that the prophetic role of the Church originates from the Biblical prophets. Prophets in the Old and New Testament are known as spokespersons of God whose dominant role was to announce and denounce God’s intention to God’s people. The Encarta dictionary defines “denounce” as; to criticize or condemn something publicly and harshly or to charge (accuse publicly) somebody with wrongdoing (something such as disloyalty), which is thought not beneficial to the society. In the context of this research, the work of the prophetic Church should be criticising and condemning

publicly the wrongdoings of state leaders (government), which brings untold hardship to God's people.

Likewise, Villa-Vicencio, a South African theologian also regards the Church to be the vision of God's Kingdom on earth, as well as a society at peace. This is because the Church should be a society in which justice reigns (in the apartheid context) (Villa-Vicencio, 1992:30). According to him, it is nothing new that the Church has been called to share in the nation-building process theologically as the old order begins to collapse. In this regard, he identifies the Church as a player of a role that transcends seemingly impenetrable barriers to enable people to achieve impossible dreams as some regard it (Villa-Vicencio, 1992:31, 32). But, is the Church performing this role in Ghana?

A quick look at contributions of the Church in Ghana to the state towards nation building will also be necessary. The Presbyterian Church of Ghana, (PCG) the oldest missionary Church in Ghana (then Gold Coast) established in 1828 started her contributions during the colonial era, during independent and the post-independent era till date. These contributions started as a telegraph issued to the governor at the time (1941) during its 14th Synod at Kyebi, and tagged it as 'Loyalty greetings'. These Loyalty Greetings in recent times are known as 'Messages' and communiqués (PCG, 2003). To this Rev. Dr. Quarshie a renowned minister of the PCG indicated in the book "Cry Justice" that:

Throughout its history, the Presbyterian Church of Ghana has shown commitment to the wellbeing of the total human being, both spiritually and physically. The PCG has consistently displayed this commitment in both words and deeds.....The life of the PCG has also been characterised by a readiness to speak out on issues, very often to the Government of the day, but also to the people of Ghana as a whole including its own member (PCG 2003; Cry Justice: 14).

In this document a lot of promptings, commendations, and suggestions among others, were given to various governments over the past years. Issues on corruption, maladministration, accountability, transparency were mentioned to prompt governments of their commitment to Ghanaians. On the other hand, members were also advised to cultivate a new work culture of honesty, devotion to duty and punctuality, which could produce meaningful development and transformation (PCG, 2003:135,138,190). If this was so from the beginning, then it adds to this research's curiosity of investigating into the position of the Church today on economic issues regarding Ghana's economic transformation. Perhaps the method should be refined as suggested by Kritzinger and Saayman (2011:112), or changed completely as Mugambi postulated for Africa's reconstruction (Mugambi, 1988:19).

Christian Council of Ghana (CCG), the Ghana Catholic Bishops Conference (GCBC) as well as the Ghana Pentecostal and Charismatic Council (GPCC) among other Church organisations and para-church groups, have all contributed in one way or the other. The Christian Council, an ecumenical body, since its establishment in 1929 serves as the mouth piece for the mainline Churches. The CCG in its 80th Anniversary Book by James Anquandah mentioned the activities of the council including its mission and vision. Among this is “to be the triune God’s instrument for change in Ghana where the highest value is placed on peace, justice, unity and respect for the dignity and integrity of creation”. (Anquandah, 2009:7). The GCBC on the other hand although limited to the catholic fraternity has similar agenda like the CCG. Also, it occasionally, jointly with the CCG, addresses issues which involve the church and society. Historically, the GCBC was founded in 1960, with a national secretariat whose work is to implement decisions and policies of the conference through departments and commissions for the spiritual and human development of the people of God. They deliberate on matters that concern the Church in Ghana and encourage or challenge activities in accordance with the needs of the time. This they highlighted as their mission statement. (Ghana Catholic Church Document, 2006:122, 126). Occasionally, the GCBC jointly meet with the CCG to address issues involving the church and society. Given all that these organised bodies engage in to play a part in the administration of the Ghanaian economy, there is little or no economic transformation, which questions the kind of contributions that are being offered. A question this study seeks to answer.

Given the different components of transformation in this study, a quick look at what scholarly evidence on economic transformation would be necessary. Scholars argue that economic transformation is not an easy concept to define. The term economic development could therefore be used synonymously to economic transformation. This is because economic development is measured by growth which brings about change (transformation). For this reason, both the term “economic development” and “economic transformation” will be used interchangeably in this study. This is because economic development cannot be measured except there are certain economic indicators used as yardsticks in measuring economic development or transformation. Ross and Hess (1997: 6) attempted to define economic development as a phenomenon which:

Has a quantitative dimension: that entails structural change: and encompasses the reduction of poverty and widespread gain in nutrition, wealth, education and the standard of living. Economic development also involves the transformation of the

poor, stagnant, primarily agrarian economies into diversified urban base economies capable of sustained growth (Ross & Hess, 1997:6).

They argue that economic growth is achievable without any or little development but economic transformation cannot occur without growth. Development according to Rose and Hess (1997: 8) is achieved through growth, but growth does not necessarily lead to development. Barro and McCleary (2003) also opine that “It is unlikely, that significant economic development will occur without at least moderate economic growth”. But could the Ghanaian economy be considered as experiencing economic development?

In his edited work *African Economic Development*, Nnadozie (2003) acknowledges the difficulties in defining economic development. Nnadozie (2003:30) defined economic development as “a sustainable increase in living standards that encompass material consumption, education, health and environmental protection”. In addition, he posits that development is achieved over a period and that it cannot be considered independently of the political, environmental, sociocultural and historical dimensions of the human experience. He noted that “the overall goal of development... is to increase the economic political and civil rights of all people across gender, ethnic groups, religions, races, regions, and countries” (Nnadozie, 2003:30). Nnadozie indicated that, African development involves three mutually reinforcing dynamics: growth, improvement in quality of life and structural economic and social transformation (Nnadozie, 2003:30).

Nnadozie (2003:31) further noted that development, involves the expansion of opulence and improvement in living conditions, which is made possible by an increase in gross domestic products (GDP) or gross national product (GNP) and employment. This, according to him, involves the increase in real per capita GDP or GNP which should be considered in relation to distribution. He defines GDP and GNP as “the market value of final goods and services produced by a country at a given period. GDP measures the total value of the final output produced by an economy, by both residents and non-residents, while GNP refers to the total value of output produced for export” Nnadozie (2003:31). On improvement of quality life, he stated that, this includes the fulfilment of basic needs and improvement in human welfare, an expansion and improvement of access to basic facilities like food, clothing, housing, health, educational services, safe environment, and richer cultural life. He indicated that:

For development to occur there must be, in addition to higher incomes and structural economic transformation, be an improvement in the quality of life, which, according to the world bank involves better education, higher standards of health and nutrition, less poverty, a cleaner environment, more quality of opportunity and greater individual

freedom. In other words, there must be a clear choice of life and death, well-being and illness, happiness and misery, freedom and vulnerability (Nnadozie, 2003:31).

Could all of the above be true about Ghana's economy as the 1st African nation that gained independence back in 1957? This leaves another gap which this research seeks to fill.

1.4 The Research Problem

The socio-economic crisis in Ghana at the dawn of the 21st Century was registered in every part of the country such that it had become extremely difficult for anyone irrespective of class or creed to live in harmony without complaining of economic hardship. Among the challenges is the Ghanaian Cedi which continued to depreciate very fast at an alarming rate of almost five Cedis to the Dollar to the extent that some religious leaders were tempted to offer prayers on it to be delivered for stability. A victim, Pastor Duncan William at that time raised the Ghanaian Cedis in Church and called for prayed over it (Adom/Joy F.M News 2nd Feb 2014) but this prayers failed as the Cedis continues to loose strength against the Dollar.

1.4.1 The Key Research Question

How may the strength of the church's contribution to the ongoing socio-economic discourse be assessed?

1.4.2 The Research Sub-Questions

- 1) What is the nature of the current discourse on economic transformation in Ghana?
- 2) To what extent has the Church in Ghana managed to keep her commitment to both her evangelical and prophetic mandate?
- 3) To what extent has the Church in Ghana engaged and/or is positioning itself in the current discourse of socio-economic transformation?
- 4) What should a theologically liberative or transformative engagement with socio-economic transformation look like in Ghana?

1.5 Aims and Objectives of the study

The study aims at the following objectives

- 1) To determine the nature of the current discourse on economic transformation in Ghana.
- 2) To establish the extent to which the Church in Ghana has managed to keep her commitment to both her evangelical and prophetic mandate.
- 3) To establish the extent to which the Church in Ghana has engaged and/or is positioning itself in the current discourse of socio-economic transformation.
- 4) To envision how a theologically liberative or transformative engagement with socio-economic transformation in Ghana would look like.

1.6 Theoretical Framework

Theoretical framework is critical to any research to the extent that one can hardly avoid it in any scientific research. It is therefore imperative for this study to identify and critique the contributions of the Church regarding socio-economic transformation within a theoretical perspective. The importance of theoretical framework is emphasised by Maluleke (2000:50) when he indicated that “leaving theoretical framework out of research is tantamount to entering a war zone without ammunitions”. For this reason this research will adopt the theory of “Critical Distance” as envisaged by Boesak (2005). This theoretical framework will help address the issues of the Church, and how it should position itself in the lifetime of human existence. Supporting themes, such as “the Concept and nature of the Church as a people of God and its essence” by Kung (1978) would also be explored. This research will employ the meaning of concept as defined by De Vos (2007:424). According to De Vos, a concept is a kind of word which plays a formal role in the process for gathering knowledge (De Vos, 2007). According to De Vos (2007:429) the key concepts should be clear that the conceptual analysis must move beyond a mere ordinary dictionary definition.

1.6.1 The Theory of Critical Distance by Allan Boesak

The Church as the body of Christ is mostly called upon to play its prophetic role in society which is made up of both its members and members of other groups within the larger society. Boesak’s theory of ‘Critical Distance’ serves as a wake-up call on the Church (within the society) to exercise its prophetic role of prompting government in the running of state affairs, but at the same time keeping her distance from the state. He based his argument on the premise of the responsibility of the Church as *mission political*. On this premise the

Church, according to Boesak, is mandatory towards witnessing and promoting God's demand for justice, equity, peace, freedom and the enjoyment of a full and meaningful life for all people in the world (Boesak, 1987:16-18). In his book *The Tenderness of Conscience*, Boesak (2005) explained why the Church should keep her *critical distance*, although `fulfilling the *mission political* role. For him the Church has a legitimate right to serve as a check on the state, and hold government responsible and accountable for the well-being of the whole society. Boesak advised the Church not to holistically admit whatever comes from government (Boesak, 2005). He posits that a sharp contrast exists between what he called the 'New order' and the 'Inverted order'. For Boesak (2005), while the new order emanates from world lords, the 'inverted order' springs from God. According to him, the former should be violated for the sake of the latter, because the latter is the very reason why the Church exists. Boesak admits however that, this is a big challenge to the Church today. He wrote:

Over against the "new world order" with its "law of the jungle" stands the church with the proclamation of the kingdom of God with its justice and its law of love. The church has nothing to proclaim but the power of the "inverted order" of the kingdom of God with its saving grace, its radical demand for justice, peace and the liberation of God's people; with its good news for the poor that God has indeed heard their cry, taken their side in the struggle for life and the fulfilment of their human potential. Now more than ever the church cannot compromise on this. It needs to proclaim God's passion for justice and God's anger against injustice; God's choice for the poor, the weak, the stranger, the despised and the dispossessed. The kingdom of God is in fact God's new order against which all orders of this world shall be measured. It is an inverted order in which the last shall be first and those despised by the world shall be the chosen ones of God (Boesak, 2005:91).

In the fight against the new world order, he employed the Church to resist laws which will conflict the divine order emanating from God (Boesak, 2005:91). In accomplishing this, the Church needs to involve herself in the total life of the society by "setting things right". The Church cannot compromise her standards on issues of justice, love and freedom among others, but rather proclaim the power of the inverted order about the kingdom of God and its saving grace to all. Likewise, Boesak (2005: 92) stated that the Church should proclaim its passion for justice and its anger for injustice. The Church, according to him has a mandatory prophetic role; hence, cannot continue to be silent or without questioning the 'order' and contributing to governance except when things are going well in the collective interest of the larger society (Boesak, 2005:158-9). He envisaged that demanding justice from government is not to be treated as a betrayal by both the state and members of the Church, especially when there are tensions heightened here and there because the needs of the society are ignored and neglected. He wrote in defence of its critical distance but with

vigilance when during the apartheid, the Church was accused of creating tension and sparking violence:

It is not the people who heighten the tensions; it is the government that causes the tension by ignoring and neglecting their needs. Telling the government, no uncertain terms would not be betrayal, as if the church has crawled into bed with a hypocritical opposition. The betrayal lies in not speaking up for the poor, in ignoring the plight of the needy, in denying both the gospel and the Lord of the church, in not opening our “mouth for the dumb (Boesak, 2005:158).

This is to say that the Church is conscious that the fight for justice, freedom and reconciliation is unachievable without confrontation of the past and the search for truth in the present to map up for the future. The Church therefore needs to be actively part of any discourse which affects the people of God rather than to sit down aloft and put on that pietistic behaviour only to come latter to complain when things do not go right. In other words, the church should be proactive to economic issues. The expectation of the Church in such issues, for me becomes the gap which Boesak’s theory of ‘critical distance’ will serve as a lens for this study.

1.7 Methodology

This research utilises the historical, sociological, theological and critical or analytical approach to research. Literature in both electronic and non-electronic or paper document is used for the study. The historical approach endeavoured to reveal the historical materials (documents) on the Church’s position on state issues that are directly related to economic transformation, if there are any at all. These historical documents of the Church in Ghana span from 2000 till 2013. Secondly, the sociological and theological approaches investigate the literature on the voice of the Church within a society. Thirdly, the critical or analytical approach will probe into all these materials by assessing, analysing and critiquing historical documents towards socio-economic transformation in Ghana. This brings to light the nature and kind of contributions or interventions made by the Church. Based on the materials discovery and with the help of the aforementioned tools, assessment was made and suggestions and conclusions are drawn.

The research methodology takes a pragmatic form of systematic but comprehensive review allowing the theories and concepts to be evaluated in terms of how they work and their consequences as the standard for action and thought. Though scholars admit that there are

limitations of using systematic review in research (Webster & Watson, 2002: xiii, Barbara, 2008:14), its strength however, lies in the deliberate attempt to minimise the chance of drawing bias conclusion. For a better understanding, the research data will take a form of exploratory mixed method approach where the occurrences of issues in the data are constructed into simple frequency tables to enable identify the direction of the Church in the context of the study. The frequency tables will help to identify various items that are receiving attention for ongoing socio-economic debate such that both qualitative and quantitative methods will be used (De Vos et al 2011:441: Creswell and Plano Clark 2007:75). According to De Vos et al (2011:441) as the name suggests, the researcher first explores a phenomenon by identifying qualitative (1st phase) themes and then uses the information to guide a subsequent quantitative (2nd phase) examination of the initial qualitative result.

The literatures employed in this thesis include books, journals, newspapers, and information from web sites and focuses on reviewing literature on the Church's documents on socio-economic transformation in Ghana for which diverse meanings would be appreciated. Though comprehensive in nature, it includes scholars' views on current socio-economic issues and the engagement of the Church at all stages. Like and Ridley (2009:16, 33) and Lues and Lategan (2006: 20) observed that systematic literature review purposively should investigate, analyse and critically examine the existing knowledge or information published on specific topics.

At the Church level, both published and unpublished literature from the Church in general is examined. These documents range from conference documents, minutes, communiques, press statements, as well as archival documents and concert papers. Therefore, literature covered in this systematic but comprehensive review will serves as a road map in understanding the contributions of the Church on socio-economic transformation from the year 2000-2013.

1.8 Data collection, analysis and interpretation

This is a conceptual research that has gathered data through qualitative reviews. The data is critically analysed and critiqued (if possible) for the purpose of understanding the position of the Church towards economic transformation in Ghana. The study utilises three analytical tools; thus, historical, sociological, and theological approaches in analysing the data.

Historical analysis seeks to investigate socio-economic transformation issues in the Ghanaian economy in its historical context within the post-independence period. The post-independence is divided into two periods; 2000 to 2006 and 2007 to 2013. This is to evaluate the role played by the Church within these two periods on economic transformation. The sociological analyses, will probe into the interconnectivity of the dynamics of the society in relation to economic transformation in Ghana. Like the historical analysis, the economic condition of 2000 to 2006 is compared to that of 2007 to 2013 to enable the research to measure the strength of transformation from the two periods (2000 to 2006 and 2007 to 2013). Similarly, the sociological analysis aids this research to examine how this transformation affects the economic life of the people of Ghana, taking into consideration the economic conditions of the Ghanaian society within these two periods.

The theological analyses seek, unearth and show the path of the Church within the context of economic transformation in the life of humanity in general. This tool is also used to systematically examine the issues in the Ghanaian economy within the post-independence era (2000 to 2013). This is achieved by considering the strength of the Church's contribution in the current discourse for shaping the economy towards transformation, growth and societal development.

Having gathered all the necessary information for the above analysis with commitment to synthesising, critiquing and finding insight on transformational issues on the Church contribution to the socio-economic discourse in Ghana, (without being bias) conclusions are drawn and recommendations are made. All the above tools assist in synthesising the research for valid results as argued by Ukpong (1994:21).

1.9 Limitations of the Study

This research is limited to the critique on economic transformation within the context of the contribution made by the Church in Ghana only from 2000-2013. Considering the broadness of the issue of economic transformation, this research is also limited to deeper statistics and the insights on economic transformation viewed by economists and others. It rather looks at the Ghanaian economy in terms of transformation vis-a-vis the practical quality life and wellbeing of society. The research is also limited to the scope and information of four Christian bodies in Ghana, mostly from three orthodox traditions or Mainline Churches and

one umbrella organisation, due to time and logistical constraints instead of the wider Church in Ghana and Africa. Furthermore, as mentioned by Barbara (2008:14) like any other systematic review, the research is limited to time and cost regarding literature search. It is therefore not another extended essay on economic transformational policies on the Ghanaian economy.

1.10 Outline of the study

The study consists of seven chapters broadly categorised into four parts. Part one incorporates chapter one of this study. Part two involves chapter two and three. Part three includes chapters four and five, while part four comprises chapters six and seven which concludes the study.

Part one served as the introduction to the study. This primary chapter discussed the background to the research, the research problems and objectives, the methods as well as the relevance and limitations of the study.

Part two which is chapter two and three reviewed the existing literature. Chapter two explores the literature on the theoretical framework, key concept and themes used in the study within the context of the Church, mission and theology. It also looks at the beginnings and growth of the Church as well as the types of Churches in Ghana today.

Chapter three of the second portion of 'part two' provides a critical overview of the socio-economic transformation in Ghana. In this section, the research focused on literature in respect to themes, key concepts and definitions with regard to theological engagement, history, socio-economic stability and organisational interventions.

Chapter four of 'part three' considered the type of contributions the Church has made towards socio-economic transformation in Ghana. Chapter four identified literature on the type of contributions made by the Church from 2000 to 2006 on the Ghanaian economy in respect to socio-economic transformation. The purpose is to excavate some concerns raised and activities of the Church during that period. This helped in providing a road map to understanding, evaluate and offer critique to the type of contribution the Church has made.

In chapter five of 'part three' the type of the Church's contributions towards socio-economic transformation are discussed. Like chapter four, the literature on the Church's contribution to socio-economic transformation but from the year 2007 to 2013 is assessed. This was purported to unveil the concerns raised and engagements of the Church in Ghana during that period which helped to provide a road map to understand, evaluate and offer critique to the type of contribution the Church has made.

The final part includes chapters six and seven. In chapter six, the contributions made by the Church in Ghana on socio economic transformation are analysed, evaluated and critiqued. This chapter evaluated and critiqued the findings on the contributions. Finally, chapter seven of 'part four' provided African models and alternatives towards socio-economic transformation in Ghana. By analysis, this chapter provides an alternative and a more sensitive 'role play' method to the Ghanaian Church on her contributions. Finally, based on African philosophy and wisdom on the Church's contribution, suggestions, and recommendations towards socio-economic transformation are made and conclusions are drawn.

The Church³ needs to be placed in a proper perspective for better understanding in this study. The next chapter is extensively devoted to the Church and how it is viewed by scholars. The Church universal though cannot be homogenous but can be collectively committed to a common course. The researcher for this reason in the next chapter will like explore literature about the collective body called Church, her origin, her mandate etcetera and some of her operations in other parts of the world especially in Africa and Ghana hence using African scholars for the review. Again in the next chapter time will also be taken to look at the origin of the Church in Ghana since it is that which is critical in this study with much focus on the orthodox or mainline Churches. Newer Churches⁴ such as the Pentecostals, the Charismatic and other newer religious movements will not feature in this study.

³ The researcher is aware that the usage of the term Church is very significant in this study and so will like to explain the term Church as it is used in the study. The study makes generic usage of the word Church rather than its homogeneity. The Church throughout history is and has never been homogeneous because it has not the same kind of constituent elements neither is it similar in nature with a uniform composition or structure. Nevertheless the Church can be seen collectively as one entity. Her operation in the midst of people in the world gives her a definition and the credentials to be either a good or a bad one. For the sake of consistency and uniformity in this study, the term 'Church' is used as a collective body of believers and is written with capital 'C' except in direct quotations or where otherwise stated.

⁴ The term newer Churches is also used in the study to refer to Christianity in Africa as reflected in recent expressions of Pentecostal-Charismatic Churches. A good number of Churches outside the mainline in Churches in Ghana can be put into this bracket.

CHAPTER TWO

A THEOLOGICAL REFLECTION

2.1 Introduction

Many scholars agree that it is difficult to find a concrete definition of the Church because in which ever attempts that were made to define the Church, the context seems to inform the understanding of the definition. For this reason, the researcher takes no position to construct a definition for the Church, in terms of searching for the relevance in literature of the Church in its context. Instead, the researcher attempts to bring on board the understanding of scholars views on defining the Church. As said earlier, one cannot merely or absolutely put in definitions of the Church, but rather gives interpretations and perceptions of subjective constructions of reality (August 2010: xii). Therefore, the approach of the study in this chapter engages in literature which helps in establishing scholars' understanding on the concept, the meaning, the mandate, the mission, evangelical and prophetic roles of the Church (ekklesia); the church as an obvious signal of God's redeemable effort and also the Church being a liberator. In a constructive scholarly view it reveal and contributes to what it means to be Church in a community, by giving reference to its historical nature and essence which according to Kung (1976:4), are the same and bare the same likeness.

Again, the researcher attempts in this chapter to see how "the Church" should help in shaping the community in which she lives. Theologians like Veling (2005:54), argues that the Church has been called to bringing meaning to life and also freedom and human dignity. In addition, the total wellbeing of the person as viewed by Wallis (2012:37) should be paramount in the life of the members of the new community called the Church. Due to his the researcher choses literature sources from across the globe especially Africa and Ghana which are related to contest of the study for a better understanding of how the Church has been engaged (elsewhere) in her existence to bring dignity. In other words only literature that is seen in the Church's life that speaks vehemently in favour of human dignity and identifies with the poor, needy and marginalised will be of importance in the study.

This chapter will also trace the beginnings of the Church in Ghana and this is purported to offer a better understanding of how the Church came into being in Ghana as it offers some kind of missionary engagements with the mainline Churches in Ghana which are in focus of the studies.

2.2 The Church

According to Bloesch (2006) the Church is a pre-emptive sign of God's kingdom that is coming and serving as the worldly agent of that kingdom. According to Bloesch (2006:76, 77), the rule of Christ is made visible and kingly in the Church. This implies that, the earthly Church should be a replica of the heavenly Church as Bloesch retorted (Bloesch, 2006: 77, 78). In view of this many scholars view the role of the Church as integral such that the Church should be a real home for people, a place where humans can join in, give assistance and help to shape up each other. A place where there is dignity, protection and love for all without discrimination (Küng, 1976: 35, 39; Nel, 2005: 16; De Gruchy, 1986: 209). Van Gelder (2002:15, 18) also agrees that the Church is identified by a wide range of names and by giving meaning to these names then it serves as a significant social establishment that provides millions of people with hope, meaning and identity. Van Gelder argues further that there is no relief from this common human task than to be involved and participate in the redemptive community of the Church. To keep human life genuinely human, the Church must rather be seen serving that interest of humanity (Van Gelder, 2002:15, 18). Succinctly, Boesak (1987) has a strong conviction of a community's wellbeing as expressed in the other person. According to him it is only with others and for others that one really becomes truly human. This emphasises the implication that the Church will always be involved in this world and even in the here-after. But Bloesch (2006) sees the Church as a pre-emptive sign of God's kingdom that is coming and serving as the worldly agent of that kingdom. According to Bloesch (2006:76, 77), the rule of Christ is made visible and kingly in the Church.

2.3 Ekklesia (Ecclesia) - The Church: The People Called by God

Scholars of competency have different conclusions when it comes to the meaning of the word '*Ekklesia*' in the Bible and how we can derive from its usage to see if in any way it has any influence on the church and its involvement on economic transformational issues of her members. "*Ekklesia*" is a Greek word and interpreted by most English translations as "Church". This is discovered in the literature as set out in the next part of this chapter. The etymology of the word '*Ekklesia*' as Kung observed is buried within its usage first in the circular Hebrew and its adoption by the Greek. The circular Hebrew word was '*kahal*' (or *qahal*) meaning "those who have been called out" a gathering of "those who have been summoned together" (Kung, 1976:83), or better still a meeting of the people. This refers to the actual congregation of those called out which evidently means the church. According to

Schillebeeckx (1985:42), everyday Greek usage of *ekklesia* signifies the gathering of the free citizens of a *polis* or city to hold elections. However, in the New Testament the word *ekklesia* does not only reflect the actual meeting of Christians, but above all the Christian assembly itself, whether local or spread house groups all over the previous world. Later the word '*kahal*' metamorphosed and was qualified by the phrase 'of the Lord' (Yahweh). The idea of a congregation was still carried along with the meaning of the word *ekklesia*, therefore bringing the meaning to "the congregation of the Lord" or "the community of the Lord". According to Kung the *ekklesia* is the congregation of those previously chosen by God, who gather around God as their centre" (Kung, 1976:82).

In De Gruchy's (1995:50) observation, primitive Christianity preferred the use of the word *ekklesia*, rather than synagogue for an Assembly of God's people. This was viewed by the early Christian community to distinguish the Church from the various charitable groups and secluded associations that existed in the Hellenistic world at the time. The word *ekklesia* was rather commonly used in Hellenistic language more as a political summons than a cultic term, with the purpose of describing a gathering of citizens to exercise their civic responsibilities or voting rights. According to De Gruchy (1995:51) and Watson (1978:65), this understanding of the Church by the Hellenistic Christians suggests that the early Christians had a duty of ensuring that not only their own community was well governed, but also the broader society. Watson (1978:65) in support of this view understands *ekklesia* as described by William Barclay to be those who are called out with the interests of everyone as important. For Watson, *qahal* as a Hebrew word that translates into Greek as *ekklesia* carries an analogous meaning as it also speaks of Israel as God's 'called out', and Israel as people of a new community christened for a relationship with God and for a future inheritance (Watson. 1978:67-74). The word '*ekklesia*' assumes the meaning of a true eschatological community of God such that the early Christian community claimed it as the true congregation of God: a true community of God (Kung, 1976:83).

According to Watson (1978:66) and Kung (1976:83), there are four different ways in which the word *ekklesia* is used in the New Testament:

- 1) For the *universal Church*, the entire company (generation) of believers. These are the Church triumphant, the Church militant and the Church yet un-born; 1Cor.11:16, 14:33; Gal.1:2, 22; Rom.16:4, 16.

- 2) For a *particular local church*, such as the church at Antioch, Caesarea, Ephesus, (Acts 20:28), and so on, in towns and cities; Corinth, Thessalonica or Laodicea; 1 Cor. 1:2; 2 Cor. 1:1, Col.4:15; 1 Thess.2:14.
- 3) For the *actual assembly* of believers wherever they meet to worship God; this implies to larger communities as mentioned in 1 Cor. 11:18; 14: 23, 24; 16:1, 19 either in towns or cities.
- 4) For a *small household church or community*, the regular assembly point for small group of believers in any place such as houses of some church faithful (Rom. 16:5; Philem. 2).

The meaning of the word “Church” according to Heyns (1980:46), and Küng (1975:82), is “belonging to the Lord” or to belong to the “house of the Lord”, therefore, like the Greek meaning, the called out signifies people who are called together and have been summoned together by the herald. According to Heyns (1980:46) and Magezi (2007:68), this is God’s act of calling people together and so gives meaning to the term *ekklesia* in both the New and Old Testament. For this reason therefore, Magezi opines that in the New Testament the Church includes both Jews and Gentiles, a reason why Israel is referred to as the Old Testament Church, because by accepting Christ through faith one automatically becomes part of the Church or part of the people of God (Magezi. 2007:69). In a similar understanding and emphases, Schillebeeckx (1985:42, 43) uses Apostle Paul’s view of *ekklesia* such that every believer is incorporated in the *ekklesia* or the worldwide Christian programme: which denotes the *ekklesia* of a province as all “*ekklesia* of Christ” (Rom.16:16) or “*ekklesia* of God” (1 Cor.11:16, 22; 1 Thess.1:4).

According to Neighbour (2000:58), the Church being the house of God, is not the one that was called the Tabernacle or Temple of the Old Testament. The house of God is a spiritual house where believers are used as stones to build that spiritual house. In light of this, Neighbour (2000:58) argues that, the *ekklesia* can no more be a structure made by stones fixed together, but rather by linking Jesus Christ who is at the centre through with human beings, because the work of the Holy Spirit should be seen as the builder. Due to this, August (2010:44) views the *ekklesia* as the Church’s identity which lies in it being ‘*the people called*’ from different kinds of servitudes to liberty and to an understanding of a new identity created on a common promise with the God of justice and sympathy. Thus, for August (2010:44, 45), the Church is understood as the people carved out because the Greek

word *ekklesia* denotes calling people (out) from the bigger community to become “the community of God”, as God’s rescuing drive in the world. So, Giles (1995: 112,113) postulates that when people see the word “*Church*” to be pregnant or loaded with theological meaning, they tend to look for texts that enlightens us about the Church as a universal community which could be built on verses like 1 Cor.15:9; Acts 20:28; 1Cor.12:28; and so on. Invariably, those who simplify the word “*Church*” to mean Christians within a local community who regularly assemble together will surely begin with scriptures that use the word *ekklesia* as a real assembly of believers as found in 1 Cor.11:18, 14:19. In this view therefore, Heyns mentioned that the *ekklesia* does not cease to exist as a community of God’s people because the Church is not a static object as he believes because God is always anxious with the calling of people to come together at all times in history to be His people and to participate in His work of love (Heyns, 1980:46).

Watson (1978:65) and Giles (1995:53) call our attention to the pronouncement of the Apostle Peter’s confession, in the Gospel of Matthew, when Jesus asked the disciples about his identity. The word *ekklesia* was used by Jesus as a confirmation for the truthfulness of Peter’s proclamation of His Messiahship. Peter said, “You are the Christ, the Son of the living God”. In reply, Jesus said this insight has been given by God, “you are Peter, and on this rock I will build my **Church**, and the powers of death shall not prevail against it” (Matt.16:16-18). Furthermore, Giles (1995:53) explains Matthew’s usage of the word ‘*Church*’ in the perspective of a discussion which indicates what one should do when one’s brother sins against him (Matt.18:15-17). Giles stated, we are advised to call him to order through another brother but if that also fails then report it to the *Church*, and if he declines to pay attention even to the *Church*, consider him to be a gentile and tax collector or an unbeliever (Giles, 1995:53).

According to August, the Church today is the progenies of a history of God’s love looking for an engagement with humans for a blessing and an abiding relationship. Whenever the Church in response is faithful to this calling and relationship, then it involves the qualities of God’s compassion and righteousness in all aspects of life (August, 2010:45). Therefore, Lindbeck (2002: 152,153) views the Church as ‘*ekklesia*’ which has become the home for all people who are called by this God such that this relationship developed to a point where it ceases to be a Jewish sect that is sociological but then a *corpus mixtum* (a mixture of people) from many places. Though the biblical investigation of *ekklesia* does not suggest that we have exhausted the usage and understanding of the term *ekklesia* or church in its

biblical understanding, but enough light is thrown contextually on the word for the sake of this study.

2.3.1 People of God as the Called Out

The Church is made up of different people called out for a specific task. According to Henn 2004:

The church is fundamentally a community of persons who believed in and love God, who shape their faith with others..... through cooperating with the grace of the holy spirit poured into their hearts, and who served one another and others, especially those in need, with generosity and solidarity and love. (Henn, 2004:3-4).

This means that the Church (the institutional church) has an agenda which should be carried out with love wherever it finds itself. He goes on to argue that it is this (divine) agenda of love, which is meant to serve one another and all persons especially those in need, and with generosity and in solidarity (Henn, 2004:7). Henn again noted that the Church should be a reliable family of God who assists in times of need and that which provides support for one another. Henn further argues that, the Church should be a companion who stands by members in difficult situations, for if the Church is not doing this then it has misplaced its priority and so its value for existence is useless. The question which confronts us as Henn admitted is, do we need the Church? This requires both positive and negative answers depending on the way the church behaves and the way some people see the Church. The purpose of the church's existence is given in its definition. He argues that in instances where the Church has failed in its duty and keeps silence on things that bring untold hardship to humanity, then there is no need for its existence (Henn, 2004:7). For example, the Church according to him had even been accused of and blamed of being responsible for the disappearance of local cultures. In this instance, the church is not needed. He however, submitted that the Church is also known in history to have stood against oppression and vehemently fought for human right, equality, freedom, justice issues among others. In such an instance the Church is needed. According to (Henn, 2004:11), Jesus' concern about people as the leader of the new-found community (the Church) by giving joy, happiness and love to people should challenge members of the Church also to seek the wellbeing of society as a whole. The Church should provide solidarity to its members in times of need so that they can feel secured to love and care for others also. For this reason, the early Christian Church in the book of Acts gave their best and spoke openly against the Pharisees in honour of God's divine mandate.

Again, Henn (2004) in affirmation to the question asked above, agreed that since the Church is a community of followers or people whose explicit mission is a continuing encounter in human history where in anticipation of their saviour-king and lord as revealed in Christ, are waiting to enter the communion which is God's life and love, then the answer is yes, we need the church (Henn, 2004:20). This is because it is only through the teachings of the leader of this community that one can reach the full understanding of God and the real meaning of His love; that love in Christ which was practically demonstrated in many ways for the sake of all humanity. Henn agreed that this love is that one which can forgive sins and set people free (Mk 2:9, Lk 7:48-50), love which can also resurrect even those who are dead (Jn 11:39-44), a love which does not condemn but embraces towards salvation (Jn 3:15,17), a love which heals both the physical and spiritual being (Lk 9:42-43,13:10-13), a love which satisfies those hungry not with anger but food, (Matt 14:13-21), a love which gives the thirsty living water and not poison (Jn 4:14), a kind of love which helps people to understand life issues better (Lk 9:23); and a wonderful kind of love, which brings fulfilment in life as an intention of God for humanity. Henn (2004) explains further that though the initial purpose of God's liberation and provision of a better life started with the community of believers, its final intention is for the liberation of all humanity as echoed in the Gospel of John 10:10b. "I have come so that they may have life and have it more abundantly".

Henn (2004:24) also argued that Jesus gave life to humanity as it is recorded in the first chapter of John that, in the word (Him) there was life, and the life was the light of men (1:4). He argues that the mandate of the Church is to liberate all because from God's fullness we receive grace upon grace. It is therefore the duty of the Church to pursue and enforce liberation from any form of oppression and provide peace, freedom, and salvation in its totality. Until a time, the Church will achieve fullness of these things it has not yet finished its work on earth (Henn, 2004:24). He also agreed that the Church has a responsibility toward the membership who in the book of Corinthians is described as "the body of Christ and the temple of the Holy Spirit".

2.3.2 Community of God

It is always good to belong and feel accepted among a people. As it is said "If I am important, he/she is also important, so if I should live, then let him/her live too, and if I must live, then, he/she must also live. This is because God created all of us in His own image."

The writer of the above African proverb is in love with Psalm 133 to endorse love as people dwell together in harmony and unity. The words of both wisdom sayings contain the spirit of brotherliness and concern for the other person. That other person is equally important as me and so I must treat him with love and dignity. One major reason why humanity is always called out and always chosen as (a people, a community or a generation), is to tell the wonderful acts of God who gave humanity His love and grace to be what he/she is. The apostle Peter emphasised this better by saying:

But you are a chosen generation, a royal priesthood, holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into His marvellous light: which in the time past were no people, but are now people of God: which had not obtained mercy, but now obtained mercy (1 Peter 2: 9, 10).

Because the Love of God has been distorted by sin in the world, God always calls those who will obey him to rescue the world. According to Kung (1976: 84) and Henn (2004:24) these called out people of God forms a new community. Thus, August (2010:44, 45) understands the Church as the people called to belong, because in the Greek word *ekklesia*, the Church is “the called out” people from among the world who become God’s people meant for the declaration of God’s redemptive act in the world through Jesus Christ. The Church as a community is made manifest when the members express concern about the life of the other person. Le Bruyns (2012:95) states that the otherness is that amount of care and concern showed to the other person not out of pity but out of sorrow. The “Krobos” of Ghana has an African proverb which reads *“I nge ejakaa wa nge, ne wa nge ejakaa I nge”* literally meaning “I am because we are and we are because I am”. The Church as a community can best be described as a forest; though thick from a distance, many individual (single) trees and shrubs grow together to make it what it is. Some of the trees are short others are tall, some big others small, some hard others yet soft but they all form a thick forest. Still getting closer to the African forest one will find out that even the creeping plants and shrubs get to the top for sunlight through the tall trees. In the same way, the shrubs protect the soil from becoming dry with their cover leaves on the ground. In this case, the moisture content is maintained for growth and eventually all members benefit because of their mutuality. Living as a community is living symbiotically and not independently on one’s selfishness. Living should not be a struggle for oneself only ‘*to be*’, but making it possible for the other also ‘*to be*’ which is very important in Africa and also for the Church of God.

As it is said in another African proverb, ‘no man is an island of his own’ or better still ‘a person is a person through other persons’. According to Ackermann’s drawing from the philosophy of Mbiti, he sees humanity as part of a vast inter-related web. This web he said, is “boundless and I acquire my humanity through this web and it comes to me as a gift” (Ackermann, 1998:17, 18). In this regard, he states, “my humanity is found, shaped and nurtured in and through the humanity of others so I can only exercise my humanity only by being in the relationship of others devoid of which there is no growth, happiness or fullness of life for me”. That is to say, I exist among a people and it is my people that gave me my identity so if they are not there I cannot be there too (Ackermann, 1998:18). We are all mutual beings and we complement one another in so many ways. Mutuality or co-existence is important in a community life like that of the Church. Ackermann (1998:19) states that, “Mutuality is the reciprocal interdependence of equals”. Here, he describes interdependence and equality as opposite to egocentrism which promotes the concern for the self at the expense of the other. He retorted that in community living, there is no self-promotion at the others expense, rather harmonious living and care for the other becomes a common practice in pursuit without fear or favour (Ackermann, 1998:19).

Living in isolation or loneliness is a curse in the African concept. That is why in Africa, people who are not blessed at all with children in life are considered as having evil spirit, (Ogbanje or Mami water) or those who for reasons beyond their control living alone are mostly feared to be witches and wizards. For this reason, according to Ackermann (1998:18), South African leading theologians like John Mbiti and Desmond Tutu all reiterated that one belongs to a people who therefore give him the impetus (credentials) to be, or live. So, in the African thought and wisdom, such lonely people are not allowed to hold leadership positions or titles in the community as leaders nor are they considered worthy of emulation by anyone let alone to be considered as an ancestor after death. The idea of oneness and idleness (selfishness or greed) becomes equivocal and should not be encouraged. Invariably, the Cameroonian theologian Jean-Marc Ela envisaged a new community wherever mission is done theologically and so sees the Church as a complete concrete community which could be alternated to the nation-state; where the Church has the conscience of the nation-state (Ngong, 2010:10; Ela, 1986:47-52). These communities, Ela calls faith communities, and sees them as those who are marginalised and dehumanised together and so they [these communities] must also strive together towards the journey of their freedom and liberation.

The Church according to Kenya's female theologian Kahindi (2003:125), is defined as a community of believers with Jesus Christ as a role model, therefore it must continue to be concerned with crucial issues in any human relationships for it to be relevant in society. Evidently, the Church due to love for God and the other should share the problems and joys of the members together (Le Bruyns, 2012: 95, 96). For this reason, in the book of Acts of the Apostles chapter 5, this new community of God's people shared their belongings together with the aim that no one should lack anything. The Bible mentions that they had all things together, and so, when Ananias and Sapphira decided to be greedy and became selfish on what they claimed to have belongs to them alone, the Holy Spirit of God destroyed them (Acts 5:1-11).

Also, Boesak's strong conviction of a community's wellbeing as expressed in the other person is clear on this. He states as we saw earlier that one is only human because of others, with others and for others. The other person is equally important as oneself and one must do everything to protect and (if for nothing at all) keep the dignity of the other and should not be ill-treated or dehumanised in any way. This understanding is expressed by Le Bruyns (2012: 95) as the "otherness" which embodied that amount of love and concerns showed to the other person in which both joy or happiness and sorrow or pain are shared together. The Church as a community of God must be faithful to the Gospel truth that calls for love and respect for [all] life, [all] humanity as an alternative community (Boesak, 1977:119). Again according to Kahindi (2003:125), the Church which has often been challenged to practice basic Christian commands must love one another and be seriously and actively involved in all aspects of human life.

Therefore, the Church as a community should live together in harmony in anticipation for their coming king and the New Jerusalem as promised by their master and Lord such that this love and care for the other person should move us to stand by him or her at all times. This, like many scholars, Le Bruyns (2012: 95) calls solidarity because one stands with them and is ready to go whichever mile with the other person until justice is achieved. Kahindi (2003:127) states "For the Church to say and do nothing is tantamount to saying that the Church is irrelevant in relation to the most important issue in human relationships" According to Bishop Desmond Tutu "a truly relevant theology was the one that addressed the issues of a particular community" (Tutu, 2004: 32). Since the Church as a community (within the bigger community- the society) it also has challenges, so, her theology must

equally address [their] existential challenges otherwise she is useless as nothing (Henn, 2004:20).

2.4 The Mission Mandate of the Church

The Church as “a called out” people of God must have an agenda by the one who initiated the call. There must be a reason why someone is called and this should be the agenda of the caller to the called. As mentioned already, the church is called out to tell the wonderful acts of God and the church must not forget this. But what do we tell or proclaim? In 1 Pet 2:10, the Church is called out to tell the world that God is good and perfect. Why? This is because God has made the “nobody” to become “somebody”, the “undeserved” to become “deserved” (receive mercy) and the “poor to be favoured”, the “unloved” to be “loved” and so on. This is the message and we must take it to the people wherever and whenever we find them. Okorochoa (2008:4) states, “We can no longer sit and wait for them to come to the Church; we must take the Church to them in a way that meets their religious needs and aspirations. We must take a whole message to the whole people”.

Whenever the message of good news is taken to the people then evangelism takes place. The carrier of this good message becomes an ‘evangelist’ and the recipient of the good news becomes the ‘evangelised’. The whole process of doing this altogether is evangelism or evangelisation or mission. Mission therefore becomes synonymous to evangelism because when the message of the good news is accepted then mission is said to have been accomplished but when the good news is rejected then mission is said not to have been accomplished. Okorochoa (2008:4) views mission and evangelism as the supreme task given to the Church by her risen Lord and the tool for this task he said is the Bible (the Good news of Jesus Christ) and the process is evangelism with the carrier of the good news as a missionary or evangelist. According to Okorochoa (2008:5) a simple working definition for evangelism and mission would be “evangelism is the making or spreading of the good news of Jesus Christ to people while mission is taking the message of good news of Jesus Christ to the people where they are”. In his view, it is very difficult to define mission and evangelism separately or bring distinction to the two. Both terms rather, can be used interchangeably such that the mission of the Church becomes God’s vehicle of the salvific plan and process, so every action of the Church becomes mission (Okorochoa, 2008:6).

In view of this Koegelenberg (1992:3) opines that, the Church has its mandate by vitalising and placing premium on the holistic meaning of the Gospel of salvation and as a result

proclaims a gospel message that intend not only to change people's lives, but also their relationships and circumstances. Such a gospel should be strong enough to change structures and if possible change the whole world. But Bloesch (2002:63ff) also in his understanding argues that, the Church has a mandate to be a worshipping community as well as a nurturing community. This worshipping community is nurtured into maturity by doing mission work. In this view therefore, the Church is a teacher as well as a mother and at the same time it is given the charge to be a witnessing herald and channel of God's grace accordingly (Bloesch, 2002:59). In confirmation J Kritzinger and W. Saayman (2011:112) affirm that Bosch was also more critical and argued about the way mission was and is currently done. Like Bosch, they suggest a paradigm shift from the old method because mission should rather be "a pluriverse of missiology in a universe of mission". In their understanding, since mission is complex it calls for diverse approaches to fulfil the intension of God for the whole of human race. For this reason, Kritzinger and Saayman (2011:112) suggest that the church also has to work in and with a "pluriverse of missiology", which is a more plural and universal approach to mission. We must recognise that we are dealing today with 'a pluriverse of missiology in a universe of mission' *Mission* is still one, still *Mission Dei*, still the eternal outreach of Creator, Liberator and Sustained to the created cosmos in which we can participate-therefore 'a universe of mission'. According to them, missiology is so complexly incarnated in such diverse contexts, calling for such diverse approaches, that we can only work in and with 'a pluriverse of missiology' (Kritzinger & Saayman, 2011:112). According to them we must do mission which liberates the whole inhabited earth, but within a context as Bosch advocated for an ecumenical paradigm, which is a mission as of the Church-with-others and a mission as mission Dei. According to Bosch:

It has become impossible to talk about the church without at the same time talking about mission.... Because church and mission belongs together from the beginning, a church without a mission or a mission without a church is both contradiction; such things do exist, but only as pseudo-structures (Bosch, 1991:372).

For him it is the mission Dei which constitutes the Church and not the Church which undertakes mission. Therefore, the mission of the Church according to Bosch, (1991:519) desires to be transformed and re-conceived. Thus, to do mission is not anything we can do better than God Himself, rather, it is always God who does mission through us, as a mandate because, God Himself is so actively involved in and with this mission activity being done through the following channels. Thus Koegelenberg (1992:3) reiterated that:

- The **evangelical missionary task** of the Church declares the kingdom's saving message, calling all people to believe in the Gospel of salvation and repent to become beneficiaries of eternal life through Jesus Christ.
- The **prophetic missionary task** of the Church proclaims God's kingdom with promptings and warning to the community about what God expects of his people.
- The **priestly missionary task** is by word and action as God's love and appeasement is proclaimed by the Church between man and his neighbour.
- The **kingly missionary task** of the Church broadcasts the request for the cleansing of our lives within God's justice and this should and must be accomplished over all unfairness and evil power structures.

These tasks will be treated in detail later but the implication indicates that the Church should take improvement earnestly, because development is finally about a new dream for society and the knowledge of full life that God has given and is still giving. According to Bloesch (2002:32), the Church is not itself the kingdom of God. It is rather by breaking of the kingdom into human history the poignant sign and witness. But it is this which Croft (1987:109) stresses in the New Testament, when referring to "The Church" as can never be about simple buildings but about a particular group of people. For this reason, Croft (1987:110) argues that the Church is not simply a human organisation or a society brought into being by the early Christians, but also, that it was God who brought the church into being with a mandate and a purpose.

The purpose of God calling into being the Church right from the very beginning according to Croft (1987:110) is clearly not just for the blessing of Abraham's descendants, but also for the called ones to be a community such that all the inhabitants of the earth are blessed through him. God said I will bless your descendants and the generations yet unborn (Gen 22:17ff). Scholars like Boesak (1987:53) and Bloesch (2002:64) will argue that part of God's mandate for the Church is to seek justice for the victims, to seek liberation for the oppressed, to seek reconciliation as her Lord has done and finally to be involved in the works of mercy. Koopman (2008:35) is justified to write about the protest made by the Church in Germany that confessed during the Nazi regime and how the public got involved and witness the so-called struggling Churches during the quest for inclusive democracy. This bears witness to the redemptive role of religion and theology in South Africa at the time of Apartheid but same could be the redemptive role of the Church in Ghana.

According to James (1992:81), the Church, if properly functioning should be a carrier of information and values that would help build and stabilise the society in which she finds herself. In other words, the Church is basically “a life support system not only enabling its members to survive in a cruel and hostile world but also empowering them to prevail over the principalities and powers of this world” (Bloesch, 2002:64). But Villa-Vicencio (1992:31) essentially, sees the Church as playing a role that transcends seemingly impregnable barriers to enable people attain what some regard as impossible dreams. De Gruchy (1995:122) emphasises that the basis of the Declaration adopted at a synod in October 1934 at Barmen was about the Confession of the Church in Germany to regard its task and mandate as a struggle for the gospel and to liberate the Church from Nazi ideology. To comment on the above views, Bentley (2007:1647) recalls Karl Barth’s speech that “Jesus is the movement for social justice and the movement for social justice is Jesus in the present”. The Church in mission therefore is to fight on behalf of the people to bring them meaningful life which all in their lifetime has eluded them. According to Rieger (2009:160), it is often tempting to overlooked the fact that God is the one who locates Godself against the oppressor and alongside the oppressed such that, according to Boesak (1987: 53), God always takes a preferential option for the poor and the marginalised. So Kameeta (2007:3) opines that, the core mandate and obligation of the Church is that of being there for the poor, the needy, the oppressed and the marginalised within the community and in the society as Jesus taught us in the gospel about the day of judgement:

I was hungry you gave me no meat: I was thirsty, and you gave me no drink: I was a stranger, and you took me not in: naked, and you clothed me not: sick and imprisoned, and you visited me not. Then they shall also answer him, saying Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick or in prison and did not minister unto thee. I tell you the truth, whatever you did not do for one of the least of these; you did not do for me. (Mathew, 25:42, 45)

To be precise, Jesus stood for justice and dignity on behalf of the poor and this should remain the measure for any human organisation called Church. The Church therefore has no excuse than to follow God’s will and the example of Jesus to bring to God’s creation within the human society fairness and self-esteem. According to Croft (1987:138), to participate in this ‘God’s mission’ is an outworking of God’s commandment of love to our neighbour as ourselves and also to be good overseers for the whole of creation. In this God’s mission and evangelism is the Church called to be loyal and obedient and a participant, otherwise the Church becomes a disobedient one and does not qualify or have any reason to exist as the Arch Bishop of Canterbury views it (Okorochoa, 2008:6).

2.5 The Church and Salvation: An Observable Symbol of God's saving Act

The Church according to Bloesch is real for others as the obvious emblem of God's work of salvation becomes the observable mark of a redeeming community with the presence of the Lord (Bloesch, 2002:58). Due to this, it does not have any choice than to seek for freedom in the fight for a more compassionate and a just society in order to testify salvation in the world and to make God's saving work visible (Webber, 1986:201; Heyns, 1980:63). According to Webber (1986:201), the best way for the church is to stand with the burdened and the oppressed in their struggle for justice in society and to reveal its salvific role as a sign of God's manifestation, even if it means being perilous of itself and of its own economic safety.

According to Bloesch (2002:58), the Church plays a significant role in leading sinners to Christ. But, to make it possible for the compassion of the God of creation to re-creatively infuse the whole of creation and leaven it or cost it spread to every part of human society, Heyns (1980:103) therefore argues that the Church must have a mission to spread the Gospel to save people's souls. But Bloesch (2002:59) stresses that the Church as the messenger of Christ communicates the salvific properties to its own people and to the world. The Church should therefore be seen as the carrier of the good news of Jesus Christ so that whenever and wherever it comes, the good news should follow it. In that regard, Okorochoa (2008:6) says the Church becomes "the custodian as well as the instrument of God's salvific work in the world". For Okorochoa (2008:6), those who claim to believe must learn to behave Christianity to show goodness, as this will be the proof of goodness in the good news. As perceived by the Catholic theologian Jung Mo Sung, Rieger (2009:160) also argues that the shout of those who suffer, should be heard and if their cry is not heard by others, then [Christians] are not able to understand the work of God in the world. But the role of the Church as understood by Webber (1986:160). He clearly posits it as in terms of God's demonstrable salvation, which to him is a force seeking to release the poor and the oppressed that can resolve the conflict of the burdened and the oppressor in the name of Jesus as the Church naturally join in the class scuffle in South Africa. This will bring hope to harmonise the human situation and move towards brotherhood and sisterhood and not Lord and servanthood, nor master and slave. The whole of humanity must be brought under the redemptive rule of God, and liberate everything around them as liberated people knowing that the Church is inclusive in this mission activity. Therefore, then mission is the Church's task according to Heyns (1980:104). But Tamez (1983:61) reiterated that, the

narratives of the Old Testament point every act of liberation to Yahweh and then makes the victory completely miraculous because, the involvement of Yahweh is strongly special and so overpowering that it removes every human evil. It could be therefore deduced from the views of scholars that in any given circumstance, the economic development or transformation of people should also be understood as part of God's saving act and this is assisted by the Church alone as it does mission with God. The Church should remind us that the total development of a person is inclusive in salvation and any attempt to remove it from the mission mandate renders mission purposeless. Emphasis should be placed on the wholeness of the person than the 'part person'; the undignified, oppressed, poor, vulnerable and marginalised as it is today.

2.5.1 The Church in Mission for God and God in Mission with the church

McKee (1989:28), argues that the mission of the church is first, service to God and then to the fellow citizen, the one gracefully unavoidable from the other. Really, by drawing from John Calvin's theology, Webber (1986:130 cited in Solomon 2012: 26) states that, Calvin views the Church as the tool of God's universal ambition and that no other establishment in the world is so capable with the blessing of God and kindness as the Church. For this reason, the work of the Church is the ceaseless and continuous activity of fetching order out of this confused world as God did at creation (Gen 1).

Also according to Bloesch (2002:34) in a similar reasoning, the message of the Gospel has thoughtful social and political consequences and ramifications. The gospel by every standard although is not a political message, however, it has the authority of salvation as this is demonstrated in Jesus' life, death and glorious restoration. Clearly, Bloesch's view contests the very fundamentalist views of evangelicals who according to him maintain that the Church has an essentially divine task towards humanity (Bloesch 2002:34-5). According to the Dutch Reform Church of South Africa, when compelled by Christ's love and as God's own people who must announce God's saving acts, then one of the missional purposes of the Church should be to proclaim the message of the kingdom of God to every individual and to all nations because the Church is unknown but for her being a missionary community (Church & Society, 1986:11).

Küng (1976:72) revisits the way Jesus Christ viewed the mission of the Church by the stress he attached to public ministry that refuses to pull out from the world, that which love sinners

and that which will not gather up only the just but the entire Israel and stresses the main idea of the Church as the reign of God. A Church, which is not concerned of the fact that it is called [out] to the self-sacrificing service of humanity, of its adversaries and of the world, loses its self-esteem and the reason of its being, an observation which would probably contest the Church to ask herself the question of her role towards the economic development of her members (Küng, 1976:99). This is clearly an implication that views the Church to be involved in all sphere of influence in life that might take account of the economic development of the community it works (Küng, 1976:394). Also, Williams (1975:101) believes that the whole Church was brought into being to be the light of the world, the salt of the earth and the leaven so that by involvement in the mission of engaging in the ministry of Christ, the whole Church exercises her involvement in the fellowship on earth and therefore should be present for the world by being faithful and being pro-existent.

According to Alston (1984:124,126), the needs and problems of modern society and the missional office of the Church is influenced by the world, but the ministry of the Church is to bear witness of Jesus Christ and to renew activity which is visibly manifested in her love. In a further argument, Alston (1984:125) views the ministry of the Church to accept witness of Christ and to affirm to the world that the reason why she exists is to serve the purpose of God. Indeed, Alston (1984:125-6) understanding suggests that the mission of the Church is that of the product of its service which must be committed to God as an author of reconciliation and restoration of His own grace. For this reason, Heyns (1980:103) argues that the Church is a missionary one, thus to the people outside her jurisdiction and that the responsibility of the church in relation to those outside her borders called unbelievers is known as mission. But Alston (1984:128) further has reasons to believe that in relation to existential human realities, questions, problems, needs and possibilities in life, the Church exists to proclaim and teach about the gospel not in a vacuum but to people. For this reason, Long (2000:117) has drawn sense in Alston's opinion because he understands that one's social position defines ones awareness as suggests Marxism. As a Church in mission according to Bloesch (2002:35), the hope today lies only in a lively declaration of faith regardless of all denominational and dogmatic borders which will speak to the burning issues of the time. The Church therefore should speak for and on behalf of those who always fall victim to dehumanisation of every kind and degree as well as at any level in society the world over. Since these things still exist in Ghana and for that matter Africa, the Church still has a job to do for its members.

2.6 Types of Mission Churches

There is a serious theological challenge about what one views about the Church. The Church in the wider context means a lot to many people including theologians. One's view point of it determines what one expects of it. According to Katongole (2002:63) it is crucial for us to theologise because, theology needs to play a more crucial and critical role regarding economic realities of our time. Marvin McMickle (2006), writing from an African-American Church context in the United States of America which is quite similar to that of Ghana and Africa as a whole asks, 'Where have all the prophets gone?' Sadly, he responded to the question by saying, prophetic witness in our today world has often been co-opted by other (false) gospels with emphases on prosperity and wealth and sometimes also on healing and deliverance, a focus on individual interest rather than preserving family, community and societal 'moral values' to reflect the fullness of the biblical call to social justice. This has brought into being the rise of 'patriot pastors' who bless the nation in the name of God rather than offer a prophetic critique of its bad practices like it is in the scriptures (McMickle, 2006:119–142). This calls for a faithful remnant that will boldly address and confront the prophetic issues of today's Africa, where African leaders can do anything and ask the Church and the people to continue praying for a miracle to happen in the name of God. An example is in 2014 when the Ghanaian currency had fallen to nothing to trade with; almost three Cedis to one US Dollar the general overseer and pastor in Ghana for the Christian Action Faith Ministries by name Bishop Duncan Williams organised a prayer and later prophesied on the Cedi (raising it in church) for a divine strength on the Cedi to the Dollar (Adom/Joy F.M News 2nd Feb 2014). Some few days after the prayers, the Cedi instead galloped up more against the Dollars defiling the prophecy and prayers. Indeed, the prophets need to rise up.

But Tisdale (2010:3) also writing to compare the South African situation to that of the United States of America argues that we do not need to draw a strong divide between preaching that is 'pastoral' and preaching that is 'prophetic.' To him, Prophetic preaching can be an extension of our pastoral care for the flock as societal issues and concerns that confront people in their daily lives are addressed, and by adopting a more pastoral approach to prophetic witnessing which can open the way for greater congregational response and engagement (Tisdale, 2010:3-6).

However, according to Katongole (2002:63), by considering the issues of globalisation and economic developmental challenges, there is the need for a paradigm shift about the perception of the church in Africa and for that matter Ghana. He identifies three types of missionary Churches in Africa; the pastoral church, the political church and the prophetic church. These are elaborated below.

2.6.1 Pastoral or Priestly Mission Church - Caring Role

According to Katongole (2002:63), the Church needs to offer meaningful advice to existential challenges on Africa's economy or provide solutions to the current heart breaking issues on Africa's economy or better still can theology say anything significant to the rising technicalities of economic realities and terminologies? All that the Church needs for its members is a little better life where there is good drinking water, proper health care delivery, proper access to food and nutrition, freedom to go about doing one's work without fear of intimidation, and to have enough to be able to care for one's loved ones. Katongole argues that "these are precisely the possibilities and skills that the economic realities of globalisation make impossible by forcing all to become consumers and players in the 'world' market" Katongole (2002:63). Can theology provide answers to the challenging situations about stock exchange and current dollar prices (rates) on African states in the world market? The Church is caught in a dilemma about what to say to these existential realities of our time which affect our people directly or indirectly. Apparently, in the face of all these economic truths of today, the Church has no other choice than to proclaim, "Preferential option for the poor" and to stand with the weak and vulnerable (Katongole, 2002:63).

The Church has forcibly become a 'pastoral Church' no wonder the quick drive of it to providing many social services. This is not to say it is bad for the Church to provide these services but that the acute situation of her inability to provide answers to these existential challenges made it take that strand so to soften and sooth the problem and making it as if it does not even exist. The question is for how long the Church will provide these social structures to take up the responsibility of the state authorities. Or will the Church always be financially adequate to provide these services? In the view of Katongole (2002:63), the Church "has tended to limit itself to attending to the needs of the poor, but has fallen short of the far more needed and radically challenging mission of questioning the social system which reduces the poor into abstract statistics-rendering their faces invisible and their cries

inaudible”. The current “pastoral Church” is the one that does these great services like that of Joseph of Arimathea in the Bible (Matthew, 27:57-60) that heals and serves the poor and even begged to preserve the already dead body of Jesus for the future. Katongole (2002:64) added that, such a Church or mission or theology is compassionate and quiet at the same time as well as pious and respectful. It is so obedient such that it does not want to offend anyone. Such a Church performs the pastoral work perfectly: they provide mercy, do great service at a great cost, set up special homes and welfare centres etcetera, but does not ask the victims it provide all these services to “who did this to you and why”. This kind of Church according to Katongole (2002:64), is greatly compassionate and at the same time so pious to the extent that it is too silent in a society that causes the bleeding to continue.

2.6.2 Evangelical Mission Church – The Church’s Saving Role

A Church that simply takes anything economic wholesale without demanding any explanation can be described as political. Katongole (2002:64) explains the position of such a Church to be that which readily ‘serves or does’. Almost like the pastoral Church, it does whatever the dominant system says is good or necessary [as regards the global market economy] without questioning the logic behind that system. This type of Church claims it has no business whatsoever to do with the world economic structures and that its main business is to preach the gospel alone in and out of season. Though such a Church is described as political, I will call it evangelical mission church because it has nothing to do with state and the economy as far as the development of the state and economic issues are concerned. It focuses on telling the people what God says alone and not what is happening around them which even affect them. Such a Church places its hope so much in the things of heaven such that whatever happens on this earth is considered secondary even if it should be considered at all and preaches salvation at the detriment of economic development. Emphasis is placed on the eschatological submissions of the hereafter as revealed in the Bible than anything else. With this Church, better life is yet to be consummated and that will be at the end of all events, precisely after death. Katongole (2002:64) identified the political Church with the similar behaviour of Simon of Cyrene (Matthew, 27:33), who never questioned why Jesus was condemned but just obeyed the authorities at the time for the sake of peace. He writes “when pressed into the service of the state to help carry the cross of Jesus, [he] never questions the nature of the service. He never demands to know why the condemned prisoner is condemned, or if the prisoner should be condemned” (Katongole,

2002:64). This type of Church or mission claims and often insists that theology and business are separate entities altogether and that they have no common meeting point at all, rather, it respects the economic rules and embraces the market economy with legitimacy beyond its merit without considering the outcomes (Katongole, 2002:64).

2.6.3 Prophetic Mission Church – The Prompting Role of the Church

Tisdale (2010:3-10), by definition and discussion of the nature of prophetic Church identifies seven hallmarks of prophetic preaching. Any prophetic mission or message has the following characteristics: (1) it is deeply rooted in the biblical witness; (2) it is counter-cultural and deals with cultural structures that mislead; (3) it focuses more on corporate, public evil and responsibility than on individual evil and responsibility; (4) it names both what is not of God in the world, as well as the new reality God will bring into being; (5) it offers hope in the midst of hopelessness; (6) it incites courage and action in its hearers; and (7) it requires imagination, courage and conviction on the part of the preacher. Any preaching which does not have the above features cannot be accepted as prophetic preaching.

Accordingly, Tisdale (2010:3-10) and Pieterse (2012:7) both agree that Prophetic preaching or mission is contextual and approaches theology from the angle of the poor and their need for justice and righteousness. In addition, (Pieterse, 2001:82) also referred to the insights of liberation theology as documented in works by Leonardo Boff (1989) and John De Gruchy and Charles Villa-Vicencio (1994), that the Bible is specifically read with a lens of God's 'preferential option for the poor' (Pieterse, 2001:82). To Pieterse (2012:7) who adopts central tenets of liberation theology (such as God's preferential option for the poor), biblical hermeneutics is prophetic preaching. But in contexts (like Ghana) where biblical hermeneutics is easily applied as solutions to complex social problems or, alternatively, to an exegesis of prophetic texts that is devoid of deep theological and ethical reflection considering the current context, Prophetic preaching should be done with an element of boldness that comes through approaches. This is a boldness that is born not of self-righteousness but that arises out of faith in God's grace. According to Pieterse (2012:7) "such boldness in the pulpit offers courage and newfound joy to speak the living Gospel of the Crucified and Resurrected One in all its boundary-shattering fullness". The prophetic Church as described by O'Reilly (2010:1) is the one that speaks and confronts issues against injustice in the society. O'Reilly (2010:1) in his article 'Prophetic role of the Church in

African Society' argues that the prophetic role of the Church originates from the Biblical prophets.

Biblical prophets in the bible were bold to confront issues which they perceive as things which are against the will of God. Promptings were made, warnings were given and in rare cases sacrifices were made for the sake of the wider people of God. Some few examples would be that of Moses confronting Pharaoh for the liberation of God's people, [the Israelites] from the evil grips of the then powerful king Pharaoh of Egypt. Elijah confronted the wicked queen Jezebel and the husband King Ahab on the apostasy of Yahwehism and introduction of Baalism to the people of God. The Prophet Nathan also confronted the king David on the issue of adultery and murder of Uriah, his general for taking the wife Bar-Sheba for himself. In the New Testament, John the Baptist confronted the king Herod for taking his brother Antipas's wife. These prophets were defensive of the people of God but as well clashing with or challenging the pharaohs of their time.

Allan Boesak by engaging De Gruchy affirms this and said; "Prophetic theology is, as all true prophetic theology always is, indeed a theology 'on the edge' – always on the edge of challenge and risk, of confrontation with the powers and principalities of our present age" (Boesak, 2014:1). True prophetic missions will surely embrace confrontation more than dialogue and this approach brings challenges and opposition. Boesak (2014:1) sees Prophetic theology furthermore as not rooted in the hope of acceptance by powers and superior leaders who rule the world, instead the message of prophetic theology should be in the hope that is unprepared to accept the world as it is and as the powerful have made it, and as a hope in the reign of God that will overcome the reign of terror that rules our world of today. Charles Villa-Vicencio describes a true prophetic mission to be a theology that calls for costly discipleship, righteous choices, and sacrificial witness. For this reason, therefore, the church with prophetic mission should be ready to engage in a journey of costly discipleship and in a witness which is full of sacrifices. According to Bruyns (2012:80-97) mission responsibility should be done with Prophetic Intelligence, as Prophetic Theology and for a Prophetic Solidarity.

2.7 Church and Diaconia (State) Intervention

It is often said that 'service to man is service to God and service to God is service to man'. The Church's task involves the act of compassion on others and this was exactly what Jesus Christ who came to serve humanity did and has handed over the agency of diaconal to his

Church (Church and Society, 1986:11, 12). In view of this, Tsele (2001:215; cited in Solomon, 2012:27) reminds the Church of Jesus' ministry which was characterised as "helping those in need", devoid of considering philosophies, cultural, religious or political pressure. For this reason, the Church should not be stopped from offering service to the needy and poor as she follows the steps of Jesus Christ.

Accordingly, Bloesch (2002:63) and McKee (1989:47) see Diakonia as the Church's service to the world, which is a mirror of God's grace through the exercise and communion of Christian love. McKee (1989:14, 16) stressed that, one of the significant consequences of the Church's role in a helpful community like that of God, is that all members of that community are indebted to love their neighbours because all have recognised this service as God's will for that public. Diakonia then becomes the social action by the Church. But according to McKee (1989:4-6), Diakonia is truly a careful manifestation of faith in God and the practical demonstration of this faith to God's people. Like John Calvin, McKee (1989:64), our attention is drawn to the caring role of the Church by declaring that the diaconate role of the Church should be seen as an everlasting priestly ministry of [pastoral] care rendered to the needy, poor and sick as well as the physical psychological sufferings of humanity.

To take care of God's people according to Karl H. Neukamm as revealed in the Larnaca Consultation (1987:65), is to innately a type of diaconal facility that includes care for all God's people inclusive of the elderly, handicapped, the unemployed, asylum seeker, drug addicts, the unprotected, the vulnerable and the disadvantaged in society. Such a calling of the Church to humanity could best be described as comprehensive, whether through individual member witnesses, specific offices, official forms, or groups of believers' events in all circles of daily life which is completely dissimilar from a merely charitable approach. How then should the Church's role be understood in relations of diakonia?

To be a caring Church according to Kaufman (1968:496) and Bosch (1982:10), is to work against the grain of normal human aspiration, a challenge for the Church to offer herself even to her adversaries and by so doing mediate with love, God's reconciliation to the creation. Dulles (1984:79) like Bosch (1982:10), argues about the understanding of the Church's role by stating that the church must have the enthusiasm to share in the sorrow of the needy, weak, the poor, the ordinary and the oppressed and must be willing to forgo its immediate egocentricity. Handelman (2006:60) also, by referring to Latin America context

points out by saying, it was in deed the Church that provided protection against political exploitive devices and adds up to become the voice for the poor. By drawing from Gutierrez understanding, Long (2000:156) made a discovery that in Gutierrez's theological world, insufficiency does not exist, but first and foremost as an absurdity that could be eradicated [at will] due of the fullness of God's love present in His incarnation, death and resurrection of Christ as revealed practically by the Church. But Aarflot's (1988:80) understanding of the diakonia as referred to earlier, and points to a very significant role of the Church by stating that at any time human life is endangered by [any type of] evil, the church by obligation becomes automatically part of that scuffle for victory. The purpose is to make sure that such evil is eliminated and a better world that gives self-esteem for all humankind is achieved, because, the Church always places itself against any form of destruction.

Miranda (1982:58) in studying Luke's Gospel concludes that people will intrinsically be immoral in a society in which there are rich and poor because the rich will use the poor to their advantage which will be a disadvantage to the poor. Therefore, Kysar (1991:74) sees the Church as a society by its baptism in the one Christ which becomes a single, seamless fabric community because the social distinction between free and slaves was overcome by Christ as the people of God become one in that community. According to Giles, the word "ekklesia" was first used by the early Christians which simply referred to their assemblies but with time only did the word "ekklesia" develop to mean a local community which later again developed the meaning of a world-wide community of people who follow Christ. These people take care of each other and stand in solidarity when suffering is experienced (Giles, 1995:83).

2.8 The Church as an Agent of Change

The Church as Change Agent through Diakonia brings it very close to its people the new community to have a sense of belongingness and care. When positive change occurs, members of this community (church) become happy and feel secured in one another. Van Gelder (2002:13) highlighted on the many meanings the word Church carries which has never ever existed in a vacuum. Van Gelder (2002:41 cited in Solomon 2012:)33 and August (2010: xii) together emphasised that it survives within a particular context and therefore every context requires specific vocabularies for understanding the type of concerns raised by the Church as it engages itself within that context.

Mugambi (2003:13, 41) agrees with Webber and Van Gelder's observation that the Church is a 'change agent'. As an agent of change towards reconstruction, he uses metaphorical language to speak of the community that takes full accountability to rebuild its walls. In the metaphor, Nehemiah was seen as a strong leader taking full control of their future and refusing the ideological information which reveals them as hopeless and helpless. He was not at all discouraged by the criticisms around him but rather focused on his mission agenda – the rebuilding of the fallen walls. According to Lindbeck (2002:151-154, as in Solomon, 2012:34) including the circumcised in the agreement with Abraham, establishes the formation of a diverse people, which brings others into the chosen race and this helps us to demonstrate that the new community was different by all standards. But again to (Bosch, 1982:15), it shows how Jesus was engaging if not discouraging all the standards upon which religion, politics, economics, and society were based. It is for this reason that Bosch views a more fundamental new aged community presented by Jesus; which is part of the reason why the Church is denoted or referred to as "a new creation" (Bosch, 1982:17). To get rid of our old mentality and joining the new community, to fight for our common human rights means a destruction of old barriers and allowing God to convert us so that we no longer judge by human values (Bosch, 1982:27,28). According to Bosch, one typical nature of this kind of transformation and becoming part of the community in solidarity is the compassion and suffering they share with one another due to the gospel message the Missionaries preached. The inspiration of Christianity that raised the standard of living, provided better housing and a more well-organised way of life was also encouraged (1982:28).

Kysar (1991:68) agrees with Bosch on the point of the biblical record of the Church as being a community with diverse rules and activities in which it finds itself in society. In this new community (called Church) equality is promoted and there is no one up or down, but rather, mutual love and support is given to all its followers. Furthermore, Villa-Vicencio (1992:33) opines that it would be ordinary for the Church to be part in nation-building or else the Church has no moral explanation to offer prophetic criticism of the new society. When it is viewed this way, then one can be sure that the Church is meant to stand contrary to the forces of persecution, dehumanisation, untruthfulness and things that will bring untold suffering to its members because Christ gave her the directive to feed his lambs and tend to his sheep and this is stressed in the Bible in (Jn 21:15-17).

According to Van Gelder (2002:41 cited in Solomon 2012:34), the Church in order to translate the eternal truths of God must have the ability to enter into relevant forms of actions within any context. Based on this view, he believes that the service of the Church exists in the world as a human enterprise, but also as a people of God the church came into being by the Spirit to live as a witnessing community and a missionary. Therefore, under no circumstance should the Church dissociate itself from this missionary task stated Heyns (1980:64). In other words, the church should not misinterpret the facts of scripture, or withhold them. Nor should it dare by substituting them with its own explanation, or should add its own to that which already exists. If the Church forcibly does that, then she has forfeited her right to exist as the witnessing Church of Christ that has the intention to change the society in which it lives. Van Gelder (2002:21) again places emphasis on the fact that, the ministry of the Church is rather supposed to be one of sensitivity to the context as stated earlier so that its existence in the community where it serves invites or appeals to people of all class to take part or contribute in its mission activity that brings transformation to its people.

2.9 A definition of Liberation Theology, its Space and the Church

Looking at the functions of the Church as congregated from literature so far by scholars and especially from Van Gelder, (2002), the question whether the task of the Church as an agent of change includes its involvement in the economic wellbeing of its adherents becomes obvious. Again, one will ask whether the Church exists for this function also. But August (2010:46; cited in Solomon, 2012:35) remarks that “the Church should always be involved in social action”. This is because as he understands, Jesus did not distinct human developmental requirements from spiritual needs and that though the people of God expect a spiritual blessing from God they should not be deprived of their human developmental needs. For August, Jesus’ answer to the question of the Pharisee in the gospels explains this: One lawyer asks Him, teacher which is the greatest commandment in the Law? Jesus’ answer is clear evidence that love of one’s neighbour as oneself surpasses all. (Mark 12:28-31, Matthew 22:37-41). The New Testament Church, according to Reuther (1988:45, 46) could be defined as an exodus community, although its historical circumstance of slavery informs it’s exodus it is not the same as the final migration of the people of God from servitude. Based on this Tamez (1983:61, 62) appreciates the Church engagement with the state as a companion of Yahweh in any change process or as a change agent of liberation. And this means that Yahweh is seen performing through the Church by coming to the scene as He is always identified to be in solidarity with the oppressed, marginalised, the voiceless,

poor and needy for the aim of promising them of His real love and for the elimination of oppressive structures. A definition of Liberation Theology, its Space and the Church

Significantly, the role of the Church in economic expansion as envisaged by Veiling (2005:146) from a practical theological view point is that “practical theology would always be representative of God’s mercy and justice”. Practical theology is therefore typically connected with the search for justice and freedom, with the situation of the oppressed, with the necessity to address the communal, political and economic truths that form the lives of millions of people who are often left to suffer all human injustices of the world (Veiling 2005:175; cited in Solomon, 2012:36). It means that, scholars of liberation theology seek to investigate and contributes to the discussion about the Church’s role in economic development from the point of improvement and the total wellbeing of the human person.

Theology could best be defined as a talk about God which seeks to explain the existing relationship between the God of the universe and his people. The question of whom this God is and who are his people rings loud in the search for theological truths. But these questions cannot be answered without knowing whom this God was in history and how he related to his people and how He is like today also. Placing the historical past alongside the present about who this creator God is will surely provide answers to the nature of this God when one theologises.

Liberation theology places itself within the context of the suffering masses who in their everyday struggle ask some simple but critical questions of live such as: Does God exist? Where is God? Why I am suffering? Why is my case different? And if God even exists does He love as the Bible claims? and many more. The revolution of the African to be totally liberated and become dignified has emerged from African nationalism and self-consciousness, as well as black theologies the world over. Its definition however remains focus on the total liberation of the human person, in this case ‘the African’. According to Martey (1993:8), African revolution has undergone many phases with many goals but its ultimate objective is to bring total liberation to the African in every area of human existence such as cultural, religious, social, political and economic; making the Africa look like a full human being (Martey, 1993:8). African theology could therefore be defined as: any theology that seeks to fight against the existential challenges that undermines the African person [also] as created in the (*Imago-Dei*) image of God. *Imago-Dei* is a Hebrew word that simplifies the perfectness and complete image of the creator God. This same picture was

given about humankind at creation (Gen.1:28). African theology seeks to place the African in the complete image of God as mentioned in Gen 1.

2.9.1 The Praxis of Liberation Theology

Veling (2005:142) postulates that “reflection requires action just as action requires reflection” the reason being that they are not the same but that they go together. The praxis of Liberation theology is so deeply rooted in incapacitating oppression and advancing human self-esteem. Therefore Clarke (2011:126) advocates that, the notion of salvation is also observed and expected for the present more than an anxiety for the future. According to Tamez (1983:4-5), the praxis of liberation paves way for a new methodology of understanding the Bible within the Latin American historical knowledge of persecution and freedom as the foundation of its theological work. Due to high level of corruption and poverty the Latin America, the majority of people lived in dangerous challenging conditions such as, unemployment, high inflation, and lack of descent housing, malnutrition, and exploitation (Solomon, 2012:36). Liberation theologians in situations like this represent the Church to argue that the purpose of the Good News is to save the human race from acute poverty, abuse and dispossession of human well-being which is against God’s will. Instead liberation frowns on all forms of injustice and moves to a state of dignity (Tamez, 1983:69). Furthermore, for liberation theologians endeavouring to understand the meaning of the Gospel to their context, they must note once again that contextualisation is a theological imperative (Veling, 2005:161-2; cited in Solomon, 2012:37). Apparently, Veling sympathetically promotes contextual theology to say that it cannot take place in a vacuum. In this regard, McKee (1989:29) argues in support of the Reformer, John Calvin who views the obligations of the Church community in two major ways as ‘*caritas*’ as love and ‘*pietas*’ piety or devotion. This has brought him to agreement with the purpose of liberation theology, since Christianity has only two major foci: God and neighbour.

2.9.2 The Root of Liberation Theology and the Church

Using Gustavo Gutierrez, the Peruvian priest understanding, De Vries (2007:191) draws our attention to the facts of the Bible that, God manifested Godself by defending the weak in the place of the powerful; by upholding the worth of humanity and choosing and standing for the poor and oppressed. Liberation theology as a term for Clarke (2011:119) emerged from Gustavo Gutierrez’s book, “The Theology of Liberation”, as “a theological description to

explain the understanding of economic development and the practical consequence it may have on the lives of the poor and weak with whom it engages (Solomon 2012:37)

Consequently, that which created awareness to the unfair effects of some economic regime was liberation theology seeking for economic justice which open structural insufficiencies of production and agriculture and also uncovered the belief that countries which produce raw materials remain poor while the industrialised countries remain rich (Solomon, 2012:37, 38). Clearly the implication is that, the Church's role would always be in a context for the empowerment of those who economically suffer discriminations into a fresh dignifying self-respect and self-worth situation, which is so necessary for a sincere new economic starting point.

To make liberation theology a serious reflection on the praxis of liberation, one must place the gospel in its genuine perspective, to suit liberation in its entirety as Boesak argues. According to Boesak (1977:15, 19) and August (2010:47), all from the South African context, liberation theology is the involvement of church in the fight for freedom as unavoidable. This is based on the Biblical conviction that the God of liberation is the one locates in the Bible and not that of domination and persecution. Such is; a God of justice rather than injustice, a God of freedom and humanity rather than enslavement and subservience, a God of the poor rather than the rich, a God of love and not that of hatred, a God of righteousness and brotherhood and not that of antagonism or antipathy, a God of selflessness and not that of self-interest and exploitation. This is a similar situation that happened to Ela in Cameroun when working among the very low class village Church (Ngong, 2010:4-19).

According to theologians like Boff and Ela, the perspective on the role of the Church in liberation theological, helped to appreciate the missionary mandate of the Church and the kind of development it brought to society due to how it is appreciated (Boff, 1993:122; Ela, 1994:14-4; Ela, 1986:51-3). But according to Swart (2004:335), the final worldview of the Church regarding practical theology is absolutely that of a Church within, throughout and around, which is with a wide-ranging combination of initiatives towards a lasting spiritual, economic and social rejuvenation. Apparently, according to De Vries (2007:190), in the context of Liberation theology in Latin America, the role of the Church is understood as that which gives her parishioners freedom from domination and fruitless practice by receiving new insight and understanding of the Bible. The challenge is that, African liberation

theologians should be doing the same, thus, [if they have not started] to know that the rights of any person is very important to God such that anyone who is treated unfairly wins the favour of God. This according to McKee (1989:108), through the eye of Calvin should be the stand point for liberation theology as a display of love for one's neighbour. Also according to Lindbeck (2002:157-9), the story of the Church, should be seen as unceasing process with that of Israel's, that reveals the act of God: what God has done before when he chooses and guided his people to be a sign and observer in all they lived for and do and as a communal sign of the promised of redemption to them whether obedient or disobedient to Him as their loving God.

2.9.3 The Agenda of Liberation Theology to the Church

The main Agenda of Liberation theology as it emanates from a reformation in the late twentieth century is to supply the Church with a biblical consideration of the human person as created in the likeness of God [*Imago Dei*] with self-esteem. All liberation theology as part of systematic theology always makes room for contextual approach which in many cases make a "preferential option for the poor". By the stand of liberation theology, humanity (mankind) should be given full respect to basic necessities of life which is inclusive of the right to employment for a living (De Vries, 2007:195; cited in Solomon 2012:39), The quest is about the people and their God in a better relationship. Liberation theologies the world over also raise the platforms as to how human race will get out from destitution to a dignified life. As envisaged by Clarke (2011:121), the Church has the biggest task and aim to change the world which seeks to attain new socio-economic goals through scripture. For this there are some primary perspectives that shape its approach and this is because:

- The focal point for all action and reflection are the oppressed and the poor.
- The origin and existence of liberation theology depends the nonperson - the poor who are not favoured by the existing structures and those that are deprived of living full human lives [The no bodies and downtrodden].
- Rather than traditional theology, its investigative tools are derived mostly from the social sciences. This is because it struggles with the socio- economic realities of life and true existential problems.
- Liberation theology make use of Marxist "reality as conflict" to form its investigation.

- It takes praxis as the first act.
- Theological considerations always follow praxis in that order (Solomon, 2012:39).

Long (2000:112) agreed with Gutierrez's view that contemporary society grieves because fundamental Christian values were not considered in its construction. In solidarity with the needy, the outcast and the poor of the world, the Church never means toeing the line and for this reason Heyns (1980: 98, 99) rightly states that the agenda for the Church in a sense is provided by the world because the Church does not stand outside the world. Liberation theologians precisely understand the Church's role in the world. May be Matthew 5:13 fits in here where the Church and for that matter Christians are seen to be the Light and Salt of the world. According to the view of Heyns (1980:98), the Church has a commitment to the world because she clearly attached her role to be one that cannot do away with issues of the world such as wealth and poverty, oppression, discrimination, etcetera without the Church commenting on them in relation to their Scriptural understanding.

According to Boesak (1977:18), Liberation theology, (as he prefers to refer to it in the south African context) is Black theology, because it invites the Church to take the good news and its important message to the people who have lost their dignity, those that have been deprived of access to their fundamental rights of existence, those who are ill-treated and deprived of human self-esteem and who are trying to run away from the clutches of degrading aspects of human life, which in any case are related with the blacks. According to Bishop Moacyr Grechi in [the forward] Boff and Pixley (1989), the Church has a task first and foremost to the poor and then to the other people of the wider society. He writes:

The church which is a kind of sacrament or sign of intimate union with God, and the unity of all mankind is called to effect the great task of reconciliation of which the world stands so much in need. This is a time of grace and a time for mission. The spirit is keeping the church faithful to its one Lord and to the first after the one Lord: the poor (Boff & Pixley, 1989: xvi).

In Liberation Theology, there is always "a preferential option for the poor". Rieger (2009:160) explains the reason why God is the one who discovers Godself together with the oppressed and against the oppressor. For this reason, Boesak (1987:53) discovers that God always takes a preferential option for the poor and the marginalised and this is because it is always the poor that cries for help. But whenever they cry, it is God who responds thereby making Him the God of the poor, oppressed, needy such that those who are in bondage looking for solution to their existential problems need to go to the God of self-sufficiency

(Boff & Pixley, 1989:1, 2). According to the World Council of Churches document (Geneva: WCC,1965:95), as in Martey (1993:7), African and Liberation Theology arose as a revolution by the Church to seek direction to providing the necessary steps of bringing back human dignity to the poor, the marginalised and the oppressed in society. But, since the church is found within the society and as a mouth piece of the true God of history, it becomes a task for the Church to be intrinsically interested in God's liberation. In a way one can argue that the Church is challenged to always stand for the poor and fight their course. The document states:

In one sense the spiritual dynamic of the Africa Revolution arises out of the impact of the gospel and Christian education, and the church has the duty to give a sense of direction to human aspirations it has helped to awaken. This revolution primarily concern with [humanity] and [human] dignity in society. Since the church is primarily concerned with [the human being] in his [or her] relations to God and neighbour it cannot be indifferent to the African search for a fuller human life in new societies (Geneva: WCC, 1965:95; Martey, 1993:7).

African Theology has always been a struggle against injustice in every form, enslavement of any kind, dehumanisation of any degree and marginalisation of any level. Thus, everyone can be silent to all the anomalies of life except the Church because of its purpose and task. African theology has always been “the African search for a fuller human life in new societies” (Martey, 1993:7, 8). The dignity of the human life [person] is re-echoed by African and Liberation theologies of all generations and within all contexts be it Latin Americas, Europe, Asia, West Africa, South Africa, Ghana or the world over.

2.9 The Church in Ghana- Its Origin

Not much is known about the existence of any Church in Ghana until the fifteenth century with the arrival of the Portuguese to the west coast of Africa. Around 1470's the Portuguese built forts and set up small house-hold Churches to minister to their families and some workers and were administered to by visiting priests from the Cape Verde Islands which maintained a staff of twelve Friars (Sundkler & Steed, 2000:45). Many Europeans came to the west coast of Africa especially Ghana because of Gold, other minerals and slavery. Among them were the Portuguese, Dutch, British, French, Germans and Danes. These house hold Churches died naturally, thus, between 1471 and 1751 roughly close to three centuries, nothing was heard about them until the mid-eighteenth century when the Church officially

gained root in the former Gold Coast through the effort of the Danes (Sundkler & Steed, 2000:45-7).

2.10 An Encounter with the European Government and Missionaries

The origin of the Church in Ghana could be traced to the early eighteenth century. Though, not very officially planned or well organised, it came by accident. The European merchants were accompanied by chaplains for their families and native mulatto children as well as some Africans and western employees. According to Sundkler & Steed (2000:202), it was however taken over by the then British Government when the first chaplain Thomas Thompson was sent by the society for the propagation of the gospel between 1751 and 1756 to the Gold Coast. Between 1756 and 1766 four African students including Phillip Quaque were sent to England for training as future leaders of the continent. He spent ten years in England to train and came back as a leader and a school teacher until his death in 1816 (Sundkler & Steed, 2000:46-7, 202). Around 1788, about 50 mullatoes and African children were sent to Liverpool to be trained as local leaders and catechists of the church. Some of these castle schools were at Cape Coast, Elmina and Christiansburg-Accra, trained oversees at that time, returned to become catechists or chaplains of the Churches in and around Cape Coast and Accra. Among them Sundkler & Steed (2000:47, 202) mentioned, were Jacobus Capitein, an ex-slave trained in Holland working for the Dutch Reform Church at Elmina, Christian Protten, a mullato working with the Moravian brethren in the west indies and then to Christiansburg, 1856-1869 and E. P. Swane a mullato with a Ghanaian mother from the “Ga” tribe trained in Copenhagen, who later became the Catechists and leaders of school establishments. Between 1820 and 1830, some students at Cape Coast formed a bible band which according to Sundkler & Steed (2000:202) later became the Methodist church of Ghana.

By 1830 Joseph Smith became the leader of the group but William De Graft also emerged leader for another group of the same interest but of different opinion. The Methodist Church at that time was not under the leadership of any clergyman but educated natives. However, the two movements were both encouraged by the then the British governor in Freetown Sir Charles MacCarthy and the governor representing the council of merchants, Captain George Maclean (Sundkler & Steed, 2000:202, 203). This was possible because Sundkler & Steed (2000: 203) state that mission and governance were not separated in those days so, to show common concern for mission at the time, Captain George Maclean arranged from the

Society for Promoting Christian Knowledge (SPCK) in England free Bibles, psalters, New Testaments and prayer books for the devotees. Though all these materials were in English they were read early mornings and evening by these two groups who were seriously in search of truth.

While this was going on along the *fanti or fante* coast at Cape Coast in the Central part of the country the Basel missionaries came to the Christiansburg Castle in Accra in 1828 to start missionary work. Sundkler & Steed (2000: 206) state that all four missionaries arrived but all died before the end of 1831. By 1st January 1935 the first Methodist missionary by the name J.R. Dunwell arrived in the Gold Coast to help the mission activities started by the natives (Sundkler & Steed, 2000: 203). Dunwell's missionary activities flourished very fast due to the already existing knowledge of the work of the local evangelists and so could win more converts within few months, but he died only six months after his arrival and was succeeded by another European missionary G Wrigler who also died a year later (Sundkler & Steed, 2000: 203).

The success of the Anglican Church according to Sundkler & Steed (2000: 219) was not largely influenced by any European missionary activity from the beginnings, but rather natives of the land. However, missionaries from the Society for the Propagation of the Gospel (SPG) arrived at the Gold Coast in 1901, by which time four congregations were already functioning. The expansion of the Anglican Church in Ghana can largely be attributed to the good work of local leaders who drew inspiration from earlier evangelists like Prophet Harris and Evangelist Joe Sam. Prophet John Swatson a mulatto and may be a product of the castle school was one of the influence of the Anglican tradition in Ghana (Sundkler & Steed, 2000: 219). The first Anglican missionary mentioned was Archdeacon N.T. Hamlyn who was sent from Lagos to take charge in Ghana. He was succeeded by M.S. O'Rourke in 1913, after which J.O. Aglionby came before the end of 1916 when the first two priests were ordained into the Anglican tradition of the Church.

2.11 The Presbyterian Church of Ghana: Its Roots and Beginnings

The Presbyterian Church of Ghana (PCG) formerly Basel Mission, prides itself in a rich missionary history as the first to evade the Gold Coast with the good news of Jesus Christ after the Portuguese Catholics first attempt which woefully failed as far back as 1471. The first four missionaries sent by the Basel Missionary Society landed on the soil one week to Christmas and two weeks to the end of the year in 1828 from Switzerland

(www.pcgonline.org). Though the mission became successful much later around 1835 the beginning was very difficult as all the first four missionaries died out of malaria before the end of 1831. Though they all died their efforts were not in vain because they attempted starting a school and made friends with some indigenous people at Osu (Sundkler & Steed, 2000:206); (www.pcgonline.org).

In 1832, a replacement and reinforcement team of three according to Sundkler and Steed (2000:206) were again sent but two out of the three died some few months later leaving Andreas Riis who later moved to Akropong on the Akwapim Mountains in 1835 from the Christiansburg at Osu-Accra upon the advice of a European merchant friend. The efforts of Andreas Riis cannot be overlooked as a gallant missionary who refused to give up even amid many frustrations. In 1842, Riis decided to visit home and report to the B.M.S and so decided to inform the chief of Akropong Nana Addo Dankwa III before his departure. This visit and the discussions that took place gave insights to the perceptions of the local (indigenous) people about missionary work. The King requested from the missionary an evidence of black people believing in the bible and participating in the religion of the white man. The King threw this challenge on behalf of the black race for accepting the Bible and what he called 'the white man's religion'. On 17th April 1843, the PCG history reveals that an expedition led by Andreas Riis was sent to Jamaica. This programme enlisted many Jamaicans and West Indian families inclusive of men, women, children and three bachelors to assist in the mission work in the Gold Coast. Two reasons could be assigned to this move to Jamaica: first, that those of African origin are stronger to the African climate than the Europeans who become very susceptible to it and secondly, to meet the request of the King to prove that the gospel message is not only a recipe for the white man alone as thought by the black race [as indicated by the King of Akropong] but also to all people including blacks (Sundkler & Steed, 2000:207); (www.pcgonline.org). So, between 1840 and 1870 a mixture of Jamaicans, Swiss and German missionaries were brought to facilitate the Basel Mission work. Though some left and some also died, there were those who became very outstanding to the task of evangelism in the then Gold Coast. Among them were Reverends Simon Suss, J.G. Christaller who translated the bible into the Twi language by the end of 1870, and Johannes Zimmermann who also translated the Bible into Ga by 1866. At Akropong the schools were maintained but lessons were taught in the English and Twi languages (vernacular) at the primary and in addition Greek and Hebrew at the middle and seminary levels respectively.

The year 1847 marks the sure germination of the mission work in the Gold Coast. This was the year the first Baptisms were performed to secure membership drive of the Church. This was followed by the training of local people into the missionary work in 1848. By every standard this time around the germinated seed of the Basel missionaries started gaining deep roots. By 1850 and beyond the mission activities were extended to the nearby towns and villages. Odumase- Krobo, Akyem and Agona areas were all evaded with the mission activities. Schools and Salem communities came into being at almost all the stations founded. Similarly, at the coastal belt La, Teshie and Nungua were also reached from Osu Christiansburg by some missionaries and the local people recruited. By 1870, the records revealed the establishment of the first eight mission stations of the Church. These are Osu, Akropong, Odumase-krobo, Abokobi, Aburi, Kyebi, Anum and Ada (www.pcgonline.org); (Sundkler & Steed, 2000: 210).

Missionary work to the Asante Kingdom came into force rather later in the year 1886 and beyond under the good work force of the missionary Fritz Ramseyer. The reason assigned to this was because of the hostile nature of the Ashantis. The Ashantis always get into confrontation with the British forces that by law were protectorates of the coastal people against the powerful Ashanti Kingdom at the time. Rev Ramseyer was assigned to Kwahu Abetifi after the Sagrenti war in 1874 and from there he reached to Kumasi the capital of the Ashanti Kingdom. Success was however achieved with much difficulty. It was only by 1899 that thirty Baptisms took place in Kumasi as was recorded by Ramseyer himself. From Kumasi, the mission work expanded to the Brong- Ahafo areas, Techimantia and beyond. By 1912 after the Yaa Asantewa war mission work extended to the north through the hard work of three missionaries by name, Otto Schimming, Immanuel Kless and Hans Huppenbauer who settled at Yendi (Sundkler & Steed, 2000: 209, 210); (www.pcgonline.org).

The Presbyterian Church of Ghana had its beginnings to be known as the Basel mission era, from 1828-1918. The next era was the period of the world war and after when the Church was called the Scottish Mission, from 1918-1926. It was during this era in 1918 when offices and leadership roles of the church were totally designated according to the Reform Polity. The year 1918 witnessed a democratic election of the first moderator and clerk of the constituted Synod. Rev Peter Hall became the first Moderator with Rev N.T Clerk as the clerk of the Church. This same year synod instituted the synod committees and the various

courts of the Church namely, “the Local Session or Presbytery, the Presbytery and the Synod. The third era of the Church was after the Scottish handed over the Church to the Germans after the First World War. At the 6th Synod held at Abetifi in 1926, the name Presbyterian Church of the Gold Coast was adopted until after independence in 1957 when the name Gold Coast was changed to Ghana, the Church also changed its name to the Presbyterian Church of Ghana (P.C.G. Cry Justice 14, 15); (Sundkler & Steed, 2000: 718,719); (www.pcgonline).

The PCG is currently using the General Assembly Concept of Church Administration and operating through seven departments namely: Church life and nature, Administration and human resources, Ecumenical and social relations, Mission and evangelism, Education, Development and social services and Finance. After 175 years of mission work in Ghana the Church can be credited with a membership of close to 600,000 with 1,907 schools and a University. It also has 37 health institutions and 7 agriculture stations (www.pcgonline.org).

2.12.1 The ‘Salem’ System: A Theological Reflection of the PCG Church Community

One of the relics of the Presbyterian Church of Ghana (PCG) is the Salem system of community brought into being by the early missionaries of the church. The PCG’s history can never be complete without this unique tradition which is very peculiar to the PCG only in Ghana. This is the missionaries’ system of community living [a kind of Christian village] for the converts of the Church, the Basel Mission (www.pcgonline.org); (Sundkler & Steed, 2000: 209).

The Church at that time and especially some new converts found themselves in confrontation with many situations of conflict due to their new-found faith and their non-commitment to certain traditional rituals and practices. Many converts became victims of this problem hence, some were banished or ostracised by traditional authorities for what they called deviant behaviour of some believers, and in some rare cases converts stand in danger of being killed. But some converts were also not able to stand the pressure and against the wait of the indigenous and traditional society and this forced them to conform or give up their new faith. Mission work became very difficult and pastoral care and counselling almost became impossible under this circumstance (www.pcgonline.org).

According to the historical record, the Salem system was introduced to the Church communities which are: “faced with the reality of this pervasion social control system of traditional administration, the missionaries had to develop a means by which some form of control could be exercised over their converts. The Salem system was their solution to this problem” (www.pcgonline.org). Parcels of lands were bought at the outskirts of the town and villages where mission activities were taking place by the missionaries. New settlements were created and the converts could live there with no or little interference from the traditional authorities. This was because such communities were away from the people and so members of such settlements were free from restrictions and obligations of the traditional systems.

According to Sundkler & Steed (2000: 210), Akropong and Aburi became the first of its kind in the 1840's followed by Odumase and later Abokobi by Johannes Zimmermann in the 1850's. The system of community living was not new to some of the missionaries especially someone like Johannes Zimmermann who came from a pietistic farming background of a similar community in Korntal in Southern Germany. The System is described to have a well-laid-out village plan which is inclusive of chapel schools and staff houses and other houses belonging to the converts and their families. It was also good for pastoral care and counselling since almost all the converts live at the same place and again aided supervision of missionary work. Sundkler & Steed (2000: 210) mentioned that in these communities, new architectural designs and well-arranged houses were built with flowers and decorations which later became the pattern for building in such town and villages. Another significant feature of the Salem system is that members cooperate in assisting each other to do any task [for they consider themselves as one people, as brothers and sisters in Christ] and so they labour together as a result the name “Labour” became synonymous with Salem. In some places like Odumase-Krobo and others, the name Labour is used instead of Salem. This is because the name labour is more descriptive to the nature and behaviour of the people than Salem. Both the term Salem and Labour had come to stay and so such terms are still used specially to denote old missionary stations of the Presbyterian Church of Ghana. Examples are Osu-Salem, Manya-kpongunor-Salem, Akropong-Salem, Odumase-Labour, Somanya-Labour Sra-Labour among others. At Odumase-Krobo it is said that even the King himself, [Konor] Nene Odonkor Azu, his wives and children and other members of his family numbering about 600 became the first custodians of the Labour or Salem community system (Sundkler & Steed, 2000: 209).

The Salem systems nonetheless created some challenges regarding the nature of people who were produced as compared with members of the larger communities. The system was criticised for introducing division in to the Ghanaian society as well as sowing the spirit of disdain and disobedience to traditional norms and practices. Again, under this system ‘class society’ became encouraged because the educated Christians had access to better jobs and prosperity. This system no doubt undermined the power of traditional authority and jeopardised social cohesion because some elite members of the new Salem system started looking down on the inhabitants as uncivilised. However, the system contributed immensely to the life and growth of the church, in that, the unique character training and discipline characteristics and the values that came out of the Salem system was able enough to produce model communities and elite people who eventually helped the expansion of Church work and development at large. According to Sundkler & Steed (2000: 210), the Basel mission came to be looked upon as shelter and refuge for those who were in one trouble or the other at the time in many instances. Among the many communities founded are Christiansburg (Osu) and Abokobi in Accra, Odumase and Somanya-Abokobi at Krobo area and Latch, Akropong and Aburi at Akropong Mountains (Sundkler & Steed, 2000: 209, 210); (www.pcgonline.org).

2.12 Catholicism in Ghana

The Catholic Church is considered as the largest denomination in Ghana with a population of about 343,957 (Gifford, 1998:62, 64). According to Sundkler & Steed (2000: 719), its missionary activities started from the early twentieth century, precisely 1906 and centred on Cape Coast with Bishop Ignatius Hummel till 1924. The good work of bishop Hummel yielded a lot of fruits such that between 1906 and 1924 the Catholic Church was proud to have 40,000 members in the former Gold Coast. Sundkler & Steed (2000: 719) states that the church stretched to the far eastern part of the country in the Volta Region, and Keta became a separate diocese as early as 1923, with Fr Anastasius Dogli as the first Ghanaian Catholic ordained priest in 1922. The Keta region alone had a population of close to 14,000 membership including children. In 1928, according to Sundkler & Steed (2000: 719), the St Francis Cathedral in Cape Coast was dedicated in preparation ahead of the golden jubilee celebration. The first two Akan priests Rev Fr George Ansah and Rev Fr Francis Menyah from Elmina and Pedu respectively (Cape Coast) were ordained in 1935. The first Catholic school was Arch Bishop Porter in 1933 and St Augustine’s College in 1935. The first girls

Secondary School was opened in 1946 and St John's Grammar School was also opened in Secondi Takoradi in 1952 (Sundkler & Steed, 2000: 720).

The Catholic missionary work was revamped during the leadership of Bishop William Porter from 1933-1951. Sundkler & Steed (2000: 720) envisaged that it was him who brought into being two strong open societies, the Catholic young men's society and the women's league. In 1937, the knight of St John was formed in Saltpond as a counter to the Knight of Marshal who are more flexible with polygamy which the later was not in favour. Though small, the Knight of St Johns looks more pietistic than the older Knight of Marshals formed by Sir James Marshall (a magistrate) in 1925. However, both groups are voluntarily orders of the Catholic Church till date.

Sundkler & Steed (2000: 720) reported that the first Ga to be ordained into the Catholic priesthood was Rev Fr Sam Washington de van Puije in 1953 when Rev Fr Joseph Bowers became bishop of the Accra Diocese. He took over from Bishop William Porter when he became Arch Bishop of the Cold Coast in 1951. One serious challenge to the Catholic Church in the whole of West Africa and especially Gold coast was the invasion ancient kingdom of Abyssinia of Ethiopia by Italy in 1936. According to Sundkler & Steed (2000: 720), the effect of this made prints on the minds of people that the Catholic Church and its headquarters in Rome, Italy has a hand in supporting the attack and that monies raised in the catholic church were used to support the attack. The effect of this is to accuse the Catholic Church, and many catholic faithfuls then stop going to and participating in Church programmes. Sundkler & Steed (2000: 719) emphasised that the situation demanded a counter-attack with priests trying to explain the exact role of the church in the conflict as well as forcing "the church to enter the realms of politics and nationalism for the first time, and argue its case and compete for public opinion" (Sundkler & Steed, 2000: 719).

2.13 Methodism in Ghana

The Methodist Church of Ghana as mentioned earlier started under the influence of native students who tasted formal education from the offspring of the products of the early European merchants who came purposely for merchandise activities in the Gold Coast. According to Sundkler & Steed (2000: 202), the Church came because of the formation of a Bible band by these students from Cape Coast under the leadership of Joseph Smith (for the first group) and another curios group also under the leadership of William De Graft. All the

two groups were stimulated to search for truth however, they were of different opinions. These men received formal education from Phillip Quaque School in Cape Coast. Sundkler & Steed (2000: 203) mentioned that all the two groups received state support from the leadership of the then government in the form of Bibles and other reading materials in addition to encouragement. Gatherings or meetings were held at different places for worship and Bible studies by these groups until the first missionary arrived in 1835 and was welcome by the Bible band of thirteen men (Sundkler & Steed, 2000: 203).

The first missionary of the Methodist Church of Ghana was J.R. Dunwell and he arrived on 1st January 1835. His missionary activities though successful, lasted for only six months and he died. The official beginning of the Church was marked with about fifty souls who were taught and baptised. There were official services and meetings including Agape feasts (Sundkler & Steed, 2000: 203). His demise according to them brought in another missionary by name G. Wrigley who also died one year after his arrival. It should be mentioned that evangelists Joe Sam and William De Graft contributed immensely to make the Methodist Church what it is today. In 1838, the missionary Thomas Birch Freeman arrived. He, being a son to an Africa father and an English mother, and with the African blood in him, could stand the Continent. He was described as “the first Methodist missionary to survive long enough to consolidate the work” (Sundkler & Steed, 2000: 203). Ironically, though he was of African blood he could not learn nor speak Fante so he only spoke English language with someone to interpret. He faced many challenges as Sundkler & Steed (2000: 203) state, because his entry into the Gold Coast coincided with the problem of slavery and human sacrifices on the land. He quickly identified with the chiefs and kings of the land and started visiting and spending time with them.

Between 1839 and 1841 he had long made friends with the chief of Formena and the Asante king Kweku Dua and could visit their courts and preach to them through his interpreters in sign languages, usage of trees to demonstrate or dramatise his message about the existence of God (Sundkler & Steed, 2000: 204). He uses diplomatic tactics to win kings and chiefs but his challenge on issues of slavery and human sacrifices brought him trouble with the Asante king, Kweku Dua. His missionaries tie with the chiefs and kings, earned him recognition and name but his friendship to king Kweku Dua in particular became solidified when he, Thomas Birch Freeman visited England in 1842 and brought the king a sensational gift of an “English carriage” which took 340 men to carry it from the coast to the Ashanti

Kingdom in the hinterland (Sundkler & Steed, 2000: 204). This kind of gesture was complimented with a gold pipe gift for the members of the Methodist Missionary Committee in London. In 1844, a bond was signed between the Asantes and the Fantes at Formena to stop fighting because they are brothers. During this same year, human sacrifice was abolished in the southern part of Ghana. However, it was completely stamped out as Ashanti practice in 1896.

Early Methodist missionary activities in the mid of the nineteenth century was also characterised with Agricultural and trade activities. Sundkler & Steed (2000: 205) mentioned that to boost agriculture, seeds were distributed to local farmers and new crops were also introduced through the effort of the missionary Thomas Birch Freeman. Scholars were also trained in carpentry, and bricklaying and new structures and building designs were introduced and new houses were put up.

The Methodist church expanded rapidly at that time but with many challenges. For instance, there was a problem with a member who entered into a sacred forest and another cutting tree in the same forest without permission. According to Sundkler & Steed (2000: 205), this was seen by the traditional leaders as taboo but the early Christians took it light. In effect, there was an attack on the Christians, their farms and houses were burnt down in the process and they were also flogged by the traditional people. But the British Administrator intervened with fines to both sides. Thus, 200 pounds fine as compensation to the gods of the land from the Christians, 56 pounds fine as value of damage cost to property and 40 pounds as fine to the British administration for contempt of Law from the traditional leaders (Sundkler & Steed, 2000: 205). Prominent lay person who help in different capacities to bring Methodism to its feet at the time was a business man by name, R.J. Gharthey, who earlier was the first president of the Fante Confederation and later became the king Gharthey IV of Winneba. Two other personalities were the apolitical and religious Dr Africanus Horton and a local ex-slave who by dint of hard work also became a missionary, was Frederick France (Sundkler & Steed, 2000: 205,206). Between 1840 and 1865 the Methodist Church became well-grounded with many societies and many followers.

2.14 Pentecostal and Charismatic Movements in Ghana

Apart from the orthodox missionary activities in the eighteenth century, there were other influxes of missionary work in the nineteenth century too. This second phase of missionary

activities could be attributed to the Pentecostals, inclusive of the Assemblies of God Church, the Church of Pentecost, the Apostolic Church and the Christ Apostolic Church as well as some charismatic movements. According to Gifford (2004:20; by 1980), there were four recognisable categories of Churches in Ghana namely, the Catholic Church, the orthodox or the mainline Churches, the Pentecostal Churches and the African independent Churches. The first two groups as discussed earlier emerged through the efforts of some missionary enterprises in the country. The third and the fourth categories of church, the Pentecostals and the charismatic Churches/African independent Churches emerged because of splits and breakaways of individual members from mainly the mainline Churches and the Pentecostals.

The history of the Pentecostal Church could be traced way back from the beginning of the second decade of the Twentieth Century (1921) when Rev Peter Newman Anim broke away from the mainline Presbyterian Church to form the African Faith Tabernacle in search of faith healing to his sickness. So, from the beginning of 1921, saw another breed of Churches started some by followers of Anim's and some by indigenous members who for different reasons run away or abandoned both Anim's Church and the mainline Churches to start new Churches of their own. Paul Gifford identifies this in his book when he mentions a paradigm shift in Ghana's Christianity as he refers to them as the "new comers" (Gifford, 2004:20, 23; Kojok, 2007). Anim's African Faith Tabernacle Church started as a healing ministry in Asamankese in the Eastern Region of Ghana due to his interest in a Christian periodical, "the sword of the spirit" by the founder of the Faith Tabernacle Church of Philadelphia who placed emphasis on faith healing, something the Presbyterian Church at the time was not very keen about. His allegiance to the teachings of this Church made him to be ordained in 1923 as a pastor to start a church by Pastor A. Clark of the Faith Tabernacle Church of Philadelphia, making that of Anim's Church an African Branch, hence the name African Faith Tabernacle Church (Amanor, no date: 20, 21). While this was happening in the Presbyterian Church with Rev Anim a similar incident was also happening in the Methodist Church in 1923. Asamoah-Gyadu (2006:6) cited Baeta who reported of the case of Catechist William Egyanka Appiah who was walked out by his superintendent minister Rev Gaddiel Acquaaah of the Methodist Church because he claimed to have had a new experience of the holy spirit of God when he started praying with the Church for spiritual healing which resulted in the establishment of the Army of the Cross of Christ Church otherwise known as Musama Disco Christo Church. He was described to have been under the influence of

“occultism” in 1923 just like Anim branded in 1921 to have been under the influence of an unfamiliar spirit and so was sacked from the Presbyterian Church.

But Anim’s quest for more spiritual insight about faith healing and the scriptures especially concerning speaking in tongues, led him to another periodical, “The Apostolic Faith” published by the Apostolic Faith Evangelistic Organisation, Oregon, USA. The teachings on the Holy Spirit were so insightful to him but this did not go well with some of his followers. In 1930, Anim resigned from the African Faith Tabernacle Church to form the “The Apostolic Faith Church”. By 1931, just in a span of one year, Anim again got into contact with the Apostolic Church of Bradford, UK through one of his fellow Faith Tabernacle pastors from Nigeria, Pastor David O. Odubanjo. An arrangement was made for the UK Apostolic Church pastor in the person of Apostle George Perfect to visit Anim in Ghana for two weeks. This two-week visit was so impressive and fruitful such that by the time Apostle George Perfect left Asamankese, Ghana, Anim and his follower reached a ‘perfect’ agreement with their visitor to affiliate the Church to that of UK, hence the name ‘Apostolic Church, Ghana (Amanor, no date: 21-23). Anim then requested from his new Apostle friend in and the Church in Bradford to send them a missionary who will reside in Ghana to help the work of evangelism, so in 1937 pastor James McKeown was sent from UK to Asamankse as the first Pentecostal missionary to the Gold Coast to help Anim erect properly the new faith Church founded (Amanor, (no date):21-23; Asamoah-Gyadu , 2006:8-9).

James McKeown’s arrival in Ghana spackled another split in the Apostolic Church. This was made possible when James McKeown fell sick of acute Malaria and was admitted to hospital for treatment at Kibi for eleven days against the wish of some followers of Anim because their teachings on healing is purely based on faith and not orthodox medical treatment. After the treatment members became hostile to McKeown because he has betrayed them by succumbing to medical treatment. According to Amanor (no date: 21, 22). McKeown requested for a transfer and moved to Winneba, a new station even without the approval of the executive body. The Bradford, UK Apostolic Church tried to bring the two factions together but their efforts failed because of the insistence of Anim and his local faction on non-medical treatment against medical treatment and the vice versa. Since Anim and McKeown could not see together on issues of faith and healing they went their separate ways especially when McKeown threat Anim and his local group that if they will not comply to make review of their stand on the healing issue they will be expelled from the

Apostolic Church (Amanor no date: 21, 22). In 1939, Anim and his group prefixed their name with “Christ” after a meeting with McKeown because of their unwillingness to compromise. James McKeown however continues to use the name Apostolic Church of the Gold Coast with the headquarters at Winneba, whereas Anim’s new Christ Apostolic Church and their headquarters remained at Asamankese (Kojok ,2007; Amanor (no date): 21, 22; Asamoah-Gyadu, 2006:8-9).

The Apostolic Church of the Gold Coast under James McKeown grew very steadily from 1939 to 1953 when McKeown started having problems with the Bradford, UK branch on racial discrimination on Church leadership. In addition to the secluded and rigid manner of apostolic practice, (without allowing any outside influence into the Church), the whites feel superior and so created separate apostles for themselves to enable them not to work under black leadership. According to Amanor (no date: 23, 26-7), at a Quadrennial Council Meeting in Bradford, UK this amendment was tabled but McKeown voted against it as he sees it not to be scriptural. This led to his dismissal and his certificate withdrawn from the Church but the Ghanaian branch insisted for his reinstatement and so unanimously accepted him as their superintendent and so their relations with the Bradford UK Apostolic Church were severe. He returned to Ghana as the superintendent in charge of the Apostolic Church of the Gold Coast, and with the help of his brother and some other faithful members from the Apostolic Church Bradford UK, and the Later Rein Church Oregon, USA, erected what is called today “The Church of Pentecost”. But litigation over Church properties after the dismissal of McKeown from the Apostolic Church with the Bradford Church and some local members led to further split of the members of the Church under him. In a span of eight years (between 1953 and 1962), two groups were born out of the Apostolic Church of Ghana; the Divine Healers Church and the Apostolic Reformed Church. In 1962, further litigations in the Church attracted the attention of the then President of Ghana and so to make peace about McKeown’s position in Ghana as the leader of the Church, the president Dr Kwame Nkrumah decreed that McKeown be allowed to stay in the country and also the name of the Church be changed so not to attract any more controversy of both internal and external influences. The result was that in August 1962 the Gold Coast Apostolic Church became the Church of Pentecost with James McKeown as the leader (Amanor no date: 23, 24).

Alongside the Anim's 'split revival' and McKeown apostolic 'break-away' is the Assemblies of God Church which is believed to have arrived in the country in 1931 through Upper Volta now Burkina Faso. It is the first missionary sponsored Classical Pentecostal Church in Ghana as retorted Amanor (nodate :25-6.) the Assemblies of God Church started in the Northern part of Ghana and still has its strong hold in the North. Its first missionaries had problems with the nature of the African skin which they discriminated against, and this affected their work very much since they had not made much progress in evangelism. Between 1931 and 1970, the Assemblies of God Church sent into the country about 100 missionaries for mission work (Amanor, nodate: 25-6). They were however successful in the provision of social services, such as health care and education. A significant work done by the Assemblies of God Missionary Church is the key role they played in the translation of the New Testament into Dagbani and the establishment of three Bible Institutes. Their missionary work spread to the Southern Ghana from the North, so most of these social services are in the Northern part of the country. In 1970, they became less dependent from their American Missionaries and it was from this time on that the Church started the forward march to make much progress in Ghana. The Assemblies of God Church in Ghana in the view of Amanor (no date: 25) could best be described as an American Pentecostal Missionary work that came to water the seed of the earlier Pentecostal revival sparked by Prophet Wade Harris of the Gold Coast. The Assemblies of God Church is one of the founding members of the then Ghana Pentecostal Council which is now the Ghana Pentecostal and Charismatics Council. One of the longest serving Ghanaian Chairman for the Church is Rev Dr Simon Asore who hails from the North (Amanor, no date: 25).

2.15 Charismatic Churches/African Independent/Newer Churches in Ghana (Mushroom Churches)

A wide range of Churches came on to the scene in Ghana after the many splits that were spearheaded by Prophet Anim. During and after the 'Anim's Pentecostal Era' many splits were perpetuated by followers of some leaders and members of Christian Churches in Ghana. The birth of Charismaticism and African Independent Churches in Ghana became the result of such divisions and splits. The Charismatic Churches in Ghana can best be described as Neo-Pentecostal or Afro-Pentecostal movements because many of their leaders emerged from the Pentecostal and some few mainline Churches in Ghana. According to Kojok (2007), Charismaticism is a type of worship which has the characteristics of the quest for inspiration and ecstatic experiences for the gifts of the Holy Spirit as mentioned and

narrated in Paul's epistles to the Corinthians chapter 12 from verses 4-11, and Romans chapter 12 verses 6-8. This group of believers claim to believe in freedom of worship and expression as well as the exercise of the gifts of the Holy Spirit as the spirit leads without human interference, some which only emerged on the Ghanaian Christian scene in the 1970's (Kojok, 2007; Gifford, 2004:20).

The researcher calls this the great 'spiritual fire revival' that hit the country at the time when and where these type of Christians (believers) would want to operate under the unction of the Holy Spirit than of man such that when authorities of their mother churches try to enforce Church rules and laws that hold the institution together they leave the Church to either establish theirs or join others at will. In Ghana, even today, these Churches are referred to as mushroom Churches. However, some grew beyond the characteristics of the mushroom plant they are associated with to become giant movements, whereas others also die truly as mushrooms because they could not stand the heat of spiritual revival that came after the break and the future growth of the 'fellowship' or the 'movement' [as they preferred to be called]. So, from 1970s onwards the trend of Christianity changed and churches could be found anywhere. Many schools and parks were turned into worship centres giving chance to anyone at all to become a pastor or an overseer without any theological training whatsoever. There were signposts and tents all over the country especially the cities and towns. According to scholars, Charismaticism portrays the best significant expression of Christianity in the continent of Africa today, and that one cannot talk about Christianity in Africa without mentioning their contributions in the form of revivals and renewals (Amanor (no date); & Kojok, 2007; Gifford, 2004:25; Anderson, 2000).

Some of the classical Neo-Pentecostal/Charismatic Churches founded in Ghana between the late 1970s and 1990s with their founders are as follows; Christian Action Faith Chapel, (CAFC) by Duncan Williams in 1979, International Central Gospel Church, (ICGC) by Mensah Otabil in 1984, World Miracle Church International, (WMCI) by Charles Agyin Asare in 1987, Resurrection Power Evangelistic Ministry, (RPEM) now called Resurrection Power and Living Bread Ministry (RPLBM) by Prophet Salifu Amoako founded around the 1990s, Lighthouse Chapel International (LCI) by Rev Dr Dag Heward-Mills in 1991, Winners Chapel otherwise known as Living Faith Church Worldwide in the 1997 which though started 1983 in Lagos, Nigeria got its way into the country at the same time (Gifford,

2004; 27). Today the Charismatic Churches are said to have the largest worshipping Churches in Ghana. Some are running schools and hospitals alongside the work of ministry (Gifford, 2004: 26-7; Kojok, 2007). Alongside these gallant men were some few faithful women who also stood firm, took advantage of the U-turn in Christianity at the time to excel. They have either founded or co-founded Churches such as Solid Rock Chapel founded by Christy Doe Tetteh in 1994. Rev Mercy Boamah founded Fulfil Gospel Chapel (FGC) and Rev Mrs Joyce Aryee left politics to found Salt and Light Ministries (SLM) (Kojok, 2007). Others were Rev Michael Essel who founded Grace Outreach Chapel in 1985; Rev Anyaning Boadum founded Jesus Generation Sanctuary (JGS); late Bishop Owusu Tabri founded Bethel Prayer Ministries (BPM). A lot of Churches were opened around that time mostly by those (youth) who were trained by the Ghana Evangelism Society (GES) under the leadership of bro Enock Agbozo now Rev Dr Enock Agbozo (Kojok, 2007). In those days, the youth was trained to do evangelism through open air crusades, tracts on street evangelism, lorry stations and car preaching. A common but very powerful training guide was “You Are My Witness”, training manual for New Life for All (NLA levels 1, 2, 3) programmes, all from the GES.

But underneath this great revival in the Christian Church was also a slow spirit which undergirds the last category, the African Independent Churches. Most of them operating from the periphery and others inland villages, but not in the cities, and are more traditional in nature and could be found along the Fante Coast in the Central and the Western Regions. Some like Twelve Apostles Church, Army of the Cross of Christ Church also known as Musama Disco Christo Church (MDCC), Apostles Revelations Society (ARS), African Faith Mission (AFM), and Saviour Church(SC) among others also have a blend of the gospel with traditional methods and instruments in their worship and for healing. Their leaders are called prophets or prophetess and they believed that the appointment of the leader is purely the work of the Spirit of God, and this is done by evocation of a person. This last group can also be called spiritual Churches but all of them are African Independent Churches sometimes with one or two branches nearby or only a single branch. Leaders of these Churches have the final say in decision making that is if they even will like to consult. This later group could best be described as a ‘one man’ or a ‘family’ Church and sometimes the leader dies with the Church because replacing him becomes a tag of war among members of the Church and their children or other close family members.

2.16 The Christian Council of Ghana: Formation, Agenda and Vision

The Christian Council of Ghana (CCG) is the first and the largest organised body of Christian Churches in Ghana. It was established on 30th October 1929 by five (5) concerned Christian Mission Churches, primarily with the passion for helping to promote dialogue among Churches and secondly to engage government on the socio-economic drive of the country (Anquandah, 2009:10). It was first named the Christian Council of the Gold Coast but later when Ghana gained independence in 1957 and changed the name Gold Coast to Ghana, the Christian Council also adopted the name Ghana in place of Gold Coast, hence the Christian Council of Ghana. The CCG initially started with a membership of five namely; the Presbyterian Church of the Gold Coast, Ewe Presbyterian Church, the Wesleyan Methodist Church, the English Church Mission (Anglican) and the American Methodist Episcopal Zion Church (Anquandah, 2009:10). According to Anquandah (2009:10) a tribute is paid by the Roman Catholic Archbishop Dominic Andoh to the CCG for a singular achievement found in the vision of the ecumenical formation. To this end, one of the general secretaries Rev D.A Dartey wrote:

The formation of the Christian Council of Ghana in October 1929 has been a major factor in helping to promote dialogue among the Churches. Dialogue has intensified, especially between the Roman Catholic Church and the member churches of the Christian Council of Ghana whenever the socio-economic and political situation in the country has been bedeviled by life threatening problems and difficulty (Dartey, 2004).

The CCG as one of the first Christian Councils of the world as an ecumenical organisation though started with only five Churches, now has twenty-nine (29) member churches and two (2) affiliated organisations. A total of thirty-one (31) Churches and organisations constitute the Christian Council of Ghana today, with more applications from many churches to be considered for joining the CCG (Anquandah, 2009:12). The council has its members from Charismatic, Pentecostal, Orthodox and other churches. The Council has a vision to be the Triune God's instrument for change in Ghana where the highest value is placed on Peace, Justice, Unity and Respect for the Dignity and Integrity of Creation, with the purpose to seeking unity and to working with members on issues of social concern and to become the voice of the voiceless in society ("[Christian Council of Ghana](#)").

In 1992, the CCG had a two-man committee to evaluate its work over the years and objectively, they came out with the following evaluation report which reads:

- 1) The CCG is a highly effective voice of the Churches. It has coordinated discussions, established consensus and opinions and made an impact which individual Churches could not have achieved.
- 2) The CCG is a national organization of real integrity... trusted to speak and act in the best interests of the community on a range of issues..... and also among other things;
- 3) The CCG exists as a forceful and respected voice of the Churches at all levels in Ghana on issues of importance to the churches and their congregations (Anquandah, 2009:39). According to (Anquandah, 2009:19, 20), a five member 'committee of co-operation' comprising of the general secretary and four others is very dynamic since 1967 to plan and send "numerous joint memoranda to the government of Ghana on major issues affecting the country, including education, health, social welfare, economy, media frequency allocation, etc".

According to Anquandah (2009:19), the history of the CCG reveals the establishment of the joint meeting of the Christian Council of Ghana (CCG) and the Catholic Bishop Conference (CBC) since the late 1950's and the early 1960's when the Christian Council initiated a dialogue with two Catholic Bishops of Cape Coast, in respect of ways and means of achieving close co-operation on educational, religious and socio-economic issues in the country. It mentions the names of the two visionary Bishops as Bishop William T. Porter and Archbishop John Kwadwo Amissah and the product of this two Church bodies is the formation of a joint fellowship between the Christian Council of Ghana and the Catholic Bishop Conference which has become a strong force, speak out on issues of economic importance in Ghana within governance (Anquandah, 2009:19).

According to Anquandah (2009:21), "Of the pillars or the landmarks that constitute the legacies of the Christian Council of Ghana, perhaps none is as spectacular and all-encompassing as the Local Council of Churches (LCC)" Initially, branches were only established in the urban centers and some notable towns in the country and these centers or wings were called Regional Centers. In 1963 however, the Christian council multiplied by opening branches in almost all towns and villages to serve as a mouth piece of the CCG at the local levels all over the country especially where their member churches operate (Anquandah, 2009:21, 22). The intention is to carry out CCG activities at the grass root level. Among the activities of the Christian Council of Ghana that the Local Council of Churches engages seriously in, all year round, are worship and study life, family life, Inter-faith peace

and conflict resolution tasks, rural Agricultural projects, industrial mission, HIV/AIDS programmes, rehabilitation, election monitoring, rehabilitation, welfare services, etcetera. Some people even describe the Local Council of Churches as constitution the ‘*flagship*’ and the ‘*gem in the diadem*’ of the Christian Council of Ghana (Anquandah, 2009:21). The Local council of churches at the grass-root level is known for the Christian home week celebration yearly in which all churches including spiritual churches within a community participates sometimes on rotation base. For administrative purposes and good supervision, the CCG at the Local Council of Church’s level is organised into zones though not having any uniform organisational structure but, each zone being autonomous and self-financing (Anquandah, 2009:25, 31). Dartey (2004:41-42 cited in Anquandah 2009:24), mentions that communiques are issued as a Christian responsibility with the hope of building Ghana together. The following are among the many things that are raised in many communiques of the CCG to the state:

- 1) The need for good governance and accountability to the state.
- 2) To tolerate and forgive one another and live in peace and harmony with one another.
- 3) To take positive initiatives to improve the economy of Ghana through Agriculture.
- 4) To set up ecumenical funds to the citizenry in support of Agriculture projects.
- 5) To create an enabling environment in promoting free, fair and peaceful elections and
- 6) To promote civil education programmes organised by the CCG.

The CCG as mentioned earlier has a vision of becoming a relevant, efficient and effective organisation that is not only pro-active but also responsive to challenges facing the member Churches in particular and the whole country as a whole and again for the search for relevance and common witness among the people of Ghana. According to (www.christiancouncilofghana.org), the determining factor for this have been the global and national macro socio - economic and political developments such as political governance ranging from military rule to multi-party democracy systems in the country. In consideration, the CCG has become, an in – depth organisational whose interest is promoted with the purpose promoting dsevelopment through various engagements in the country. As a faith based organisation in belief, practice and delivery of services, it has a vision “*which enable it become a more effective and relevant faith-based organization, in terms of fulfilling its mission and responding to the changing development context*” (www.christiancouncilofghana.org).

2.17 Conclusion

I attempted in the above chapter to devote time to give a historical background of the Church of God which is called out for a specific assignment towards a people called out by God. The chapter mentioned among other things the Ecclesia, the people of God and how their mission agenda affects the society in which mission is done. The chapter also talked about the place of African theology to mission work in Africa which over the years has set the pace and tone for doing theology in the African context rather than the western context.

Obviously, there are a lot of views of what scholars understood as regards the Church's role in society, but in this chapter the views expressed constitute some kind of valid arguments for this research to reason about the interpretation of the role of the Church, as she is included in economic development and transformational issues of the community in which she finds herself as James (1992:82) already reiterated that when the Church loses her institutional strength and her place in society she lacks and loses her credibility, the ability and credibility to function effectively as a mediating institution or agent of change. In order to be familiar with the type of Churches that operates in Ghana, the above chapter also looked at the origin and development of the Church in Ghana over the years. Starting from the Western Missionary activities to the current trend of Christianity called Charismatic Movements or Newer Churches.

The chapter offered an in-depth understanding of the whims of theological engagements in the country Ghana after the missionary activities of the then Gold Coast. Four different types of Churches and one well established Church umbrella organisation were identified in the chapter above. These were the Roman Catholic Churches, some mainline Orthodox Churches, the Pentecostal Churches, the Charismatic Movements/Independent Churches also known as African Initiated Churches and finally the Christian Council of Ghana.

The next chapter engages with the question of economic and economic transformation, the need for transformation and how the Church as an ecumenical body and organisation relates to economic and transformation issues. This will help to provide some kind of understanding on economic terms and interventions. Though it will be on economic issues it will not be very detailed since the real research is rather on the Church and her involvement in society only. Due to this, only few socio-economic insights will be drawn from chapter three to serve as a guide and to help understand the Ghanaian socio-economic situation.

CHAPTER THREE

DEVELOPMENT, ECONOMIC DEVELOPMENT AND ECONOMIC TRANSFORMATION

3.1 Introduction

The study of economic development according to Todaro and Smith (2006:8) is one of the most challenging and newest divisions of the extensive economic disciplines. They see economic development as the economics of the contemporary poor nations with varying underdeveloped ideological orientations with different cultural experiences which are very complex and yet similar with many economic problems that usually demanding novel approaches with new ideas (Todaro & Smith, 2006:8-9). Chapter three is intended to critically reflect on what the view of scholars is all about, the significance and consequences of the terms, development, economic development and economic transformation. The purpose is to provide an all-encompassing outline of these concepts considering the body of literature accessed, trusting that it will yield inclusive work that will be able to help the research. This is done with the quest of establishing the church's position on issues that are properly related to economic development and transformation as one of her roles to provide a convenient environment for her followers. To draw from current literature available in the development and transformational fields, this chapter is purported to discover if there are serious religious engagements or commitments of the church in economic development.

3.2 Definition of Terms and Concepts

Concepts and terms that will be considered in this chapter for discussion will include development, transformation, economic development and economic transformation and the relations between them. To consider definition in this chapter is to be very familiar with concepts, ideologies, notions, thoughts and perceptions, which will help in the understanding of terms that will be used.

3.3 Definition of Development

Development studies at its formative stages was among the world-historical tragedies when questions that sought to recognise and clarify key procedures of conversion in the creation of the contemporary world were asked, as well as the outcome of these practices for which numerous theories emerged (Bernstein, 2005:113). The view of Bernstein states that among these was the outstanding disproportion of kinds and levels of economic growth at different

times in different states and nations, which are combined with social-political and cultural powers connected with them (Bernstein 2005:113). In the early stages of development studies, the term became a notion such that the state of affairs of newly independent nations had an essential role in developing and running their economies for social development. To this end what is the meaning of development becomes the question to ask (Bernstein, 2005:114).

Since its emergence in the 1950s and early 1960s, the concept of development has advanced into a contemporary theory towards the end of World War II. In the view of Tsele (2001:205) this is the time when many war-ravaged countries started to restructure their nations. This had seriously affected the long history of construction and formulation of the term “development” and that has permitted the concept “development” to reach a worldwide scale in modern times.

One of the theorists who contributed to the discussion of development is Andre Gunder-Frank. According to Gunder-Frank, (1967, 1969 and 1972), “Underdevelopment is not just the lack of development. Before there was development there was no underdevelopment” He explained this to mean that something was really responsible for the creation and bringing into being what is called underdevelopment. This, he argued was a deliberate attempt which was made possible by someone who has the power to do that (the west). In fact, this to him was created and made possible under the influence of capitalism. He called it ‘development’ of which the result is ‘underdevelopment’. According to him, development is very much responsible for underdevelopment because both always live together and are inseparable, for they are close associates and any attempt to separate them will cause the wreck of the other. Gunder-Frank (1972) saw a symbiotic relationship which coexists between development and underdevelopment and any least attempt to develop the underdeveloped will bring chaos to the developed states. In his view, it is the reason why those developed states will always make laws which help them maintain their developed positions. He sees the promotion of development to seriously continue to affect underdevelopment negatively and vice versa. By doing this there is going to be a complete opposite direction of events. Thus, the core and the rich at the metropolitan (top) will become underdeveloped and the poor and vulnerable at the periphery (bottom) will become developed. Srivatsan (2012) in his edited work, “History of Development thoughts” stated:

The economy of the metropolitan nations in Europe in the colonial period was developed through exploitation and under developing the colony. They were not independent conditions but historical linked processes through which some countries gained at the cost of others..... A key input of a small effort at the required moment can kick an economy in a 'low level equilibrium trap' into accelerating growth path, and a key withdrawal of a small but necessary surplus input can equally send a colonized economy into an under developing spiral (Srivatsan, 2012:66).

He found out that underdevelopment occurred in colonised economies because the colonisers sought to develop their own at the expense of their colony. For this reason, he found all developmental theories especially the America (capitalist) developmental theory not suitable to solve the underdevelopment problem; rather, it was part of the problem itself because such theories deliberately and systematically destroyed the focus of political struggle of becoming economically independent in Asia, Latin America and later Africa. Because of this, Gunder-Frank came out with his 'Dependency theory' in which he labelled reasons for 'development' and 'underdevelopment'.

3.3.1 The 'Theory of dependency' by Gunder-Frank

The need to combat the idea of underdevelopment in the 1960s was the cry for all concerned economies of the third world countries including those in Asia, Latin America and Africa. Many were looking for a more plausible way of overcoming the devastating setbacks of the economies of these third world countries. Andre Gunder-Frank with his compatriots like Samir Amin, Falleto, and Fernando Cardoso all from the Marxist background and Immanuel Wallerstein, a world system theorist but also Raul Prebisch, "a trade based theorist and a liberal reformer (The then boss (under-secretary) at the United Nations-UN for the Economic Commission for Latin America- ECLA)" shaped what is now known as the "Theory of Dependency". Gunder-Frank unleashed a firestorm of debate on the European-based capitalism ideology and challenged both the Latin American Communist Parties and the modernisation theorists at the time (Simon, 2006:93). Gunder-Frank and his friends were so much concerned about the state of the underdeveloped countries (states) and how they continue to become poorer and weaker, while the developed countries (states) continue to be richer and stronger. The Theory of Dependency as Gunder-Frank (1967, 1969, and 1972) envisaged was that:

Historical research demonstrate that contemporary underdevelopment is in large part a historical product of the past and continuing economic and other relations between the satellite underdevelopment and the now developed metropolitan countries. Furthermore, these relations are an essential part of the capitalist system on the world scale (Frank, 1972:3).

Frank, as a solution to this advocated for poorer states to carry out programs of import replacement so that they need not patronise goods that are manufactured by the richer states. For him, the poorer states should still sell their primary products on the world market, but the foreign exchange reserves should not be used to purchase goods of their manufacturers from abroad (Frank, 1972:3-4). The theory was received with many criticisms. However, the 'theory of dependency' is still viewed as a possible way of explaining the persistent poverty of the poorer and underdeveloped states of the world. A new form of reasoning, known as the world system approach, also argues that, poverty among poor states was due to the direct result of the advancement of the global political economy having a fairly firm division of labour which penalises the poorer ones but favours the richer states (Sunkel, 1969:22-23).

The 'Dependency Theory' is defined as "an explanation of the economic development of a state in terms of the external influences such as political, economic and cultural..... on national development policies" (Sunkel, 1969:23). In support of this, Santos T. D. (1971) in his book, *The structure of Dependency* said:

Dependency is an historical condition which shapes a certain structure of the world economy such that it favours some countries to the detriment of others and limits the development possibilities of the subordinate economics....., a situation in which the economy of a certain group of countries is by the development and expansion of another economy, to which their own is subjected (Santos, 1971:18-21).

3.3.2 Other Definitions of Development

Development theory later has received considerable attention and a lot more theories and ideas came out by other economies. According to Simon (1997:184), development is a process that improves individual and collective quality of life in a way that gratifies fundamental human needs which is socially, environmentally, and economically empowering and sustainable such that those concerned have a considerable degree of control over the process through the means and access of accumulating social power. According to Sen (1999:3) "development is a process of expanding the real freedom that people enjoys which enhances the lives they lead". But according to Soubbotina (2004:8) the goal of development is fast economic growth and that slow human development becomes a destroyer to any meaningful development. However, Nelson (1980:162) argues that critical choices are necessarily involves in development. According to Todaro and Smith (2006:15), however, in its strictly economic terms, development traditionally meant the capacity of a national economy to generate and sustain an annual increase in its gross

national income at rates of 5% to 7% or more of an initial economic condition which has been static for a long time. But development for (Kothari & Minogue, 2002:12, 13), can also be seen as an activity an idea and an objective, such that it should not only be theory or idea, but also in diversity of thoughts and theories But according to Dias' Ecumenical Review (1995:345 cited in Solomon 2012: 51), since the human being is the central beneficiary of the rights and subject to development, it should be human or people-centered. Therefore, in the light of this submission, Eade (1997:3-4) noted that the refusal of such rights is close to scarceness, suffering and underdevelopment and should not be entertained.

According to Dias (1995:345) and Sengupta (2000:543), the UN Declaration on the Right to Development as adopted at the United Nations General Assembly in 1986 emphasised that development is "an inalienable human right". But this human right according Sengupta (2000:543), as understood by President Roosevelt, includes economic rights to, health, education, food, employment, clothing, and housing. This Right to Development as an absolute human right according to Sengupta (2000:543, 545) needs to be accepted and on its application discuss its right on domestic and universal resources, which should please countries and other organisations of society for implementation. Sengupta (2000:561) using a human rights approach to development mentions one of the benefits of development as its attention which focuses on those who lag to enjoy their civic rights and to always advocate for positive action, be taken on their behalf. Accordingly, Eade (1997:31) argues that because development is a long-term investment, people's commitment to the different methods involved should be better shaped and through the forces that affect people's lives, development must lead to capacity building. But Burkey (2000:48) also senses that development includes changes in motivation, awareness, and conduct of people; therefore, it should be in relation to individual persons, between groups as well as society, but not an imposition on them. Again (Burkey, 2000:31 cited in Solomon 2012: 52), agrees that the theory of 'Another Development' be strengthened, such that as it states, development should base on structural transformation within a given society, and also be need-oriented and geared to meet both material and non-material needs of people.

Rahman (1993:217) however reasons in the direction that development should be seen as a gradual process of healthy growth that may be motivated by external forces or components; however, any effort to force it towards exterior standards can result in damaging it. In developing Sengupta's idea, Mohamed-Katerere (1997:145) envisages development as the

formulating of social and political conditions that affect productively and human life opportunities and choices as well as the promotion of better living standards of the people. This is in line with UN instrument which emphasises that all human rights assured; such as economic, social, cultural, political and civil must be valued in the course of development (Dias, 1995:345).

Rostow's model of the modernisation theory seems to be in favour of Gunder-Frank's ideology on development and underdevelopment as stated earlier and this has some important implications and assumptions as stated by Swanepoel and De Beer (1997:19, 20 cited in Solomon 2012:53) as follows:

- Progress is mainly considered as economic growth but economic growth and development are often regarded as similar.
- Development is often seen as a process that can be well-ordered; obviously certain inputs will provide certain outputs.
- It assumes that all societies evolve from a common starting point of underdevelopment and transform along a reductionist continuous series of economic and social change from traditional to modern.
- At some stage in the development process a spread effect will take place and development impulses from the developed areas will flow to the less developed and undeveloped areas.

Graaff (2001:6-7) observed that the theory of development started as two opposing macro streams; first, "modernisation theory" set in contrast to imperialism and dependency theory and secondly "structural-functionalism" set against imperialism and dependency theory. Furthermore Graaff (2001:6-7), states that this step is trailed by a third stream as a set of new theoretical schemes by which both micro-perspectives and macro-perspectives could be sutured together. Also, according to Cowen and Shenton (1996:5), the idea of development is necessarily Eurocentric, since it was developed in Europe to bring transformation and order out of social disorder against poverty and unemployment of rapid urban migration. But Swanepoel (2001:71, 73) rather argues that development must be about the total life transformation of people, as well as their needs and their circumstances.

3.4 Development Goals

According to Cowen and Shenton (1996:3-4), development includes both the means and the goal such that the goal is most often accidentally anticipated to be present from the beginning of the process of development itself. According to Sengupta, (2000:563), development is seen by the United Nations Declaration as a practice where all human rights and essential liberties are totally recognised with a continuous development of the welfare of the whole people and the reasonable sharing of the profits for all who participate in it. So, for Koegelenberg (1992:2), western ideas on transformation, technological expansion and liberal and open market economic thoughts are closely associated with the history of the concept of development. Kothari and Minogue (2002:181) agree that all major developmental aid donors claim the main goal and objective of their development was that the interpositions is aimed at reducing poverty as well as improve the quality of life for all their development, such that, all the major beneficiaries who intended outcomes of such development should lead to proper social development and economic growth. Seemingly, as a result of this, Burkey (1993:27,29) observed that development in the Third World was seriously anticipated to be a derivative course in which the under-developed countries progressively presume the potentials of developed First World nations.

Cowen and Shenton (1996:439) further observed that the expression of development contained the careful *intention* of resolving instant and persistent glitches of poverty left unresolved such as unemployment and the danger of fall of the economic as well as challenges that people find themselves in every day. According to Todaro (1989:89) and Burkey (2000:27), development's goal in economic and social terms should be understood as a goal which means continual development of a whole society in a more dignifying life and basically growing to gross stages of savings and investments until a level of self-sustaining. Additionally, Todaro (1989:89) stated three core values that serve as concrete guidelines which help to understand development, namely: *life-sustenance - the ability to provide basic needs; Self-esteem - the ability to be a person; and Freedom - the ability to be able to choose.*

According to Todaro (1989:89), these core values of development all should be relating to essential needs of people that always find their manifestation in almost all cultures and among all people.

But in Cowen and Shenton's (1996:5-11) argument development as a mechanism headed for progress should counterpoint corruption. According to them therefore, development may be viewed as the means which the general aim of human enhancement can be reached or realised. In effect, according to Todaro and Smith (2006:17), the goal of development is to epitomise the entire range of change by which an entire social system, tuned to the different elementary desires and needs of persons and social groups. But in the same system, changes from a state of life widely observed as unacceptable toward condition of life or the state is considered as essentially and morally improved. But Kothari and Minogue (2002:13) also see development as the product of partnership between state, public and market or civil society. To develop then means to improve from a previous state of inability to sustain oneself to an improved situation of life-sustenance, self-esteem and freedom (Todaro, 1989:89).

3.5 The Objectives of Development

According to Raff (1996:2), wherever people act as subjects and are not acted upon as objects or targets and "beneficiaries", nor influenced as "participants" in projects and schemes not for their own "participation", development exists. But Cowen and Shenton (1996:439) in an effort to answer questions on the objectives of development, came to conclude that, development's objective is a "*process of improvement*" with development economics who are anxious with "*rapid and large-scale improvements in levels of living*" for the multitudes of poor, hungry and uneducated people. In support of Cowen and Shenton, Black (1997:122) also stresses that the main objective of economic development is to devote one's devotion to parts of the economy and these include the provision of societal needs such as transport facilities, power, official framework, dealing with population and agriculture problems, which often times may not be considered important in advanced economics. Considering the definitions of development, intellectuals like Davids, Theron and Maphunye (2005:23) believe that to implement unambiguous programmes, one has to give reasons that will set society in motion on the pathway of development to a positive change and welfare of a person.

According to Sen (1999:3, 14) the objective of development requires a removal of poverty and oppression, systematic social deficiency, poor economic prospects and lack of care to public facilities as well as an exploitive public. In Sen's view (1999:4, 8, 16), economic poverty and the non-existence of economic development, directly relates to reasons why

people cannot please their hunger, accomplish sufficient nutrition, deprived of sufficient clothing or enjoy clean drinking water and healthy facilities. But Sen (1999:5) argued earlier that economic opportunities are influenced by what people achieve positively, such as the supportive environment of basic education, decent health and being creative. But the goal and objective of development is to expand choices with the ability and understanding to make the necessary selections. This however, is recalled by Cowen and Shenton (1996:4) that, if any of these mechanisms is absent partially or completely then there is a gap which development is raised to bridge.

For this reason, the aims and objective of development according to Todaro (1989:88) should be to represent the entire series of modifications by which a whole social system changes from a state of life broadly seen to be unacceptable toward a state of life considered spiritually and materially “improved”. In effect, it is believed that development needs to be a multidimensional process which according to Todaro and Smith (2006:17, 19 cited in Solomon, 2012: 56), should include major modifications in social structures, attitudes, and national establishments, which aims at decreasing inequality. It should also include the hastening of economic growth and most undoubtedly the church’s engagement in this battle of economic development. Therefore, development is observed as a process which sometimes wrenches the negatives in social change as argued by Cypher and Dietz (2003:26, 27).

The objective of development according to Davids *et al.* (2005:24) is knitted around people, about their different needs, about their customs and traditions, about their changing conditions, about their values and knowledge systems as well as about their general world-view. Therefore, development should aim at eradicating poverty, discernment and environmental squalor and degradation. It should bring a just relationship between non-poor and poor in societies at a global level (Davids, *et al.*, 2005: 24). For them, it should be known that “*development*” always is about “*people*” and the specific context of the intended beneficiaries of improvement and that is why it must therefore begin by recognising human requirements and the desire to relate to and contextualise such people’s understanding of life (Davids *et al.*, 2005: 23, 24). Additionally, they argue that development is more of a universal issue than a particular one because it includes pollution, the influx of HIV and Aids, environmental degradation, urbanisation, unfair trade and market practices and

economic domination in the Third World and also in the First World (Davids *et al.*, 2005:23).

Objectively, scholars have reason that development primarily would be about a change system and an ideal growth route search, or that which is at least greater than the current one and accompanied by the varying organisational forms. But again in terms of developmental objectives, Todaro (1989:90, 91), advances his argument on core values, that true development in any given society by necessity must at least have some objectives. He mentions three objectives which are:

- 1) To expand the distribution of elementary life-sustaining goods such as food, and increase the availability shelter, health and protection;
- 2) To provide more jobs, better education, and give greater attention to cultural and humanistic values, raise levels of living standards including, higher incomes, all of which will serve not only to improve material well-being but as well generate better individual and national respect;
- 3) To enlarge the kind of economics by setting people free from bondage and dependence and to enhance social choices available to individuals and countries, as well as to the forces of obliviousness and human despair.

3.6 Measurements for Development

Serote, Mager and Budlender (2001:157) admit that it is not simply measuring development as a measure of income only, but also knowledge quality of life, and standard of living. But according to Soubbotina (2004:12; cited in Solomon, 2012:58), productive resources such as physical capital, human capital and natural capital which countries use for productivity is broadly acknowledged as the key pointer of their level of economic development. To this end Tsele (2001: 207) challenges that development should be measured by its ability to endure healthy and distinguished living standards without unnecessary damage or misuse of persons and ecosystems.

According to Todaro (1989:86) and Serote *et al.* (2001:157), **Gross National Product (GNP)** is the only instrument used to measure the ability of any nation-wide economy. The difficulty according to Todaro (1989:108), Serote *et al.* (2001: 157) and Soubbotina (2004: 12,110), is by using the gross national product as a degree of development which always has the failure to embrace much homemaker's work, non-marketed subsistence production,

unskilled and unpaid labour performed mainly by women as well as welfare and income supply deliberations. Due to this Todaro (1989:228) further suggests that developmental policy is necessary and crucial if it aims at eliminating complete poverty, decreasing income disparities, and expanding education prospects for both men and women in any changeover from a high-growth to a low-growth population. Similarly, the same is expected for bringing the benefits of public health programs to the countryside and city, poor as well as current preventive medication. The aim according to Todaro (1989:228), is to improve maternal and child health through proper feeding, better diets and improvement on nutrition to reduce junior infant death rate, and also to create a more reasonable delivery of other social services to a comprehensive sector of the population.

The levels of living generally tend to be very low in developing nations for the huge majority of people according to Todaro (1989:277), such that one finds poor health, inadequate housing, and limited education which leads to a broad sense of hopelessness. To imagine a successful search of development one does not only need the formulation of suitable policies, but also a change of the current international economic order making it receptive to the development requirements of deprived nations. But Serote *et al.* (2001:158) in their argument emphasised that voluntary labour, for instance, is seriously to the functioning of the social system and the entire economic as could be excluded from the **Gross Domestic Product** (GDP), which is an indication that GDP is unable or failed to measure production and well-being correctly. According to Todaro (1989: 87, 89), development strategies often are at the cost of rural development and agriculture which have usually focused on rapid industrialisation, and this was always seen closely as economic occurrence, in which quick increases in total per capita GNP growth would “trickle down” to the multitudes as employments and the delivery of the economic and societal gains of development. The essence of development and more employment would be interpreted as more income for the needy and poor, which has the implication of a higher need for fundamental and locally made goods (Todaro, 1989: 256).

Todaro (1989:276) reminds us that development and rural-urban migration has its implications for economic progression as a whole such that, it’s distributional indicators due relocation is visibly an indication of a great supplier to Third World underdevelopment. According to Todaro (1989: 276), it is assumed that emigrants’ cooperation is a momentous percentage of the urban labour force in many developing nations.

According to Sen (1999:7), in the labour market, the inability of people to participate is one of the methods of keeping them in servitude and captivity. For him, the right to freedom as well as the prospect to go into the economy itself can be a substantial influence on development. Furthermore, Sen (1999: 7, 8) argues that just as political or social boundaries can also substitute economic boundaries, economic restrictions can also breed social limitations. Sen also agrees that, the state and society respectively, have wide-ranging roles to play in establishing and defending human competences (Sen, 1999:53). In addition, he notes that people cannot be inactive beneficiaries of development programs; rather, they need the chance to be actively involved for the purpose of shaping their own destiny. According to Sen (1999:143) policy initiatives is critically significant and needed for creating opportunities since it makes the process of economic expansion possible for more people to participate directly.

However, Gilbert and Gugler (1992:177; cited in Solomon, 2012: 59) identify a wide gap in earnings and riches as well as power and status that splits the educated from the masses of the people in many developing states with majority of the urban dwellers having an unimaginable low living standard that is to the average citizen of a developed country. According to Gilbert and Gugler (1992:177), the quest for food and shelter for oneself and for the family for the millions of people living in these poor situations becomes an everyday struggle for survival such that many secure help from kinsmen, friends and neighbours. Interestingly, it is heart-warming to welcome the new international system that seeks to transform links between the developed and under developed nations. To this end world-wide interdependence and incorporating of national economies with the universal production structure is facilitated. This level of development is a key example of the improvement of manufactured production in some parts of the developing states for export to markets in advance countries (Gilbert and Gugler, 1992:58). This development according to Gilbert and Gugler (1992:59) has become a huge growth of trade in manufactured products finding their way into developed countries, but with specific reference to urban improvement. The question to ask is how can these changes affect development?

3.7 Dimensions of Development as Transformation

Currently there are many different methodologies to development. Among the dimensions of development with their supporting theories are given below as the meaning of

development is scrutinised as: transformation, social development, human development, political development and freedom or liberation. A consultation with scholars to literature on all these dimensions of development is trusted to give the researcher an in-depth understanding towards the churches engagement on the current socio-economic developmental and transformational issues in Ghana.

According to Braggs (1987:39; cited in Solomon, 2012:60), transformation is taking what is already there (in existence) and turning it into what it could and should have been. Based on this, Braggs concludes that transformation should search for and do away with all bad social structures, economic subjugation, violence, and anything disturbing that really exists presently (Braggs, 1987:39, 40). But Burkey (1993:35) opines that since the structures of development has always involved modifications or transformations; it must be seen as a gradual process over a period of time. In the light of the above, Soubbotina (2004:123) identifies development as a qualitative transformation (improvement) of the entire people, which is a move to new behaviours and methods of corresponding and thinking to new approaches and new relations of production. In Tsele's argument (2001:203), he mentions a significant change which over the years has been a unique change in economic growth from a major economic growth model to one that considers the many several reasons that seek to accomplish a more humane society and a larger fairness in the supply and distribution of resources. According to Mouton (1992:57) the intrinsically moral nature of development, is always reflected in the diversity of substitutes it generally related with. The perception of development, advancement, enhancement or even progress which gives reason to Burkey's (1993:27) sharp opinion to economic growth and development became synonymous with progress and advanced stages of transformation or civilisation.

Considering the argument of Koopman (2008:33, 34), development could be seen also as a re-establishment of self-esteem, but Davids *et al.* (2005:18, 31) argue that economic development should be about transforming circumstances of people or better still, changing people's lives for the better. For this reason, Braggs (1987:24, 42) opines that the multidimensional nature of human beings is also psychologically oriented or interwoven to self-esteem, freedom, dignity and participation. According to Davids *et al.* (2005:18, 23) and Koegelenberg (1992: 2,3), essentially, development is not primarily about statistics, nor official blueprints, nor is it about increasing Gross National Products (GNP) or about technological innovations, but about the wellbeing of human beings. In reference to Peter

Berger's view of defining development, Mouton identify a dream of change and rescue, and at the same time equal to refining human situation (Mouton, 1992:57). It is believed that people-centred development should realise this goal which should offer the foundation and the starting point to address the injustices in societies which is deeply rooted in challenges of human self-esteem that is caused by unequal supply of wealth.

According to Davids, *et al.* (2005:23; cited in Solomon, 2012:61), the implication to define development as a people-centred one is not only being a Third World issue but unavoidable of being a worldwide issue. So, James (1992:67) is of the view that development should be a process by which people upsurge their personal and official capabilities to organise and manage resources to produce justifiable and evenly spread such enhancements in their quality life, but in conformity with their goals. For others like koegelenberg and Braggs, the course of development should then create an enabling environment which is very healthy and favourable for people to improve their full capabilities; in order to have a chance of leading judicious and productive lives in accordance with their desires and wellbeing which must be transformative (Braggs, 1987:47; Koegelenberg 1992:89).

3.7.1 Human Development as Development

The United Nations Development Program (UNDP) is a world-wide programme which is intended to help crawling states which are lagging in the world to pick up their pieces and improve upon their living standards. Human development according to Nafziger (2006:35) is a process of expanding people's choices of enjoying a decent standard of living. But in the view of Todaro's (1989:90, 91) understanding of development, Taylor (1990:38) agrees that development is not mainly a problem of raising living standards, but also an issue of human development. In this regard, it is a matter of fulfilling God's purposes for the human race, and such purposes are both material, but at the same time spiritual. One could then observe that human development comprises the reinforcement of the atmosphere. For this reason therefore, Burkey (2000:51, 52) believes that development cannot succeed unless it involves a strong segment of human development.

According to Rist (2010; 9, 10; cited in Solomon, 2012:62) and as published by the Human Development Report of 1991, the United Nations Development Programme (UNDP) retells us of the significance of human development in development and so states that the primary aim of human development is to broaden the scope of people's choices to make change more independent and more involving. According to Burkey (2000:35, 51), these selections

should consist of access to employment chances and earnings, education and health, clean and safe physical surroundings. In effect, every significant development must therefore start with and within the individual, who should grow through a process to be more self-reliant, self-confident and also be able to identify his or her potentials for positive change (Burkey, 2000:35, 51). So, in the understanding of Max-Neef, Elizalde and Hopenhayn (1991:16), anywhere in the world, that which permits the highest enhancement in people's quality way of life as the best development process would be that which sufficiently gratifies their essential human needs. In view of this, Taylor (1990:40) contends intensely that matters of faith and practices of developmental concerns as regards the church cannot be kept out of the discussion simply because the church should be the place for the preservation, protection and promotion of human dignity.

3.7.2 Social Development as Development

Social development is defined as those services and investments such as: health services and facilities, education, transport systems, water supplies and communications which a community provides and brings for the mutual benefit of its inhabitants (Burkey, 2000:37). But according to Amoa (2001:149,150), these services especially health, primarily should be provided by governments and consist of outreach services to rural communities, with curative services at health centres, and transfers to district hospitals which should all be special programs to support the poor and vulnerable. For Amoa, spending on health and education is that which constructs human capital and adds to both economic growth and the poverty relief of any country in the long term (Amoa, 2001:147). Due to this, Sengupta (2000:564) opines that, the state has a responsibility, separately and jointly, to communicate world-wide developmental programmes to realise and facilitate the right to growth. But these social services which are geared towards improvement according to Burkey (2000:37) are unavoidable dependents on economic growth in order to provide the resources needed for social activities that lead to development.

3.7.3 Political Development as Development

The definition of political development by some Ugandan development workers should be accepted according to Burkey (2000:37) such that, the political structure of any given state must be correctly receptive to the requests and desires of the people, but at the same time must seek to protect the rights and properties of the people it serves. Burkey (2000:37), therefore observes that political development is a practice of continuing change over a

period in time when people become more conscious about their own competences, their civic rights and responsibilities such that this knowledge is put in use to organise themselves and acquire real political power to:

- 1) Participate in decision-making at all levels (both local and higher) and choose their own leaders and representatives who are accountable to them;
- 2) Plan and share economic power democratically; and finally,
- 3) Create and allocate communal resources rightly and competently among individual groups.

Considering the above, it may be possible to circumvent exploitation and corruption which will help the people to become conscious of an important economic and social development, peace and political stability, as well as generate a platform for a politicised general public within the framework of the people and also within their culture and political systems.

3.7.4 Development as Liberation

Gutierrez (1986:24) reveals that the term development has improved to give expression to the ambitions of the poor but refuses to deal with the very foundation problems of the poor people at the grass root level. Development according to Gutierrez (1986:26), should lead to freedom and inevitable moment of drastic change which should be alien to the familiar use of the term “development”. Gutierrez (1986:114) giving reference to the struggle of the poor in Latin America reasons that, the Church’s connexion in the struggle with the government on freedom was to provide better living conditions for the people. For this reason, according to Terreblanche (2005:57; cited in Solomon, 2012:65), it was the church that stepped in when the apartheid years of the South African economic structure was purposely built on the foundation of ‘unfree’ black labour; it was also the church that stepped in when the orderly abuse of blacks and the side-lining of the common blacks were the needy public without property. Again, it was the church that gave proper chances for employment and social support systems towards the black majority. According to Terreblanche (2005:57) this was the very reason to ask for an economic system which is development and liberating, because a huge quantity of economic power and property was trusted into the hands of a smaller number of mega-corporations. But according to Burkey (2000:48), in another dimension, development should have a redemptive effect on people’s behaviour, as well as a relationship between individuals and between groups within a society such that development should be beyond the introduction of new technologies and the provision of social services.

For this reason, Raff argues further that development starts from the minds of people, in their attitudes, in their believe and value systems and in their judgments to such an extent that he trusts people can only develop themselves (1996:206). According to him, the purpose and intent of development should be an indicator of growth which raises consciousness of ownership, control, and independence of oneself with satisfying human need (Raff, 1996:210). But Davids *et al.* (2005:43, 51, 88), from the South African context also noted that this was what triggered the Retribution and Development Program Base Document of the African National Congress of 1994, to have its attention on the freedom of the society and so included the following developmental programs to:

- Empower people to become self-reliant and useful to themselves in the long run.
- Build a local capacity through developmental support.
- Initiate a participatory base development programs and projects.
- Address the biases of both colonialism and apartheid which was caused in the past.

It is for this reason that Trade Unions claim to have their vision to serve the concern of society and to advance human progress fight for freedom and the well-being of societal, political, social and industrial equality, human rights for all, the eradication of mass poverty and any social structure that seem to hinder the well-being of the people for social justice, equality and the Rule of Law. Davids *et al.* (2005: 73) observed that in South Africa, prior to 1994, and like other parts of the world where there is lack of development huge amount of NGO's occurred with a vision of helping to set free the oppressed and bring justice to the needy, (by bringing improvement into the lives of people) particularly at basic and grassroots level, most especially through sympathy but in some cases through protest or both.

This research is very curious to know whether the Church in Ghana is aware of some of these things which affect her adherents directly or indirectly and if so, what has she done so far, and if not, why is she not involved and in that regard what is she living for? In other words, is the Church in Ghana living to her calling regarding economic development and social transformation? What has the Church done so far to vindicate herself on issues of socio-economic injustices?

3.8 Potential Barriers to Development

There are many barriers to economic development. Some are very explicit, while others are implied. Scholars like Sengupta, Soubotina, Cypher and Dietz among others, give a lot of insights on this. According to Sengupta (2000:561) bad economic policies and limitation of resources affect different countries differently as a major obstacle to economic development. Also, Soubotina (2004:8; cited in Solomon, 2012:66) cautions that: “the aim to create economic growth through development was at times achieved at the cost of greater inequality, higher unemployment, weakened democracy, and loss of cultural identity or even over consumption and depletion of natural resources needed by future generations”. Apparently, majority of scholars favour development because of its good intentions, but there can be some amount of difficulties that can delay, proscribe, or even side-track such good intentions. For this reasons, Cypher and Dietz (2003:18, 19; cited in Solomon, 2012:66, 67) summarises the opinions of scholars to several blockades to development. He mentions the following:

- Inequalities in the current supply of revenue, wealth and natural resources, (including land ownership as wealth), power of class relations in society and control over economic resources;
- The level and efficiency of infrastructure development that includes roads, electricity, water, communication services and so on;
- The effectiveness and level of structured lending and banking activities;
- An educational system which is underdeveloped as well as low levels of literacy and a disproportion and fruitless allocations of finances to lower and higher education;
- The influence of religious thinking, advocacy and influence for an accepted role of women and ethnic religious minorities;
- The level of corruption in the economy;
- The power and nature of the influence of government, including the degree of political freedom and the strength of democratic processes that are carried out in an economy;

- Multinational corporations that is available; the influence of strategic geopolitical interest of larger economic powers vis-à-vis smaller and weaker economic bodies; the economic policies of more developed nations at the global economic level and the system of policy that is operating at the time.

According to Taylor (1990:24), the notion that development over the past forty years has been largely considered to be in the interest of the poor because it means to reproduce in the Third World a kind of industrial upheaval which ultimately brings about material growth in nations like the United Kingdom and this will allow most of its subjects to delight in higher standards of living. Interestingly, as Frank seriously emphasised in his developmental and under developmental theory (Frank, 1972:3-5), Simon (2007:184) also in support highlights that styles in basic needs and quality of life in assessing the weaknesses or disappointments of development ingenuities, soften or ignore the persuasive evidence the world over. This is such that the overriding ambitions of poor people and their governments remain anxious to meet elementary needs, improve their living standards and emulate advanced industrial states in some different standard transformation plans which cannot be overemphasised.

Taylor (1990:25, 26; cited in Solomon, 2012:67, 68), summarises the concern of many scholars in an argument in contrast to the guess that development was largely good as expressed in the five problems he raises concerning development. These issues are

- 1) First, he mentions that even if development as economic development brings a greater degree of wealth and promotes hunger well above the breadline, it has not led to any better class of life. Again, if development has actually led to an improved quality of life, it should be measured properly and justified unless it is proved otherwise.
- 2) Secondly, our attention has been called by Taylor to the fact that there is increasing disparity between employers and employees. Because those who work did not reap the benefits rather, those with power in the market places and the expansion of the factories get rich at the expense of the vast poor majority. In such situations should one conveniently advocate that development is good for the poor?
- 3) Thirdly, development is accused of prejudice in favour of the towns against the rural areas. Priority has always been given to towns such that the needs of rural areas for roads, communication, health as well as goods and services and other investments

are abandoned which increases the levels of poverty. In this case what are the meaningful achievements of development for the rural areas?

- 4) Fourthly, where is the justification that development is not exploitative and unjust? This is because these developed or well advanced and industrialised countries provide only incentives which are to their benefit and not to the benefit of the poor nations because these aids for development come as a form of investment. As a result, much of the excess or surplus is taken out of the country as profit, interest or cheap food for underdeveloped countries.
- 5) Lastly, development has been challenged for its unfairness and ineffectiveness because it has simply not solved the basic problem of underdevelopment. Whereas only some few people of industrialised developed states benefits from the outcome of development, there still remains a terrible level of poverty in many underdeveloped states.

3.9 The Development Agenda

Scholars view the development agenda to be seemingly clear about human development and economic growth and economic growth and this has given the chance for various dialogues in the field of studies amongst scholars of the “development debate” that brought an understanding if economic development is deliberated or considered as part of the church’s business.

Graaff (2003:5, 6) argues that development studies, is linked up with poverty and inequality. A good reason why the development agenda as discussed in Saul (2006:32) and Kothari and Minogue (2002:2) are much more real with concerns of poverty reduction, economic growth, decentralisation, improvement of trade between systems and governments, social development and the decrease of international debt of developing states. Burkey (1993:35) for the above reason, argues strongly that such development agenda always will attract the question about who controls financial, human and the physical aspects of these resources or interventions and aids, and who makes decisions about how they should be used. In this regard, Swart (2003:32, 33) argues that any development agenda cannot be limited only to technological problems of economics and scientific development because of its complications which goes beyond the glitches of economics and because of how it affects all domains of life. According to Graaff (2003:1, 2), development studies faces this central

question of how the worth of some people is associated to other people's poverty. Then again, of whose fault is it or who has caused that? For this reason, the development agenda intention presently is to discover the burden of economic growth within the discussion of development in depth. In other words, the development agenda currently is intended at measuring the level of development within any given economy.

3.10 Towards a Definition of Economic Development

The following among others would be considered as definitions towards economic development in the field of scholarly work. Carmen (1996:5) succinctly views economic development as a process of change intervened by human intervention or mediation. Todaro and Smith (2006:14) argue strongly that economic development has been normally considered in terms of the planned adjustment of the structure of production and employment, such that agriculture's share of both failures and service and manufacturing industries improved. In this regard, the difficulties of poverty, unemployment, discrimination and income supply were considered of secondary importance to "getting the growth job done" as it was understood such that societal assistances will drift from economic growth prospects. Again, Todaro and Smith (2006:15; cited in Solomon, 2012:72) opine that, this was part of the intention why economic development came to be redefined in terms of reduction or elimination of poverty, disparity and unemployment within the context of a growing economy. But economic development according to Mohr, Fourie and Associates (2003: 635) is to talk about the enhancement of ones living conditions and the improvement in an excellence of life. This is the reason why Gillis, Perkins, Roemer and Snodgrass (2006:8) using Southern Korea for reference, argues strongly that the type of structure transformation of the economy in South Korea since 1960 is for a perfect economic development.

The notion of economic development according to Todaro and Smith (2006:13) represents both implied as well as open value properties about required goals at the long run what Mahatma Gandhi once called the "realisation of the human potential". So, Todaro and Smith, hold this view that economic development cannot be value-free, such that, where there are severe discrepancies and value conflicts among decision makers, the possibility of an agreement about appropriate policies and desirable goals greatly reduced (2006:14). Nafziger (2006:15) also argues that economic development, in reference to economic growth should go together with changes in economic structures and output distribution.

These changes, according to Nafziger (2006:15; cited in Solomon, 2012:72) in his reasoning, may take account of an expansion in the material well-being of the poorer half of the people, a fall in agriculture's share of GDP and a corresponding growth in the GDP share of industry and services; an increase in the education, substantial technical advances as well as skills of the labour force and originating within the country. But Cypher and Dietz (2003:7, 8), believe that economic development is about identifying the very fundamental human values and the means to expand the fruits of these values. These values include the opportunity for significant employment, sufficient food, the opportunity to provide for one's self and one's family, a reasonable level of health care, opportunity for pursuing education and social security. Others are the right of involvement in the political life of the public and society, the respect for the rule of Law and equal treatment under the law among others. But, Wilson and Ramphela (1989:158) considering the emphasis placed on employment as a goal for economic development, cautions that the anxiety of unemployment and its outcomes can add seriously to the problem of poverty. Therefore, Cypher and Dietz (2003:8) submits that economic development touches our shared humanity.

In agreement with scholars like Cypher and Dietz, Burkey (1993:36) shares the understanding that economic development is a process where people either individually or jointly enhance production for direct consumption to trade for money. A similar understanding of economic development gain support from Gillis, *et al.* (2006:8, 16), who contend that an important component in economic development is that, those to whom the economic change is meant for must be main contributors in the process that is intended for them. But Steytler (1997:18) rather argues that economic development should be the harmonising of four opposing intentions which are: currency stability, economic growth, high level of employment and finally stability of foreign trade.

Cypher and Dietz (2003: xx) advises that since economic development does not happen on its own, policy-makers of economic development should endeavour to identify new strategies to be executed, because according to Steytler (1997:18), a major role should be played by the state in assisting and encouraging the equilibrium between these four intentions such that the state can use its own budget to affect the change in the economy, and also can equally offer structured conditions with supported legal mechanisms to build and uphold stability in economic development. However, Isbister (2007: 185,186) makes an important point to inquire whether the world effectively and willingly can act to achieve the

Millennium Development Goals which is crucial to economic development. For this, White (2006:382) defines the Millennium Development Goals to be a set of objectives for a variety of development pointers that sets targets which are recommended by many international agencies and governments which are supposed to be met by 2015. In view of this, Isbister (2007:185,186) recommends that these development goals can change the plague of the world poverty because it embraces the following targets:

- 1) To do away with thrilling hunger and poverty by 2015.
- 2) Attain universal basic education as it aims to guarantee children's completion of a full course of basic schooling by 2015.
- 3) Reduce child mortality rate in developing states.
- 4) Promote gender equality and empower women participation.
- 5) Reduce maternal mortality ratio and Improve maternal health by 2015
- 6) Fight Malaria, HIV and AIDS and other diseases.
- 7) Ensure sustainable environment and safety such that at least half of the proportion of people who do not have access to safe and good drinking water and sanitation by 2015 are reached and by 2020 achieve a momentous progress in people lives.
- 8) To form international financial systems and develop a universal corporation for development towards trade.

3.11 The Economic Development Debate

In front of us today is the issue of the debate of economic development. Like many scholars are very critical to ask "whose development?" It is believed by many thinkers that many of the death situations in underdeveloped states are brought about by life-threatening poverty; scarcity and hunger are the outcomes of another. In other words, the most unfortunate things that are happening in our world today are caused by others. But according to Cypher and Dietz (2003:4; cited in Solomon, 2012:69), such should not happen due to lack of human knowledge in our affluent and modern times. Steytler (1997:1) duly prompts us to reason that there must be a connection between democracy, human right and economic development and so maintains that, economic development should be sensitive to the rights and privileges for all people. To this end, Cypher and Dietz (2003:6) also opine that the reality of world-wide poverty seems not to be, due to fundamental shortfall in total productive ability.

In view of this, Clark (2002:10) holds strongly to the belief that development is conventionally defined in relations to the ability of the economy to create growth. The contribution of Eade (1997:99) to the debate indicates that, when the economic abilities of poor women are raised, the youth and men who are in a way both sustainable and reasonable would request for a variety of technical and organisational expertise. The dominant class and its allies according to Rahman (1993:187), develops positive consumption principles that have assisted them to inspire humanity so that these standards are regarded as the tenacity of life itself. But in the view of Fernandes (1970:232), the world is now at a point in history, when the progress of economic life could reduce communal disparities, and development was guided and harmonised in a rational and human way. He believes that modern economy is considered not only by man's growing control over nature, but also by a more closer and powerful relationships between countries, groups, citizens, by their mutual reliance and by various involvements on the part of governments (Fernandes, 1970:232). According to Isbister (2006:147) economic development should be considered as a complex process of engagement.

3.11.1 Adedeji's Alternative Strategy of Development for Africa

In the early 1980's there had been a continental quest for the way of developing Africa's economies and strategising a fresh method towards its development. Adedeji Adebayo the then under-secretary of United Nations Economic Development for Africa, postulated the following strategies for consideration; thus, if Africa really wishes to get out of the circle of underdevelopment. In Asante's book "Adedeji Adebayo's Alternative strategies for African development" (1991), he affirms and highlights the ideas of Adedeji Adebayo, as a sure way of coming out of the doldrums of Africa's underdevelopment.

The strategy proposed first and foremost, an Africa which would be moving from dependency to self-reliant capabilities for a lasting value. According to Asante (1991:3), growth must be brought in a way which actively promotes self-reliant and not self-sufficient on economic and material growth. Secondly is an African that will embrace development as a collective responsibility in which all its members share in the labour (the pain and cost) as well as the fruit (benefit and joy) that comes with it. For Adedeji, development always comes as a process of bringing about fundamental and sustainable changes in society. Development, he said, comes with a price costly and painful and Africa should be aware of this and be ready to go for it and stop thinking that very little can be accomplished without

foreign or outside assistance. This he called self-sustainment. Thirdly, he advocated for a development which refers fundamentally to human beings. That is “Development which deals with the human experience but synonymous with the fulfilment of individual’s mental, emotional and physical wellbeing and not just the growth of things” (Asante, 1991:5-6). He argues that development should be towards independent processes that will inevitably result in the transformation and change of the society, who bring about the transformation. Thus, change in their attitude to work, culture, investment and savings practices, skills and thoughts as well as their social system, and not only its measurement in terms of GDP and NDP alone by others. This process according to him also leads them to self-transformation where the whole human person is transformed and therefore there comes change in values, interest aspirations, strategies and modalities (Asante, 1991:5-6).

Adedeji stressed these ideas with the hope that Africa will take the challenge to fight her own battle without looking for assistance from outside and dependence on donors. He emphasised:

There is no doubt that Africa cannot develop until its people absolutely resolve to be self-reliant. This means developing in the individual as well as in the society such attitudes as the will to succeed in life through productive labour, to experiment, to be resourceful, and to conquer new frontiers. Self-reliance implies undertaking economic activities that enhance the capacity of the society to function over the long term for the well-being of all its members (Adedeji, 1982: 296-7).

To come to a comprehensive understanding of the meaning of economic development, is to demand an investigation into the schools of thought regarding the meaning of economic development. A better understanding of economic development therefore should be discussed since the economic development debate continues unabated at different platforms; literature will still be investigated on economics and economic development to give a comprehensive understanding as to what is meant by economic development.

3.11.2 The Difference between Economics and Economic Development Debate

Although it is not desirable or easy to define the term economics, Todaro (1990:4, 6) attempted to define economics as simple as the study and exercise of choice. According to him the study of economics will help us to hunt for clarifications and possible answers to vital development complications in any given economy (Todaro, 1992:10). According to Atherton (1992:37), the word ‘economy’ emerged from the two separate words- “*oikos nomos*”, which came from the Greek for household “*oikos*” and law or management “*nomos*” where production was largely for and only within the family context. Smith (2005:22) also submits that the word economics in its conception originates from the Greek

“*oikonomikos*”, which is stewardship or service of the “*oikos*” or community of the household. But Duchrow (1998; 21), drawing understanding from Aristotle’s view of economics, established that it is the major goal of a normal economy to meet the fundamental human needs. Smith (2005:22) therefore reiterated that, “*oikonomia*” defines the attention given by the steward economist or management for the household “*Oikos*” that is assigned to him or her. According to him, stewardship therefore, “means looking after someone or something for somebody for a period and it is the steward’s responsibility to ensure that whatever is entrusted to him or her knows what is right and what is wrong” (Smith, 2005:34). For this reason, he again suggests that “stewards need morals, rules, a conscience and wisdom” (Smith, 2005:34, 35).

Roux (1996:3) and Black (1997:137) also envisage economics as the study of how limited wealth are used to satisfy societal needs or should be allocated to people and therefore agreed with Atherton (1992:51, 240) that economics is about coming into terms with the realities of life as they really are and about making choices. According to Black (1997:137), constructive economics is anxious with what really occurs, or what would be happening under various conditions. But Roux (1996:3) advances his argument that economic processes demand certain reflections about what kinds of goods and services should be produced and for which people or beneficiaries they are produced. Roux (1996:4), agrees that economics is the study of human behaviour where economists investigations and forecasts are based on the behaviour of people who make several economic resolutions. Interestingly looking at it from an ideological point of view, Rahman (1993:223) states that at the central concern for development, economics locates economic development within the conservative development pattern in which the controlling arrangements and the occupations that serve them presumably decide on what should be the people’s ambitions and wants.

Accordingly to the observation of Smith (2005:11) anything that influences what we say and what we do in our lives is economics. So for him, economics is a social science where an economist will observe and give meaning to all kinds of economic activity to understand trends and structures, or by creating new economic methods to structures (Smith, 2005:12). According to Todaro and Smith (2006:13), the social sciences economics concerns itself with humanity and the satisfaction of their basic human needs within their social systems and how they organise their activities. According to Rahman’s (1993:225) understanding,

economics has the latent worth for serving human desires. However, the economics about money to the rich, as well as riches and better standards of living, which is adored as a god, can be very cruel beyond doubt. Smith (2005:14) agrees to this because those without credit rating or money, who are economically deprived, do not even exist. So, it is of no surprise that attention needs to be given to developing techniques of serving the whole community using economic forces (Smith, 2005:15). But Roux (1990:4, 5) argues that in an open market economy, families and companies can develop and expand welfare or profit on their own. Marshall in Atherton's (1992:35, 36) identifies this to be the motive why economics as a study of humanity in the normal professional life becomes bread and butter issue of life. But also, Lapsey (1993:8) defines economics as that which deals with the distribution of the resources that belongs to society among alternative uses. This also deals with the distribution of the society's productivity among groups and individuals at a time and the way these provision and supply change over time to measure both their competences and incompetence of that same economic system. But, according to (Carbaugh, 2001:4), it seems clear that by obtaining the supreme value from incomes as a goal of economic choices, the foundation for economic development and enhancement is secured.

3.12 Economic Development and Economic Growth

There is a very thin line between economic development and economic growth. According to Midgley (1997:193), economic development directly should increase people's happiness. However, according to Gillis, *et al* (2006:8), without economic development there can be no economic growth. But according to further argument by Midgley, the proponents of social development although are serious of conservative economic growth models, its prerequisite for enhancing people's welfare and making them become developed is economic growth (Midgley, 1997:193).

Conradie (2006:29) views growth as the key to generate adequate wealth for a developing world population. So Bragg (1987:22), opines that economic growth is to raise the standards of living of the people of a state, which becomes paramount after the World War II such that modernisation theorists hold the position that post development after the war is to long-winded the developed system of the West to the "less-developed" or "under developed" countries with its final goal of increasing production. But, Graaff (2003:6, 7), in a strong argument cautions about healthy economic growth which is no warranty against broadening inequality. According to Rist (2010:261) the passion with economic growth today that

shapes all policy guidelines, in both South and north, is assured with a completely unworkable dream of the world and should not only be condemned but battled against. Midgley (1997:193) consequently conditions again that, economic growth must realise an increase in the participation of the entire populace with the purpose of improving income and standards of living for all. Duchrow and Hinkelammert (2004:143) considering the certainty that healthy development does not mean wealth for all, agrees it was discovered that in the Latin American context, constructive proportion of economic development becomes achievable only with the right plan of development and progress built on a strategy of industrial development by way of import replacement.

Inclusively, Sengupta (2000:567) seriously identifies himself with some economists in academia with the argument that the notion of development includes equity and welfare, or at least the enhancement of many poor people which goes beyond just growth in material wealth and output. According to Graaff (2003:7), the context of South Africa serves as a case study to what became improper as the economy grew at fairly remarkable rates during the 1950s and 1960s. However, it created one of the most dangerous cases of discrimination and unfairness in the world. It is therefore clear that the opinion of Graaff to eradicate poverty and inequality that takes a good economy as valid for people, as well as morally sound political and economic policies. Graaff poses a challenge to the whole world when he submits that something might have been fundamentally wrong with the planet (earth on which we live) which has all the means to send a rocket to Venus, (another planet) but has no money and resources to feed more than a billion individuals the world over who can barely live on US\$ 1 a day (Graaff, 2003:11, 12). To add to the debate Conradie (2006:29) identifies that the pursuit for constant economic growth and a substantial expansion of wealthy economies are scarcely possible due to the inadequate available resources. To this end, Swanepoel (2006:12) argues that the management of resources as well as the economic environment are very important in any community development.

Todaro (1989:62) advances his argument to observe that economic development should be observed as a *multi-dimensional* process which includes re-organisation and re-orientation of the whole social and economic systems. According to Conradie (2006:29), it is imperative to realise that a fixed planet 'like Earth' cannot endure unceasing increasing demands on its resources. So, he cautions that population growth and careless consumption must essentially be tackled to lessen the ecological effect of present consumption level. In

Conradie's view, the notion of sustainable development is broadly considered as a significant concept for the redirecting of the worldwide economic command towards another approach that deals with the earth's capability to accept (Conradie, 2006:30, 32).

3.13 The Intention of Economic Development

Scholars by and large have agreed that every move towards development has an intention either explicitly or implicitly. In Burkey's (1993:36) thinking, it is obviously clear for advocates of economic development to anticipate that people's involvement in development gives them the opportunity to analyse their context critically, set their priorities, identify the economic issues at stake, and then have all it takes to address these problems. For this reason, Burkey (1993:36) opposes this process, since it would involve the citizenry to arrange themselves and mobilise effectively all the factors of production which are made available and open to them. According to Burkey (1993:36), the desired goal and intention of economic improvement would be that, the people would be role players in the planning, organization and implementation of the commercial activities which permits them to understand their greater value of existence. Whenever economic development is mentioned, its intention must be for a plan of security and improvement of sustainable local and regional forms of growth which are joined with macro-economic community interventions. And this should be possible to control or stop globalisation which is focused solely towards the accumulation of wealth (Duchrow and Hinkelammert, 2004:155). But as an example, our attention is drawn to the plans, ideologies and intentions of the ANC for the South African economy (Terreblanche, 2005:84) as outlined in the 1995 Freedom Charter, was purported for such reasoning behind the scene of economic development. It is stated in the charter that:

- 1) The people shall be part to share in the country's wealth;
- 2) The heritage of all South Africa and the national treasure (wealth) of our country shall be returned to the people;
- 3) The mineral treasure (wealth) underneath the soil, monopoly industry and the banks shall be relocated to the ownership of the people as a whole and finally;
- 4) All other businesses and trade shall be organised to assist the well-being of the people of South Africa (Terreblanche, 2005:84-95).

The main understanding behind the ANC and their freedom charter according to Terreblanche's (2005:108) is the intention to improve what they called the RDP according to procedures as from 1994, and do away with the apartheid in order to bring back their heritage and do away with the agonising and hard circumstances designed by apartheid among black South Africans. This was fundamentally aimed at restructuring and reshuffling the South African economy to address the many untold sufferings, injustices and perversions that has characterised the South African society due to white political supremacy and racial capitalism in the apartheid regime (Terreblanche, 2005:108). Again, Terreblanche mentions the launching of a new macro-economic plan or system entitled "Growth, Employment and Redistribution" (GEAR) which was the reformation programme purported to offer South Africa with a well-integrated and all-inclusive macroeconomic agenda to promote economic growth within the economy as well as create jobs for all (Terreblanche, 2005:108, 114). But this intention according to Terreblanche (2005:121) failed because of the following;

- 1) There was an unsatisfactory economic growth rate;
- 2) The problem of unemployment became bigger than anticipated;
- 3) There was an unequal and vast disparity in the distribution of income which made the poverty problem far more serious than expected.

In this regard, Smith's observation can fully be supported to believe that every person has right to life, good health, food, a home, hope and happiness, but again this right cannot be at the cost or dispossession of others. He also envisages that there should not be poverty and hunger in an industrialised democratic economy and that this should not be a problem because the state is responsible for its people to ensure that the unemployed, refugees, and the poor have enough food to eat (Smith, 2005:89, 95). An undergirding question for this research is that since Ghana is considered a democratic growing economy in South-Saharan Africa since its independence in 1957, has the state eradicate poverty and hunger and become responsible for its people to ensure that the unemployed, refugees, and the poor have enough food to eat? This transformation becomes crucial and the church should be well prepared for it as part of its mission task. But, is the church aware of this task to bring about transformation? If the answer is yes, then what has she done about it? Or what contributions has the Church made about Ghana's socio-economic transformation.

3.14 Challenges to Economic Development

There are challenges to every meaningful development that is intended to bring change and transformation. According to Wilson and Ramphela (1989:262), any genuine developmental task allows people to be and this can be very thought-provoking and sometimes dangerous if it is devoid of collective action. Accordingly, Todaro and Smith (2006:9) submitted that unlike the advanced nations, in the under-developed nations, various goods and resource markets are exceedingly unsatisfactory, which makes both producers and consumers have major structural changes and imperfect information to take place in both the economy and the society. But again, Isbister (2006:157), points out that in most of the third world countries, the history of economic development has been a history of false promises. This false premise produces false answers which includes patriotism and freedom, government planning and socialism, foreign aid and capital investment, industrial growth and a shift from agriculture, investment in human capital, a hike in oil prices and a new international economic order (Isbister, 2006:157, 158).

Conradie (2006:32,33), with Isbister (2006:157) on the same wave length, ask if economic development programs are critically concentrating on sustainable improvement that would not co-operate the capacity of meeting the needs of the future generations or just placing importance on economic growth and market development alone. But Braggs (1987:25) reminds us about the unintended result that is tied up to any economic development which truly intimidates any future development. Because of this, Wilson and Ramphela (1989:217) stress that economic development programmes need to, consider at all times, the destructive effects of non-economics side effects in any context. Wilson and Ramphela observe that amongst the many setbacks faced by economic expansion together with the youth, is also that of women and the elderly, which is defined as restricted in some way because they find it difficult to access their developmental needs or earn a reasonable income (Wilson and Ramphela, 1989:183, 217).

Apparently, Lapsey (1993:743) views population growth as a central problem of economic development. He envisages a serious trouble with development if in any given economy, population rises as rapidly as state earnings and per capita earnings does not rise. But again, Wilson and Ramphela (1989:184) contended a challenge to the economic development debate by referring to wanderers in our cities without suitable accommodation; reasons being due to unemployment which results in poverty to pay for rentals or unavailability of

good housing facilities. But poor health according to Lapsey (1993:745) is likewise a source of inadequate human resources.

Terreblanche's (2005:434) observation needs to be considered carefully when he refers to the context of the present condition in South Africa, where many people are made contract and casual workers without any security and benefits of full-time employment. Consequently, these workers are even more subjugated than employees in the official sector under apartheid because the current labour law failed to safeguard people against the often-inhuman abuse in the 'marginal' and 'informal' sector. So, Wilson and Ramphela (1989:158) observed that the outflow of development and its humiliating and devastating effect on individuals and their economic situation can be dangerous as they wait for their benefits from the Unemployment Insurance Fund (UIF), Workmen's Compensation Allowances (WCA), Disability Grants, and Old Age Pensions. But according to Lapsey (1993:745), the causes for underdevelopment are inadequate financial institutions, inadequate infrastructure, and excessive Government interventions (Lapsey, 1993:743-746).

According to Wilson and Ramphela (1989:258) in the South African economic context, there is a racial change from having one group benefiting at the cost of the other which must be replaced with an honest fairness which is important for economic development as part of the method of changing the South African economy, but this is liable to be corrupted by the present role players and it might take years. But in South Africa, according to Conradie (2006:28), the unequal supply of wealth remains a task and this is partly the result of the lifelong inheritance of colonisation. Again, according to Braggs (1987:29) another challenge for economic development is a dependent economy, where economic development is mostly wanted, because it frequently grieves under irregular growth patterns, where development and lack of progress can occur concurrently in different areas of the same country.

3.15 Economic Development and Unemployment

A simple definition of unemployment according to Cawker and Whiteford (1993:2, 20), is that which exists each and every time the demand for workers in any given economy and is incapable to match labour supply of that same economy. Many scholars from South Africa such as Davies and Thurlow (2010:455,456), Tsaliki (2008:437) and Barker (1993: 5,112) understand unemployment as one of most demanding socio-economic tasks and a main blockade for entering the casual sector which affects a great number of the workforce. Tsaliki (2008:773,774; as in Solomon, 2012:80) conspicuously contends that there is no

motive what so ever to fully employ the labour force since unemployment is a systemic element of the normal operation of the labour market; instead, the profit motive of the private enterprise system is to fully employ its capital stock. In other words, the normal use of the capital stock is not necessarily associated with any precise level of engagement or unemployment of labour.

But Cawker and Whiteford (1993: 37) also maintain that the failure of the economy to grow at a vital rate to absorb an increasing labour force has been the major cause of unemployment in the South African context. According to Barker (1995:113) the costs of unemployment has a serious effect for any country as it can lead to disorder and cause harm to a stable democratic order as well as leaving people with the imprint that the market economy is at best to address the challenge that is responsible for unemployment. For this reason, Cloete (2009:82) considering the South African context, states that the unemployment level for South Africa was 38.8% where 65% in 2005 of all the people who are unemployed and never worked before. Therefore, David *et al.* (2011:87) submitted that to deal with the root course of poverty, trade unions should initiate social responsibility attack on joblessness and other development-related difficulties among employees and their families. But Cawker and Whiteford (1993: 37) also submit that to be able to achieve the set objectives and strategise towards any lasting employment opportunities (in South Africa) the economy must be propelled to a more labour-intensive and high economic progress path.

The interconnectedness of poverty, inequality and unemployment (PIU) according to Chibba and Luiz (2011:307) interestingly becomes obvious in societies such that even the casual onlooker can base considerable pragmatic signal to support such observation. Ostensibly, Cloete (2009:84) agrees to earlier views that unemployment is closely connected to poverty. So Cloete (2009:84) observes further that in terms of the effects of unemployment on any given state, the so-called economic development mostly leaves some harmful effects such as; child battering, broken marriages, family breakdowns, suicides, and gangsters activities on the society. Again, Cloete also mentions that unemployment can have emotional effects such as a decline in respect of parents for each other, low self-esteem, decline in children's respect for parents and destroying the confidence of the youth for the future part from the many and permanent monetary difficulties caused by unemployment (Cloete, 2009:84, 85). But to consider the underlying forces of joblessness, Standing, Sender and Weeks (1996:122) also discover that most of South Africa's unemployed rely mostly on

informal income transfers from family even though they may not be substantive for anything. Standing *et al.* (1996:128) advises that, a main task which preoccupies policymakers, employers and worker representative groups is to reduce employment. But the NGOs and the Church by exposing inequitable structures can become the voice of the unemployed and the poor according to Nurnburger (1999:445) since this will help to challenge the state and the private sector and remind them of their ethical commitment towards economic development.

To invoke the purpose of this research is to ask if the church in Ghana can be proud of herself, as part of its calling, to have properly engaged in the unemployment problems that affects her people on socio- economic development.

3.16 The Economic Development Debate and Religious Convictions

According to Clarke (2011:10), religious groups and religion are well positioned in society in many ways to play an influential part in development and both inherently could be tools to say much on development outcomes of any given economy. As stated by Maggay (1994:36; as in Solomon, 2012:81) the first recorded case of civil disobedience was when Peter and John confirmed before the Jewish court, in Acts 5:29, “We must obey God rather than men.” In many more situations throughout history this has been followed where the church has been required or prompted to challenge the powers that be, due to her commitment to a higher (superior) power which follows a higher order or principle. For this reason, Handelman (2006:46) noted that in Nicaragua and Brazil, liberation theology espoused by enlightened members of the Catholic Church, and enthused by priests and nuns was aimed at organising the underprivileged against political and economic injustice or unfairness, which positioned the church at the fore front of care for the needy, the poor and also seeking the well-being and preserving the dignity of humanity. Therefore, Handelman’s understanding gained support from Nürnberger (2007:45) and Smith (2003:22) who all agree that religion can inspire development in people’s lives.

According to Duchrow and Hinkelammert (2004:27), when the early Christian Church spread throughout the entire Roman Empire, it was the poor, troubled, needy, marginalised and the exploited people who became attracted by this movement with new opportunities of life. Credit should go to rich congregations which at that time shared the benefit with those parishioners that had little or nothing. According to Boesak (1977:18), the struggle for liberation created a new awareness and a desire to destroy the chains of enslavement and to

search for a way out of which the oppressed are unfairly treated and forced to live. According to (Boesak, 1995:142), this can be seen during the late 1960's in the positive actions of persons like Malcolm X and Martin Luther King Jr, who had direct influences on the proponents of "black power" like Eldridge, Cleaver and Carmichael. Due to this, they were exposed to many academic consultations as well as reflected on by a new peer group of street poets and young "rappers". For this reason, Sethi (1995:864) draws meaning by stating that, the leadership of the Catholic Church has always and faithfully sustained her responsibility to reach all areas of human effort, be it individual, political and social, including all financial initiatives and organisations that inhabit and take care of the larger parts of most human lives.

According to the view of Handelman (2006:49), Religious convictions was behind the protest marches led by Martin Luther King Jr. and Buddhist monks in Sri Lanka and also in the United States of America, representing and demonstrating the role that religion plays in influencing the social order and thought about civil and economic issues. So, according to Boesak (1977:36), it was the black church movement that kept alive the 'black struggle' for emancipation and this was grounded on the conviction of the liberating gospel of Jesus Christ which started in South Africa by Nehemiah Tile and also in the US by Richard Allen. Boesak believes that Christian involvement in debates and discussions over developmental policies which emanate from the anxiety for the poor that is at the heart of the Gospel message and commitment of the church consciously or unconsciously carried out the world over in the church's history by strong men. August (2010:19) reminds us that the church, driven by her religious convictions must address issues of exploitation which must always seek to challenge various types of economic, social, religious and political arrangements that contribute to the sorrow of the human person. According to De Gruchy *et al.* (2008:34), Archbishop Desmond Tutu reminds us that Jesus came to this earth because God loves the world, and that means since God is actively involved in the world, Christians must also be involved in the activities of the earth. In view of this De Gruchy *et al.* (2008:9) states that the church's serious involvement with the situation of apartheid (South Africa) in the struggling and to advocate for a new paradigm and system of government was the great strength of the Christian movement in South Africa's history. Handelman (2006:50) also submits that Dalai Lama was motivated by his religious conviction for his long fight to free the Tibetan people from Chinese occupation, and this won him universal respect and the Nobel Prize. Furthermore, Handelman (2006:52) points out that Papal declaration can carry

significant weight in dealing with developmental and political issues within the ecclesiastical hierarchical tradition of the Catholic Church.

In relation to the above examples and considering God's mandate for the Church, the question for this research remains valid. Thus, is the Church silent towards economic transformational issues in Ghana? If yes why, and if not what has she done and what is she doing currently? In other words where are the gallant men of God in the Church today? What is the Church living for, while human dignity is negotiated for money by political leaders leading to suffering of the masses? Where is the voice of the voiceless in society today?

3.17 Economic Development as Economic Transformation

As mentioned earlier, Scholars agreed it is not very easy to define economic transformation; therefore, the term economic development will be used synonymously to economic transformation. Economic transformation according to Ross and Hess (1997:5-6) is a "process involving increases in productivity, technological capability, economic diversification, and international competitiveness that support rapid, sustained and shared growth in employment and incomes of the population over time". This is because economic development is measured by growth which brings about change (transformation). So, both the term "economic development" and "economic transformation" will be used interchangeably in this study. One cannot measure economic development except there are certain economic indicators to look for when one is talking about economic development or transformation. Ross and Hess (1997:6) attempted to define economic development as a phenomenon which:

Has a quantitative dimension: that entails structural change: and encompasses the reduction of poverty and widespread gain in nutrition, wealth, education and the standard of living. Economic development also involves the transformation of the poor, stagnant, primarily agrarian economies into diversified urban base economies capable of sustained growth. In short, the economic development implies a diffusion of economic growth and an expansion of economic opportunities (Ross & Hess, 1997:6).

They argued that economic growth can however occur without much development but economic transformation cannot occur without growth. Development is measured in growth but growth not in development (Ross & Hess, 1997:6, 7).

This is to say with Barro and McCleary (2003) that, "It is unlikely, however that significant economic development will occur without at least moderate economic growth, in other

words, economic growth may be necessary but not a significant condition for economic development” (Ross & Hess, 1997:8). They advise that we should not forget that there are other dimensions necessary to the quality of life such as political freedom, enjoyment of basic civil rights, participating in political processes, security from harm and personal injury, freedom of religious beliefs and practices, enjoyment of leisure and environmental freedom and protection for preservation (Ross & Hess, 1997:8).

In the edited work of “African Economic Development” (2003) Emmanuel Nnadozie also acknowledged the difficulties of defining economic development. He however put in a definition of economic development as “a sustainable increase in living standards that encompass material consumption, education, health and environmental protection,” (Nnadozie, 2003:30). He agrees that development is achieved over a period and that it cannot be considered independently of the political, environmental, sociocultural and historical dimensions of the human experience. He also agreed that after all “the overall goal of development..... to increase the economic political and civil rights of all people across gender, ethnic groups, religions, races, regions, and countries” (Nnadozie, 2003:30). He therefore summons all who want to engage in the study of African economics development to study its development objectives, development policies and the development processes involved. Against this background, he provided a working definition of economic development in Africa as:

A multi-dimensional process involves an increase in income, improvement in the quality of life of Africans, transformation in the structure of African economies, social structure, and popular attitudes. Hence, African development involves three mutually reinforcing dynamics: growth, improvement in quality of life and structural economic and social transformation (Nnadozie, 2003:30).

Growth, he said involves the expansion of opulence and improvement in living conditions, which is made possible by an increase in gross domestic products (GDP) or gross national product (GNP) and employment. He also argues that the growth which is the increase in real per capita GDP or GNP should be considered in relation to distribution. He defined GDP and GNP as “the market value of final goods and services produced by a country at a given period. GDP measures the total value of the final output produced by an economy, by both residents and non-residents” (Nnadozie, 2003:31). On improvement of quality life, he said this includes the fulfilment of basic needs and improvement in human welfare, an expansion of and improvement of access to basic life facilities like housing, food, health, clothing, educational services, safe environment, and richer cultural life. He said:

For development to occur there must be, in addition to higher incomes and structural economic transformation, be an improvement in the quality of life, which, according to the world bank involves better education, higher standards of health and nutrition, less poverty, a cleaner environment, more quality of opportunity and greater individual freedom. In other words, there must be a clear choice of life and death, well-being and illness, happiness and misery, freedom and vulnerability (Nnadozie, 2003:31).

With respect to social and structural transformation, he mentioned that transformation which is also called structural change involves a transformation of the productive structure of the economy from mostly agrarian to service or industrial based. He said, “Structural transformation involves industrialisation, agricultural transformation, migration, and urbanisation, as well as reciprocal interactions between rising incomes and changing proportions of demand and supply.” But in addition to this he realised that it also entails changes in the behaviour of individuals, and institutions and the various markets where businesses are carried out (Nnadozie, 2003:32).

3.18 The Ghanaian Economic Growth Rate Since 2000

According to economic experts, as broadcasted by OK 10.5 FM in a panel discussion on the 22nd August 2016, between 8.00am-10.00 am, the growth rate of the Ghanaian economy has fallen drastically from 14% in 2010 to only 4% in 2016, and this shows a retrogressing trend in the direction the economy is going. The difference of 10% shows that over the past 6 years the Ghanaian economy has not improved at all and this call for redress (OK 10.5 FM 22nd August 2016). Isbister (2006:157) confirms that the history of economic development in most of the third world countries has been a history of false promises. This is because the ruling government in Ghana gave a lot of promises for a better Ghana before they took over the administration of the country in 2008, but these promises have turned to be false after the elections.

3.19 Conclusion

By surveying and engaging literature on development and economic development, that leads to transformation in the long run it looks as if there is not much difference in terms of the meaning of the two terms; development and transformation. Development according to Solomon (2012:83) is a concept that carries the meaning of a positive change that transforms a situation from worse to better or an action that progress from the inferior to the greater which finally brings transformation. Solomon writes:

In terms of an unacceptable social order, scholars reason that development is the process of social change that intends to lead to progress. At the same time scholars concluded that the intention of economic development is to improve living conditions. This should then enlarge people's choices and so give them access to resources for a decent standard of living. One can then clearly see that economic development intends to give people the ability to control transformation of the social structure, leading to some form of economic growth, political autonomy and social reconstruction (2012:83).

As stated above, economic development seems to have an intention of creating a state of awareness of better life for those who scuffle under poverty and economic restrictions; the marginalised, the needy, the down trodden, and the outcast among others. The question to ask is that, is the Church aware of all these arguments and engagements about economic development and therefore can conveniently play a part regarding the current economic situation as tabled by the world, including Ghana in which she can never exclude herself? In other words, is the Church in Ghana capable of being part of the current economic debate and if yes, how is she positioning herself for such a debate and if no why? As already indicated in chapter one of this study there is the need of the Church to keep her 'critical distance' and yet be very vigilant in her watch against any ill treatment to the people of God as retorted by Boesak (2005), but is that the case in the Ghanaian situation? If all these arguments are true about the Church and her operations among the people of God then what can we say about the Church in Ghana. Is the Ghanaian Church keeping her eyes on the state by watching from a distance?

In an attempt to answer the above questions, the next chapter will be looking at literature across the country Ghana (mostly from the mainline Church) that can serve as proof or indication for the Church to see herself as a serious protagonist and participant in economic development and transformation. These meticulous commitments of the Church and the forms which these economic developmental actions are considered in the future as example, as well as the forms and structures within which they operate to address specific needs of their respective societies, which in this context is that of Ghana.

Literature from the Presbyterian Church, Methodist Church, Catholic Church and the Christian Council will be assessed extensively on the contributions of the Church towards socio-economic transformation.

CHAPTER FOUR:

THE CHURCH'S CONTRIBUTION TOWARDS SOCIO- ECONOMIC TRANSFORMATION 2000-2006

4.1 Introduction

This chapter presents data that discusses the current inputs of the Church and para-church organisations in Ghana such as: the Presbyterian Church, the Catholic Bishops' Conference, the Christian Council of Ghana etcetera, on economic issues after the missionary enterprise of sharing the gospel to the communities in which she worked and is currently working. It is also looking at literature on the concerns raised and activities of the Church during that period and again the type of contributions made by the Church from 2000 to 2006 on the Ghanaian economy. The chapter spells out the Church's response (as understood) by coming face-to-face with social-economic transformational issues of the day and the outcomes from such contributions in performing her prophetic role to the people of Ghana in the midst of the Country's economic challenges and in the journey towards socio-economic transformation.

The technique that will be used in the organisation and presentation of the data will be that of purposive sampling as stated by Vos *et al.* (2011: 232), Grinnel and Unrau (2008: 153), Monnete *et al.* (2005: 148) and Rubin and Rabbie (2005:247), as this will guide the sampling procedure, since this type of sampling is based entirely on the judgement of the researcher. In this type, the sample is composed of elements that contain the most characteristic, representative or typical attributes of the population that serve the purpose of the study best (Vos *et al.*, 2011: 232). This chapter for the above reasons, will unpack literature that forms the raw data of the study within the first period (2000-2006) only and it is for the purpose of assembling all the inputs made by the Church in terms of literature within the said period on the Churches involvement and contributions to the socio-economic transformation/development in the country, and for that matter whether the Church is on course or not with respect to her prophetic role in society. The theory of 'critical distance and solidarity' Boesak (2005:91) is about the Church that keeps her distance and yet is seriously looking on. Here it is her vigilantism that will compel her to watch closely to know what exactly is going on within the society, such that, healthy suggestion, warnings, cautions and many more issues are addressed.

Again, in this chapter, the data presented will be engaged with the theory of “critical distance” to examine the quality and strength of the Church’s contribution to the ongoing socio-economic discourse in Ghana?

4.2 The Presbyterian Church of Ghana and Economic Transformation 2000-2006

As indicated earlier in chapter two, the Presbyterian Church of Ghana (PCG), since her establishment, has made it a yearly commitment to write communique to the state at every Synod or General Assembly meeting on issues that affect the state. The Presbyterian Church of Ghana (PCG), considering her role as a church (in a state) in a communique to the state in August 2001, admitted that it has sometimes been silent on issues concerning people’s well-being. It writes “the assembly noted with concern that, although the Church is also a divine institution in a human institution, she has failed in some respects, to address issues affecting the people. In some cases, the Church had remained silent, while the rights of the people were being trampled upon” (PCG Communique, 2001:2, 3; Cry Justice, 2003:132). Earlier in the 2000 communique the Church realises her failure in word and deeds for her prophetic role and her calling to serve and also to prompt humanity of sin and the need for repentance. The PCG was mindful of the fact to put her house in order so that her prophetic voice will continue to be an inspiration to the nation and people of Ghana (Cry Justice, 2003:126, 127).

In the 2002 PCG Communique issued to the state, the Church realises again her inability to take the social dimension of the gospel seriously. She writes, “As a Christian community, we have often been fragmented by diverse doctrines and teachings which have blurred our vision and hindered our common witness. We have become too preoccupied with self-centeredness and self-preservation and have often not taken the social dimension seriously” (PCG Communique, 2002:1; Cry Justice, 2003:138). Whereas the 2003 Communique looks at the Church as God’s light in the darkness which should be spotless; but admits that the PCG as a Church of God is still with spots of darkness, she confesses her limitations, shortcomings and submits in prayer to the Spirit of God to purge and sanctify her from all unrighteousness to enable her become a true witnessing Church of God in the Ghanaian society (PCG Communique, 2003:2), the 2004 Communique state with regret that the Church has not been able to do as it is expected of it by her Lord Master. This is how she puts it:

Reflecting on the theme of this year's Assembly; "That all may have life in fullness" (John, 10:10), we- Presbyterians- hereby reaffirm our commitment to our traditional core values of high spiritual and moral development, sound education and training, hard work, discipline, probity and our great concern for the betterment of the life of all persons, especially the underprivileged and the disadvantaged in society. In essence, the pursuit of the aforementioned goals and our adherence to those values are the way and means by which the church attempts to bring life in all its fullness to the community and from which we shall never retreat.

However, we acknowledge our limitation in creating sustaining structures that will give full expression to this ministry. We have often projected and, with some justification, taken great delight in the success of the past but have failed to come to grips with the challenge of the present. We have sometimes kept quiet when we should have spoken out on issues and only murmured when it is already late in the day (PCG Communique, 2004:2).

This is how the Church evaluated herself in 2004 as she re-commits herself to her God given task in the years ahead.

The PCG in the 2005 Communique embraces the unity of the Church in two dimensions: a spiritual one and a social one. According to the Church, the spiritual dimension deals with our faith in God; Father, Son and Holy Spirit, teaching us about our common witness in discipleship of our Lord and Saviour Jesus Christ by presenting him to the world in which we discharge the mission of reconciliation with one another (PCG Communique, 2005:2).

The social dimension of unity according to the Church reflects in our commitment to serve the needs of all people including the rich and poor, women and children, and the most vulnerable in society. This dimension reveals our very identity, mission and existence as a Church, and this in the view of the Church enjoins us to eliminate all tendencies that divide us (PCG Communique, 2005:2). The Church also realises that it has not lived to its calling in many ways and so regrets deeply that as an institution, it does not match words with deeds. The signs are clear but disturbing because they manifest themselves in the form of greed, selfishness, injustice, corruption and indiscipline (PCG Communique, 2005:2). To this the PCG makes an appeal to Christians and other religious groups to live what they preach to safeguard their faith in the Ghanaian community (PCG Communique, 2005:2). Leadership in the view of the Church should provide wise counsel and exert good influence on people within and without the communities and this the church believes, will provide an opportunity in the right direction to help correct and restore the fading image of our falling society (PCG Communique, 2005:3).

4.2.1 Democracy/Governance

In the same communique, the Church complemented the immediate past president of the state President J.J. Rawlings for the peaceful handing over of power to the newly elected President J.A. Kuffuor, but also calls on the new president to try his level best to bring “positive change”. The communique wrote:

For us as a church, ‘positive change’ means advancing the cause of Christ in an atmosphere in which justice, peace and fair-play are the necessary ingredients of the search for ‘positive change’, therefore means, a radical break with all the limiting negative tendencies of the past, and a commitment to transformation that will engender new possibilities for life in this country. The new wind of change, we believe will be reflected in the style of governance, inspiring change in the perception, attitude, and behavior of Ghanaians (PCG Communique, 2001:2; Cry Justice, 2003:132).

The PCG reminded the government that she will commit herself to help lead the society in its search for newness, so that the values of honesty, probity and accountability should become a regular part of our normal lives. It promised the president that the mobilization of Church members through teaching; counselling, preaching and prayer will be continued, to enable the people of this nation become catalyst for change (PCG Communique, 2001:3; Cry Justice, 2003:133). In the 2002 Communique, the Church was rather thankful to God almighty for enabling the Government to achieve an appreciable measure of economic stability, growth initiatives and poverty alleviation programmes. It however, appeals to the citizenry to exercise patience in their expectations and allow the Government to put in adequate measures to help alleviate the suffering of Ghanaians (PCG Communique, 2002:1; Cry Justice, 2003:132). It also expresses discomfort about the polarisation of the nation along partisan lines. This according to the PCG is manifesting negatively in language usage by politicians on national issues. She reminds all Ghanaians that the state’s interest in all things should supersede that of any individual and advised the media as agents of information to be circumspect in their reportage on national issues (Communique, 2002:4; Cry Justice, 2003:141).

On democracy and good governance, the Church revisits her appeal to government and political leaders to make sure they provide an enabling environment for peace, stability and personal freedom to members of the state. Areas of primary concern for the Church include issues of human rights, probity and accountability in human life and improvement in the economy in general, as this will reduce the level of poverty and hardship in the country (PCG Communique, 2005:3).

4.2.2 The Ghanaian Economy

Whereas the Church welcomes the new President into office and urged him to be courageous and brave with total dependence on the Almighty God for protection and power to serve the people of Ghana. She also reminded him about the state of the Ghanaian economy which is full of negativity such as ethnic conflicts, armed robbery, corruption, and other related crimes in the country that disturbs the peace and stability of the country. According to the Church these and other behaviours threaten the peace and stability of our nation and also have the potential of driving away investors as well as undermining the efforts of developing the economy (PCG Communique, 2001:5; Cry Justice, 2003:134).

The document also calls on the new president to see to the immediate savage of the falling currency which is at the mercy of other currencies over the years. Again, the PCG Communique (2001: 5; Cry Justice, 2003:134) requested the people of Ghana especially all Christians to assist the government in its efforts to reshape the economy. According to the PCG, the role of the citizens of the country to help in building a buoyant economy is to cultivate a new work culture of honesty, devotion to duty and punctuality which can produce the meaningful development we all desire. However, the document also reminds the people of Ghana of the numerous corruption cases that are given prominence by the media which are frightening and disturbing, and appeal to all citizens especially those in positions of trust to live above reproach. The document advises the citizenry to be tolerant and patient and support the government in the new economic changes that the country will be going through under the new administration (PCG Communique, 2001: 6; Cry Justice, 2003:135). The 2000 Communique reveals that both the employed and the unemployed are all suffering and cannot make ends meet and therefore call on the Government to promote agriculture instead as a measure to solving the country's economic problems (Cry Justice, 2003:129).

Again, the Church realises the high level of corruption which has bred indiscipline in the body of politics. The church sees corruption as sin that has polluted our social and political institutions and distorted our values and ideas (PCG Communique, 2002:2; Cry Justice, 2003:139). Again, the document endorses the president's idea of 'zero tolerance for corruption' because according to the church corruption causes poverty. It therefore calls on all leaders especially ministers of state, public and civil servants to be circumspect in the discharge of their duties and responsibilities as good citizens of the country. She writes "as a

Christian community, it is our responsibility to offer leadership to civil society in the design implementation and monitoring of poverty alleviation projects, especially the way in which public funds are disbursed, for this is crucial for the success of the Ghana Poverty Reduction Programme (GPRS)” (PCG Communique, 2002:2; Cry Justice, 2003:139). According to the Church, discipline is the bed rock of any developed nation because it is the engine of growth towards development and any meaningful transformation. She advised that we must all join in the crusade by the wise president against indiscipline to help built a better Ghana (PCG Communique, 2002:3; Cry Justice, 2003:139). In the 2004 communique, the Church “urges all Ghanaians irrespective of their political affiliations to unite and built a vibrant nation where there is justice, peace and stability which would create the conditions for rapid social and economic development of the country” (PCG Communique, 2004:1). In the same communique, the Church appeals to the Christian community about some disturbing tendencies full of diversity and Christian expression that calls for serious attention and redress. The warning of having “a distasteful quest for materialism which has found expression in the rat- race for wealth and juggling for positions which together, have compromised the basic tenets of the Christian faith” (PCG Communique, 2004:2,3). The concern of the church is that:

Whereas in the ministry of the Jesus Christ miracles were a pointer to God and which generated and sustained the belief of the faithful, today the desire for miracles has become a substitute for hard work and critical reflection. It is sad to note that in an increasing number of instances, there is a paradigm shift from the faith in God to faith in “miracles workers” to the extent that, to some, the glamour for and expectation of miracles have become an escape from facing the challenges of real life. And to others, claims to performing such miracles have become a badge of success, however false, and an avenue for acquiring cheap money and material comfort (PCG Communique, 2004:3).

According to the PCG Communique (2004:4) this shift which can be related to the “prosperity gospel” of recent times has false claims of divine predestination to prosperity no matter what and this position contrasts the true Biblical teaching which affirms that true prosperity is attained from hard work and diligence of God’s blessing towards his own. For this reason, many Christians have become gullible, lazy and are misled towards real life situations; these have put the Christian witness into great disrepute (PCG Communique, 2004:3). The Church therefore calls on all expressions of the Church to come back to the Christian faith to restore the credibility of the Church in the country.

The communique is however grateful to God first and also the government for bringing a considerable amount of stability into the Ghanaian economy especially the value of the

country's currency 'the Cedi' which has been quite stable; this has made the level of inflation decline (PCG Communique, 2004:4). But the document calls on the Government to expedite action and be more proactive to accelerate plans to grow the economy faster to promote the well-being of all. Many Ghanaians are suffering and will need a relief especially the vulnerable because according to the Church "improvement in the living conditions of the people is a significant determinant of the success of any economic policy and this reality should not be lost on our policy planners and implementers" (PCG Communique, 2004:4). The 2004 Communique gives thanks to God for how far He has brought both the Nation and the Church and appreciates Him for His sustaining grace. The Church advises the people of Ghana to constantly lean on God for strength and direction in all things. She also calls on all to unite and move the nation forward by showing unity and love and to work arduously to create conditions for the fulfillment of God's promise for the country (PCG Communique, 2004:12).

PCG communique (2005:8) appreciates the effort of government to reconstruct and redirect the Ghanaian economy with the hope of improving the living condition through efficient management and increase productivity. However, the cost of living has drastically shot up due to the increase in fuel price in recent times. This according to the church is not good for the country and government is called upon to arrest the situation as early as possible before it gets out of hand. Government needs to work hard to bring plans that will increase the living conditions of the people of Ghana; the Church retorted (PCG Communique, 2005:8). On the issue of unemployment, the PCG expresses grave concern about the large number of unemployment youth in the country that are roaming about aimlessly in the street, do not have any future and that the situation must be arrested. The PCG, with a heavy heart for this untrained, uneducated and unemployed youth states:

We note with regret that the situation described last year has not improved. More and more people have neither education nor the skills to make them useful and productive. Admittedly, the government's apprenticeship programme has provided certain skills to some of the youth. But the number is small and there is the need to intensify such programmes and widen such opportunities (PCG Communique, 2005: 8, 9).

The PCG advises government to consider the possibility of making some start-up loans or grants in equipment form to enable the youth to start small scale business on their own or in small group enterprises or corporations (PCG Communique, 2005:9). The Church commenting on the issue of state enterprise, regrets that some state-owned enterprises are not functioning properly and that government should re-examine the conditions of these

enterprises to help salvage them. That where there is the need to re-capitalise or partner or face- out, they must do with diligence and care. She advises government “to re-examine carefully all the pertinent issues involved regarding possible infusion of capital into the neglected and fast deteriorating state enterprise and the need to support selected Ghanaian enterprises that are in distress to save them from total collapse” (PCG Communique, 2005:9).

The PCG communique for 2006 notes with satisfaction that the vital economic indicators in the country show healthy signs of good governance and with a lot of hope, believes that this good governance will soon be translated into positive improvement in the quality of life of Ghanaians (PCG Communique, 2006:3). Government was advised to reduce interest rates on borrowing in the country. According to the communique of 2006, the general assembly congratulates government on its diligence in lobbying for the Millennium Challenge Account (MCA). Government is advised to ensure that the fund is used with the greatest diligence and transparency so that its benefits can be translated into visible development. Beneficiaries of the fund are also advised to utilise it judiciously because the fund was meant for nation building and development (PCG Communique, 2006:3). In the field of Agriculture, the 2006 communique “urge the government to speed up the process for the mechanisation and improvement of Agriculture with emphasis on agro-processing, which we believe holds the key to the prosperity of our rural folk and creating of jobs for our teeming youth” (PCG Communique, 2006:3). The Church appeals to the government to make provision from the Millennium Challenge Account for the training and motivation of the youth to take up agriculture as a vocation to provide jobs for the youth.

According to the Church’s 2006 communique on the issue of energy, government is reminded that petroleum is the ‘nerve center’ of any economy such that when there is any slight increment on petroleum product everything in the country is indirectly affected. She therefore applauds government for eliminating some petroleum taxes and advises it to see to put a mechanism in place to that will shield the economy from any unplanned shocks of the volatile oil market (PCG Communique, 2006:3). The Church also advises the government to have an elaborate energy policy that would reduce fuel consumption and intensify the exploration of alternative source of energy for the country for the years ahead. This is because the only single source of energy does not help in many ways (PCG Communique, 2006:3).

4.2.3 Health

According to the PCG Communique (2001:6) on the issue of health, the PCG was not very happy about the way the HIV/AIDS pandemic is spreading fast, destroying the very workforce of our country towards economic development. In that regard, she made an appeal to people of Ghana to be faithful to their partners and get actively involved in the crusade against the HIV/AIDS menace. In the 2003 communique, the Church suggests a more understanding strategy to intensify teaching on sex and counseling to the people of Ghana, especially the youth. Again, it mentions that the only way to overcome this situation in their time is abstinence and disciplined moral and spiritual living (Cry Justice, 2003:130). The PCG Communique (2003:5) welcomes the proposal on the National Health Insurance Scheme. In the view of the Church the debate and discussion around the NHIS will make the people of Ghana feel that the scheme is their own.

The Church also appreciates the World Bank contribution of US\$90 Million facility in support of health delivery in the country (PCG Communique, 2003:5) and urged the government to speed up the process of abolishing the cash and carry system, since this is at the high disadvantage to the needy and poor. On the issue of the HIV/AIDS pandemic, the church still stands its ground that only abstinence and faithfulness is the solution to this killer disease and urges her members to be disciplined in their sex drive. She however acknowledges the moves of the government, the Ghana Aids Commission, NGO's and other stake holders are making to fight against this disease (PCG Communique, 2003:5). Again, in the PCG Communique (2004:7), the Church re-echoed her concern and unhappiness about the HIV/AIDS, which still remains a threat to the Ghanaian society. Additionally, the sickness is a threat to the development of a country; the Church cautions that if measures are not taken, there will come a time where it will become unmanageable because the prevalent rate is growing as the days go by. She therefore suggests the following as her contribution and measures toward expanding the education on HIV/AIDS;

- 1) To intensify moral education and establishing counseling programs for proper education on the sickness.
- 2) Encouraging people to support children (orphans) of people who have died because of the disease.
- 3) To work in the congregations towards the removal of stigma on people who suffer from the sickness.

- 4) Encourage people to support persons living with HIV/AIDS and help them to fight against the mental agony of getting the disease.

The national health insurance was inaugurated in 2004 and so the Church took the opportunity to appreciate the effort of government for the good work in the right direction, since this will go a long way to help the needy and the poor. The Church encourages the government and the health authorities to speed up the administration and legal process for the implementation of the scheme for the betterment of the life of all Ghanaians (PCG Communique, 2004:6). The Church urges all other Churches, civil groups both at the district and the community levels to embark on, and implement educational programmes through workshops, seminars, symposia, lectures and group discussions to enable proper understanding of the health insurance scheme (PCG Communique, 2004:6). The 2005 communique like the previous ones, believes in the introduction of the new health insurance and the policy which is attached to it. She is somehow worried about the public display of ignorance and misinformation surrounding it; therefore encouraging government to intensify their educational campaigns and programmes that will properly inform the people of Ghana about the health insurance scheme. The campaign they advise should be simple but comprehensive and the propagation made more widespread (PCG Communique, 2005:8-9).

4.2.4 Education

The PCG Communique (2001:6, 7; Cry Justice, 2003:135) also touched on the fallen standards of education in the country and advised the new government to help bring sanity into the country's educational system. The document again stresses the need for government to consider the discussions of giving back the mission schools to the Churches to enhance proper moral training. But in addition to this plea, the 2000 Communique congratulated the government for the establishment of the 200 Billion Cedis Ghana Education Trust Fund (GET Fund) and advised all Churches and institutions to contribute generously to it (Cry Justice, 2003: 129,130). Again, on Education, the 2002 Communique calls on all stake holders of education to eschew all negative activities before, during and after examinations which will lead to any examination malpractices or leakages.

According to the Church; parents, teachers, students or any other body that engages in any malpractice is eventually helping to undermine the human resource development of the nation with serious consequences for the future of the country. This affects our moral

integrity as a nation and devalues our educational certificates (PCG Communique. 2002:1; Cry Justice. 2003: 139,140). The PCG is very much concerned about technical and vocational education; since she believes that Vocational and Technical education will facilitate the economy growth process of Ghana. Therefore, PCG communique (2004:5) “urges the government to develop a comprehensive national, social policy and an appropriate legal framework to give purposeful direction and sustainable support to technical education and vocational training” and promised government to give expert advice should the need arise because the hurch is experienced in that field. The PCG condemns the perception about young people who cannot make it academically as waste, good for nothing or better still failures and so encourages government to finalise the process of the document on vocational and technical education and consider its implementation as early as possible for skills development for young people in Ghana (PCG Communique, 2004:5).

In the 2005 communique the PCG made an appeal to government to consider the physical conditions of many schools before the implementation of the Free Compulsory and Universal Basic Education (FCUBE) even though the idea is laudable and promising with the church’s full support (PCG Communique, 2005:7). In appreciation, the PCG applauded government’s current innovative measure to increase admission in Training Colleges, but called on government to radically revise the training programmes to ensure better outcome. The church also requests from government better service conditions for teachers which will serve as motivation and encouragement to teachers (PCG Communique, 2005:7). Furthermore, the government regrets that the ratio of public and private secondary schools is too high as compared with technical and vocational schools. A ratio of 1:22 is too much a difference to close. She therefore pleads with government to speed up plans on technical/vocational training in the country and appreciates the plans of government to even add Agricultural training to it. This according to the Church will help to improve upon the human capital on the private sector participation in and for the development of the Ghanaian economy. She calls on government to take positive steps to transform the educational system as early as possible (PCG Communique, 2005:7, 8).

The 2006 Communique appreciates the effort of government in the introduction of the capitation grant. According to PCG Communique (2006:4), the Church describes the move of government as in the right direction to fulfill the dream of the Free and Compulsory Basic Education (FCUBE) and towards the commitment made at the World Education Forum held

in Dakar in Senegal to provide free education for early childhood schooling by 2015. The Church in considering the positive impact the capitation is having on the country's Education, draws government attention to some challenges that needed to be addressed as early as possible. These are: the late release of funds, inadequate classrooms and finally inadequate teachers to assist in the programme (PCG Communique. 2006:4). In the view of the Church when these challenges are attended then it is very possible that the capitation goals would be achieved.

4.2.5 Unemployment and Labour Issues

According to PCG communique (2004:4) on the economy with regards to employment, the Church advises the people of Ghana to maintain peace at their work places, since that is the only sure way towards any meaningful economic development, but also impress upon the government to try and meet the needs of workers satisfactorily to ascertain this peace. Moreover, the Church places on the table of government as a matter of concern, the issue of unemployment especially to the youth of today. She reminds Government about the end results of unemployment which brings depression and frustrations leading to all sorts of social vices such as drug addiction, hooliganism, sexual immorality, disrespect to authority and the elderly, stealing and even armed robbery among others. According to the Church, Government should endeavor to create and expand existing job opportunities to engage these vulnerable youth so as to curb these negative behaviours in the society and this request is very urgent (PCG Communique, 2004:4, 5).

The PCG is not happy about the increasing level of unemployment in the country. In the communique for the year 2006, the situation is getting out of control and needs to be attended to as early as possible. According to the Church, there has been turbulence in the labour scene and some places in the country. This situation affects workers in the public sector because a lot of strike actions could be recorded over the year which signifies an underlying problem in existing salary administration and failure of industrial relation practices in the country. The communique writes:

The labour scene has become very turbulent, perhaps more than any other period in our recent history, the labour front has witnessed many more strikes and agitation for improved conditions of service. The inconveniences, and in some cases death caused by work stoppages, appear to be undermining and jeopardizing the security and well-being of the citizenry. But most serious, is the huge cost to the economy in terms of loss of productive hours (PCG Communique, 2006:4).

The Presbyterian Church of Ghana is surprised that the new Labour Law (Act 651, 2003) which was enacted two years ago and the formation of the National Labour Commission have all not worked as expected in terms of better harmonious labour management relations as envisaged by the social partners. According to the Church, “two years into operations of the law, parties to industrial relation, particularly in the public sector, have conducted themselves in a manner that seems to undermine the objectives of the law” (PCG Communique, 2006:4). The Church calls on parties to industrial disputes especially public sector employees to respect and recognise the labour law as an instrument for social change because it is only by so doing its objectives will be achieved for development. They are also urged to channel their grievances to the appropriate quarters for redress and abide by the arbitration directives of the National Labour Commission (PCG Communique, 2006:4). The PCG also advised government to see to embark on a comprehensive review of the wages and emoluments structure of all workers in the country that will provide a lasting solution to the current anomalies in the salary system (PCG Communique, 2006:4).

4.2.6 Developing Partners

On the issue of cooperate development, the Church embraces the African Union concept that replaces the Organisation of African Unity (OAU) which is intended to move the whole of Africa forward and promote the continent’s political and socio-economic development. She promises to pray for it to work effectively (PCG Communique, 2001:7; Cry Justice, 2003:135). But she also complains about the complexities of the World Economic Order and World Trade and the way policies are carried out to the detriment of the populace who are always at a disadvantage (Cry Justice, 2003:127). In the 2002 Communique, the Church urges the president and other leaders of the West African sub region to unite together and open commercial and cultural ties to promote regional integration for the advancement of development in the sub-region (PCG Communique, 2002:5). The PCG communique (2003:4) appeals to the International Monetary Fund (IMF) and the World Bank to review their policies to ensure that their conditions do not have negative effect on the life of the ordinary people. Also, the 2003 communique commends the sitting president, President J.A. Kuffuor, for his election to the position of chairmanship of the economic community of West African States (ECOWAS) and the Church promises him her support for God’s guidance and wisdom to lead the sub-region with good policies and programmes, which will bring peace, harmony and development to the whole sub-region. The Church advices the ECOWAS chairman, President J.A. to help in the re-building process of the new Liberia after the war because they

are part of the economic community and share common interests (PCG Communique, 2003:7).

In the PCG Communique (2004:11), the Church congratulated the sitting president of Ghana, President Kuffuor, for his re-election as the chairman of ECOWAS and the wisdom to which he solved some of the difficult problems in the sub-region to maintain peace. According to the Church, the idea of one currency for the ECOWAS sub-region is a laudable one as the chairman and his team is advised to put in place measures that will beef up security and intelligence against money laundering and counterfeiting in the ECOWAS sub-region (PCG Communique, 2004:11). The Church also noted with delight the relative peace which has started in Liberia after the disarmament of the 19,000 combatants, but calls on all the ECOWAS leaders to help to disarm those 21,000 combatants who have still not surrendered their arms completely (PCG Communique, 2004:11). About peace in Ivory Coast, the Church is not happy as to the situation at present and urges the chairman and his able leaders to bring understanding to all the parties concerned. She writes “Regarding Cote d’Ivoire, we regret that the situation in that country is still volatile. We therefore urge all parties concerned and other African leaders to redouble their efforts at finding an acceptable political solution to the crisis early and ensure that the situation does not get much worse” (PCG Communique, 2004:10)

The General Assembly of the PCG in the 2005 communique is glad about the peace our neighboring countries are enjoying, as in the case of Togo, especially for maintaining peace in the country after the death of their former President Gnassingbe Eyadema. Though there were some few riots and misunderstandings, there was a resemblance of democratic reform in the country (PCG Communique, 2005:10). The PCG however, is not very happy about the bomb blast in London by terrorists which claimed more than 50 lives including that of a Ghanaian. The church condemns such attacks and calls for all people the world over, to stand against religious fanaticism wherever they are to prevent or minimise the incident of indiscriminately destroying human lives. The PCG sympathises very deeply with all the families whose loved ones were killed in this useless and inhuman attack (PCG Communique, 2005:8).

4.2.7 Corruption, Embezzlement, Misapplication of funds and Fraud

According to Cry Justice (2003:127), per the 2000 Communique, the Church is not happy about the rate of devaluation of the country's currency and calls on government for its immediate arrest. The same document condemns the increasing level of embezzlement, misappropriation, fraud as well as corruption in the country and calls for a change of attitude towards public fund (Cry Justice, 2003:127). In the PCG Communique (2004:5, 6), the Church supports government's war on corruption in all forms, this is because she believes that this war will make all public and other officials eschew misappropriation, misuse and perversion of government funds. But again, the Church frowns on people in government positions and places of trust who embezzle funds, and advice that such people should be allowed to face the full rigors of the laws of the state and this will serve as a deterrent to others (PCG Communique, 2004:6). The PCG realises that corruption and bribery has eaten into the Ghanaian fabric so much so that it becomes extremely difficult to remain faithful in Ghana. Practices such as nepotism and tribalism among others are displayed openly in government appointments and leadership positions (PCG Communique, 2005:5). But the Church reminds Ghanaians that:

Democratic governance requires dedication and accountability and that Ghana and the rest of Africa therefore need an urgent cultural renewal in the management of affairs. We must have a drastic attitudinal change towards public office and the treatment of state and church funds. Furthermore, there must be a change in our conception of what leadership is all about. Responsibility for this great transformation rests on all of us and this is a challenge that we must accept with all seriousness so as to bring new life into the conduct of public officials as well as church and other leaders for good governance (PCG Communique, 2005:5).

The Church in his support of the zero-tolerance comments on serious fraud office and the Ghana Audit Service for making findings that indicates that there is corruption in many public places. She calls on government to help kill that perception to achieve its promise of zero tolerance for corruption (PCG Communique, 2005:3).

As usual the PCG communique (2006) to the state lamented strongly on the issue of corruption and the rate at which it is eating into our bones in the country. There are many cases of allegations held against government officials and other public office holders as well as politicians who embezzled public funds (PCG Communique, 2006:6). The PCG is pleased with the government for placing the Crime Act on the table of parliament for debate, hoping that when this is passed into State Law it will help in checking corruption, since all office holders will be compelled to declare their assets before and after any office work. This will

help to “ensure that citizens acquire their wealth through legitimate and morally acceptable means” (PCG Communique, 2006:4, 5).

4.2.8 Security, Law and Order/ Armed Robbery

The PCG 2002 communique of the Church among other things expresses her unhappiness about armed robbery activities at Tema Bank, two fuel station in Accra as well as the vandalism of the Ashanti Goldfield in Bibiani but praises the country’s security services for their commitment and determination to fight against the issue of armed robbery which is emerging very fast in the country of late, and implores the state leadership to adequately resource them in such fight (Cry Justice, 2003:128,141; PCG Communique, 2002:4). The PCG Communique (2003:7) commends the security agencies in fighting armed robbery and other related crimes in the country and urges the government to continue to support them logistically for effective delivery. On the country’s security, the Church requested from the security agencies, vigilance and willingness to serve and protect their people. She gave reference to instances where 25 innocent women were killed without reason and said this wicked act is sin against God and humanity (Cry Justice, 2003:128). But the Church also impress on the government proper provisions of logistics to the security services especially the police to fight this challenge of serial killing in the country effectively.

According to the PCG Communique (2004:10), life and property are still not safe due to the work of thieves, armed robbers and other law breakers both in the cities and towns. The Church impress on government to continue to provide all necessary logistics needed by the security agencies in dealing with all manner of law breakers in the country. She calls on the Criminal Investigating Department (CID) of the Ghana Police Service to wake up to their calling to serve the nation by protecting its people. The Church however calls on the people of Ghana to provide the police with valid information that will enhance their work and advises the police to keep information from informants secret and faithfully protected so not to put them into trouble (PCG Communique, 2004:10). The PCG lamented seriously about some police officers involving in crime activities of late and so advice the police service to tighten their screening and selection process during recruitment for only the best to be selected for the service (PCG Communique, 2004:10).

In the 2005 Communique, the PCG condemns certain behaviours from the citizenry in response to some negative attitudes that are displayed by certain security officers who either compromise on the laws of the state or become themselves law breakers. According to the

Church, though it is unfortunate that public service officers should misbehave, that does not give citizens the license to take the law into their own hands and result to vandalisation of police stations, mob actions and destruction of public property (PCG Communique, 2005: 5, 6). The Church however commends the government for their effort to equip the police service and other security and law enforcement agencies with the adequate logistics to fight crime in the country. She appreciated their efforts for tracking some hard criminals in the country and urged them to continue to be vigilant but also advised the citizenry to participate in the process by keeping eyes on law breakers and provide useful information to the police for action. The police on the other hand are advised strongly to protect the identity of people who give information on any criminal activity to save their lives from these same criminals (PCG Communique, 2005:6).

4.2.9 Politics, Elections and the Media

Concerning civic education, the PCG Communique (2004:7) is of the view that since it is now convincing that democracy has come to stay in Ghana, with its twelve year taste and experience, there is the need for civil education on democratic processes and practices. According to the Church, this will help in strengthening and deepening the country's young democracy. The Church has observed with concern some utterances and public displays by some sections of the population on political scores which do not show maturity and political growth at all but reveal the level of ignorance towards any democratic governance (PCG Communique, 2004:7). The document therefore calls on the citizenry to prepare adequately for the changes democracy will bring. She writes:

The general assembly firmly believes that for democracy to thrive in this country there is the need for attitudinal change among the people and across sections of the populace. We must make definite efforts to appreciate differing viewpoints, strive to manage alternative and/or competitive policies or programmes and promote collaboration among various parties of groups. This suggested change in our political culture is important for our survival as a people and the success of our fledgling democracy. We appeal to the churches and schools to draw up programmes for civic and human right education and help in the transformation exercise. We also urge the National Commission on Civic Education to intensify its work on the building of democratic culture in this country (PCG Communique, 2004:7, 8).

Since 2004 is election year for the country, the general assembly prays for a successful election nationwide in December. She appreciates the formation of the political parties' caucus to deliberate on issues of common concern. In the Communique, the church comments on the use of abusive words that breeds insults and acrimony in the democracy and destroys its beauty and advise the media and the citizenry to rise above that (PCG

Communique, 2004:9). According to the PCG Communique (2004:8) the church reminds the media that they are the watch dogs for the nation and therefore should be awake not to compromise the profession with outright untruth on people as well as event. They must be truthful in their reportage, pronouncements and writings so that they do not stir up unnecessary conflict among people, class, tribe or ethnic groups in the country. This is because the Church sees journalism as a noble profession not of insults and unnecessary attacks but informative and corrective. They must be guided by the ethics of the profession and help to maintain the peace and security of this nation the Church concluded (PCG Communique, 2004:9).

The 2005 Communique commended the whole country for a free and fair election in the December 2004 polls where about 85% of the Ghanaian population exercised their democratic right to vote. The church was however not pleased with some few incidents that were recorded across the country such as; indecent language, misrepresentation, and some violent acts that were reported of the two main political parties in the country as well as some few rejected ballots (PCG Communique, 2005:3). She “appeals to the Electoral Commission, the National Commission on Civic Education, religious bodies and all civic groups to help the country to intensify their education programmes on civic right and responsibilities, voting procedures and processes” (PCG Communique, 2005:3).

The 2005 communique again appreciated the work of the media in our fledgling democracy giving way to people to express their views on national issues and feedback on government policies but advises the media to respect journalism as a noble profession and honour its ethics like it will be in any other professional field. The General Assembly summons the Ghana Journalist Association and all other related media agencies to organise programmes and courses to sharpen the tool and skills of journalism as this will help in balancing the objectives, accuracy, fairness, presentations and writings in their reportage. The appeal also goes to the formulation of rule and guidelines by the Ghana Journalist Association which should be adhered to by all media houses and journalists in the country (PCG Communique, 2005:6).

In the communique issued to the state in 2006, the PCG again appreciated the work of the media and journalism. Many complements were given to the media on how they have been able to bring information to the door steps of the ordinary Ghanaian at all times; how

journalism has reshaped the way of thinking as well as communication and helped to create a climate of accountability by government operatives in the nation. The Church wrote:

The activities of the media have helped to create the climate of accountability by government operatives and ordinary citizens alike. There have been numerous exposures of corruption involving government and other officials entrusted with state responsibilities and have thus helped to save the country billions of Cedis. With the large number of FM stations and television stations as well as newspapers across the country, Ghanaians now have easy access to information to help them make informed choices and decisions on local and national policies. The media are contributing immensely to the consolidation of democracy in Ghana through numerous programmes that have been developed and produced by radio stations daily. Phone-in programmes on important national issues are a common feature on radio and television these days (PCG Communique, 2006:6).

But the PCG is not very happy about the way some media practitioners and journalist do their work. According to the Church, journalism is a noble profession and should be carried out with great care and diligence. Some media practitioners and journalists are responsible for many troubles in Ghana. Indecency, semi-truth, inaccurate, false information in the media brings about trouble in the country (PCG Communique, 2006:6). The general Assembly therefore calls on the media and all those in journalism to be careful in what they bring to the public domain. They are advised to behave as true professionals and desist from becoming bias in their reportage. Moreover, they are advised not to play partisan politics in their presentations and, to screen some foreign programmes which does not fit well into the Ghanaian culture and practices before they are brought to the public (PCG Communique, 2006:6).

4.2.10 Polarisation/Indiscipline of the Ghanaian Society

The Church observes that though the constitution guarantees freedom of speech and practice of religion, people should be mindful of the things they say and advice the Church to protect their flock by giving them sound biblical teaching, otherwise false prophets will devour them (Cry Justice, 2003:127). According to the PCG Communique (2003:3), “the Church is disturbed about the increasing polarisation of Ghanaian society which has the potential of derailing all the gains which we have made on our democratic journey”. She advises that there is need to be united irrespective of our interests, differences and diverse opinions so to move the nation forward, and urges majority and minority parties to exhibit maturity in their speech and commitment to the nation. This partisan and political rivalry has coursed the country a lot of instability and delays, which according to the Church has sapped the creative energies for development (PCG Communique, 2003:3). Moreover, she calls on religious leaders as well as their adherents not to take advantage of the people for their own selfish

gain, but help to draw them to God to enhance faithful living and promote peaceful co-existence towards religious tolerance (Cry Justice, 2003:127). Another area of concern to the Church was the media and advises them to do their work such that they will not insight the populace to become violent. The document states “the General Assembly also urges the Media as agents of transformation to be circumspect in their reportage on national issues” (Cry Justice, 2003:141). The Church also calls on the citizenry of the state to try and protect the image of the state on the internet and guide against such things.

The Church according to PCG Communique (2003:6) is not happy about the way indiscipline has taken over the economy and so without hesitation supports the vice president’s campaign against indiscipline and encourages homes, schools, churches, communities and all leaders to join in this crusade since it will eventually destroy the country’s known high moral standard. The only way any country develops, totally depends on how disciplined and committed its leaders are because their behaviours affect their people. Leadership therefore, must be by example, she cautions (PCG Communique, 2003:6). The PCG also expresses her shock about some wonderful but immoral images that are shown on the television screens in recent times which do not promote our Ghanaian culture of decency. Again, the general assembly in the 2003 Communique calls on the media once again to be circumspect on the things they show on the screens to the public, and the things they publish in the newsprints. Media houses are advised to be responsible in molding public character and enhancing positive moral values for the development of the nation (PCG Communique, 2003:7).

In the 2005 PCG Communique the Church advises politicians, organisations, Churches and individuals to desist from influencing the people of Ghana on tribal, ethnic or religious sentiments. According to the church, this has been very common in Africa and the end results in all these influences as we can all witness are wars, indiscriminate fighting, and destructions with loss of human lives (PCG Communique, 2005:4). Though Ghana has not experienced any serious war, it has its share of few tribal wars and fights and this should teach us a lesson of how to live in harmony with one another in peace. The Church admonishes that:

It is therefore necessary for all our political leaders, traditional rulers, religious and civic leaders to be circumspect in their pronouncements and actions when dealing with national, regional or local issues. They should also refrain from giving what might seem to others as preferential treatment to particular individuals or groups. We also call on the Christian churches to lead a crusade to uproot this dangerous element from our society so that we will continue to live in peace as one people with a common destiny (PCG Communique, 2005:3).

The PCG cautions the Ghanaian society about war since it is destructive in every sense and not the best way to address issues. In the view of the Church, wars rather bring destructions to any developing economy than to constructing it.

4.2.11 Other Social Issues

The PCG Communique of 2000 appeals to the sitting government to see to the proper supervision of the 2000 election to be free, fair and transparent elections. The Church calls for the electorate also to “monitor the election scrupulously to help to maintain electoral credibility to sustain the relatively young Ghanaian democracy” (Cry Justice, 2003:129). The Church also advised Ghanaians to renew their mind and rededicate their lives to God as we all journey together and commit ourselves to the development and transformation of our dear country (PCG Communique, 2001:8; Cry Justice, 2003:136).

In the 2002 Communique, the PCG pleaded for an age-old institution like the chieftaincy institution to help in promoting peace in the country as they themselves are known to be the custodians of truth, honesty, morality, patriotism and justice among other things. According to the Church it is rather unfortunate that such a noble institution like that of the chieftaincy should be associated with disputes, conflicts, violence and loss of lives and properties in recent times (PCG Communique, 2002:4; Cry Justice, 2003:140). The Church pleaded with the chieftaincy institution in general and the national house of chiefs to speed up the process of settling the Dagbon chieftaincy dispute. This according to the Church will help to bring development to the Dagbon Traditional area because the current situation does not bring stability to the nation at large (PCG Communique, 2002:4; Cry Justice, 2003:140).

The PCG commends the Government on the constitution of the National Reconciliation Commission (NRC) and the work they are doing for the country to heal the wounds of the people. The Church sees the move to be in the right direction for the victims of human right abuses, to tell their own story, and create a platform for their voices to be heard. Additionally, they can finally come to terms with their hurts and pains to get rid of the past as well as reconcile with their offenders (PCG Communique, 2003:3, 4). According to the document, the Church believes that never again should these human abuse situations happen in the life of the people of Ghana and that all persons should be treated with dignity, respect and equal rights as children of God (PCG Communique, 2003:4).

Also in the 2004 communique, the PCG expresses great concern about the bad nature of roads in the country. According to the Church, these (bad roads) are causing a lot of accidents which are claiming the lives of loved ones and other good people of the nation. The Church reminded the state that according to the records, as many as 4,800 road accidents were recorded in 2004 alone and these accidents and loss of human life does not promote national development. The Church identifies the cause of this “as the by-product of general indiscipline” and calls on the law enforcement agencies in charge of the road sector to strictly enforce the law by promptly bringing perpetrators to book, justly dealing with them accordingly; this will serve as a deterrent to other offenders of the laws of the land (PCG Communique, 2004:8).

The PCG with delight and in preparation welcomes the World Alliance of Reform Churches General Council meeting which was scheduled for Ghana from July 27-August 13, 2004 with the theme “that all may have life in fullness”. The PCG Communique (2004:11) stated, “the holding of this international forum in Ghana is an honour to all Ghanaians and we must pray for the success of this meeting. The general assembly hereby appeals to Ghanaians to display the legendary Ghanaian hospitality to all the visitors who will be in the country”.

The PCG is full of praise to the country’s national football team, the ‘Black Stars’, for taking the country to such a high level on the world’s platform by displaying commitment and dedication in their matches, not only at the group stage but also beyond. Football according to the Church, is a strong unifying force for the people of Ghana because it diffuses all manner of differences and tensions in the country, be it political, religious, ethnic and cultural among others (PCG Communique, 2006:6). For this reason, the Church is appealing to the people of Ghana to continue to live in harmony with one another always. The Black Stars in the eyes of the Church is a unifying force for the people of Ghana for peace and unity towards nation building. The PCG salutes the team for their spirit of true patriotism (PCG Communique, 2006:6).

4.2.12 The Accra Confession and the Presbyterian Church of Ghana

The Accra Confession was a document that expresses the concern of the World Alliance of Reform Churches (WARC), now World Communion of Reform Churches (WCRC), on economic development vis-à-vis the environmental injustices as well as ecological destruction of today the world over. It is a document signed at the 24th General Council held in Accra, Ghana in 2004. The document states:

The Accra Confession was adopted by the delegates of the World Alliance of Reform Churches (WARC) 24th General Council in Accra, Ghana (2004), based on the theological conviction that the economic and environmental injustices of today's global economy require the Reformed family to respond as a matter of faith in the gospel of Jesus Christ. The Accra Confession calls upon Reformed Christians around the world to engage injustices in the world as an integral part of their churches' witness and mission (<https://www.pcusa.org:1>).

The Presbyterian Church of Ghana is a member Church of the World Alliance of Reform Churches and a host-delegate to the 24th General Assembly of the WARC. The PCG, in loyalty to the reform tradition, knowing the amount of injustices that is going on in the world today and willing to fulfill the mission of God through the call of the prophets to setting the people of God free from injustice and oppression as stated in Isaiah 58:6, accepted the Accra Confession Document and incorporated it in her mission journey with the Lord towards the service of humanity and the protection of God's creation at large.

The Accra Confession came because of the many injustices and economic hardships that are ongoing in the whole world. What broke the camel's back was the visit of the 400 delegates' visit to the Elmina and Cape Coast Castles which reminded the delegates about the many injustices which were enforced by superiors called 'Lords' over inferior subjects called 'slaves' before slavery was abolished in 1833. According to the slave abolishing records, over 150,000,000 slaves were transported from West Africa to the America but they were relocated to Jamaica and Bahamas. In all these, several slaves close to 15,000,000 died in the process. In the dungeons, these slaves wailed and lamented, but to no avail as they were finally taken to unknown destinations. The pain and agony during the visit to the slave Castles in Ghana, was revisited by the delegates with the only silent question left in their minds: Is the God of the rich different from that of the poor? If not then why were there many injustices at that time? But quickly, there was a paradigm shift from the old disturbing history to a new one; what about the injustices of our current world? Are they different from those of old? Is today's world different in behaviours from the past? Or are we not doing the same thing differently and/or even worse than it was in the former times? (<https://www.pcusa.org:1>). The document states:

Yet, as we listened to the voices today from our global fellowship, we discovered the mortal danger of repeating the same sin of those whose blindness we decried. For today's world is divided between those who worship in comfortable contentment and those enslaved by the world's economic injustice and ecological destruction who still suffer and die (<https://www.pcusa.org:2.4>).

In the search for answers to these questions and many more, the 24th General Council of the World Alliance of Reform Churches appealed to all faithful, member Churches and the

whole world to become aware of the world lords of today's world. According to WARC, the time has come for the world to be conscious of world trade policies, moves, systems and structures etcetera, which are dangerous to human development in its entirety (<https://www.pcusa.org:1>). According to the document, there is the need for Christians to wake up together and fight against injustice of any kind. The Accra Confession stated:

We perceive that the world today lives under the shadow of an oppressive empire. By this we mean the gathered power of pervasive economic and political forces throughout the globe that reinforce the division between the rich and the poor. Millions of those in our congregations live daily in the midst of these realities. The economies of many of our countries are trapped in international debt and imposed financial demands that worsen the lives of the poorest. So many suffer! Each day, 24,000 people die because of hunger and malnutrition, and global trends show that wealth grows for the few, while poverty increases for the many. Meanwhile, millions of others in our congregations live lives as inattentive to this suffering as those who worshipped God on the floor above slave dungeons (<https://www.pcusa.org:2>).

According to the confession document, after pondering and reflections over the trend of affairs in the Debresen, Hungary Conference for about seven years running, the WARC in their discussions in Accra, Ghana in 2004, decided to come out with a theological confession of faith to create the awareness and as well find solution to the world injustices, which are going on and causing deliberate suffering to humanity especially the needy, the poor and the downtrodden in the world (<https://www.pcusa.org:2>). For WARC, the issue at stake is why accept Jesus Christ as the Lord of all life without standing against all that denies God's supreme promise of fullness of life for all in the world? For WARC it is a contradiction, since the so called earthly lords determine and control everything that makes life enjoyable and meaningful. If this indeed is true, then, the Lordship of Jesus Christ is questionable. The need to fight these worldly lords of wealth and power becomes essential as reformers to accentuate the Lordship of the only messiah. This is because it is only Jesus who claimed to have come to give life in its fullness as in the gospel (John 10:10) and not any earthly lords who squeeze others to become what they are. The confession stresses that if Jesus is *not* Lord overall, then, he is not Lord *at all*. In this regard therefore, all who belong to the reform tradition should kick against any form of Idolatry, because our loyalty should be for the Lord Jesus and for *Him* alone (<https://www.pcusa.org:2>).

The power of the Accra confession gives all reform churches the faith and strength to do mission in a new style and understanding globally. By doing this, reform tradition recognizes the strength in the belief to live according to what one preaches to bring change. The Accra Confession recalls "that the Church was born in a time of empire. God's spirit called forth

the Church, in response to God's work in the world as a new community bearing witness to a new global reality and opposing the false claims of earthly gods" (<https://www.pcusa.org:2>).

Invariably, the Accra Confession Document as it were, invites "all Reformed Churches throughout the world, to take this stance of faith, standing against all that denies life and hope for millions as a concrete expression of our allegiance to Jesus Christ" (<https://www.pcusa.org:2>). The document calls for a collective effort of all Churches that belong to the reform polity to come together as a united front and fight the canker of supremacy and lordship over others once and for all because it will be an overwhelming challenge if these systems and structures are confronted as individual Churches. For them, faithful mission in our current world and the strength to survive it demands bonds of belongingness between one Church and the other. This will help us to overcome the divisions between the North and the South, the rich and the poor, and the powerful over the powerless which is growing at an alarming rate in every sphere of life. The Accra confession comes to all reformers as a wake-up call to current threats to existential truths such as economic neoliberalism and the arrogance of imperial power (<https://www.pcusa.org:2>). As a body of Christ, we cannot be happy when only few enjoy at the expense of the suffering masses; when our brothers in some parts of the world are suffering due to powerful but poor world economic and political policies that grip everything. These are very strong structures and policies, and so according to the document, "if confession, what we believe as Christians, requires our spiritual and practical resistance to economic justice as well as environmental destruction, then we need new depth of spirituality", our call should not be any mere political activism, but rather a spiritual warfare or engagement against injustice which is evil. And, it is for this reason that, the Church needs to be deeply rooted in the power of God's spirit – a spiritual transformation which leads us to the presence and the power of God in all creation (<https://www.pcusa.org:3>). The document stresses that our common witness in the Lord should draw us into ever-deeper community with one another with a spirituality that connects us with God's power, heals our personal wounds, social scars and political divisions (<https://www.pcusa.org:3>). The Accra Confession document is very optimistic that as we unite together as people and a community that share in the reform tradition of Christian Faith, our mission and ministry will be enriched with the new experience and understanding of our calling to serve the Lord and to maintain human dignity. It therefore appeals to all reformers not to live their faith insensitive to brutal suffering, cheating, dehumanisation, etcetera, which is deliberately caused by the imposition of laws from the so called superior Lords of our

current world, but to join in the crusade against injustice of any sort (<https://www.pcusa.org:3>).

4.2.12.1 Signs of the Time (The Causes of Injustices and Oppression in the World Today)

In the Accra confession, the World Alliance of Reformed Churches (WARC) reads into the signs of the time to come out with the following truths and the problems of our current world. The following submissions became obvious to have sucked and consumed the preferred justice the Bible talks about. The crisis for them “is directed to the development of neoliberal economic globalisation”. According to (<https://www.pcusa.org:4,5>) the reform polity of the WARC family, they believe among other things that;

- 1) Creation continues to groan, waiting to be liberated. This is because there are still thousands of people over there wailing, groaning and languishing in unnecessary pain caused by world lords. Since the damages caused by this world lord bring untold hardship and destruction to human dignity, the church is challenged by the cries of these souls for deliverance.
- 2) The signs are becoming more alarming and must be interpreted as the root cause of massive threats to life and other existential truths. That the sufferings are caused by the unjust economic system defended and protected by political and military might. To this end economic systems have become a matter of life and death in the current world.
- 3) The rich become richer, while the poor are becoming poorer as “the debts of poor countries continue to increase despite paying back their original borrowing many times over” and the per capita income for people living in absolute poverty is less than one US Dollar per day.
- 4) There are resource driven-wars, which claim the lives of millions in less developed countries. Again, close to 24 million people are dying out of hunger every day and many millions still die of preventable diseases which are unattended to by the so called super powers or world lords.
- 5) There is the awareness of “Unrestrained competition, consumerism and the unlimited economic growth and accumulation of wealth, which are the best for the whole”.
- 6) There is a lot of “Capital speculation, liberalisation and deregulation of the market, privatisation of public utilities and national resources, unrestricted access for foreign

investments and imports, lower taxes and the unrestricted movement of capital, which will achieve wealth for all”.

- 7) Capital accumulation and processes of economic growth are now prioritised over social obligations, protection of the poor and the weak, trade unions agitations and human relations among others.
- 8) There is an ideology and notion that claims to survive without any alternative thereby, “demanding an endless flow of sacrifice from the poor and creation”. A false promise is made that the world can only be saved through the creation of wealth and prosperity and since it claims sovereignty over life and demands total allegiance, the ideology becomes idol in the heart of people the world over at the expense of the poor and needy.
- 9) The recognition of the enormity and complexity of the situation of the current world disorder is seen to have been rooted in “an extremely complex and immoral economic system defended by empire”. Here the term ‘empire’ is used as a combination of economic, cultural, political and military powers that promote dominance led by powerful nations of the world to protect and defend their own interests.
- 10) Markets have become global with political and legal institutions protecting them. The government of the United States of America and its allies together with international finance and trade institutions such as International Monetary Fund, World Bank, World Trade Organisation, use political, economic or military alliances to protect and advance their interest and that of capital owners.
- 11) The lords and powerful of the world are again protected by laws and neo-liberal ideologies which cause convergence of the economic crises with the integration of economic globalisation and geo-politics.

4.2.12.2 Bases for Confession of Faith in the Face of Economic Injustice and Ecological Destruction

Conspicuously, there is always the need to confess one’s faith whenever one is torn between two important realities of life. Since the beginning of the creation, promises and covenants are made to sustain ones commitment to something which is very dear to one’s heart. Always in life issues, choices are made but sometimes through confession for the sake of commitment, direction, focus, loyalty and above all love. According to the WARC confession document (<https://www.pcusa.org:6,7>):

- 1) “Faith commitment may be expressed in various ways according to the regional and theological tradition: as confession, confessing together, faith stance, being faithful to the covenant of God”. The choice of the word ‘confession’ in this context was rather “to show the necessity and urgency of inactive response to the challenges of our time” and the call of conference to fight and denounce economic injustices and ecological destruction globally.
- 2) The Accra confession comes in “to affirm that global economic justice is essential to the integrity of our faith in God and our discipleship as Christians”. Invariably, the reform faith believes that “the integrity of our faith is at stake if we remain silent to act in the face of the current system of neoliberal economic globalisation and therefore we confess before God and one another”.
- 3) The Reform Tradition beliefs in God as the only Creator and Sustainer of all life (Psalm 24:1). And that God is interested in His creation to save it from anything destructive, sin or otherwise. For this reason, Jesus declared “I come so that all might have life in fullness” (John 10:10).
- 4) WARC believes the Church is called by God without choice, to be in partnership with Him for the liberation and salvation work on humanity.
- 5) God is a God of justice and His very existence is defined in His being just to all. The Bible declares in Psalm 89:14, “justice and judgement are the habitation of thy throne: mercy and truth shall go before thy face”. We need to confess that all injustices are not from God; they are evil. Since he is the God of Justice, we need to align with him to kick out any injustices which bedevil the world.
- 6) WARC therefore “rejects the current world economic order imposed by global neoliberal capitalism and any other economic system” as well as “any claim of economic, political and military empire which subverts God’s sovereignty over life and acts contrary to God’s just rule”.
- 7) God brought into being an earthly community based on the vision of justice and peace to all including the poor and the marginalised. There should not be any form of injustice whatsoever. For this reason, God is always on the side of the poor against injustice and anything that dehumanises the dignity of creation. We also need to stand against the world of corruption, exploitation, greed because our God is a God of the destitute, the poor, the exploited, the wronged and the abuse in society as stated in Psalm 146:7-9.

- 8) WARC therefore “rejects the culture of rampant consumerism and the competitive greed and selfishness of the neoliberal global market system or any other system which claims there is no alternative”.
- 9) WARC also “rejects the unregulated accumulation of wealth and limitless growth that has already cost the lives of millions and destroyed much of God’s creation”.
- 10) The reform tradition rejects any ideology or economic regime that puts profit before people and that which does not show regard to all creation but privatises those gifts given to all by God. We reject any teaching which justifies those who support such.
- 11) “We believe that God called us to stand against any form of injustice in the economy and the destruction of the environment”. We need to stand with those who are victims of injustice as stated in Micah 6:8 and Amos 5:24.
- 12) We reject any theology that claims that God is only with the rich and not the poor and any form of injustice that destroys human rights but affirms any theology which claims that God is a God of the poor also and accentuate that human dignity dominates nature.
- 13) We believe that God calls us to hear the cries of the poor and the groaning of all creation to feed the poor and the hungry so they can have life in full and to support and protect the needy, oppressed and the poor as well as nature.
- 14) We believe that both men and women, poor and rich, young and old are all called by God to uphold the unity of God which affects the church and the mission of the church towards reconciliation.
- 15) “We reject any attempt in the life of the Church that separates justice and unity”.
- 16) “We commit ourselves to seeking a global covenant for justice in the economy and the earth in the household of God”.
- 17) We confess our sins in the misuse of creation to our advantage alone and failing to play the part of stewardship, and by showing disunity even within the brethren of the reform tradition.
- 18) We confess that we all stand before the same judgement with God’s justice, so, we need not to engage in worldly activities that destroys others. All who are involved either consciously or unconsciously and benefiting from the current neoliberal economic global system for the sake of gain, is guilty before God.
- 19) “We believe in obedience to Jesus Christ, that the Church is called to confess, witness and act even though the authorities and human law might forbid them, and punishment and suffering be the consequence” that Jesus is Lord (Acts 4:18).

20) We join hands to praise the Lord for his supremacy as God, Creator and Redeemer over creation by destroying the mighty and lift up the lowly in heart, filled the hungry with good things and send the rich away with empty hands (Luke 1: 52).

4.2.12.3 Why Covenanting for Justice with the Accra Confession as a Church?

Haven mentioned the issues which are bedeviling our world today, we (WARC) as a community that belong to the reform tradition (<https://www.pcusa.org:8>), covenanted that:

- 1) “By confessing our faith together, we covenant in obedience to God’s will as an act of faithfulness in mutual solidarity and in accountability relationships”. This is a commitment and a common platform for us to work together for justice in the economy and the earth in the world at large, in our national regions and local settings.
- 2) On this journey to fight against the powers that be and the world lords, member Churches are encouraged to be proactive in the implementation of teachings and education of members to help resist these structures and ideologies which are enslaving all and reducing humanity to nothing better than worse; especially, the poor and downtrodden.
- 3) WARC General Council calls upon member churches in this relationship to join this difficult and prophetic task to explain the need for this confession to members in their congregations.
- 4) WARC General Council commits all member churches to work together with other communions, ecumenical bodies, other faith communities, civil movements and social groups on this wake-up call to fight against economic injustice and ecological hazards.
- 5) WARC General Council “now proclaims with passion that we will commit ourselves, our time and our energy to changing, renewing and restoring the economy and the earth, choosing life, so that we and our descendants might live (Deuteronomy 30:19)”.
- 6) WARC General Council summarises issues into three important strands of the Accra Confession as follows that:
 - ***Justice is a matter of faith.*** The confession sees economic and environmental justice not only as social, political and moral issues but as integral to faith in Jesus Christ which affects the integrity of the church at large. For this reason, individual Christians and the church at large should take a stand against current

economic and environmental injustices if and only we want to be faithful to God (<https://www.pcusa.org:9>).

- ***The unity of the church is critical.*** The Confession sees the fight against current injustices on the global economy and the ecology as a fight for all. Therefore, there is the need for corporation, togetherness and unity if we want to be successful. For them the church in its wide perspective will need to bury her differences and confront the menace of global injustices of whichever sort (<https://www.pcusa.org:9>).
- ***The church stands in solidarity with those who are suffering and struggling.*** The confession sees the struggle for global economic and ecological justice as a move in the right direction in solidarity with the poor, marginalised, needy, and those who are struggling in life; simply put the suffering masses. The call is on society and the church to hear the cries of the suffering masses as well as the ‘woundedness’ of the creation itself. For, this is the way of the Bible from the time of the prophets to that of Jesus in the gospel narratives; always looking through the eyes of the powerless and the suffering people. (<https://www.pcusa.org:9>).

The PCG’s contributions in relation to the theoretical framework of “Critical Distance and Solidarity” is registered strongly in issues where the PCG will want to keep a critical distance but at the same time not keep her quiet. Where ever things are going wrong the Church speaks against them and when things are right the Church praises Government. Examples of such contributions are: PCG calling on the government in 2003 to put in good policies to help stabilize the currency (Cedi) from depreciating to the Dollar, prompting the government of the time to tackle the issue of corruption at the top to help curb the level poverty in the country; Another vigilantism that puts government on her toes during the period was on the issue of Education when the Church called on the government to promote the FCUBE policy and Technical and Vocational Education in 2003&2004, government paid heed to the advice and by 2005 a policy was drawn to expand the two programmes. Again it was the PCG that pushes the labour law in 2004 even though it was passed 2002 but was no put into operation till the Church from a vigilantic distance called government to order. Another distance prompting by the PCG between 2001 and 2006 was the suggestions to settle the many chieftaincy disputes that bedeviled the nation. It was the intervention of the Church that

brought some relative amount of peace to the country. In practice the theory serves as a toll to get the Church to be involved in political affairs what Boesak will call “Mission Political”.

4.3 The Methodist Church Ghana and Socio-Economic Transformation 2000-2006

The Methodist Church Ghana (MCG) as we saw earlier in chapter two is one of the early missionary established churches in Ghana. Its origin is traced to the 1835 thereabout. Like the Presbyterian Church, at its annual or biennial Conferences scheduled to map out strategies for the way forward, conferences interact in many ways with government or organisations and wings of government on some pertinent socio-economic issues for redress. Like the Presbyterian Church of Ghana, a whole division is responsible for the Church and the state. The following are the highlights of the biennial submissions in the direction of the Church and the state. The women’s wing of the Church at their Connexional Assembly held in Accra Girls’ Secondary School, a communique was issued out on the following socio-economic challenges facing the country at the time (Methodist Church Agenda, 2000: BSRRD 48). The following areas would be considered in this research to enable the researcher to ascertain how far the church has engaged herself in socio-economic issues in Ghana.

4.3.1 Governance and the Ghanaian Economy

According to Methodist Church Agenda (2004: BSRRD 51, 52), it is only through education that the people of Ghana can make the issue of good governance a reality. Synod therefore calls on the citizenry to play their meaningful roles, as the Church also tries to bring the issue of good governance into practical terms. She therefore suggests the following topic areas for education towards the understanding of the term ‘good governance’ these are;

-Rights and responsibilities of a citizen

-Fundamental Human Rights

-Planning and Budgeting

-Functions of the Local Government Institution (Methodist Church Agenda, 2004: BSRRD 52). Synod is empowered to consider supporting any effort by government to intensify her education against corrupt practices in the country. The Church is to help her members understand the following; (a) The District Assembly concept (b) Essential Element of Democracy (c) Roles of Party Politics in the country (d) Religious and Political Tolerance (e)

Good Citizenship under the functions of local government institution through proper education on different platforms. Synod therefore recommends that the “Church should occasionally bring her members in positions of trust for the discussion of the issue of bribery and corruption as well as good governance among others” (Methodist Church Agenda, 2004: BSRRD 52). In addition, the Methodist Church resolute and promise to continue to;

- Pray for good governance of the country Ghana.
- Educate members on socio-economic issues.
- Setting up Relief Funds for emergency situations.
- Continue to train and organise workshops for marketable skills.
- Pray and encourage good governance.
- Teach on Christian stewardship of money and encourage the formation of Credit Unions.
- Engage herself with the Family Life Educators Training Course and undertake peer counseling courses among the youth in the schools and colleges.
- Take up Christian citizenship programmes seriously (Methodist Church Agenda, 2004: BSRRD 55).

The Methodist Church in collaboration with other Churches under the auspices of the Christian Council of Ghana and Local Council of Churches organised prayers for the country and the citizenry towards good governance (Methodist Church Agenda, 2006: BSRRD 49). Again the Church organised a mobilisation workshop for Faith Based Organisation in the Ahantan West District, and participated in the following: African Christian Commitment Capacity Building Conference in South Africa, World Prayer Mobilisation Conference in Kenya, Expository Preaching Conference in Accra-Abokobi and International Training on Facilitation of the Channels of Hope workshop (Methodist Church Agenda, 2006: BSRRD 47). On good governance, the Methodist Church is pleased with some circuits that organised programmes to educate members and the society on party politics, political tolerance, free and fair election and the general peace of the nation.

The Methodist Church Ghana also raised concerns about the following and their negative effect on the country. These are; political intolerance, abuse of press freedom, profane music, rape and defilement cases, indecent films, gambling and abuse of valentine day among others (Methodist Church Agenda, 2006: BSRRD 51). Members of the 2006 Synod calls on the leadership of the Methodist Church hierarchy to bring back on the church’s calendar

‘Christian Citizenship Week’ to enable members of the Church also to be educated on important topics such as “Bribery and Corruption”, “Good Governance”, “Right of the Child”, “Drug and Substance Abuse” among others (Methodist Church Agenda, 2006: BSRRD 50, 51).

4.3.2 Serial Killing of Women

The Methodist Church Agenda (2000: BSRRD 48) registers the churches unhappiness about the many serial killings of women in the Country and calls on Government to intensify security, which will help in bringing the perpetrators to book as early as possible. While the Church prays for such acts to stop and the souls of those who departed, the appeal goes to the “police administration” to be vigilant and bring the culprits to book to face the full rigors of the law. The women front of the church is calling on the Church to help solve the problem by:

- declaring a day of fasting and prayers
- committing the souls of those who passed away into the hands of God and finally
- helping to bring those wicked people to book (Methodist Church Agenda 2000: BSRRD 48).

The women wing of the Methodist Church Ghana according to the document, request the police administration to:

- do everything within their powers to bring the perpetrators to face the law
- put in measures to enhance the proper protection of women children and the public at large
- facilitate the process of prosecution to those who were already arrested (Methodist Church Agenda, 2000: BSRRD 48).

4.3.3 Health

One of the petitions of women in the Methodist Church Ghana to the government through the church is about the plight of women in the country. Accordingly, the women for them to stay healthy and perform their duty to their husbands and children, government should expedite action on the proposed Health Insurance Scheme and provide an appropriate health policy at a subsidised cost for women to undergo health/medical examination annually (Methodist Church Agenda, 2000: BSRRD 48). Again, government should see to it to intensify family planning and pay special attention to rural communities where many women and children are

disadvantaged. The 2006 Synod Agenda reports on the way to strategise and facilitate the Channel of Hope – an HIV and AIDS programme in the church for proper education on the disease (Methodist Church Agenda, 2006: BSRRD 49). The church encourages members to collaborate with government agencies on HIV/AIDS issues on both education and treatment. Synod advised members to treat HIV/AIDS patients with love and compassion (Methodist Church Agenda, 2006: BSRRD 50).

4.3.4 Marriage and other Cultural Challenges

On the issue of marriages there is a call on the Church to find a possible way by helping to reduce the cost of marriages for members of the Church who want to marry, thus providing a reasonable dowry for the customary rites on women to enable the youth to engage properly towards a healthy relationship. This will also help to deal with the issue of fornication in the church among the youth (Methodist Church Agenda, 2000: BSRRD 49). Again, the Methodist Church on the issue of marriage in the 2004 Synod Agenda, promises to commit herself to marriage counseling and teaching to help in regularising marriages in the Church (Methodist Church Agenda, 2004: BSRRD 51). The Church recommended pre-marital counseling to members who want to enter marriage relationships. To this end, a marriage counseling unit and a committee was set up by the Church to plan proper educational programmes on Pre- marital counseling for the youth and ‘to be’ couples (Methodist Church Agenda, 2004: BSRRD 54). A period of six months was suggested as counseling period because the Church believes that this will help in sustaining Christian marriages in our today’s world since there are a lot of challenges in marriage.

The Methodist Church also submits that since widowhood rites are shrouded in tradition and superstition and that many Christian women are lured into it under tradition, the Christian Church is called upon to;

- Help institute and promote liturgy on widowhood rites that will replace or improve the already existing cultural practices.
- Carry out educational programmes which will educate all members on all cultural practices that are banned by the laws of the nation. Typical examples are Trokosi (women enslavement), Female Genital Mutilation (FGM), and child marriage among others. The Church is empowered by the women’s group to deal with members who will default. The women’s communique to the Church also touches the area of funerals and

marriages. It calls on the church to form funeral committees to assist in the planning of funerals for members of the church, abolish wake keepings and discourage the presentation of wreaths. This will help families not to spend too much on funerals, but to save a lot towards the upkeep and growth of the family (Methodist Church Agenda, 2000: BSRRD 49).

In the 2006 Synod Agenda, the Methodist Church formed a Family Life Committee that will among other things take care of plans and materials for counselling. The committee was inaugurated on 29th June 2005 and commissioned to do the following:

- Develop training materials;
- Oversee the running of the Family Life Education Course; and
- Set up a counselling unit in the Church (Methodist Church Agenda, 2006: BSRRD 47).
The aim of the church is that through the activities of the committee individuals and families within the Church set up may be saved, healed, restored and empowered through counselling.
- To provide counselling, equip and empower individual members of the Church and families through preventive and family life skills teaching.
- To equip families in parenting, guidance and counselling children through adolescence and youth training.
- To create the awareness of the need to heal God's broken children and families and to equip them for the prevention and intervention in family breakdowns and survivals (Methodist Church Agenda, 2006: BSRRD 47). According to 2006 Synod, the church organised regular seminars and counselling sessions on marriage life and with effective teachings, talks and counselling services rendered, many marriages were regularised in the Church (Methodist Church Agenda, 2006: BSRRD 49).

4.3.5 Unemployment and Labour

According to 2004 Synod Agenda, rural-urban drift for non-existent white collar job still persists and that the circuits should "make effort to help to sensitize the unemployed to avail themselves to the state sponsored programme to skill the unskilled" (Methodist Church Agenda, 2004: BSRRD 51). But the church also advised the youth to submit themselves to training in vocations like 'Tie & Dye' and Batik production, mushroom and snail farming as well as basketry and weaving for daily living. They are advised to develop themselves on these entrepreneurial skills than to depend on any 'white collar' job which does not exist. The

2004 Synod Agenda suggests that career counseling should be intensified among the youth and that encouragement be given to the unemployed educated youth to pursue vocational skills (Methodist Church Agenda, 2004: BSRRD 51).

To deal with the issue of poverty, the Methodist Church at the 2004 Synod agrees that Societies, Circuits and Dioceses should set up a sustainable relief Fund to cater for the needy and the poor in cases of emergency. In addition, synod suggests that there must be education on Christian stewardship of money and the formation of credit unions in Dioceses. According to 2006 Synod Agenda still encourage Dioceses, Circuits and Societies in the Church to establish the Relief Fund and commend some societies in the Kumasi Diocese for establishing the fund (Methodist Church Agenda, 2006: BSRRD 49). Unemployment according to the Methodist Church, continues to be a big challenge to the youth; however, some circuits of the Church are helping in organising skillful development programmes to empower the youth economically. Furthermore, skills such as Mushroom farming, Grass-cutter rearing, Batik Tie & Dye, Snail farming among others are undertaken in some circuits, where as in some cases, some members are assisted to source loans from financial institutions and government funds for financing their young skill development projects (Methodist Church Agenda, 2006: BSRRD 50).

4.3.6 Bribery and Corruption

On bribery and corruption, the document expresses the concern that it is becoming a social canker in the country. The 2004 synod Agenda suggests to curb this unfortunate behaviours, there should be symposia talks, debates etcetera at various levels across the country to intensify the education against bribery and corruption; but, also calls on the Church leadership to set examples as role models for others to emulate (Methodist Church Agenda, 2004: BSRRD 51).

The Methodist Church showed grave concern for the overgrowing level of bribery and corruption in the country. However, the Church is happy that at the circuit level there were a considerable number of symposia, talk debate etcetera to educate members on the evil of bribery and corruption (Methodist Church Agenda, 2006: BSRRD 50). The church suggests that the school syllabus at the basic level should include bribery and corruption for proper education on the topic because this whole canker of bribery and corruption is now becoming a national challenge and that it should be taken seriously at the school level. The Church calls on her leaders and other leaders of the society to step out as role models per excellence in

matters of trust, honesty and integrity against bribery and corruption. Christian virtue such as honesty, faithfulness, loyalty, selflessness should be emphasised in our moral and religious training in our schools. In addition, Synod suggests that the Church must form a committee for the promotion of moral values in the country as found in the document of the Presbyterian Church of Ghana (Methodist Church Agenda, 2006: BSRRD 50).

4.3.7 Drug/Substance Abuse

According to 2004 Synod Agenda, the Church's stand on drugs in general emphasising total abstinence from the use of any intoxicating liquor, should be adhered to by members and that "members are to remain firm in their commitment to the abstinence principle in the face of tempting advertisements on alcoholic beverages". The document also calls on the Church to intensify their education on alcoholism and its numerous dangers that are connected to it (Methodist Church Agenda, 2004: BSRRD 53).

The 2006 Synod Agenda is not happy about the way drugs and substances are abused and also the practices of occultism in the country especially among the youth in the schools and colleges; and suggest a good succession plan for the heads of Methodist Institutions (Methodist Church Agenda, 2006: BSRRD 48). Moreover, 2006 Synod Agenda indicated that alcohol and substance abuse is on the increase in the country and therefore the church should intensify education on alcoholism and the inherent dangers associated with it. The church also requests for disciplinary sanctions on members as provided in the standing order of the constitution (Methodist Church Agenda, 2006 BSRRD 51).

4.3.8 Religious Tolerance and the Challenge of Islam

The 2004 Synod Agenda of the Methodist Church also identifies the challenge religion, especially Islam which is currently posing to Christianity. The Church calls on her members to be vigilant and strategise in their training as well as planning to combat and evangelise people of other faith especially Islam. The reason assigned to this is because Islam of late has taken over many Christian territories (for example, the Middle East, Turkey and North America) and in some cases also Churches are turned into mosques as is the case in Damascus. (Methodist Church Agenda, 2004: BSRRD 53). The church calls the attention of the state to the fact that even though Islamic states "normally guarantee freedom of religion, in reality this means that only Christians are allowed to convert to Islam but not vice versa" (Methodist Church Agenda, 2004: BSRRD 52). The church again sees Islam posing a

political challenge to the whole country and advises that there should be a clear difference between Church and state. Thus, there is the need for information on Islam and that it is high time the church seriously get involved in politics (Methodist Church Agenda, 2004: BSRRD 53).

According to the Methodist Church Ghana, the threat Islamic religion poses to Christianity is very big such that the country should be careful to embrace everything Islam brings. Things such as educational funding and cultural funding should be considered with much care as the religion is more zealous, more organised and more strategic in nature. The Church calls on all especially Christians, political leaders and the clergy to wake up to the challenge of Islam (Methodist Church Agenda, 2004: BSRRD 54). In the 2006 Synod Agenda, the Methodist Church again mentions the challenge Islam poses to the Church and the country at large. To the church, it is the difference in the personhood of Jesus Christ and the theological understanding on the Trinity, and to the state, Islam is very aggressive and violent in their witnessing. According to the Church, this is a big concern; therefore writes:

It is hoped that Bishops, Ministers and Lay leaders and preachers of the Methodist Church Ghana would be sufficiently sensitized on the history and developments of Islam, particularly in Africa and Ghana, the theology and practice of Muslims and the various type of challenges the religion and its practitioners pose to the mission of the church in history and contemporary times (Methodist Church Agenda, 2006: BSRRD 48).

The Methodist Church however realises that both the church and the state cannot avoid Muslims and their social services to the nation and local communities and so will design a programme to equip the leadership to be properly informed on how to constructively engage Muslims at all levels of society. The package of such program according to the Church will include seminars for bishops and other key leaders for sensitisation after which there will be workshops to impart knowledge to trainees who will also become Trainers of Trainees (TOTs) in the Dioceses, Circuits and the Societies (Methodist Church Agenda, 2006: BSRRD 48).

4.3.9 Human Rights Issues/other Social Issues

Human Right issues are of great importance in our world today so in the 2004 Synod Agenda, the Methodist Church Ghana promise to take it from the Church's standpoint and teach her members about issues on child abuse, child molestation and child trafficking (Methodist Church Agenda, 2004: BSRRD 52). According to the 2006 Synod Agenda, "parents and guardians were educated on the responsibility towards the upbringing of their

children through lectures, debates and discussions”. In addition, members were cautioned to avoid acts that go to abuse children and that it is important to invest in children’s education by considering the right of the child from the biblical perspective (Methodist Church Agenda, 2006: BSRRD 51).

Since 2004 was an election year, the Methodist Church promised to take it upon herself to engage members in electioneering education to help members exercise their democratic right properly in order not to involve themselves in any election malpractices (Methodist Church Agenda, 2004: BSRRD 52). In the 2006 Synod Agenda the Methodist Church discussion Christian stewardship of money, cautions members to run away from the evil of using gambling/lottery as means of making money. Emphasis was rather placed on honesty and accountability which according to the Church is the right way to invest in money and the need to see our financial commitments to her and God as investment that attracts God’s blessings (Methodist Church Agenda, 2006: BSRRD 51). The Methodist Church Ghana sees Hospital and Prison chaplaincy important as she reports on the work of the Kumasi Diocese and encourage other Dioceses to emulate. The Kumasi Diocese as it were in the document reported that “some societies and organisations do visit hospitals and prisons to share with the inmates the word of God; they prayed for them and presented them with assorted items and money” (Methodist Church Agenda, 2006: BSRRD 51). The Church encourages other dioceses to follow suit by appointing Diocesan coordinators; train and register some members for the Hospital and Prison Ministry and finally make a budgetary allocation to support the work of the Hospital and Prison chaplaincy (Methodist Church Agenda, 2006: BSRRD 52).

It could be seen from the above offerings of the Methodist Church that within the same period when the PCG was writing Communiqués, the Methodist Church was also offering some contributions indirectly to the state. The Church organized programmes to educate members on health, marriage, religious tolerance, and unemployment as well as on drug and substance abuse among other things. To assess the Church on their offerings to the state, it is again clear that as much as the Church does not want to get involve directly in governance much is done at the backstage to keep the wheel of government running. This is the strength in the theory of ‘critical distance and solidarity’ as the Church stands from a distance to look at events that and offer help. From a distance, but very vigilant, the Methodist Church

watches carefully how events are unfold and so offer support towards the well-being and development of society.

4.4 The Catholic Church Ghana and Socio-Economic Transformation 2000-2006

As already mentioned in chapter two earlier, the Catholic Bishop Conference is the mouthpiece of the church due to their episcopalism. According to the Catholic Bishops Conference Golden jubilee brochure,

The Bishop Conference, according to the Canon Law of the Catholic Church (Canon 447-459), is the central body of the Church in Ghana. Its purpose is to deliberate on matters of concern to the Church in Ghana and to encourage good activities in accordance with the needs of the time (National Catholic Secretariat, 2012:18).

The Catholic Church Ghana is the single largest and most populous church in Ghana with a population 13.1% out of the 71.2% of the total Christian population (<http://askmeghana.com/21493>). Because of the type of Church administration which is episcopal, the church has the Catholic Bishop Conference to speak for the whole church. This is because they believe in the supreme authority of the leadership. In addition to this according to Ghana Catholic Church Document (2006:130), there is a whole Department called Department of Socio-Economic Development (SED – Caritas) which was established in 1971 for the co-ordination and facilitation of the socio-economic development efforts of the Catholic Church in Ghana. This arm of the Catholic Church in Ghana is expected to contribute towards the achievement of the vision of the Bishops and in relation with the Diocesan Development Offices (DDOs) address conditions of hunger, poverty and ignorance and human suffering due to emergencies. The aim of both the SED and the DDOs is to promote human dignity, social justice and give peace to those who need it most; the vulnerable (Ghana Catholic Church Document, 2006:130).

The Catholic Church like the Presbyterian Church commits herself to the state by presenting communique every year to the government in power prompting and cautioning the leadership of the country about the way governance and leadership should be carried out. Reflecting on the past and seeing the goodness of the Almighty God, the Son and of the Holy Spirit, the Catholic Church gives thanks and glory to God for how far His presence has been with the people of Ghana. The church is grateful to God for His direction and leadership since its origin in the early 1900's through the twin cities of Elmina and Cape Coast in the central region till date. According to Ghana Catholic Church Document (2006:69) the Church is very

grateful to the founding fathers and early missionaries who through their selfless sacrifices and commitments, the Church has grown to this level. The Catholic Bishop Conference is happy to mention that the origin of the Catholic Church evangelism has been the focal message through which many are evangelised and brought to the Lordship of Jesus Christ.

4.4.1 The State of the Ghanaian Economy

According to the Catholic Church there are positive signs of hope for the people of Ghana in the face of difficulties in the country. Though there are a lot of Challenges, there are also quite a few blessings that indicate green light for the hopes and aspirations of the nation (Ghana Catholic Church Document, 2006:70). The Catholic Bishops Conference wrote:

There has been some improvement in the Educational sector. The health delivery system is under constant review to provide improved services to the people; many areas in Ghana now enjoy the use of electricity; there is a rekindling of our spirit of patriotism and a reappraisal of our cultural legacy. Above all we have relative peace among religion and among ethnic groups that are only disturbed by the occasional eruption of tensions, for these blessings, we thank the Lord (Ghana Catholic Church Document, 2006:70).

According to the Ghana Catholic Bishop Document of 2000, the problem facing the Ghanaian economy at large is the negative mentality of the citizenry. It realizes that “there are too many Ghanaians who do not have the sense of nationhood”. This is because they think and operate in their parochial world, which involves only “their own ethnic groups or families, friends as well as their personal and selfish interest even when they are entrusted with national responsibility or assignments”. (Ghana Catholic Church Document, 2006:76). The Catholic Bishop Conference believes that many Ghanaians soon forget that, what they are today had been due to the help and contribution of others and so easily turn their back on them.

For the bishops, this is the main reason why many are easily running away from the country to seek greener pastures outside without using their brain to help develop the economy (Ghana Catholic Church Document, 2006:76). They wrote: “we are convinced that this mentality is the root cause of the tragic brain drain that is depriving Ghanaians of much needed human resources that we have all contributed in producing and that continues to cripple our economy”. But again, this also accounts for the endemic incidence of bribery and corruption that has eaten into the Ghanaian economy from top to bottom. Thirdly, the Bishops realise that behaviour is also responsible for the accessional eruption of dangerous trends of ethnocentrism which becomes good breeding grounds for violence, atrocity political deceit and hatred. The fourth thing the Bishops observed was that, such attitude is

responsible for the constant occurrences of immeasurable chieftaincy disputes and embezzlement of government funds as well as apathy at work places (Ghana Catholic Church Document, 2006:76, 77). To this the Bishops “call on all Ghanaians to cultivate the mentality of sacrificial patriotism, which will make us aware of our obligations towards the national and refrain from any divisive behaviours and practice” (Ghana Catholic Church Document, 2006:77). The Catholic Bishops in Ghana promise to work with men and women to move the Country forward and appeal to all Ghanaians to give government the maximum support and understanding to do her work (Ghana Catholic Church Document, 2006:82).

The Catholic Bishops at their conference in 2002 at Kete-Krachi take cognisance of the fact that the Ghanaian economy is vacillating and that we are poor and needed assistance from other people. Admittedly, government in 2002 opted to go HIPC meaning our economy is a Highly-Indebted Poor Country (Ghana Catholic Church Document, 2006:84). According to the Catholic Church the level of poverty the state finds itself in can be categorised into three areas. These are the signs, the causes and the results of poverty.

Signs of poverty: The Catholic Bishops identifies the signs of the poverty in the country as follows:

- High inflation rate which depreciates the Cedi on the international market.
- High bank interest rates and a low per capita income.
- High borrowing to service the debts of the country which plagues the economy.
- Unstable price of main export commodities such as cocoa, gold, timber etcetera that earn income. All these above are indications that the Ghanaian economy is still fragile and strongly influence by international market forces (Ghana Catholic Church Document, 2006:84, 85).

Causes of poverty: The Catholic Bishop Conference identifies two major causes of poverty in the country and these are internal and external. According to Ghana Catholic Church Document (2006:84),

- The internal causes include bad governance, mismanagement of national resources, environmental degradation, bribery and corruption, indiscipline, lack of a diverse economy and the practice of bad and inappropriate development policies.
- The external causes also include the harmful effect of globalisation, negative factors that are associated with free market economy, programmes imposed by superior and

rich nations and International Financial Institutions. According to the Bishops, all these external forces among others are having negative impact on the Ghanaian economy (Ghana Catholic Church Document, 2006:85).

Result of Poverty: According to the Ghana Catholic Church Document (2006:85), the results of poverty are manifested in the following occurrences in the country. Destructive effects such as rising crime rate like armed robbery, rape and child defilement, domestic violence, prostitution and HIV/AIDS pandemic, and brain drain of the human capital from the country due to poor wages and salaries. Other effects of poverty in the country are increasing streetism, (people who spend all their lives on the street) child labour, (known as “kayayo”) the falling standards of education and educational system, the gradual collapse of some health services, the worrying situation of high infant and maternal mortality, mass unemployment and under-employment (Ghana Catholic Church Document, 2006:85). But, the Catholic Church gave a firm promise to continue to provide social services to the people of Ghana. In this regard, the church is committed to helping and solving the problem of poverty in the country. The Church believes that the mission of God consisted in the establishment of a kingdom of justice, peace and joy in the Holy Spirit and this mission is a continuing encounter which cannot be meaningful in deprived situation of endemic poverty (Ghana Catholic Church Document, 2006:86).

According to the Bishops, the Church has to follow her master’s example by promoting the well-being of the poor because they are those who are “living without hope” as always referred to by Pope John Paul II (Ghana Catholic Church Document, 2006:86). For them, it is wrong to be insensitive to the plight of the Ghanaian poor and therefore pledge their loyalty to the state to continue to provide in their own small way, certain social amenities and community based projects on health, agriculture, education, potable drinking water, credit unions, and insurance schemes among others, to ease the burden of the rural poor. By so doing the church is helping to consolidate economic growth and improving the living condition of our people (Ghana Catholic Church Document, 2006:86).

The Bishop Conference also urge all Ghanaians to continue to contribute to the revival of the economy and call on all Religious Bodies and Churches to put their hands to the plough to fight against poverty and move Ghana forward. It also pledges its allegiance to continue to implore the blessing of the almighty God to make fruitful the works of our hands (Ghana

Catholic Church Document, 2006:88). The Bishops commend government for the moves to set the economy on track by adopting the poverty reduction strategy and for the establishing and improving infrastructure towards development, and again the premium placed on Agriculture and the private sector as the engine of growth for our growing economy. They encourage the provision of social security everywhere, good governance, respect for discipline and being law abiding, thus if Ghanaians want to achieve the desired socio-economic transformation (Ghana Catholic Church Document, 2006:86).

The Catholic Bishops Conference of 2003 give praise to God for the country Ghana on the following items:

- Tremendous goodwill which is shown in goodness, virtues, sacrifice, patriotism, political stability economic possibilities and hope in the future (Ghana Catholic Church Document, 2006:90).
- The nomination and appointment of Rev Peter K.A. Appiah Turkson as the first Ghanaian Cardinal appointed from the Papacy in the history of the Catholic Church worldwide tradition. To this, Ghanaians from the entire religious divide celebrated with a heart of goodwill and joy demonstrating our common unity irrespective of our different tribal, religious and political affiliations and beliefs (Ghana Catholic Church Document, 2006:91).
- The country's rich wealth and treasure of Gold as could be found at Obuasi and other parts of the country in addition to other minerals. The Bishops commends all workers of the Obuasi Gold Fields and advise the workers to continue to serve the country with a good heart to produce for both the local and foreign commerce (Ghana Catholic Church Document, 2006: 91). The Bishops request from government and the management of the Obuasi Gold field never to forget the general well-being of the country, the workers and the people in the environment in which they operate (Ghana Catholic Church Document, 2006:92).

The Catholic Church brings to light some setbacks of the economy which according to them are negative issues which pose as challenges and dangers to our fragile economy. The Ghana Catholic Church Document (2006:92) mentions among others, social and moral corruption, dangerous trends, unnatural practices, anti-social values, disrespect for law such as aberrations which are practiced alongside good ones. According to them the strength of any chain is in its weakest joint and therefore once these weak practices are predominant, then the

whole country is weak (Ghana Catholic Church Document, 2006:92). The document calls on government to consider stabilising the economy to help the people of Ghana overcome poverty and a number of problems that introduce a lot of fear into the citizenry. This according to the Bishops has brought massive unemployment, salary and wages disparities which eventually bring untold hardship unto the people (Ghana Catholic Church Document, 2006:92).

On the issue of government's dream of setting up a "Golden Age of Business" in the country, the Catholic Church advises government to develop programmes to boost the private sector and find a way to ensure that productivity of the local industries is connected to other business and that there are limited or no wastages during the peak period especially with Agriculture products (Ghana Catholic Church Document, 2006:92). Again, the Bishops express their misgivings about the attitude of the Ghanaian towards work which does not promote the progress of business. They call on all the Ghanaian working population to eschew lateness to work, waste of time and other cultural practices and demands which set any economy back. Cultural practices such as funerals, festivals etcetera impede negatively on productivity and revenue generation towards transformation, they concluded (Ghana Catholic Church Document, 2006:92).

The Catholic Bishop Conference in 2003 promises government and the state their unflinching support and prayers to the Lord through the Holy Mary for good governance and to all the people for a spirit of self-sacrifice for our neighbours and our country. Government was encouraged to stand straight on policies that will help the citizenry and promote the growth of the economy (Ghana Catholic Church Document, 2006 92).

The Catholic Bishop Conference document in 2004 gives gratitude to God for his mercies and love to the nation over the years. According to Ghana Catholic Church Document (2006:98), the Lord has been gracious over both the nation and the Church and that his provisions are limitless to all. The conference was full of praise to the almighty for His sustaining grace and drive towards peace, justice, development and security in the country. Furthermore, the Bishop Conference gives gratitude to God for the considerable successes the country has chalked in several areas of life over the years, and promise government for continuous prayers for the country towards better governance that will lead to meaningful transformation. In addition, conference gave a firm assurance also to pray for the forth

coming election which was just a few months away at the end of the 2004 calendar year (Ghana Catholic Church Document, 2006:98). As much as the Bishops encourage all faithful Christians to engage and get involved in this prayer for the country, it also encouraged the lay faithful, men and women, to be actively involved in politics in order to translate the process of democracy meaningfully to bare on the gospel truth as Jesus the Prince of peace demonstrated, since this is the only sure way to get to good governance (Ghana Catholic Church Document, 2006:99). This presupposes that if Christians faithfully leave politics to those whose lives are not governed by Christ, it will be virtually impossible for good governance that leads to the main aim of development, which is to bring progress and transformation to people. For them, the declaration of the year as the year of the Eucharist was appropriate as it helps all that are faithful to reflect and direct attention on the power of God which liberates us from evil forces that are always in conflict with moral, economic, social or political issues and afflict our nation and our human lives (Ghana Catholic Church Document, 2006:99).

According to the Catholic Bishop Conference document of 2005, thanks is given to the Lord almighty for how far He has been faithful to Ghanaians over the years. The Bishops report that some of the political traditional and religious leaders during their interaction complemented the church's effort towards national progress in the area of Education, health, agriculture, social welfare and community development. The community leaders however complain about the rising level of unacceptable behaviours and incidence of so many evil forces in the society (Ghana Catholic Church Document, 2006:110).

4.4.2 The Presence and Challenge of Evil

In the 2000 communique to the sitting government, the Catholic Bishop Conference submits that though these hopes as mentioned above are good signs for a growing economy like Ghana there are also several threatening presences of evil which seem to have permeated our society of late (Ghana Catholic Church Document, 2006:70). According to them only one word can best describe the situation in the country and that word is evil which leaves many contradictions in every sector of our national life as a people. They wrote:

In fact, Ghana, a society that boasts of a communal spirit, is presently exhibiting signs of disunity. Alongside our love for children we are witnessing a wave of abortions and child molestations. The peaceful character of Ghanaians seems to be taking flight in the face of mounting violence. In the midst of plenty, many Ghanaians are poor. We pride ourselves with being hard working people and yet there are many Ghanaians who have a negative attitude towards work. Our respect for authority is proverbial and yet there is an upsurge in lawlessness and

indiscipline. We are known for our hospitality and kindness and yet we are prone to ethnocentrism and cruelty (Ghana Catholic Church Document, 2006:70)

According to Catholic Bishop Conference this evil in effect has rendered all Ghanaians powerless in every sphere of life. It follows us wherever we go and stares at us right in the face every step we take. Finally, evil is now rooted nakedly and is breeding corruption in every sector of our lives (Ghana Catholic Church Document, 2006:71).

In 2003, the Bishops at their conference identify some evils and conflicts which are destroying the good fabric of the Ghanaian economy. According to Ghana Catholic Church Document (2006:93), “there are too many occasions of unnecessary conflicts so that in many places peace, order and concord have eluded us”. For them the Dagbon crises is one of such inter-ethnic and intra-ethnic hostility, which bringing a lot of pain, misery, inhumanity, atrocity among others leaving a permanent state of bitterness and acrimony behind the people of Dagbon. The Bishop conference pleads with all the factions to allow peace to reign in the area and pray to the Lord almighty to intervene and bring the situation to a lasting understanding and control. The document however thanks all those who have played their roles by helping to bring peace to the area (Ghana Catholic Church Document, 2006:93).

According to the Catholic Bishops, the presence of evil in the Ghanaian economy is too alarming and that if anything is not done about it will ditch the economy. They mentioned issues like child trafficking involving innocent children, the exodus of our human capital to other parts of the world for greener pastures due to poor salary and wage packages in the country and drug abuse among others. They reiterated that every effort towards poverty alleviation will fail or bare just a scanty fruit if these things are not checked; and Ghanaians will continue to be insensitive to one another (Ghana Catholic Church Document, 2006:95). Reading into the Ghanaian culture and that of the Church universal on the colour of Red, the Catholic Bishops draw the attention of all Ghanaians to the meaning of red which symbolises bloodshed and sacrifices for the benefit of others. They call on all Ghanaians to do some sacrifices for the country just like a Cardinal will sacrifice his entire life in witness of the gospel message and values. According to them it is for this reason therefore the first stripe of the Ghanaian flag is red (Ghana Catholic Church Document, 2006:95).

According to the Ghana Catholic Church Document (2006:110), in 2005 their interaction with some community leaders such as chiefs, political leaders, opinion leaders and religious leaders, the increasing level of crime and evil in the country is very much alarming and needs to be addressed as early as possible. Among the many social vices mentioned are rape,

murdering of women and girls, armed robbery, drug addiction/ alcoholism, political deceit, gross indiscipline for the elderly and hedonism for the youth (Ghana Catholic Church Document, 2006:110). According to the Bishops the requests from these leaders who share the Christian faith were both humbling and at the same time challenging giving them enough strength to continue in the pursuit of the good for the Country. In this regard, the catholic Bishop Conference summoned all Ghanaians to come on board for a search of honorable national integrity and identity, which leads us to the path of peace, honesty, fairness, decency and above all love (Ghana Catholic Church Document, 2006:110).

In addition to the above mentioned social vices, the Catholic Bishops reiterated the fallen standard of Education in the country. Given that in the present-day Ghana, an invigilator is beaten by students in an examination hall for not allowing examination malpractices and cheating which hitherto was not the case. The present Ghana according to them is falling gradually into the mud of social crises and this call for redress. Another area of concern is the issue of bribery and corruption, armed robbery, greed and the desire to get rich quickly which is still fighting the Ghanaian youth. The Bishops registered with dismay the current trend of indiscipline in the country. They write: “It appears that no Ghanaian who has a service to render for which he is paid is satisfied with what he has without demanding extra illegal remuneration. Greed, selfishness and arrogance simply frighten us” (Ghana Catholic Church Document, 2006:110). To add to the already mentioned social vices is the issue of indiscipline on our roads in the country. According to the Bishops, the type of indiscipline which is creeping into the country is very much alarming and to the state of near chaos. Without hesitation, the issue of reckless and irresponsible driving was mentioned as becoming very common on our roads which end up destroying innocent lives and rendering many maim for the rest of their lives. The Bishops call on government to intensify the road safety campaign and empower the police wing of road and traffic authority to deal with road offenders (Ghana Catholic Church Document, 2006:110).

4.4.3 Bribery and Corruption

The Catholic Bishop Conference reports of bribery and corruption in the system all over. Cases of corruption among the judiciary, military, police, custom officers, immigration officers and officers at the ministries are reported every day in the country. It is no more a secret that bribes are demanded before contracts are given, before papers are signed for lands for development, before patients in serious situations in Hospitals are attended to (Ghana

Catholic Church Document, 2006:71). According to the document, people who worked hard to earn their living are deprived of their wages and due, with pensioners suffering at the end of their service to get their remuneration without paying bribes. Even some clergymen are accused of bribery and turning religion into money making business where the bible is used to defraud and cheat the vulnerable in society (Ghana Catholic Church Document, 2006:71).

According to the Catholic Church in the 2003 communique, Ghanaians have parted company with justice and equity and have given way to the word 'bribery' and 'corruption'. As a result, the former has lost potent and gave way to the later. Such words are now used in Ghana without the fear and consequences that accompany them anymore (Ghana Catholic Church Document, 2006:93). Ghanaians perhaps have become too familiar with bribery and corruption that they have forgotten their destructive venom.

In 2005 communique the Catholic Church again noted that bribery and corruption has eaten into our bones and is now destroying us rapidly. To this, the Ghanaian citizenry is called upon to change their way of doing things to enable the country to move forward (Ghana Catholic Church Document, 2006:110). The same observation on bribery and corruption was raised by the Bishops in 2006 but this time with the caution that it has a strong potential of collapsing the economy because it has affected our work output strongly (Ghana Catholic Church Communique, 2006:4).

4.4.4 Armed Robbery

The case of armed robbery cannot be over-emphasised in Ghana because there are reports of many public and bank robberies in broad day light at gun points. As a result, the citizenry is now powerless and frightened to go about their normal daily business without adequate security. According to the Ghana Catholic Church Document (2006:71), the issue of armed robbery could be attributed to greed, unemployment, poverty and deceit among other things. The Catholic Bishop Conference document indicates it prays the inability to contend these robbers will not be due to any malfeasance of the law enforcement agencies as it is happening in other African countries (Ghana Catholic Church Document, 2006:71).

4.4.5 Serial Killings/Murders

The Catholic Bishop Conference expresses shock at the way 25 women are mercilessly murdered in cold blood in two years without any traces from the law enforcement agencies especially the police. The inability of the police to investigate and arrest the culprits puts the

society into a more powerless and fearful situation, leaving them to ask a lot of questions. In this regard, the competency of the law enforcement agencies is under mistrust (Ghana Catholic Church Document, 2006:71). According to the document, the Catholic Bishop Conference is happy about the pledge from the Armed Forces to join hands with the police in trying to unravel the truth surrounding the issue which they believed is closely linked to armed robbery to stop the citizenry from taking the law into their hands by attacking those they suspect (Ghana Catholic Church Document, 2006:72).

4.4.6 The Currency (Cedi)

With great concern and passion, the Ghana Catholic Church Document (2006:72) in 2000 called on government to do as much as they can to appreciate the Cedi again. According to them, the Ghanaian Currency (Cedi) has depreciated so much within the past twelve months to over 140% and this is a worry to a growing economy like Ghana. Conference challenged government that if our neighbouring countries like Ivory Coast and Nigeria among others, can stabilize their currency within the same period, then Government has no justification to allow such a percentage depreciation of the Cedi. The document calls on government to quickly put in measures to save the constant falling of the currency, since it is becoming extremely frightening to live or do business in Ghana (Ghana Catholic Church Document, 2006:72). The document recalled that in the 1970's the Cedi was almost at par with the Dollar but now with rates at 5,000- 6,000 Cedis to a Dollar. This according to them is too much to accept and the earlier the government works on modalities to re-value the cedi, the better (Ghana Catholic Church Document, 2006:72). This is because the current Dollar rate to the Cedi is too dehumanising to the country, rendering its people powerless, useless and weak to the international community. The Ghana Catholic Church Document (2006:77) in 2001 acknowledges the effort by government to stabilise the currency, strengthen national security as well as improve upon press and media reportage.

4.4.7 Health

The HIV/AIDS pandemic is a serious threat to health in this country, since majority of people are vulnerable and prone to infection due to our communal life. According to the Catholic Bishop Conference of 2000:

The main cause is immoral life, and yet time and time again we are presented with the condom as a panacea for preventing HIV/AIDS. Apart from the condom not

being a fool-proof remedy against HIV/AIDS, its use, even if it were effective, inevitably brings in its wake sheer sexual irresponsibility and immorality, which are as evil as HIV/AIDS (Ghana Catholic Church Document, 2006:72).

Since the disease is detrimental especially to the youth, the remedy to the HIV/AIDS pandemic should be fought through education to sexual self-control and moral uprightness and not by the use of condom, the Conference submitted (Ghana Catholic Church Document, 2006:72).

According to the Ghana Catholic Church Document (2006:79), the declaration of HIV/AIDS as a national disaster reveals how porous the nation is with regard to immorality and the gravity of the situation especially among the youth. Thus, HIV/AIDS becomes a threat to the nation and that its alarming rate of infection should be a concern to all. In 2001, the document writes:

What is even more alarming is the fact that it is the young people, the future of the nation, who are mostly affected with the HIV/AIDS. Admittedly, every effort is being made to raise the awareness of the people to the devastating disease and its effect. Yet the incidence of AIDS is increasing instead of decreasing (Ghana Catholic Church Document, 2006:81).

They reiterate that the only remedy to this dreadful disease is living a clean, moral and sexual life, and that the promotion of condom usage can never be a solution to HIV/AIDS. This is because the condom usage has failed Ghanaians, and premarital and extra marital-sex has been on the increase, hence the increase of the disease. For the Bishops, the use of condom is rather to open the flood gates of sexual promiscuity especially among the youth which will eventually plague the country with uncontrolled teenage pregnancy, abortion and prostitution (Ghana Catholic Church Document, 2006:82). Again, the Bishops still appeal like before to prevent and combat HIV/AIDS through “total abstinence outside marriage, fidelity within marriage and avoidance of drug abuse”. However, the document calls on all to have compassion on those who are already affected and are living with the HIV/AIDS virus (Ghana Catholic Church Document, 2006:82).

Additionally, on health, the Bishops draw the attention of government to the acute shortage of qualified nurses in hospitals and clinics all over the country and appeal for an expansion of facilities at the Nursing Training Colleges for more intakes of students for training. The Catholic Church appeals to Government to consider a review of the abolishing of the

Enrolled Nurses' programme to ensure the constant presence of Nurses in our Hospitals and Clinics for quality health delivery. But again, the Bishops conference appeals to government to review and improve the salary and working conditions of the health staff to sustain and maintain them, since many of them after training run away to seek for greener pastures elsewhere (Ghana Catholic Church Document, 2006:82). It is common knowledge that improved salary and good working conditions is the only sure way to keep our Nurses and Doctors in Ghana and this will also be a solution to the brain drain issues as raised always against employees in the country. According to the Catholic Bishops, there is the need of government to give special attention to the rural areas, since they are those who need them the more because truly these areas are deprived (Ghana Catholic Church Document, 2006:82).

The Catholic Church has always positioned herself on the HIV/AIDS pandemic such that in 2002, the Bishops again advice the public especially youth, to refrain from illicit sex either from premarital or extra sexual activities, as the only sure way to deal with the sickness. They also advise health workers to be careful not to transfuse contaminated blood to sick people and try as much as possible to avoid accidental infection in the hospitals. But we should not forget to show love to those who are already affected with the disease (Ghana Catholic Church Document, 2006:87). The Bishops are still of the view that to deal with the cause of HIV/AIDS which is predominantly embedded in moral issues, is better than providing artificial solutions which fails eventually.

According to the Ghana Catholic Church Document (2006:93), as reiterated in 2003, our health issues are not becoming better and public environmental sanitation is crying at doorsteps for consideration. HIV/AIDS is also on the ascendancy with many other sex related diseases on the rampant. For them, the only solution to these problems is to engage in healthy practice and behavioural change. To the issue of HIV/AIDS, they recommend again abstinence for singles and faithfulness for married couples (Ghana Catholic Church Document, 2006:93).

As usual, the Catholic Bishops in 2003 are not happy about the way the HIV/AIDS menace is on the ascendancy in the country and advised that Ghanaians need behavioural change and not condom usage. This is notwithstanding the fact that the youth of today have easy access to social media to watch pornographic films, drug abuse processes, permissiveness and sexual promiscuity practices (Ghana Catholic Church Document, 2006:96). They also advise

that fund and grants which are meant for HIV and AIDS sensitisation programmes be used judiciously and not diverted, since the money is to combat the disease and to rehabilitate HIV and AIDS patients (Ghana Catholic Church Document, 2006:96).

4.4.8 Education

The Ghana Catholic Church Document (2006:78) was very emphatic in 2001 to say that the Catholic Church is partner in education with the government. The Catholic Church is appealing to the government to respect the role of the Church and allow her to partner in the administration and manage their schools. This will help to maintain morality, discipline and excellent in the performance at the school level. The document however expresses dismay about the lip service (both formal and official occasions) government always pay to the Catholic Church for the number of social services they render to the people of Ghana, but when it comes to matters involving policy making and implementation, the church is sidelined (Ghana Catholic Church Document, 2006:79). So, in recognition of the Church's ownership to schools, they appeal for a review of the representation on the board of their schools and call on government to also review the JSS and SSS programmes. The reason is simply because the programmes are too loaded for such a short period of study. They write: "In our view the JSS and SSS programmes are too loaded and our children are simply overburdened with extra classes, we therefore, suggest that either the JSS syllabus is trimmed down, or that, in the case of the SSS, the number of years is increased from three to four" (Ghana Catholic Church Document, 2006:79).

We the Catholic Bishop Conference further suggest that, in order to encourage personnel and manpower development and to keep our trained teachers in the country, the Ghana Education Service (GES) should put in place first, mechanisms and incentives of remuneration and second to stem the brain-drain of qualified and competent personnel from rural to urban areas and also from the country to other parts of the world (Ghana Catholic Church Document, 2006:79). As a follow up, the Ghana Catholic Church Document (2006:79) states with concern that the state of schools in the Upper West Region are very poor. This is among the many appeals that are made by the people of the region when the Bishops met in the region in 2001. There are virtually "inadequate accommodation for both students and teachers in certain areas, resulting in the anomalous situation where there may be schools but no teachers and students (Ghana Catholic Church Document, 2006:79).

The Catholic Bishop conference in 2004 emphasises on an all-round education of the child in the hope that he/she grows up to be academically equipped, psychologically balanced, morally upright, socially disciplined and physically fit for life. They argue that this type of education can only be provided by the denomination or mission schools and that the call for government to give back the schools to the churches is not for favour, but is a matter of necessity and a right. The Catholic Bishops insist that parents should be allowed to decide which school their wards should attend when it comes to placement, and that parents must be offered the opportunity to choose their desired schools for their children during admission. For this reason, the Catholic Bishops still advocate for the mission churches not to be sidelined but to be part of policy making on educational issues in Ghana (Ghana Catholic Church Document, 2006:104). The bishops were of the view that if government will not consider it worthy to include churches in the policy making of education in the country, the Catholic Church may be forced to claim their schools back and turn them completely into private schools (Ghana Catholic Church Document, 2006:104).

In 2005 communique, the Catholic Bishop Conference stresses the need for a round and sound education regarding respect for human rights, the dignity of human life, good citizenry, decency of life and conduct (Ghana Catholic Church Document, 2006:111). The emphasis on education should rather be the complete well-being of the human person. According to them, the paramount importance of education is to make an individual have influence on his or her social progress in life; that education should help people to become more conscious of one's own dignity, responsibility and anxiety to take active part in social life, especially in the economic and political spheres in which there is some amount of fulfillment and satisfaction (Ghana Catholic Church Document, 2006:111). In view of this, the Catholic Church urges government to pay more attention to Vocational-Technical education. The church has promised to commit herself to the promotion of Technical and Vocational education to help develop skills for vocations and technology. The target group for this dream would be the unemployed youth (Ghana Catholic Church Document, 2006:111).

In addition to the above, the Bishops mentioned that the right of every child in the country to have access to education should be made a priority such that as the number of pupils rapidly increases, schools should be established far and wide and other scholastic institutions opened. This will make access to education by the Ghanaian child achievable (Ghana Catholic

Church Document, 2006:112). For this reason and many others, the Bishops on behalf of all Ghanaians; Christians Traditional Religion, Muslims and others, as prophets in Jesus Christ and watchmen over the people of God, “insist that Christians have a right to a Christian education, just as Muslims have a right to Islamic education and others have a right to the type of education that they want” (Ghana Catholic Church Document, 2006:112).

The Bishops identify a critical overview of the role of some stake holders in education. They mention the role of government, the role of parents and the role of the Church in education in Ghana. According to Ghana Catholic Church Document (2006:112), parents have the gravest obligation to their children when it comes to education. This is because the home is the first place of contact for education in the life of any individual. As such, children should be taught primarily, certain basics of life. Since education deals with the total well-being of the individual, the child receives training from the very day of birth from parents; failure to which the child becomes empty; this gives way for any other thing to fill that empty space in the child’s life. Moreover, since the child lives in a society and is tied to members of a society, the society also has an obligation to help educate that child so that he/she should not become a liability but rather an asset to himself/herself, to parents, and to the society at large. Therefore, when society helps in the education of a child, it is neither doing parents nor the child any favour; rather, it is only fulfilling its obligation to assist in the training of that child by recognising the duties of society to the child and also by supporting the parents of that child to fulfill their role (Ghana Catholic Church Document, 2006:112).

Another stakeholder, according to the Ghana Catholic Church Document (2006:113) is the church and so for them, “the church must be recognized as a human society capable of imparting education”. This is because, as the church proclaims Christ’s salvation to all human beings, it must provide for her children (listeners) a kind of education that will help their whole life become inspired and complete in the Holy Spirit. The Church in an attempt of providing education to her adherents, appreciates every means that may be of service, but gives preference to those who are especially essential to her own (Ghana Catholic Church Document, 2006:113). The school among others is an outstanding organ in education which helps to impart knowledge into her children. In this regard, the church should have the right and obligation to own her schools. Because this will help parents to have the liberty and the free will to select schools of their choice for their children to access the type of training and education they want. The Bishops therefore challenge government for not being fair to its

citizens and respecting their right to make a good choice of schools for their wards regarding the computerisation of admission of candidates to secondary schools (Ghana Catholic Church Document, 2006:113). According to the Bishops, the principles of distributive justice spells out that government is bound to ensure public subsidies are allocated to schools even if they are Church owned.

The Bishops argue strongly that due to the issues raised above, government has no right to force parents to accept placement by the computerisation system which virtually leaves parents completely out of the selection process even though they are the custodians of their own children and should have a larger say in their education. They describe the whole computerisation process as unethical and dehumanising and calls government attention for redress as early as possible, a refusal to reason, will give the Church the only option to withdraw their schools and run them as private institutions (Ghana Catholic Church Document, 2006:113). Also, the Catholic Bishops conference argued that the usefulness of education cannot be judged or realised only from the result of one examination. Furthermore, the Bishops are of the view that, since some of these schools belongs to identifiable bodies, religious or otherwise, such as the churches, they must be given the chance to have a say in the selection of students (Ghana Catholic Church Document, 2006:114).

In 2006, the Bishops conference raised almost the same concerns but with special emphasis on the role of the parents in education. According to the Bishops, parents are the primary educators of the child from child birth, and therefore should be vigilant in the training of the child morally, spiritually and academically (Ghana Catholic Church Communique, 2006:4).

4.4.9 The Environment

The Ghana Catholic Church Document (2006:73) has expressed their misgivings about the destruction of the surface of the land of Ghana. The document states in 2000 that recently reports reveal that soon about 35% of the surface area of the country could be turned into a desert. Activities such as indiscriminate falling of trees, surface mining, bush burning, dumping of waste anywhere etcetera which are becoming serious threats to the Ghanaian ecology were highlighted as the cause of the above mentioned destruction. They advised that the laws that govern the re-planting of trees by citizens, bush fire, as well as surface mining and waste disposal should be re-enforced (Ghana Catholic Church Document, 2006:73).

When these laws are enforced, the surface cover of the land of the country will be protected and kept for the future generation.

The Ghana Catholic Church Document (2006:80, 81) re-echoes a warning in 2001 about the way land is used in Ghana. Time and time again the Catholic Church bemoans Ghanaians about the need to preserve land for future use and so cautions against depletion of forests without replacement by timber operators, the indiscriminate bush fires that destroy many acreage of the surface cover, the contamination and depletion of water bodies, just to mention a few. According to the bishops, the destruction of the land will eventually bring environmental degradation accompanied by acute poverty, scarcity of rain, drying up of water bodies and finally mass migration (Ghana Catholic Church Document, 2006:81). But there will also be excessive heat, change of the direction of the wind, loss of some nutrients from the soil, and introduction of dangerous seeds into the country by wind that will eventually produce dangerous weeds. The Bishops therefore appeal to the citizens of the country in the Upper West Region to desist from all the negative land practices that are mentioned earlier above. In addition, the whole nation is warned about some cultural practices which are not helpful to land preservation and are advised to do away with such (Ghana Catholic Church Document, 2006:80, 81). The document that year finally stressed on the fact that if caution is not taken early enough, the northern and many other parts of the country will soon turn into grassland and so appeal to government for the enforcement of the laws governing timber felling, surface mining and bush burning among others (Ghana Catholic Church Document, 2006:81).

The Catholic Bishop Conference in 2004 identifies the very deplorable nature of the Fulfulso-Damongo-Sawla road, no portable drinking water and inappropriate educational facilities in the Northern Region of the Country among other things. However, the area is endowed with the wildest game reserves in West Africa, which also has the wildest waterfalls in the whole country (Ghana Catholic Church Document, 2006:102). The Catholic Bishop conference is very optimistic that these natural resources in the west Gonja District of the Northern Region have a huge capital potential which can produce employment and income to the people in the northern region in particular and the country at large; they call on government to help develop the place and bring it to a national tourist attraction level. They also call on government to strengthen the laws to deal with those found depleting the countries reserve park, water bodies and forests by any unapproved or unhealthy preservation

method such as cutting of trees, bushfire etcetera, and advice the people of the north to help conserve and preserve the game at Bole (Ghana Catholic Church Document, 2006:105). They suggest the idea to go back to our old days' practice of tree planting, which was called 'Abor Days' in June, for every school going child to plant at least one tree (Ghana Catholic Church Document, 2006:105).

4.4.10 The Law/Judiciary, Human and Child Right

The Catholic Bishop Conference in 2000 realises that our country is continuously becoming powerless in the face of drug addiction and trafficking, child labour, street children, to name a few, and openly condemn them (Ghana Catholic Church Document, 2006:73). Their worry is whether the government of the day will act on these things as early as possible so that the concerns raised by conference should not become lip service to the state.

But on issues concerning the Law, the Judiciary and Human Rights in the country, the Catholic Bishop conference in 2003 praises government for some judicial reforms which will bring trust as well as promote judicial integrity and justice in the system. According to the Catholic Bishops Conference, "a country whose judicial system is not trustworthy is as good as dead" (Ghana Catholic Church Document, 2006:96). They added that a country full of injustices is surely on the road to national destruction and disintegration.

According to the Ghana Catholic Church Document (2006:102), the quest for peace cannot be successful if issues on domestic violence are not deplored. For them, unless there is respect for women's and children's rights in the country, it will be difficult for the desired peace to be achieved. In 2004, Bishops Conference therefore calls on parliament to hasten the bill on domestic violence to be debated on and passed into law for its full operation. According to the Bishops, God created both male and female equal. For this reason, husbands and wives become united in marriage to form a family for mutual support and when they are blessed by children, such children also need to be mutually respected and loved. In this regard, Domestic peace is promoted against domestic violence in the home as reiterated by the apostle Peter in 1 Peter 3:1-7 (Ghana Catholic Church Document, 2006:102).

4.4.11 Indiscipline and Immorality

The Ghana Catholic Church Document (2006:81) complains of the fallen standard of discipline and morality in the Ghanaian society of late. According to them in the 2000 communique, they agree with traditional leaders who share sentiments that standards are falling in the country. This is because the wave of immorality that has grabbed the country is becoming destructive; there is a sad upsurge in lawlessness, indiscipline on the roads, which is claiming many lives and there is little or no respect in schools, the civil service and other places any more for authority and the elderly (Ghana Catholic Church Document, 2006:79).

In the 2003 communique, the Catholic Church again raised the issue of indiscipline at all levels of society. There is indiscipline on our roads which affects other road users, and sometimes kills or maims our love ones (Ghana Catholic Church Document, 2006:93). The Bishops identify indiscipline as, “from church members to ministers, from street child to the politician, from the illiterate to the university professor”; according to them this is further dragging the country into socio-economic and political doom. The crack of the matter is because many of us pride ourselves in doing what pleases us than what will be in the common good and interest of all (Ghana Catholic Church Document, 2006:93). In addition to these things above, the Bishops identify what they called “trio vices” of the Ghanaian society as “pride, selfishness and greed, which are also supported by envy and vanity, love for power and false solidarity” (Ghana Catholic Church Document, 2006:92). For them, Ghanaians have allowed themselves to be overridden by the spirit of pride, selfishness and greed to the extent that they dominate us nationally and also as people from different backgrounds, status, religions and ethnic origin.

At the sitting of the Catholic Bishops in 2004, the Catholic Church advises all Ghanaians to cultivate the spirit of discipline and justice. For them, that is the only sure way to indispensable peace. This according to Ghana Catholic Church Document (2006:101) is what Jesus the Prince of Peace came to give, which is given as goodwill to all men and because Jesus promised to live the same peace for us, we must always pursue it. They support their reasoning with scriptures from Isaiah 9:6; Luke 2:14; and John 14:27.

- **Pride:** This is the behaviour that makes one think that he or she is better than others and it consists of self-inflation, self-aggrandisement and self-adulation. The proud person the bishops describe as a person who swims in the ocean of self-delusion. This

was supported by scripture from Philippians 2:3 (Ghana Catholic Church Document, 2006:94).

- **Selfishness:** In selfishness, one looks for what will only benefit himself or herself and those around him and pursues it by whichever way possible and this makes us become insensitive to the needs of others. Scripture from 1 Corinthians 1:2 supports this definition (Ghana Catholic Church Document, 2006:94)
- **Greed:** According to the Bishops, the breeding ground for selfishness is greed. Greed introduces to people the tendency to have and have more until they become neither satisfied nor sufficient. They wrote: “Greedy people never have sufficient; they grab and amass wealth, honour and prestige, most of it hollow, at the expense and to the detriment of all others except those whom they hold dearly in affection. For them, a greedy person does not have love; they quoted Galatians 6:14 (Ghana Catholic Church Document, 2006:94).

In 2003, the Catholic Bishop Conference lamented on the increasing rate of indiscipline in the country. According to Ghana Catholic Church Document (2006:96), God hates indiscipline. Indiscipline in their view leads to lawlessness and this finally leads to sin. But sin being an abomination to the Lord attracts punishment from God at all levels. Ghana as a country should therefore be ready to renounce their evil ways and turn to God in repentance for a new heart and a new spirit. They believed that discipline cannot be wiped off effectively by campaigns alone, but also through genuine repentance to God as appealed by the prophet in Ezekiel 18:30-32 and the apostle in James 4:17 (Ghana Catholic Church Document, 2006:96, 97).

According to the communique presented in 2004 the Catholic Church complains again about the rate of indiscipline among the youth of the day. Conference was not happy about the way some parents are becoming unconcerned about their children, thereby producing wayward and dissident children at last. The Bishops believe that children can be brought up to be responsible, God-fearing, patriotic, loving and humane only by strict Christian training from parents (Ghana Catholic Church Document, 2006:102). The Bishops sharply condemn the rate at which the youth of today run after wealth. Their quest for quick money at all cost always leads them into many troubles and renders them unpatriotic. The result of this unfortunate undesired behaviour is the loss of human capital also called the brain drain from the country. According to them; “the exodus deprives the nation of its very source that can be

tapped for improvement in the country” (Ghana Catholic Church Document, 2006:102). Again, due to this love for wealth, thousands of the youth of today migrated from the north to the south and from the rural areas to the cities or urban areas in search of non-existing jobs. Eventually, they end up becoming vulnerable to all sorts of social challenges such as streetism, alcoholism, drug addiction, victims of rape, prostitution, armed robbery just to mention a few. In the end, these social deviants become a national concern and a challenge to development in the country (Ghana Catholic Church Document, 2006:102). The Bishops conference calls on parents to help in the education of their children to become more responsible. This can be possible because the saying goes “charity begins at home”, and only responsible parents make a responsible home to produce responsible children.

In the event of this mass exodus due to the unusual quest for money, many of the youth get into unlawful practices such as drug trafficking, child trafficking and others to outside nations like Thailand and other places dragging the name of the country into disrepute internationally. Some also become mad because of the usage of these drugs such as cocaine, heroin, and Indian hemp etcetera; whereas others also die, suffer and live their whole life in jail overseas. According to Ghana Catholic Church Document (2006:103), “there is hardly any prison in Europe, America and Asia etc. that does not have a Ghanaian convict” and so appeals to the governments of those countries through their sister bishops’ conferences to temper justice with mercy. They however caution Ghanaians to stop such criminal practices that will end them in prison anywhere and still appeal families to be serious with the formation of their children but pray for the victims. It states:

We appeal to families to be serious with the formation of their children. Above all, let us pray for these brothers and sisters in Thai prisons that they may soon see the end of their affliction. We appeal to the Thai Government and the church in Thailand to help these sons and daughters in prison (Ghana Catholic Church Document, 2006:103).

4.4.12 Politics and Elections

On the issue of elections, the Catholic Bishop Conference in 2000 cautions the citizenry about certain behaviours which characterise irresponsibility. They mention behaviours such as mudslinging, character assassination, political deceit in speech and writing, intimidation, bribery and corruption and violence (Catholic Bishops Speak, 2006:73). However, the conference is worried about the implementation of these concerns by government and the citizenry, since the Bishop Conference is powerless. According to Ghana Catholic Church Document (2006:73) the future of Ghana:

To a great extent, depends upon the good character, good will and wisdom of those who govern us. We appeal to all who can vote in December this year to use this tremendous opportunity offered by God to vote freely, wisely and without intimidation. We plead with all to vote for those whose policies are sound and who they know are not deceiving them for the sake of winning votes.

The Catholic Bishop Conference appeals to the citizenry to refrain from using provocative language and that even if such languages are used by compatriots one must exercise restraint not to result in violence. The media also has been advised to give equal opportunity to all candidates on the campaign platform without showing any bias to anyone because this will help to maintain peace (Ghana Catholic Church Document, 2006:73). The Catholic Church notice with concern that though there are some misapprehensions about or attitude towards work with a generally counter-productive mentality, they cannot forget that Ghanaians in general are peace-loving people. Accordingly, this is reflected in the way the citizenry conducted herself in the recent Parliamentary and Presidential elections and complement the whole country for such a spectacular display of maturity which presents the country now on the international scene as peace-loving and politically mature. The document states:

We do not forget that Ghanaians are also peace-loving. This fact was abundantly clear in the way we conducted ourselves in the recent parliamentary and Presidential elections. In those elections, we Ghanaians demonstrated a sense of maturity that was clear in the largely clean, fair, free, transparent and peaceful way we cast our votes. In so doing we have helped to boost the international image of Ghana. The sense of political understanding that we demonstrated has brought into clear relief our peace-loving nature and political maturity. We have now become a model on our continent of a country that is serious about establishing true democracy (Ghana Catholic Church Document, 2006:77).

The Catholic Church expresses her appreciation in 2001 communique to all who helped in diverse ways to make the 2000 election a successful one devoid of war and bloodshed. The Bishops compliment goes to all the political parties, the Electoral Commission, both winners and losers of the Parliamentary and the Presidential seats, the Media, and all religious bodies who prayed fervently for a peaceful election. The remaining complement was also given to the civil society at large, Non-Governmental Organisations (NGOs) as well as the international community for the assistance given before, during and after the election to make the 2000 election a free, fair and peaceful one (Ghana Catholic Church Document, 2006:77). However, the Bishops plead with both the majority and minority in parliament to show the same maturity in their deliberations on national issues in the supreme interest of the nation and for the benefit of all the people (Ghana Catholic Church Document, 2006:76). In addition, the Bishops Conference urges government to honour promises made during electioneering period to maintain the trust their followers and the whole nation have in them before voting them into power. The Document completely stamps the idea of government to

do away with bribery and corruption issues by supporting government without hesitation of a “Zero tolerance” slogan for corruption (Ghana Catholic Church Document, 2006:77, 78).

In 2003, the Catholic Bishops were very optimistic that the Reconciliation exercise will serve as very good grounds for the 2004 elections towards a free, fair and transparent election, which will be devoid of acrimony, insults and violence. The same according to them will be a yardstick to decency, tolerance, truthfulness and maturity as a nation (Ghana Catholic Church Document, 2006:95).

The Catholic Bishops document for 2004 gave a working definition of election to mean a process of choosing men and women to lead us on the way to peace, security and development. According to them, these chosen men and women should be God-fearing and saintly as the Holy Father, the Pope advises in his Post-Synodal Apostolic Exhortation “Ecclesia in Africa” (par 111) in 1995 as quoted by the Bishops Conference (Ghana Catholic Church Document, 2006:99). In this regard, such persons must first and foremost place premium on the common good above their personal interests and should be able or willing to protect their subjects and reject violence in whatever type and at whatever level. For them as the election period draws closer there is the need for order and peace and that candidates for the election are advised to campaign for themselves to be elected and not to campaign against others and prevent them to be elected. They further advise that election campaigns should be devoid of insults, mudslinging, arrogance, dishonesty and deceit. This is because opponents are not enemies to be treated with such words as the apostle Paul advises in Ephesians 4:29, and so calls on the candidates to give thanks to God in all circumstances by considering success as a challenge to serve and losing as not in the will of God (Ghana Catholic Church Document, 2006:100).

Furthermore, the Bishops advise all Ghanaians in 2004 to exercise their right to vote and not to create violence in anyway. The Bishops Conference advised that followers of candidates for the election should endeavor to create an atmosphere of harmony so that those who win will freely celebrate success which is normal and those who loose will also accept defeat painfully which is also normal but humbly and peacefully (Ghana Catholic Church Document, 2006:100). And this should remind candidates who win the election that their winning is a success for the whole constituency and the country at large for development; that they must work towards the well-being of their people and not for a segment made up of

followers only (Ghana Catholic Church Document, 2006:100). According to them, involving oneself in fighting, killing, intimidation and unnecessary arguments before, during and after elections is useless.

In the 2004 Christmas and New Year Greetings to the faithful, the Catholic Bishops convey their seasonal greetings and congratulate all Ghanaians for comporting themselves to make the dream-long elections a successful one devoid of much discord and dissension (Ghana Catholic Church Document, 2006:107). For the Bishops, this is a good sign of Patriotism and nationalism. They commend all the Political Parties, the Electoral Commission, the security agencies, the Media as well as the people of Ghana for the various roles they played to make both the 2004 Presidential and Parliamentary elections a peaceful, free and fair one (Ghana Catholic Church Document, 2006:107). According to the message, the country has made another name for herself on the international platform for their love for peace even through the democratic process by cherishing the cause of freedom and right for all. The Bishops advise the citizenry to put all political differences behind them and support the elected President and his team to develop and move the nation forward. We all need to put our hands to the wheels towards a transformed Ghana and help to renew our commitment to a more united and peaceful Ghana; they stressed (Ghana Catholic Church Document, 2006:107).

4.4.13 Infrastructure Development

Road Network: The Catholic Church appeals to government to consider the road network in the Upper West Region. According to Ghana Catholic Church Document (2006:79), the bad nature of roads in the northern part of the country does not help any meaningful developmental activities and so as early as possible government should put measures in place to rehabilitate the roads to resurrect economic activities in the northern sector. Those roads very deplorable are the Bole-Bamboi, Fufulson Junction-Salaga which needs urgent attention. They also suggested that some other major roads in the Northern part of the country in addition to some important access roads that link major towns together in the whole country, should be rehabilitated to open up trade and other economic activities in the country (Ghana Catholic Church Document, 2006:79, 80).

The Bishops Conference in 200 stressed that “with good roads, the frequent scarcity of food that brings in its wake high food prices would be minimised”. Thus, good roads will help to facilitate the conveyance of food stuffs from one place of the country to the other but when

the roads are bad; drivers refuse to go into the hinterland because they are afraid their vehicles will get damaged. For them, this can also affect the price of food items during some seasons in Ghana when food is in abundance and during other seasons when some food stuffs are very scarce (Ghana Catholic Church Document, 2006:79).

Small Processing Plants: The Ghana Catholic Church Document (2006:79) appealed to government to rehabilitate roads and establish small processing plants for food stuffs so that during bumper harvest, food should be processed and stored for the lean season consumption. They suggested food processing and preservation methods such as green banking among others which can, in addition to providing small jobs, also enhance the dietary requirements of the people in the country (Ghana Catholic Church Document, 2006:80).

Irrigation plants: The Ghana Catholic Church Document (2006:80) appealed to government to provide small-scale irrigation plants for Agriculture and arable farming in the northern part of the country so that during the dry season farming should still be made possible. The Bishops conference was very optimistic that Ghana has enough fertile lands for a year-round farming for good harvest and that government should invest in plants establishment than spend money to import food items into the country. They wrote:

Our observation convinces us of the urgent need for small-scale irrigation drains in the Upper West Region and other areas of the Northern sector of Ghana where there are constant long spells of dry season. It is evident that agriculture should be given the boost that it deserves. Ghana has so much vast fertile land that we strongly suggest that we put an end of the importation of food that we can produce ourselves (Ghana Catholic Church Document, 2006:79).

According to the Bishops document of 2001, government had to commit itself to promoting Agriculture in the country because it is believed that a country that is able to feed its people has half of its problems solved and Ghana is capable of doing that. Government should put development of Agriculture high on the list of its priorities (Ghana Catholic Church Document, 2006:79).

Keta Sea Defense:

According to the 2002 Ghana Catholic Church Document (2006:88), another area of concern which needs the attention of government for infrastructure development is the Keta Sea Defense Project which has been on the drawing board for far too long. The Bishops compliment government for resuscitating the project and making it see the light of day again, but look forward to seeing its completion as soon as possible.

4.4.14 Reconciliation and Jubilee Year

The Catholic Bishop Conference in 2000 calls on all Ghanaians irrespective of our religious differences, especially Christians, to co-operate with one another to collaborate with the government in power and work together for the well-being of the people of Ghana. According to the Ghana Catholic Church document (2016:73, 74), the year of Jubilee calls upon all of us to forgive and forget. It should be a year of forgiving the sins of others and forgetting the debts others owe us. The Catholic Bishop Conference therefore commends the government for gestures of reconciliation by granting amnesty to some prisoners and returning some confiscated assets and properties to owners. The conference was also very grateful to governments of richer states and some organisations that have decided to write off the debts of third world poor nations (Ghana Catholic Church Document, 2006:74). The document is grateful to such countries and organisations such as the Organisation of African Unity (OAU) which have taken such bold steps and calls on other African Nations and the people of Ghana to learn lessons from this kind of gesture and do the same to their offenders. It also calls on Ghanaians to revisit their rich tradition of religiosity, the fear of God and regard for the other person as created in the image of God (Ghana Catholic Church Document, 2006:74).

The document added that “the action of these rich governments should serve as an example for all Ghanaians. Let us make sacrifices on behalf of our brothers and sisters. Let us put off the cloak of bitterness and rather put on the armour of reconciliation and peace” (Ghana Catholic Church Document, 2006:74). The Catholic Bishop Conference reminded the Church of her commitment and trust in the Lord and encourages the people of Ghana not to despair because the God they believe in is not a God of failure and stresses that the purpose of God sending his son Jesus Christ 2000 years ago to the world, was for success and triumph. It also reminds the church of her mission to the world as envisaged by the apostle Paul in 2 Corinthians 5:17-20, what in summary is calling for a new people forgiven and reconciled to God through Christ, becoming ambassadors of Christ themselves, and forgiving and reconciling with others for Christ and finally reconciled to God (Ghana Catholic Church Document, 2006:75).

Again, in the Ghana Catholic Church Document (2006:78) the Church expresses their heart felt joy to the idea of establishing the “Reconciliation Commission”. According to them “this is a long-felt need which Ghanaians in general welcome. Reconciliation is always called for

from time to time. We need to become reconciled as a people to effect a transformation of society”. According to Ghana Catholic Church Document (2006:78), the reconciliation should have the ultimate objective of reconciling people, build lasting peace, unity, healing of wounds and to give solace to victims who are seeking justice or want to be heard at least. The Bishops call on the Reconciliation Commission to operate in fairness, humility, truthfulness, honesty, impartiality and with credibility so that even if they are not able to achieve the desired lasting reconciliation at all levels, it should be able to at least lay a firm foundation to start the process. The bishops after complementing the government added their voice so that the period for reconciliation covers a historical period of one full year; from our national independence period to the other (Ghana Catholic Church Document, 2006:78).

The Catholic Bishop conference in 2003 again complimented government for the setting up of the National Reconciliation Commission to deal with bitterness, pain and suffering in the people and to help replace it with love, forgiveness and peace. The Bishops Conference is of the view that the Commission will live up to expectation and bring the desired result which is healing and reconciliation. The document adds, it is delighted by the spirit of openness, frankness that accompanies the public hearings so far (Ghana Catholic Church Document, 2006:95).

In the 2004, the Catholic Bishops Conference concludes the communique by requesting from all Ghanaians to see themselves as people of God and quote scripture (Colossians, 3:12-13) to support their advice to love and forgive one another. They wrote:

You are the people of God; He loved you and chose you for his own. So then, you must put on compassion, kindness, humility, gentleness and patience. Be helpful to one another, and forgive one another. Whenever any of you has a complaint against someone else; you must forgive each other in the same way as the Lord has forgiven you (Ghana Catholic Church Document, 2006:106).

4.4.15 Chieftaincy Disputes and Religious Conflicts

The Catholic Bishops Conference in 2002 is strongly against the continuous occurrence of chieftaincy disputes in the country and cautions individuals who help prevent such conflicts because it is counter-productive to our growing economy. But again, the Bishops appreciate government’s effort for the establishment of the Wuaku Commission for the Yendi case to help bring peace to the Dagbon area again. The bishops have hope also that the National Reconciliation Commission will be playing a fair game to all concerned and help to bring true reconciliation to the nation so that all Ghanaians will live in peace, unity, security and harmony (Ghana Catholic Church Document, 2006:87). However, there is a strong appeal to

chiefs and opinion leaders to support the customary provision governing the chieftaincy institution. The Ghana Catholic Church Document (2006:87) describes religious conflicts among Christian denominations, some Christians and between our traditional rulers as unnecessary and useless. According to them, religious intolerance is ridiculous because the truth is that all human beings have one creator and that no religion is qualified to 'own God' and deny others the right to exist or plan to eliminate others. Their concern is that instead, coming together to find ways solving the problems and improving the quality of life of the [people of Ghana some Ghanaians are just interested in unacceptable conflict that will rather add to the existing problems of the country (Ghana Catholic Church Document, 2006:87).

The 2004 Conference of the Catholic Bishops laments bitterly on the ethnic hostility between the two gates; Abudu and Andani, in the Dagbon Kingdom of the Northern Region of the Country. According to Ghana Catholic Church Document (2006:101), it is their prayer that the warring factions will reason and bring the disgrace of not burying their Noble king for more than three years to a halt, so, they repeated what they said before on the issue that, "It is a disgrace to the deceased Yaa Naa and the great Dagbon Kingdom that three years after the horrible incidence his body has not been honourably buried. This is an abomination" (Ghana Catholic Church Document, 2006:101). They advise all the people of the Dagbon traditional area to put behind them the pain and trauma, even though difficult, and move on as a people of the same blood towards forgiveness and peace among other things (Ghana Catholic Church Document, 2006:101). The Bishops commended all institutions that played and are still playing important roles to see to the maintaining of peace in the Dabgon Area and condemn any politicising of issues around such a horrible and condemnable act. It rather calls on the Police Criminal Investigation Department (CID) and the Bureau of National Investigation to intensify their investigation and expedite action to help bring the issue to a halt as early as possible and bring the perpetrators to book for justice (Ghana Catholic Church Document, 2006:101).

4.4.16 Our Neighbours and other Developmental Partners

In the 2004 communique, the Catholic Bishops expresses concern about the political instability in La Cote d'Ivoire. The Catholic Bishop conference was not happy about the confusing nature of the situation in Ivory Coast. According to them the situation is volatile, unclear and confusing. Though they express disappointment at the issue they ask all faithful to pray for peace in our neighbouring countries and appeal to the Ivorian factions and the

government to help bring peace to the country (Ghana Catholic Church Document, 2006:105). This is because anything that affects our neighbours can easily creep into our country especially women and children and disturb the fragile stability in Ghana.

4.4.17 The Media

According to the Catholic Church in the 2004 communique, “The major role of the media is to give correct information on what is happening. There should therefore, be impartial reporting only on what they know to be the truth without fear or favour” (Ghana Catholic Church Document, 2006:106). It is only in the process of doing this that wrong doings, corruptions as well as good behaviours of both government and citizens are exposed and brought to public notice. The media therefore should be circumspect in their reportage and hold on to the ethics of the profession; instead of helping in the governance of this country, they rather destruct the smooth growth of the economy especially during electioneering periods. The Bishops, advice the media, to cover only issues on the country’s development and good governance to avoid offences and unnecessary provocation in their presentations (Ghana Catholic Church Document, 2006:106).

4.4.18 Sports and Entertainment

The Catholic Church in 2005 acknowledges with gratitude the value of sports in the country and the positive wind of unity it has brought to Ghana over the years. The Bishops Conference is full of praise to all the National Teams for their outstanding performances in some International matches across the length and breadth of the whole world (Ghana Catholic Church Document, 2006:114). It again acknowledges that football has played an enormous role in lifting the image of Ghana in the world. Conference congratulates the Starlets for winning the World Cup twice, praises the Black Queens and the Black Stars for qualifying for the world cup for 2004 and 2006 respectively and wishes the Black Stars success in the 2006 World Cup. An appeal from the Bishops however goes to all the gallant men and women who are gifted or interested in sports to use sports as a unifying tool to bring the people of Ghana together. They need to compete keenly among themselves for the best to emerge but they must do that in the spirit of sportsmanship and love, they cautioned (Ghana Catholic Church Document, 2006:114).

Considering such offerings above by the Catholic Church, it could be seen that at the same time the Presbyterian and the Methodist Churches were offering contributions to the state the

Catholics were also doing same. This gives an understanding that the Church in Ghana is indeed contributing towards the development of the state. Here too it was also from a distance that the contributions were offered using the same methods like the Methodist and the Presbyterians. This again supports Boesak's theory of 'critical distance and solidarity' pointing to the fact that the Church cannot be in government but can prompt, influence advice, caution or sometimes even champion the cause of the state. The theory is brought to bear on the Church's understanding of her prophetic mandate in society. Examples of issues mentioned above by the Catholic Church were currency devaluation, serial killing, politics and election, sports, infrastructure development among others. The beauty of the usage of this theory was that though all the Churches were looking from a distance each of them has her own way of looking at issues sometimes similar but sometimes also differently. This theory of 'critical distance' gives the Church an opportunity to position herself well as a watchman to God's own people in Ghana.

4.5 The Christian Council of Ghana and Socio-economic transformation: 2000-2006

The Christian council of Ghana like the churches committed itself to influence government on socio-economic issues through the writing of communiques to government from time to time. According to Dartey (2004:41-42) as quoted in Anquandah (2009:24), communiques are issued as a Christian responsibility with the hope of building Ghana together. Among the many things that are raised in many communiques of the CCG are:

- 1) The need for good governance.
- 2) To tolerate and forgive one another and live in peace and harmony with one another.
- 3) Taking bold and positive initiatives to improve the economy of Ghana through Agriculture.
- 4) Setting up ecumenical funds to support Agriculture projects.
- 5) To create an enabling environment in promoting free, fair and peaceful elections and
- 6) To promote civil education programmes organised by the CCG.

The CCG has a vision of developing a relevant, efficient and effective organisation that is pro-active and responsive to challenges facing the member churches and the whole country and also for the search for relevance and common witness. The determining factor for this have been global and national macro socio - economic and political trends such as political governance ranging from military rule to multi-party democracy (www.christiancouncilofghana.org).

In consideration to the rapidly changing social development theory, practice and requirements of development partners and the emphasis on lean and efficient organisations to deliver services, an in - depth Organisational Assessment is promoted with the purpose “To enable the CCG to become a more effective and relevant faith-based organization, in terms of fulfilling its mission and responding to the changing development context” (www.christiancouncilofghana.org).

4.5.1 Democracy and Good Governance

In governance and nation building, the CCG monitors the activities of political parties and professional bodies in the country and offers advice to them. For example, in 2001 the CCG encouraged political party leaders and their followers to avoid the usage of abusive words and provocative language in their campaign speeches to maintain peace in the country. Again, in 2005 the CCG appealed to Ghanaians and professional bodies to put the country's economy first and spend more time discussing issues of national interest concerning education, health and poverty (*["Christian Council of Ghana: Put Country First"](#)*). They were advised to rededicate themselves to supporting the Government in achieving the Millennium Development Goal. This was reiterated by the chairman of the CCG Rev Dr P. K. Fynn who warns that the economic situation of the country will only improve if all Ghanaians put their hands to the wheel and stop discussing differences. According to him, if we aim at building a better, vibrant, an improved and a peaceful Ghana then we need to put all political differences behind us and put Ghana first. He calls on all and sundry to give more time to discuss issues of national interest such as health, education, unemployment and poverty (*["Christian Council of Ghana: Put Country First"](#)*).

The Christian Council of Ghana apart from its core business is a research based and advocacy institution. Over the years, it contributed to the socio-economic development of the nation through its six thematic areas which are, Institutional Strengthening, Good Governance, Socio-Economic Justice, Inter-Faith Ecumenism, Peace and Reconciliation as well as Human Rights and Gender (www.christiancouncilofghana.org). According to Anquandah (2009:42), from 1999-2004, the Christian Council of Ghana had developed itself to be focused in the following areas which are varieties of methods and approaches that are to help in good governance:

- Capacity building and empowerment.
- Advocacy and lobbying

- Networking and coordination
- Information and education and
- Transfer of skills through participatory process.

By these interventions, the CCG is geared towards fighting corruption in Ghana, helping to promote good relations between the people of Ghana through inter-faith relations, encouraging Christian parenting and promoting skills development through impartation of rural entrepreneurship and participation (Anquandah, 2009:43). Research advocacy is a scientific switch which will however be dealing with interventions such as inter-dialogues on governance, child trafficking, HIV/AIDS, provide training for personnel to develop traditional programmes in the member Churches, among others (Anquandah, 2009:46, 47). The Christian Council of Ghana has many departments but all are involved in matters of public concern and interest towards the development of the nation at large (Anquandah, 2009:52).

The Christian Council of Ghana in an attempt to promote democracy in Ghana, the CCG entered into a joint action with bodies like the Ghana Catholic Bishops Conference, the Ahmadiyya Mission, the Muslim Federation, Member Churches of the CCG, Local Council of Churches, the Council of Independence Churches and the Ghana Pentecostal Council, and in collaboration with about twenty-five (25) civic organisations and NGOs. The aim of this “*forum of religious bodies*” is to plan and develop programmes for public education towards voting, close observation and monitoring elections to ensure peaceful, free and fair elections in the country and for the promotion of democratic governance (Anquandah, 2009:78).

4.5.2 Chieftaincy Disputes, Conflict Resolution and Peace Building

The CCG according to Anquandah (2009:30, 75), in many ways intervene in resolving conflicts and disputes in the country. This is because conflict is part of human existence and must be resolved at all cost; the CCG in view of this proposed the establishment of “*Peace Committees*”, at the regional and constituency levels with the aim of resolving and solving conflicts. An example is the Yaa Naa case where the council is deeply concerned about maintenance and peaceful relations among all sections of the community. The composition of these peace committees was to be essentially non-partisan, non-tribal, non-religious, non-

sectional so to enhance their neutrality and non-biasness in dealing with issues rightly and justly.

To this end, in 2002, the CCG organised and arranged for a peace match to visit both the Andane and Abudu Gates of the Royal family to dialogue with both parties about peace. This match to Yendi in search for peace won the CCG a good name in the Abudu/Andani conflict of the Yendi traditional area to bring to rest the issue of self-defense and war. For this reason, therefore, the CCG was invited to the burial of the late Yaa Naa Yakobu Andani to help maintain peace in the area (Anquandah, 2009:30). The Northern Regional Peace Committee after its establishment inaugurated constituency peace committees in thirteen (13) Districts by the end of 1996 to facilitate the process of bringing peace to the Northern sector of the country. The districts were Tamale, Savelugu/Nanton, Nanumba, Yendi, Bole, Tolon/Kumbugu, Damongo, East Gonja, Zangbugu/Tatale, Saboba/Chereponi, West Mamprussi, Gushegu/Karaga and Gambaga/Nalerigu/Bunkpurugu/Yunyoo. According to the Anquandah (2009:75), though there were a lot of interventions to the Dagbon traditional area and the YaNa assassination issue including government and NGOs, much credit should be given to the CCG for taking pragmatic measures in helping to bring some amount of peace to the area. The document stated:

For its part, the Northern Sector of the Christian Council set in motion a series of inter-faith programmes for peace building: There were inter-faith consultations with Muslim leaders and Imams, church pastors and Leaders, and the Dagomba Christian Association of Tamale, aimed at sensitizing them on the complexities of causes and effects of ethnic conflicts in Africa at large and in Dagomba in particular and acquainting them with tools and skills for achieving conflict resolution (Anquandah, 2009:75).

To promote peace and reconciliation, the Northern Sector Office also organised inter-faith workshops to engage Christian leaders, Muslim leaders and family heads on how to promote peace in our communities. They were encouraged to form inter-faith committees and youth groups in their respective areas of jurisdiction. Between 1999 and 2004, when the Bawku area also experienced conflict, it was the Christian Council of Ghana that stood up with a strategic programme by the name '*Bawku Peace Initiative*' to help install peace and harmony through their programmes. The Bawku Local Council of Churches participated and became beneficiaries of the programme (Anquandah, 2009:76).

4.5.3 Health Issues

The Christian Council of Ghana undertakes various projects in Ghana. One of such projects is that of the HIV/AIDS which its major goal is the elimination of stigma and discrimination of people living with HIV/AIDS. The project trains community members in areas of the

country that had high HIV/AIDS prevalence of 8–9%, and this involves basic facts about HIV/AIDS, stigma and discrimination among others (www.christiancouncilofghana.org). According to Anquandah (2009:150-152), between the years 2000-2006 there were a lot of programmes organized by the CCG on health education to sensitise the citizenry especially the youth on general health issues. Some of these programmes undertaken within the period are as follows:

- 1) Between 2000 and 2002 the CCG engaged herself in a health programme for peer educators and peer counsellors at Tesano for Accra cluster schools to equip them to conduct outreach programmes on HIV/AIDS. The focus was for ‘*in-school clubs*’ towards valentine day’s beach and party celebrations to counsel the youth on the dangers of HIV/AIDS.
- 2) Between 2001 and 2006 a similar programme, but now with the emphasis on sexually transmitted diseases called “*Window of Hope*” was held. The target was children within the southern sector of the country- from Accra, through Cape Coast, Koforidua to Aflao (Anquandah, 2009:151).
- 3) Again in 2002 the CCG organised HIV/AIDS workshops for over 2000 second cycle students at Tema and Cape Coast.
- 4) Two programmes were held in December 2006, one in Tema with a focus on the theme “*youth against HIV/AIDS stigma and discrimination*” with the youth as the target group. The second one was a Teen’s Camp held in Manhean with a focus on the “*Window of Hope*” (Anquandah, 2009:151).
- 5) Between 2001 and 2006 the council also held many programmes for the adults with the aim of sensitising them on the HIV/AIDS pandemic. Among such programmes is the “*Compassion Campaign*” which educated the adult about how to show love to people living with HIV/AIDS (PALWA). The workshop is aimed at showing compassion as the Good Samaritan in the Bible (Luke 10:30-37) and the catchment area for the southern sector were places like Aflao, Kumasi, Accra, Prampram and Koforidua among others. In 2003-2004 the same programme was introduced to the northern sector of the country with sensitisation workshops from 2005-2006. It was organised on inter-faith, faith-based organisation and community-based organisational level (Anquandah, 2009:151-3).

- 6) But earlier in 2001-2002 workshops were also organised for the northern sector comprising the three Northern Regions for students in the secondary schools and the Training colleges to create awareness of the HIV/AIDS and also to train the youth to build youth groups of networks for outreach on the disease. In addition to this, there were strategies initiated by the CCG in developing *Community-based discussion groups* to hold workshops in many parts of the country, but especially in the Volta Region at places such as Kadjebi, Nkwanta, Sokode, etcetera (Anquandah, 2009:151).

According to Anquandah (2009:77), the Christian Council in 2002 collaborated with the John Hopkins University Centre for Communication to develop a Training Manual and plan programmes for Christian and Muslim Clergy, Lay Leaders and Congregations for sensitising participants to reduce the attitude of stigmatisation for People Living with HIV/AIDS (PLWHA). According to the programme, it is only by showing compassion to such people that we practically demonstrate the love of God. But in the same year, there was also an inter-faith advocacy workshop organised separately for Muslims and Christian Leaders to support the implementation of the Church-mosque based compassion project to bring back hope to those living with HIV/AIDS (Anquandah, 2009:77). Between 2003 and 2007 the Northern Sector Office mounted several workshops to train the youth for the three regions to equip them in the promotion of anti-HIV/AIDS (Anquandah, 2009:77).

4.5.6 Inter-Faith Programmes

According to Anquandah (2009:21), the Inter-faith wing of the CCG engages itself in inter-religious dialogue to promote mutual understanding between Christians and Muslims. In this programme the church allows Muslim children to register and attend church or mission schools. In addition, to foster Christian unity among denominations, the inter-faith wing of the CCG plan programmes which impact on the spirit of unity, cordiality and understanding irrespective of doctrinal differences (Anquandah, 2009:30). The council's Interfaith Unit educates Christians on the need for peaceful existence and tolerance among members of different faiths (www.christiancouncilofghana.org).

On inter-faith, the secretary general in 2004 wrote in his report according to Anquandah (2009:70), “ for many decades Christians and Muslims have lived in harmony in Ghana, but the 1980s through 2000 saw the eruption of violence and conflicts in several parts of the country including Kumasi, Takoradi, Wa, Wenchi, Accra” (Annual Report, 2004:13). To

this end the CCG formed committees to handle such problems. From 1996, onwards these committee members were workshopped to acquire the needed skills to handle some of these inter-faith issues. Places for such workshop and seminars were Kumasi, Tema, Sunyani, Akropong Akrofi Christaller Memorial Centre, and etcetera. The target group for these seminars and workshops was both for the clergy and the laity of members of the CCG and among the themes use were “*Dialogue with Muslims*” and “*Christian Witness among Muslim Neighbours*”. Similar workshops and seminars were organised in Tamale, Yendi, Damongo, Salaga, Wa, Walewale among other places, but this time, the target group was Muslim and Christian member delegates. The theme was “*inter religious dialogue for peace and development*” with the objective and aim of promoting Christian-Muslim mutual unity, peace, tolerance, and understanding as well as for the purpose of working together on common projects that bring development to all Ghanaians irrespective of ethnicity, race or religion (Anquandah, 2009:71).

Between 2001 and 2002 the Christian council of Ghana in consultation with the Catholic bishops’ conference and the National house of chiefs planned together to strategise a way of uprooting religious conflict. As a result, the CCG set up inter-faith relation committees in member Churches and at the Local Council levels to develop inter-faith programmes for healing religious wounds caused by religious opponents and to plan educational programmes that will bring harmony and peace between religious groups especially Christians and Muslims. An example of such religious clash resolved by the CCG was that of traditional religious leaders and the Christians in Accra during the sacred and quiet period for the rites of planting millet and harvesting period of the ‘*homowo*’ festival in 2000 and 2001. When some Christian Churches violated the noise making rules and laws of the land by drumming and engaging in other forms of noise making, it was the CCG which came in to soften the anger for eruption of violence in the city of Accra (Anquandah, 2009:72, 73).

According to Anquandah (2009:72), by 2004 workshops for these committees on the Western and Central regions were almost completed and inter-faith issues and clashes in Takoradi, Secondi, Cape Coast, Mankessim and other places were handled. Dialogue and consultative processes were used mostly in dealing with these inter-faith issues and these skills, knowledge and competencies were communicated to youth and women leaders of member Churches at almost all levels of the CCG through workshops by the end of 2004. The aim was again to sensitise members on the need for Christian-Muslim peaceful co-

existence. By 2005 a total of 67 Local Councils of Churches in the Northern and the Southern sector benefited from these seminars and workshops. In addition, Christian theologians and Muslim scholars were consulted to draw a syllabus for the inter-faith programmes and seminars which were held for leaders of the member churches to validate the syllabus (Anquandah, 2009:71, 72). Again by 2005 the northern sector office of the CCG alone recorded that eleven communities receive training from the workshops and seminars with a high number of 392 participants of both sexes, with an equal number of youths from Muslim sects and ecumenical Christian Youth Associations as well as other youth groups. In this, workshop and seminar presentations were made by both Muslim and Christian scholars on how to engage in inter-religious dialogue and consultations in which participants shared their experiences and identified different challenges the methods are likely to bring and suggested solutions to such challenges of Muslim-Christian interactions were provided (Anquandah, 2009:73).

Another important landmark in the history of the CCG in 2004 was the collaboration with one of the member Churches, the Evangelical Lutheran Church, and the World Lutheran Federation to sponsor the first ever West African Summit of “*Inter-Faith Action for Peace in Africa*” (IFAPA) in Ho in the Volta Region of Ghana. The summit brought into the country men and women of various religious groups such as Roman Catholics, Ghana Muslim Mission, Christian Council Churches, Bahai, Budhists, Vodun faith, Ahmadiyya Muslim Mission, Wal-Jamah, Tijaniyya Mission Ahlus Sunna, Eckancka among others (Anquandah, 2009:72). Accordingly, the information reveals that not only Africans from 13 countries attended that summit but also Europeans with the CCG playing the role of a facilitator helping to build bridges of tolerance and understanding for peace and peaceful co-existence among adherents of different faiths (Anquandah, 2009:72).

Moreover, the Christian Council of Ghana according to Anquandah (2009:71) and their inter-faith wing has chalked success also in the area of Inter-Marriage between Christians and Muslims over the years. In 2002 and 2003, when Christian marriages were not very much encouraged and even the few people who are engaged in Christian-Muslim marriages were having problems with their marriages, the Christian Council through their Coordinator in the North organised an Inter-faith forum for women with the theme “*Inter-Marriage Between Christians and Muslims*” with the aim of helping women of each religious faith

understand the other religious beliefs and practices to promote a peaceful co-existence (Anquandah, 2009:78).

4.5.7 Education, Community and Human Development

The Christian council of Ghana has a School Dropout Scholarship Programme which promotes education among Liberian refugees in the Buduburam refugee settlement near Accra. The programme also identifies the causes and consequences of school dropout among the refugees (www.christiancouncilofghana.org). In addition, according to Anquandah (2009:143), the Christian Council has a Christian Agriculture Assistance Fund (CAAF) and so between 1997 and 2002 the CCG entered into strong negotiations with the Agriculture Development Bank for a programme to support Christian farmers.

4.5.8 Poverty Alleviation

The CCG according to Anquandah (2009:145,146) in her quest to support government to alleviate poverty embraces the Millanum Development Goals (MDGs) Project between 2000 and 2006. In this advocacy initiative with the objective to alleviate poverty by the year 2015 as stated in the MDGs project, the CCG joins hands with government in principle to do the following instead of the whole general programme: (1) Water and Sanitation, (2) Food Security, (3) Gender equity, (4) Youth, (5) Health, (6) Education, (7) Global partnership, etcetera (Anquandah, 2009:148). Evaluating the programme at the beginning of 2007 reveals that close to 117,000 people were mobilised for the campaign against poverty programme which was tagged “*stand up take action*”. It also embraced the United Nations Millennium Campaign (UNMC) as an initiative to work towards the MDGs in Africa in 2005 (Anquandah, 2009:146).

CHAPTER FIVE:

THE CHURCH’S CONTRIBUTION TOWARDS SOCIO- ECONOMIC TRANSFORMATION 2007-2013

5.1 Introduction

In view of the fact that the previous chapter has not covered the whole period from 2000 to 2013, but rather covers the period only from 2000 to 2006, this chapter in a form of continuation, focuses on the current offerings of the Church and para-church organisations in

Ghana such as: the Presbyterian Church, the Catholic bishops' Conference, the Christian Council of Ghana and the Methodist Church, on socio-economic contributions in their day to day sharing of the gospel to the communities in which they work and are still working. Insights to literature on the concerns raised and activities of the Church during that period and the type of offerings made by the church from 2007 to 2013 on the Ghanaian economy will be explored seriously. Like chapter four, chapter five endeavours to spell out the Church's response (as understood) in terms of promptings, recommendations and sometimes warnings by coming face to face with social-economic as well as transformational issues that confronts the Ghanaian economy of the day. Again, the outcomes from such interventions as a Church in performing her prophetic role to the people of Ghana registered her presence in the midst of the Country's economic challenges and on the journey towards socio-economic development. This is also to help assess the strength of the contribution given by the Church within the period. Here too Boesak's theory of 'critical distance and solidarity' will be used to offer assessment to the contributions of the Ghanaian Church.

As stated by Vos et al. (2011: 232), the purpose sampling which is also called judgmental sampling will be used because it helps in identifying the characteristics, representatives or typical attitudes in a population that best suits the purpose of the research. This chapter like chapter four will develop captions which will help in the understanding of the offerings of the Church through literature (raw data) to discover the Church's involvement and contributions to the socio-economic development debate in the country and for that matter whether the Church has been rigorously involved in the debate or not. The technique of purposive sampling as stated by Vos et al. (2011:232), Grinnel and Unrau (2008: 153); Monnete et al. (2005, 148) and Rubin and Rabbie (2005:247) will guide the sampling procedure since this type of sampling is based entirely on the judgement of the researcher, in that a sample is composed of elements that contain the most characteristic, representative or typical attributes of the population that serve the purpose of the study best.

4.6 Conclusion

Chapter four above broadly looked at the offerings by the Church in Ghana between 2000 and 2006. Emphases is on some key areas of attention of the Ghanaian economy with respect to socio-economic issues as they are addressed by the Church in Ghana such as the Presbyterian Church, the Methodist Church, the Catholic Church and the Christian Council among other things. The document "Accra Confession" by the World Communion of

Reformed Churches (WCRC), formally known (during the time of the Confession) as the World Alliance of Reformed Churches was also viewed. The quest for it was due to its importance to the Ecumenical Church which led to its adoption by the Presbyterian Church as a working document regarding socio-economic contributions in Ghana.

Some common areas of concern in the chapter above are issues dealing with corruption, Education, Health, good governance, unemployment and the youth, discipline, Chieftaincy disputes and religious conflicts. Others are armed robbery, security, the media, politics and election and the inflation and depreciation of the Ghanaian Currency (the Cedi), external policies from developing partners such as IMF, World Bank, among other things. By way of integrating the theoretical framework which is 'critical distance and solidarity' into this chapter, the Ghanaian Church was seen to have kept her distance but was very vigilant to address important issues that concern the well-being of the people. It was seen that all the Churches mentioned in the study were one way or the other directly engaged in one way or the other to call government's attention to something for redress or was in praise of some moves of government and so give praise. For example all the aforementioned Churches from their distance called government's attention to the chieftaincy challenges in the northern part of the country. This was given attention by the intervention of the Peace Council and the Christian Council which mediated in the process to bring peace. Especially where government cannot be fully trusted in the event of the conflict like that one mentioned, then it is only a trustworthy body like the Church that can fully mediate to bring the situation under control. This was what exactly happened in Ghana. Another example is the issue on Education which was intervened by both the Presbyterian Church and the Catholic Church was also as a result of the Church's distance which enabled her to see things clearer from a distance.

The next chapter, like chapter four will also, gives attention to offerings by the Church but between 2007 and 2013. This is also to help assess the strength of the contribution given by the Church within the period.

5.1 The Presbyterian Church of Ghana and Socio-Economic Transformation 2007-2013

The Presbyterian Church of Ghana as part of its commitment to the people of her constituent is always committed to offering critics when necessary to the state on critical social issues which she sees as setbacks to the growth of the economy. Like she always does as far as 1918, in all governments, be it military or political, it offers loyalty greetings, suggestions, advice, criticisms and praises to governments in power towards good governance and economic transformation for the people of Ghana (PCG, 2003:15-18) as mentioned already in chapter four. The PCG over the years has been known to many in Ghana as the mouth piece of the Churches and the whole country in many instances even long before the Catholic Bishop Conference was formed in 1960. Before this time, she was long engaging government on important issues that will not promote the wellbeing of humanity and societal enhancement (PCG, 2003:15-18).

As part of her commitment to adherents and as in partnership with God towards the total liberation of the people of God, the PCG continues to raise fliers and promptings. This is because the PCG believes that all humans are created in the same image of God and therefore no distortion whatsoever to humanity should be entertained. In this regard, she continues to produce communiques at its General Assembly Conferences every year. The Church is so grateful to the Lord almighty for how far He has brought the country especially the success of celebrating the nation's Golden Jubilee Anniversary: GHANA@50 since the country's Independence in 1957 without too many problems (PCG, 2007:2). The Church promises government to continue to educate her members and the public at large, the need to move away from ethnocentrism which is also called tribalism, unforgiving spirit, greed, cheating and other negative behaviours which can lead a nation to ditch.

5.2.1 Good Governance

In the 2007 communique the PCG appeals to all stake holders in national affairs to pool their resources together for the enhancement of the development of Ghana. The document mentions that it is only in pulling our resources together that we can build a good nation, because our strength lies in unity with a purpose driven agenda (PCG, 2007:2). For a good economic transformation in the country, the citizenry as a matter of urgency must “eschew negative tendencies such as: tribalism, egocentrism, corruption, the *Pull him down* syndrome and *winner takes all* attitude, that have been running down our nation and be pro-

active in all our national endeavours” (PCG, 2007:2). The Church also commends government for the renovation of the state house “Job 600” which provides offices to state officials and appreciates all the donor agencies that help fund the project for such a healthy development.

Again, in good governance the Church congratulates government and pleads with the sitting President to use his reach experience to present the case of Africa and Ghana in a positive way to the world. The Church also commends government for “macro-economic gains made so far through the effective management of the economy despite persistent escalating external shocks”. This the Church believed will be sustained and soon reflect in the quality of life of the average Ghanaian (PCG, 2007:4). The Church congratulates government for a stable economy but also requests it to pay attention to the current interest rate level and put in measures to make borrowing become attractive for business. She writes “we would however, like to draw Government’s attention to the fact that though interest rates are falling as a result of the economic stability, the levels are yet to make borrowing attractive to business” (PCG, 2007:4). In the area of good governance, the PCG commends government for signing the Millennium Challenge Account of \$547,000,000 with the government of the United States of America towards poverty alleviation but advised strongly for its judicious usage, proper monitoring and accountability (PCG, 2007:4). The Church calls on government to intensify education on the awareness of the public on the “Venture Capital Fund” created for the purpose of promoting private entrepreneurship in order to encourage the youth to access it. The Church believes that this will also help to promote small scale jobs and private enterprises in the country (PCG, 2007:5).

The PCG is full of praise to government for maintaining the economy on track and as well requested from government to do her possible best to keep it up especially during this year of election. This was contained in the salutation of the 2008 communique and it reads:

The general assembly hereby extends warmest greetings to the government and people of Ghana for the relative peace and stability that the nation has enjoyed during the past year. It is our fervent prayer and hope that these remarkable conditions will prevail throughout the remainder of the year and thereafter, especially, as we prepare ourselves for the presidential elections in December (PCG, 2008:1).

The PCG (2008:1) explicitly congratulates the sitting President and his cabinet for efforts made so far in promoting good governance in the country. The Church however calls on

government to consider some actions taken and put in more healthy measures for a better Ghana than what it is at the time. The Communique writes:

We congratulate President John Agyekum Kuffuor and his cabinet for their efforts in promoting good governance in the country. The free expression of opposing views, adherence to the rule of law a steadfast respect for human rights are all indicative of good governance and growth in political maturity worth commending. Despite these positive measures, the General Assembly has reservations about some aspects of government's actions which must be seriously considered by all (PCG, 2008:3).

In addition, the PCG reminded the president of his prerogative powers to do a number of things he deems fit for the country according to the provision of the 1992 Constitution and thus not liable for giving reasons. But, the Church appeals to the president that for the sake of our fledgling democracy some explanations should always go with actions taken to help the people of Ghana understand his love and care for his country rather than misunderstanding him. To this the Church writes:

We concede that under the provision of the 1992 Constitution, the President has the prerogative to do a number of things and he is not bound to give reasons for those actions. However, in in our attempt to established democracy in this country, and within the context of our fledgling democratic structures, it may be prudent for government to provide explanatory statements for some of its important actions, especially, those that are most likely to cause dissension among the people.We therefore urge government to strengthen existing official channels and processes for timely dissemination of information on crucial policies as well as mechanisms established for development so as to facilitate better understanding and, thereby, 'carry the people along' as it were, on major issues. This is important for good governance, especially in a developing country where democratic traditions are weak (PCG, 2008:3).

The PCG in addition suggests that all leaders including those in the Church should practice timely dissemination of information as a useful rule of conduct. This, the Church deems necessary to address the issue of executive transparency in the country. Also, the Church pledges its unflinching support to the government towards good governance in prayers and providing skills, talent and any other resources for the development of the nation (PCG, 2008:13).

Like in some of the previous communiques, that of 2009 tackles the three arms of government; a) the executive (b) the legislature and (c) the judiciary with the following contributions:

- a) *To the Executive*, the Church started by congratulating the newly inducted president, His Excellency John Evans Atta-Mills for winning the pools with commendation to his initial commitment to governance issues especially the core ideals of democracy

and the rule of law. The PCG however raised concern about the continuous disrespect for law and abuse of power by some leaders and government functionaries across the country. The Church also registered her misgivings about reported attacks on some civil servants as well as closure of some government offices in some parts of the country. She appeals to the president to use his good office to curb this unfortunate situation before it gets out of hand. Also, the PCG noted with concern the tendency of political parties among others politicising every issue in the country. The document wrote “The General Assembly notes with apprehension, the penchant for our political parties, politicians, the media, the numerous serial callers on radio and Ghanaians generally to politicise every issue. This situation is proving detrimental to the smooth and orderly development of our nation”. The Church further appeals passionately to government and opposition to consider the development of the nation first and desist from politicising every issue. She therefore urges government to remain focused on her developmental agenda and core responsibility of governance to bring the nation to an admirable level (PCG, 2009:3).

- b) *To the Legislature*, the PCG congratulated the new speaker of Parliament and all the other elected and re-elected members for their assumption to office and charge them to work hard and help to improve the business of the house which is to ensure smooth running of the country. The Church advised all members of parliament to live above reproach to merit the trust reposed in them by the electorate. They are encouraged by the Church to stand firm on important issues and to speed up with the passage of certain relevant bills which are currently before the house especially the “Right to Information Bill” into law to help strengthen our democratic base in future (PCG, 2009:3).
- c) *To the Judiciary*, the Church commends them for the able manner in which they discharged their duties constitutionally. The PCG is pleased with the proper interpretation of the constitution and aspects of the law as interpreted by the judiciary with much consideration always given to fundamental human rights. Again, the implementation of some reform programmes including the Alternative Dispute Resolution Process and Human Rights Courts among others. However, the Church is concerned about the dilapidating state of some court buildings and the perennial lack of resources necessary for efficient running of the judicial processes

especially at the lower courts. The General Assembly empowered the minister of justice to find solutions to the challenges of the judiciary for effective service delivery as the third arm of government. The PCG reminds government of its promise to separate the office of the Attorney General from that of the Minister of Justice to make the Attorney General position an independent from the strings of government (PCG, 2009:4).

Towards good governance the PCG commends the media for their good performance in dissemination information in the country. The Assembly noted that the media helped in so many ways to educate and inform the Ghanaian populace on relevant developmental and constitution issues. Also, the media is praised for revealing or exposing activities of corrupt government officials and state official and as well help to minimise the level of corruption among government functionaries. The Church is however disappointed about the unprofessional way some media practitioners conduct themselves especially on the air-waves and so advice the Ghana Journalist Association in partnership with some media houses to ensure that discipline is maintained with the highest professionalism (PCG, 2009:4).

The PCG notwithstanding all the challenges government face in managing the economy is optimistic that the Ghanaian economy could only be savaged through prudent management and the establishment of sustainable fiscal economic policies. She therefore advises government to be concerned with the welfare and well-being of the people and place the issues of the economy above partisan politics (PCG, 2009:6). The PCG communique commends government for: “a stable political environment, large market, good physical infrastructure, competitive industrial development and other good indicators, one can comfortably say that Ghana indeed is a safe haven for investment” (2009:7). The document is however, of the view that all the good businesses are controlled from above by foreign companies and this does not favour local investors. The PCG Communique writes:

The General Assembly is however critical of the fact that virtually all the strategic businesses are controlled by multi-nationals and foreign companies to the detriment of our local and indigenous investors. This development we believe is not good for our growing economy. We wish therefore to appeal to government and in close collaboration with all other major players to create a competitive edge advantage for the local entrepreneur (2009:7).

According to the 2010 Communique, the PCG is full of praise to parliament for their contribution to the growth of governor processes in the country. The Church stated that

parliament has a duty to ensure that the economy is managed in such a way to maximise the level of economic development and as well maximise economic welfare. This is because under the directive principles of state policy, parliament has the power to articulate and alleviate the poverty and the pain of the people of Ghana (PCG, 2010:2).

To the executive, the Church is of the view that the democratic dispensation of the country mandates the executive with the responsibility of managing the resources of the country for the general good of the people, because as enshrined in the constitution (Art 36,2SL3), the executive has the powers to take all necessary steps to establish sound and healthy economy and promote agriculture and industry (PCG, 2010:2). In the 2010 Communique, the PCG reminded the executive of the sad neglect of the private sector economy which is supposed to be the engine of growth. The Church evidently prompts government of her insensitivity towards private entrepreneurs who do not belong to the ruling party and challenges government that Ghana's economy at this stage cannot afford to forgo the ideas and contributions of anybody. Also, the Church calls on government to put a mechanism in place to reduce the notoriety and the abuse of power by some ministers of state and party functionaries across the country (PCG, 2010:3). In addition, the Church condemns attacks that are raised of some civil servants and seizure of some government offices by the so called 'Foot soldiers' of the ruling party in various parts of the country. The PCG due to the above urge government to rise above party interest and recognise the laws of the state as the only sure way by which true democracy can be achieved and also deals with people who violate the laws of the land by disturbing the of peace of the country irrespective of their party affiliations (PCG, 2010:3).

The PCG Communique describes the work of the judiciary as satisfactory with constitutional functions and commends the chief justice and the entire leadership of the judicial service for their good work. She however, noted with pain the periodic clashes between the court and other para-judiciary bodies especially the Commission of Human Rights and Administration Justice (CHRAJ). In the Church's view, if these issues are not addressed properly it could lead to disunity in the judicial and justice system in the country. For these reasons and others, the Church appeals urgently to the chief justice to find measures and lasting solution in dealing with this challenge (PCG, 2010:3).

The (PCG, 2010:12), for her inputs towards good government and sound economic transformation recommended the following to government:

- 1) There must be qualitative improvement in leadership.
- 2) The formation of credible and empowered national think-tank, a guiding coalition and efficient public service.
- 3) There must be a credible national vision that is transformed into transformational and developmental agenda.
- 4) Massive reduction in poverty and sustainable job creation must be ascertained.
- 5) There must be a passionate fight against and assault on corruption.
- 6) There must be a paradigm shift in national attitude, values and beliefs.
- 7) Government should reduce the cost of doing business in the country and improve overall national competitiveness.

a. Parliament

The PCG is satisfied with the way the democratic process in Ghana is strengthened by the good effort of parliament and this according to the Church has inspired several sister African countries. However, the church is appealing to the government and all honourable members of parliament to try their possible best to maintain cultural values such as respect for others, tolerance for opposing views and the avoidance of the use of unpolished and vulgar language in political discourses in parliament and other places in the country. The Church reminds parliamentarians that in policy making it would be important to respect and appreciate merits in proposals from both sides of the political divide. In this regard, therefore it will good for our law makers to rise above partisan interest which only jeopardize the effective operations of parliament to the detriment of the well-being of the country at large. The Church advises parliamentarians to do away with absenteeism and unjustifiable walk-outs in parliament which eventually delays law making processes and national development in the country (PCG, 2011:2, 3).

b. The Executive

In 2011Communique, the PCG requests from the leaders of government commitment and loyalty. The Church commends government for the positive sings some amount of progress in the country. According to the Church there is some amount of relative peace and tolerance in the country at a time when most neighbouring countries are torn apart due to misunderstanding which brings conflict and war. Credit is also given to the largest opposition party, the New Patriotic Party (NPP) and the Presidential candidate for their peaceful conduct in many ways which demonstrates maturity in Ghana's democratic

credentials. The Church mentions that though the nation can pride herself to be called a peaceful nation because she upholds values like tolerance and peace there are some serious internal issues which needs immediate attention by government. These challenging issues are:

- The growing poverty in our country especially in the rural and some urban areas.
- The alarming rate of youth unemployment
- The feeling of insecurity due to the numerous bribery and corruption in the country.
- Lack of accountability, transparency and openness, ethnocentrism and nepotism.
- Pride and arrogance which is being displayed by some government functionaries and other political activists.

To help solve the aforementioned social-economic challenges bedeviling the country, the Church urges government to ensure that its “*Co-ordinated Programme of Economic and Social Development, 2010-2016*” is implemented in earnest (PCG, 2011:3).

c. The Judiciary

The PCG commends the Judiciary for a good work done during the year under review especially the restructuring project which includes the provision of basic logistics and setting up of new courts. This according to the Church contributed immensely to justice delivery and as well strengthened the rule of law in the country. The General assembly however calls on the judiciary not to delay justice delivery because justice delayed is justice denied. Also, the judiciary should be circumspect to ensure that there is no attack, or interference from politicians and other influencing personalities to change momentum in justice delivery. The Church entreats government to put in adequate measures to protect the integrity of the judiciary, resource them with infrastructure and adequate logistics for the work including in-service training and good service conditions which will help them perform committedly (PCG, 2011:4).

With respect to issues regarding the economy the PCG in 2010 congratulates government for coming up with a long-term economy revamp programme which will eventually put the economy on track for a just free and prosperous society in which the citizenry will have the opportunity to choose and pursue vocations which will enable them to enjoy good income and live decent lives. Government is also given credit for the effort put in place to reduce poverty, provide affordable housing, and increase health care as well as expanding access to

education for the poor and needy in society (PCG, 2011:8). The Church appreciated government effort to promote the study and application of science and technology in the country's economy development. The Church lamented on the general hardship in the country because not much impact has been made on the quality of life that is led by most people in Ghana. There are many challenges at every level of the economy to justify this. Some of these are the high level of unemployment especially among the educated and skilled youth and high cost of living. The Church believes that some of these issues are disturbing the countries social economic development agenda and so government should find a lasting solution to it to ensure political stability and growth (PCG, 2011:8). The Church is looking for certain opportunities for the people of Ghana so she writes:

Among the options available, government may urgently consider the intensification and expansion of labour-intensive works such as roads and building construction and the promotion of Agro-processing industries which will possibly absorb many of the unemployed youth while giving them opportunities to learn and acquire new skills. Furthermore, a well-planned infrastructural development will facilitate government's decentralisation process and promote both geographical and occupational mobility of labour, and thus enhance the location of industries and business in places hitherto regarded as unsuitable or uneconomic for investment (PCG, 2011:8).

Not only that, the PCG also affirms the call of government on the public-sector initiative for economic advancement as laudable towards the '*Better Ghana Agenda*'. The church describes the machinery as in the right direction however; the primary responsibility of government to create a conducive environment through good policy package or instrument that will drive investment and help to boost up industrial operations in the country. According to the Church, a congenial environment in addition to good policy framework such as tax incentive and the provisions of assistance for research and development in specific areas of industry that are considered crucial to our national development. Again, the Church advice government to reach out to all stake holders and all key players in the public and private sector as well as the political parties to help build a vibrant economy and that government should "settle on a purposeful, well planned national development programme over a specific period, and to indicate the priority areas of major concern". By so doing the country will see a continuous programme implementation in successive governments over a period even if there is a change in administration (PCG, 2011:8, 9).

The PCG in their communique commends government for their satisfaction progress by subsequent governments so far to turn the country into a middle-income economy through different programmes. The Church reminds government that the living condition of the

ordinary has not seen any significant change. She therefore calls for are well structured policies at the fundamental level to enable implementation pragmatic for a turnaround of the Ghanaian economy within the next few years (PCG, 2013:5). The Church raises concern about the disappearance of monies that were earmarked for the tree planting exercise in the Northing Region. She advocates that, proper investigation should be done into the alleged misuse of public funds and perpetrators dealt with accordingly. The Presbyterian Church mentions that the Savannah Accelerated Development Authority (SADA) should be held responsible for the thirty million Ghana Cedis given to them for the said project (PCG, 2013:7).

5.2.2 The Christian Community and Christianity

The PCG in the 2007 communique praises God for the growth of the church in Ghana and the impact the Church is making on the socio-economic transformational front of the country. She however registered her unhappiness on the proliferation of Christian churches all over the country and empowered bodies like the Christian council of Ghana, the Catholic Bishop Conference as well as the Ghana Pentecostal Council among other umbrella organizations to find measures of flushing out fake pastor, fake teachings and fake churches who find their ways into the Ghanaian Church community of late (PCG, 2007:2). In the 2008 communique, the PCG calls on the people of Ghana especially the Christian Community to keeping faith with government and as well pray to support her in all endeavours for building a robust economy. The Christian community is again advised to in addition to keeping faith and prayer, practice truthfulness, loyalty, hard work, righteous and perseverance living, and keeping to the word of God for a better Ghana (PCG, 2008:1).

The PCG commended the Christian Community and other religious bodies for their great support in providing some social services to the people of Ghana all over the country. However, the General Assembly calls on the larger Christian Community to join hands together by collaborating to form a strong united front in assisting government to alleviate poverty and improve the lives of our people especially the needy and the marginalised (PCG, 2008:2). The PCG raised this need as important because, in many attempts made by the individual churches to support government in assisting to provide social services, to the people of Ghana with the aim of eliminating poverty, some duplications of projects sometimes do occur depriving other project areas the attention needed rendering them waste in the long run. The Communique wrote:

While this is commendable, we still believe that the church and other religious bodies today must focus more on eliminating poverty from society and narrowing down social and economic disparities among the citizenry without detriment to the primary purpose of evangelism and the promotion of spiritual growth. In the t regard, we have often noticed lack of unity and harmonization of development activities including provision of humanitarian assistance among the different religious groups operating in the country. This often leads to duplication of efforts and wastage of scarce resources. Consequently, there is an urgent need for corporation in programmes and project activities aimed at social and economic advancement of the poor and the disadvantaged in our society (PCG, 2008:2).

The Communique mentions that the PCG Relieve Services and Development (PRS&D) of the Department of Social Services (DSS) will continue to render services of various kinds to the country. The Church registers her misgivings about the increasing material and spiritual exploitation and abuse of human rights of innocent people in the country by some self-styled religious leaders amidst false teachings and under the euphoria of deliverance from evil spirits and their destructive powers. In effect, false teachings and spiritual manipulations takes place under which a lot of exploitations also are entertained. The PCG attributed these unfortunate situations to lack of control mechanism and check on such churches, local branches and congregations (PCG, 2008:2). She therefore calls on the Christian Council of Ghana (CCG), the Catholic Bishop Conference (CBC), the Ghana Pentecostal Council (GPC) and other religious group leaders to corporately find ways of dealing with some of these issues by strengthening their organizational machinery (PCG, 2008:2).

In the PCG Communique (2009:1) the church urges all Ghanaians and the entire Christian Community to consider themselves as part of the transformation process. The Church sees this as in good direction in promoting God's intention for a better world. In this communique, also the PCG commends the CCG for playing a significant role in the governance process of the country for the past 80 years. Again, the PCG calls on all religious bodies such as the CCG, CBC and GPC among others and their leaders to find ways of helping to rise up against societal evil and deal with challenges that destroys the Christian Church in Ghana (PCG, 2009:2). To the Christian community, the Church admits that we are all part of the problem and therefore we should be part of the solution to national challenges. Therefore, the Church calls on the citizenry to be responsible and live exemplary lives so as to promote economic development. She advises members to help build the broken walls of our society (the economy) our system of governance, our Churches as well as our individual lives and work places that challenges us all the time. The Church "urge all Ghanaians to remain patriotic, united and focused in our quest towards making Ghana the true gateway to Africa" (2009:14).

In the Communique document of 2010, the PCG admits that there are issues which bothers the Church and therefore will want to address them in the communique. She writes in the salutation and preamble:

We have reflected on significant matters bothering the church and the state and have prayed for the political leadership and the entire populace. We therefore deem it appropriate as our pastoral duty to send you a message of goodwill and encouragement. As a reform church, we are concerned about the welfare and the living conditions of our people and how to advance these spiritually, culturally, politically and socially. This is why, we have given a prayerful thought to current events in our dear nation and after careful discussion wish to propose for the consideration of the government and people some strategic interventions for adoption (PCG, 2010:1).

The PCG commends the Christian community for the relevant role in they are playing in promoting socio-economic development of the country and again the love they have for one another towards peaceful co-existence irrespective of our different religious affiliations and faith commitments. She is however not very happy about continuous acts of indiscipline among some Christian leaders. According to the PCG this act of indiscipline to a large extent cast a slur on the general integrity of the Christian faith in the country. For this reason, the General Assembly reiterated her previous call on religious bodies such as the CCG, the CBC, the GPC, and leaders of all the recognised religious bodies to find a lasting solution to the problem of indiscipline in the country. As a Church the purpose of living is to promote prophetic witness to the world for the redefinition of our mission and response to the signs of the time. The PCG calls on all Churches to consider mission paramount to make Christianity an active liberating force in society rather than a passive one (PCG, 2010:2).

In PCG 2011 Communique the PCG acknowledges the role the Christian Church is playing in the country. She writes: “We acknowledge the church’s significant role in the political and socio-economic development of our nation and for the religious peace and collaboration being experienced especially between Christians and Muslims” (PCG, 2011:2). The PCG expresses dismay about the increasing rate of misbehavior and gross disrespect of some leaders of the Church at large which according to them brings disrepute and dents to the image of the ministry of God and at the same time cause disrespect for the clergy. The PCG like she always uses to do throws her appeal to sound Christian Organisations and bodies like the Christian Council of Ghana, Catholic Bishop’s Conference, Ghana Pentecostal Council to stand up and put in measures by developing structures and procedures for

exposing, shaming, dealing with and flushing out all such scrupulous and deceitful leaders and deviants of the church (PCG, 2011:2). The PCG gave reason for their request because:

As Christians, we owe it a duty to liberate and protect the weak, poor, sick, gullible and vulnerable in society. This fact should inspire us to hold fast to the charge of God to be each other's keeper and to work diligently to address the present ills of society. It is incumbent on us as Christians to maintain our status as the light, salt and hope of the world (PCG, 2011:2).

The 2013 communique of the PCG calls on the people of God to strive to bare fruits of the Holy Spirit. According to the General Assembly of the Church, members are enjoined to bare fruits such as joy, love, peace, patience, kindness, goodness, faithfulness, gentleness and self-control among others to enable them to build a prosperous and healthy nation and a better world. As a people of God, the Church gives thanks to God for protection and sustenance over the years especially during and after the 2012 election. The Church commends all Christian bodies and faith organizations and other stake holders and all the people of Ghana for maintaining peace irrespective of the numerous challenges in the country including that of the election petition. She appeals again to all the citizenry not to stop praying for the development of the nation (PCG, 2013:2).

The PCG is however, not very happy about the lack of unity among Churches in the country. She calls for cooperation rather than competition among sister Churches in our today's Ghana, which according to the PCG is the only solution to our polarized world. She again calls on the Church and for that matter the Christian community to be pace-setters in peace building which will help the country to achieve and create a united nation of a loving people with a common destiny (PCG, 2013:2). Another concern of the PCG is that of a concerted effort which will check the growing decadence in which we presently find ourselves as a nation. Therefore, the Church is calling on all the citizenry to ensure that law and order are maintained within our communities inclusive of justice and peace for which a nation is always exalted according to the Bible (Proverbs 14:34 NIV). The Church believes that a peaceful people constitute a peaceful nation and a peaceful nation constitutes (to some extent) a peaceful people (PCG, 2013:2).

5.2.3 Politics and Election

The PCG in 2007 Communique, challenge all registered political parties willing to contest the 2008 elections to as a matter of concern avoid all intra and inter-party conflicts, mudslinging, malice, castigation etcetera as well as personal attacks before during and after the 2008 election. It appeals to the Electoral Commission to implore good measures to

ensure a peaceful election. According to the Church parliamentarians need to redeem their image before their electorate who reposed their trust in them by voting for them during the election. The Church further advised them to be committed to their calling as parliamentarians and approach their work with due diligence and integrity (PCG Communique, 2007:3). Since the election is almost due parliamentarians are advised not to leave the responsibilities for campaigns but rather plan a balance programme where the work of parliament will not suffer because of electioneering campaign of a candidate.

The 2013 communique addresses the issue of the political terrain in the country at the time and thanks God for everything. According to the Church, the political parties, the electorate, security services and all other agencies and organizations that played various roles in ensuring a peaceful, free and fair general elections in December 2012, need commendation. In addition, the Church commended the flag-bearer of the biggest opposition party- the New Patriotic Party and other party officials for seeking redress at the Supreme Court of justice and not taking to violence to express their dissatisfaction of the results of the Presidential Election. According to the Church, this was a decision which saved the nation from unnecessary tension and strife which could have ended in war and destruction of innocent human lives. The Church furthermore congratulates the President of the Republic of Ghana, the leadership of the ruling National Democratic Congress also for their high sense of co-operation during the hearing of the case. Furthermore, the PCG offer to the Lord Justices for the competence with which such a delicate and complex issue of that nature was handled throughout the proceedings till the end of the petition. Again, the Church appreciates the public for the demeanour irrespective of their political biases and the patience, order and peace to allow the rule of law has its own interpretation and conclusion to the petition. She advised that all parties should accept the outcome of the Election in good faith to enable the country moves forward for sake and in the pursuit of peace, stability, progress and in the understanding of love and unity (PCG, 2013:2).

The Church however believes that “any constitutional and administrative reforms which might be necessitated by the supreme court’s judgement will offer much needed impetus for strengthening Ghana’s democracy and governor system” (PCG, 2013:3). She reiterated that, Ghana as a nation is polarized on political and ethnic lines therefore the appeal goes to all the citizenry to collaborate to defuse the seeming tension and politicization of every issue in the country since that will not help unite us but rather divide us. The General Assembly of

the PCG calls on all the political parties to set up platforms for political education of their followers and the public at large. This according to the Church will help to properly educate party faithful and the citizenry at large on national issues. Also, the Church advises all political parties to desist from spinning and twisting facts, to avoid the use of propaganda gimmicks, baseless accusations and falsehood, with counter accusations and malice with cover up defensive mechanisms. She further advises that politicians should try to eschew 'Blame Game' tactics but speak the truth and take responsibility for things which are not done properly to create space for change. The Church challenges the political parties that Ghana deserves to be well-informed and politically enlightened electorate to move the nation forward for growth and development (PCG, 2013:4).

5.2.4 Law and Order/Civil Disobedience, Crime and Lawlessness

The PCG Communique in 2007 appeal to parliament to live up to expectation to avoid undue heckling and personal attacks which destroy the beauty and purpose of democracy. The PCG as a church commended parliament for passing the domestic violence bill into law. According to the Church, this will go a long way to strengthen relationships which have become challenge to the society especially that of women and children in our various homes who are always victims to beatings and molestations in the country (PCG, 2007:3). The PCG calls on the judiciary to live above reproach in defending the laws of the state and protect the citizenry especially the poor, the weak, the needy and the vulnerable in the country. Lawyers, judges, magistrates and other area of the para-judiciary institutions are praised by the Church for their role in administering justice in the country so far. The new chief justice was however advised not to be hesitant for taking decisions but try to sustain whatever good thing her predecessors started and with time, build upon them. Justice, fairness and objectivity should be the watch word for the judiciary, the Church emphasised (PCG, 2007:3).

Again, the 2008 Communique like that of some of the previous ones is very much alarmed at the rate of gross disregard to law and order in some parts of the country. It mentioned among other things the gross obnoxious acts which have taken a form of 'instance justice' amidst destruction of public property all in attempts to deal diligently with alleged criminals and other law breakers. These acts of lawlessness according to the Church depict signs of irresponsible behaviours on the part of individuals and groups who participate in them

(PCG, 2008:3). Also, the document was dismay about the rampant armed robbery activities and indiscriminate killings resulting in many needless deaths which seem to have become everyday occurrence. In addition to these above, there is a lot of tribal strife in some parts of the country which help in armed conflicts by defending oneself. Some examples given are the recent happenings at Bawku, Buipe, Bunkpurugu among others. Though the General Assembly appreciates the effort of government to forestall peace in some of these areas, it once again appeals to government “to equip the security services and the law enforcement agencies well so that they will be able to discharge their duties promptly and effectively by dealing with offenders appropriately” (PCG, 2008:4). Another area of concern according to the Communique is the maintenance of road safety in the country. The PCG is not happy at all with the current occurrences of careless driving which leads to many accidents on our roads claiming many innocent lives and maiming other road users. The Church calls on the National Road Safety Commission to press for the enactment of stringent laws that will deal effectively with offenders which will serve as deterrent to others (PCG, 2008:4).

In the 2008 PCG Communique the church commends government for passing the domestic violence bill into a law which is aimed at bringing sanity into the Ghanaian family system from all abuses. But the Church raised some concerns with the government about aspects of the law on interpretations and sanctions or punishments that are given to offenders and state assistance to victims. Again, the Church is of the view that though the punishments are good to serve as deterrent to offenders it has an element of breaking the family system down with the cohesion and pervasion of the family during the time of serving the punishment by the offender. According to the Church there is also the worry of societal attitude towards the family taking into consideration religious and cultural beliefs, and tradition practices in our various communities (PCG, 2008:9). The Church is of the view that imprisonment as punishment will not be the best for family offenders because of its attendant problems which will seriously destroy the Ghanaian family structure and that government should reconsider another form of punishment in place of that provided in Section 3 of the Act. Again, the Church appeals to government also to provide regulations for the implementation of the law according to Section 29, on Domestic Violence Support Fund, Domestic Violence Management Board among others which is not very clear on how government assistance to victims will be properly administered. They appreciate those laudable measures stipulated in Section 8 and 41 of the act with its various kind of assistance to victims including access to

free medical care, help to be relocated provision of financial assistance (if need be) and retrieving of personal belongings where applicable (PCG, 2008:9).

Still on the Domestic Violence Law, the Church requests from government that funds should be made available for support of victims and the police given the resources they need to carry out their work. She also wishes “to emphasise that although the intent of the Law is good all the structures planned for its implementation should be established early to ensure that the law works effectively and satisfactorily in tackling this major problem facing many families in our communities” (PCG, 2008:10). But more importantly the Church calls on the National Commission on Civic Education (NCCE) to embark on a serious public education on the provision of the Domestic Violence Law for the citizenry to be reliably informed about the content. In addition to this the Church calls on the state to make the content of this important Law be part of the school curriculum and taught in our schools. To this end the PCG promise to participate in any processes aimed at educating the public on the intent of the law (PCG, 2008:10).

5.2.5 Education

According to PCG (2007:7), the new policy on education, the Capitation Grant and the school feeding pilot projects are all laudable and so commend government. The Church sees this to be in the right direction from citizen to at least enjoy constitutional demands of the state by providing them with Free and Compulsory Universal Basic Education (FCUBE). The Church however reminds government about the challenges that may likely be associated with this new system especially infrastructure demands and teachers’ remuneration. Also, the Church calls on government to speedy up work on some model schools even among the first batch of government plans across the country which is still not completed. Government is advised to see to complete such schools so to hand them over for usage as early as possible (PCG, 2007:7). Again, according to the Church available information reveals that there are about 51% of public schools without Kindergarten/Nursery departments. Another area of concern is the emphasis on Science and Technology without adequate teachers. The document writes:

Additionally, while the reform emphasize Science and Technology based programmes, the teacher demand and supply in these areas leave much to be desired. Recent media release reported that teacher supply as against demand from the universities were 28% for mathematics, 23% for English, 35% for Integrated Science/Agriculture, 4% for Physics, 42% for Chemistry and 34% for Biology. This development could weaken the reform base and we urge Government to endeavor to increase the number Teachers (PCG, 2007:7, 8).

The PCG again envisages yet another challenge in the Technical Vocational Education drive towards improvement. This is because the government has only 23 of such schools in the country and the move towards the upgrading of such schools at least in each Region though is a laudable one it will have serious financial implications on the government. Finally, the document sharply expresses the church misgivings and disappointment on the new educational reforms which removed Religious and Moral Education completely from the syllabus and incorporated it under English and Ghanaian Language. According to the church this is regrettable because it is going to destroy the moral fabric of our Ghanaian economy especially among the youth of today whose morality is questionable and giving that character formation is at the lower level of the teenage life and not the higher level of young adulthood (PCG, 2007:8). In view of these the PCG recommends the following to government for consideration.

- That, the Planning Budgeting, Monitoring and Evaluation Division PBME of the ministry of Education will expedite action to seek technical and professional advice to the government to save the new educational reforms from dying.
- That, government should bring back Religious and Moral Education as a core subject at the basic level, the JSS and secondary school.
- That, the Reforms should be implemented in phases to ensure the success of the programme (PCG, 2007:8).

The PCG, according to the 2008 Communique commends the decision of government for the implementation of the New Educational Reforms and bringing back into the school syllabus, the teaching of Religious and Moral Education in Basic Schools. The PCG also calls on government to consider reviewing the strategic plans on education to make its implementation applicable with consideration to the availability of funds (PCG Communique, 2008). Again, the Church calls on the Ministry of Education to utilize the existing structures in the sector such as Planning, Budgeting, Monitoring and Evaluation (PBME) and the Education Management Information System (EMIS) for effective work output and for the evaluation of programmes implementation and periodically draw government's attention to any lapses on the New Educational Reforms for early corrections (PCG, 2008). Another important area the PCG commends government is for the setting up of committee for the review of Partnership arrangement between government and Religious Bodies on Education. According to the document, the Church is very pleased but hopes that

all stake holders will be given the platform to comment on the draft Report before its official publication. The Church is of hope that the new agreement will strengthen both government and the Religious bodies to improve service delivery of Education in the Country (PCG, 2008).

According to PCG Communique (2009:11):

The General Assembly has its own reservations in respect of government recent decision to review the Education Reforms Policy especially the changing of 4-year Senior High School programme to 3-Year, which was introduced barely a year ago. We however urge Government to take steps to provide the needed infrastructural facilities, and ensure improved conditions of service for teachers to enable the new programme succeed (PCG, 2009:10).

The PCG reiterated their call on Government and the Ghana Education Service consider strengthening and empowering the Mission Educational Units at all levels to enhance effective and efficient delivery of educational services in the country. She suggested a policy document that will incorporate Church-State partnership stating the role of the Church as partners in education as early as possible (PCG, 2009:12).

According to the 2010 Communique of the PCG to government, the Church notes with apprehension the review of the 2007 Educational Reform Policy which was short-lived and cautions government not to use the lives of Ghanaian children for political sacrifice or for settling political scores. The Church has accepted that despite the enormous financial resources that government invests into education standards at all levels keeps falling. Also, parents in the rural areas are still finding it extremely difficult to support their children education due to their poor economic situation and the rising cost of education. According to the Church it appears Ghana is moving towards an elitist society where only the rich can afford and assess education and this is dangerous for the future of the country. Due to this, the Church calls on the state to be more committed and proactive in the educational sector and include the church and civil society in the educational enterprise. She however commends government for the implementation of its policy of providing free school uniforms to pupils but suggests that deprived and unit schools should be given priority (PCG, 2010:9).

The PCG considers education as very important, as the core and very foundation of human capital formation towards national development. For this reason, the Church calls on all stake-holders to join hands to work towards the provision of quality education at all levels in the country. She calls for quality education in the area of formal and skillful training for

capacity building and a knowledge-based economy, which demands continuous education as integral to maintaining adequate skills and promotion of innovation in our development process (PCG, 2011:9). Again, the Church calls for the cost of education to be reduced in order to make education accessible to all. She therefore, appeals to government and all stakeholders to invest in quality education by recruiting well trained and motivated teachers at all level of the formal educational system. To enhance quality education, according to the Church, calls for remuneration and other support for the staff. Again, quality educations will also demand expansion of existing classrooms and construction of new spacious ones to beef up enrolment in the country. Therefore, government needs to be committed and more proactive in providing the needed additional facilities such as well-stocked public libraries in all the regions to help students' access divers reading materials and acquire more knowledge (PCG, 2011:9).

The General assembly of the PCG observes that the New Educational Reforms seem to have been going through some challenges and so advise government to review the policy to reflect the needs and challenges of contemporary educational standards devoid of partisan politics. The Church urges government and its functioning wings like the Ministry of Education, the Ghana Education Service not to play-down the Church educational units but assist them to function effectively in the implementation of government policies. She calls for dialogue and consultations on matters concerning education and other related issues such as the appointment of heads of educational institutions which would help deepen the relationship between the Church and the state in the right direction on policy matters in Education (PCG, 2011:10).

5.2.6 Health

According to PCG (2009:10), the general assembly fully supports government for the sustenance of the National Health Insurance Scheme. Though the Church is aware of the numerous challenges that confront the scheme, she however encourages government to map out a strategy for a comprehensive insurance package which will be inclusive of Malaria Control, Free Anti-Natal Medical Care for women, HIV/AIDS prevention, Hepatitis B and Tuberculosis treatment programmes. This, the church believes will make the scheme become accessible and beneficial to the ordinary citizen who lives below the poverty level in the country. The Church argues that this is the only sure way by which the ordinary Ghanaian who is not favoured by most health care policies will also benefit from health

treatment and thereby run away from high mortality rate and lack of disease control in the country (2009:10,11). The Church again observed that when payments on health claims are delayed there is the possibility of poor health delivery and therefore advises the authorities of the National Health Insurance Scheme to ensure prompt payments for quality health delivery. This is what she writes:

We have also observed that persistent delays and erratic payments of the National Health Scheme claims are creating serious cash flow system for many health institutions. This unhealthy situation in our opinion could lead to poor quality health delivery in such institutions and may invariably bring services to a halt. The General Assembly therefore urges the National Health Insurance authorities to ensure prompt payments of such claims after thoroughly verifying the veracity of such claims (PCG, 2009:11).

However, the Church in another breath as stake holders to health delivery in the country, commends the security services of the Bawku Municipality for their vigilance in the municipality so far but requested more 'security alert' from them since the high level of insecurity in the area is seriously affecting health delivery in the Bawku Presbyterian Hospital, as well as the Primary Health Care Programme (PHC) and the Nurses Training College in the area. An appeal goes to the Municipal authorities to help intensify security services, especially to the hospital, to protect all health facilities and the personnel in the area to enable them render quality service to the people in the community. The Church also is concerned about the poor condition of service for medical personnel and therefore appeals to government to take into consideration the nature of their job with its undue pressure and review their remuneration packages (PCG, 2009:11).

According to the 2010 Communique, the Church concentrates rather on the mismanagement of the National Health Insurance Scheme especially at the District and Regional levels in the country. She identifies that party faithful who do not have any health background are appointed to top management positions of the scheme and this is a challenge and a big set back to the scheme making it defunct. An advice is given to government that health insurance management is not a political recipe but a specialized area and should be left in the hands of experts and not party faithful (PCG, 2010:10).

The PCG (2011:10) takes a critical view of health-related issues in the country and urges to government to make the national health insurance scheme accessible to all especially the poor and needy in the society. This is because health is too expensive in the country and the majorities of the people are poor and cannot access. She has this to write:

The General Assembly took a critical view of the health sector and noted that as a result of poverty and lack of resources many of our countrymen and women are not able to access basic social amenities, including meeting their health expenses. We therefore urge government to make the National Health Insurance Scheme (NHIS) and other health delivery programmes more accessible to all Ghanaians (PCG, 2011:10).

The PCG recognises the significant role NHIS is playing in addressing health-care funding and so is calling on all stake-holders in whose hands the NHIS rest to see to the implementation of the scheme by putting in much effort to eliminate all the bottlenecks such as delays in reimbursing service providers, check false claims by service providers, so that beneficiaries should stop going through unnecessary stress and frustrations. Furthermore, the service should cover a wider area than it is now in order to include other common ailments. There is also the need for the citizens of the country to be educated on how the health insurance works so to access it for their benefit.

5.2.7 Labour and Unemployment

At the labour front the PCG (2007:4) is quite not happy with the agitations that are going on to hold the force of labour in equilibrium. The Church is aware of the power struggle within the Industrial and Commercial Workers Union (ICWU). Another signal is that of the jointly celebration of the “May Day” celebration by the Trade Union Congress and the Commercial Workers Union. The Church appeals to government to identify the problems of low remunerations, poor wages and salaries in addition to poor service conditions in the country and act accordingly. The PCG General Assembly envisages the formation of Fair Wages Commission (FWC) by the government to help solve some of the problems that are connected to salary disparities in the country (PCG, 2007:4). Its aim is to address the issue of existing distortions and inequalities in the salary regimes. The Church however urges workers in the country to live up to standard to merit their salaries and wages (PCG, 2007:3).

The PCG again commends government for absolving the youth into the employment sector through the National Youth Employment Programme (NYEP). According to the Church, though quite a sizeable number of the youth are now employed through the programme, government should however endeavour to do more of such exercise to put the many youth who are jobless to job (PCG, 2007:5). The PCG lament that the 105,000-employment offered to the youth as at July 2007 is still inadequate. This according to them is because there are a lot of secondary schools in the country producing many graduates and these

young graduates needs job to survive, so much more needed to be desired for these unemployed youth (PCG, 2007:5).

In the 2008 Communique of the PCG, the Church reminds government of the many social vices in the country today. These anti-social activities are rampant due to the inability of today's youth to secure for themselves jobs that will provide for their daily livelihood. They fall prey to some of these social vices due to lack of education and inadequate skill training to develop the individual self. In the light of this, the General Assembly of the PCG even though appreciates government's effort in the past on creating jobs, she however appeals to her for putting in lasting measures to solving this problem of unemployment especially for the many university graduates who are moving all over places looking for jobs after graduation but to no avail. The PCG suggested a national policy instruments and their related implementation and action plans as antidote to the youth unemployment problem in the country. The document mentions among others the current National Youth Employment Programme (NYEP) as a good sign of hope towards unemployment (PCG, 2008:7). The Church looking at a much more sustainable solution to the unemployment problem calls on government to work faster on expanding the core programmes and activities under the NYEP together with a much more improved structures and procedures. She added that such programme be given the needed funding on time and implementation processes supervised and monitored for desired results. She laments that if this is not done quickly to arrest the unemployment situation in the country, some unscrupulous people with hidden agenda may take advantage of the situation to exploit and manipulate the youth. Eventually these exploited and manipulated people become products of misfits into the Ghanaian society with all the challenges. According to the Church this situation can lead to civil disorder because of its weakness and fragmentation on society and this may as well be a threat to national security (PCG, 2008:8).

In addition, the General Assembly of the PCG advised government to speedy up the processes of creating jobs. To this end she suggested some other programmes such as, intensification of agricultural production, promotion of agro-processing industries, providing financial assistance to farmers in the form of credit facilities and providing business facilities with appropriate tax incentives (PCG, 2008:8). This is because the youth are the future of the nation and they need to be properly equipped today to be able to take

the mantle tomorrow when it falls on them otherwise the country Ghana is heading towards destruction without proper education and lack of skills for development.

The PCG in 2011 reiterated that labour productivity still remains critical in achieving international competitiveness. The Ghanaian economy, according to the Church has been characterized by low productivity to stand the test of international competitive status especially at the informal sector and this is expanding very fast by trading activities. The church agrees that the economy does not have the capacity to generate formal employment, and that it lacks the strategic skills to develop and upgrade for the youth (PCG, 2011:14). An appeal therefore was thrown to government to put in strategies and policies to help build up the economy once more. She writes:

We are however convinced that government can improve the economy by placing employment creation at the center of its micro economic agenda. It must also implement a performance related wage programme. This can be effectively achieved through employment-center cross sectoral policy objectives, including:

- Mainstreaming employment issues in national and decentralized development planning process;
- Promoting employment opportunities in all sector of the economy;
- Promote decent working environment and protection against industrial injuries and harm;
- Promoting skills and entrepreneurship development;
- Strengthening the legal and institutional framework for labour administration; and
- Employment management initiatives (PCG, 2011:14).

The Presbyterian Church comments again on the unemployment problem in the country and points to the dangers it might cause to both our political and economic instability. The Church regrettably realised that the situation is getting out of hands and needs to be rectified as early as possible. She suggests that in addressing the unemployment problem, government should focus on and endeavor to expand “labour-intensive works such as the construction of physical infrastructure and promotion of agro-processing industries to absorb many of the unemployed youth” (PCG, 2013:9). This suggestion according to the church will help in promoting socio-economic development through income generating and other capacity building to the youth for now and the future. The general Assembly of the PCG suggest further to government an infrastructural development that will accelerate the decentralisation process, promote both geographical and occupational mobility of labour, and as well enhance the location of business projects, and industries in places hitherto regarded as unattractive for public and private-sector investment. However, the Church blames government on the current unemployment situation due to the disconnection

between the educational and training institutions and the requirements of the labour market. The Church challenge government to be more insightful on which expertise are needed and for what job so as to create the necessary and much needed personnel and labour for the needed job market. Also, the Church is of the view that if investments are not opened and industries are not expanded nothing much can be achieved even if more engineers and information and communication technology professionals are produced by the educational institutions. The type of education according to the Church should therefore commensurate and feed the job market adequately (PCG, 2013:9). She urged government to develop the appropriate policies and environment that will be investment friendly devoid of trade or business bottlenecks at specific areas of industry that are crucial to national development. The Church emphasizes that “the success of such an approach to development will largely depend on careful national planning and co-ordination of policies and programmes involving both the public and private sectors, regardless of the peculiar interest that political parties may have” (PCG, 2013:10).

The Church also observed that the vast disparity in wages and salaries has caused series of industrial disputes recently among various developmental organizations, including the University Teachers Association of Ghana (UTAG) and the Ghana Medical Association (GMA). Other groups of workers which raised eye brows on salaries are the Nurses and the Pharmacists. On this, she blames government’s inability to pay appropriate salaries, allowances and arrears. The church sees this as the cause of untold hardship on the people of Ghana and calls on government to rise to the task of implementation of the single spine salaries and other agreed payment modes and schedules. She sees this as a setback to national development since it has resulted in loss of lives, destruction of health facilities and as well disruptions in the Universities academic calendars. As a way forward, while the Church appeals to organized labour to exercise restraint in their demands, she also urges government to address this concern with the utmost urgency it deserves to restore confidence in the negotiation efforts and uninterrupted academic calendar in the country (PCG, 2013:10).

5.2.8 Developing Partners and International Affairs

The 2007 Communique of the PCG acknowledges the positive moves the country is making on the international front to lift the flag of the country high. The Church congratulated the country for hosting the 9th edition of the African Union (AU) Summit and the election of Ghana to the membership of the United Nation (UN) Security Council (PCG, 2007:3).

The PCG according to their submissions in the 2008 communique on international affairs regrets to note that despite many interventions by recognized international bodies to bring peace to Africa, there are still many strifes, misunderstandings and wars in some African countries. The document mentions among others Somalia, Sudan, La Cote d'Ivoire, Uganda and Zimbabwe (PCG, 2008:12). Among the many worrying situations is that of Zimbabwe crisis and South Africa xenophobic activities of late. According to the PCG, African leaders have not been firm in speaking on issues such as that of Zimbabwe and South Africa which has affected democratic processes negatively on the continent. The Church mentions that much more could have been done by African leaders than the "national unity government" proposed, which became short lived after pretending to have been a good solution to Zimbabwe's economic development. The Church registers her happiness to the accord reached in Zimbabwe political crises and prays to God that such agreement works for the improvement of both political and economic betterment of the people of Zimbabwe. The PCG appeals to the international community to suspend the sanctions impose on Zimbabwe earlier and provide humanitarian assistance to revive its economy. The Church also suggests a National Reconciliation process to ensure healing, peace building and forgiveness after the accord (PCG, 2008:12, 13).

To the issue of xenophobia in South Africa, the Church condemns the act completely and regrets the massacre of fellow Africans amidst much maltreatment that are meted to foreigners in South Africa. The Church recalls that not too long ago the whole continent fought together with our South African brothers for the abolishing of the pyranic apartheid regime in South Africa. In the process and for giving maximum support the abolishing of that wicked and dehumanizing regime with its deadly policies, many of her leaders like Nelson Mandela and others sought political asylum in many African Countries (even including Ghana). It is therefore very sad and inhuman if the same people all Africans joined hands together to fight against dehumanising practices will turn and do the same to their African brothers who stood together with them for victory. The PCG Communique writes:

It is important to note that not too long ago and for decades, many African countries willingly supported South Africans against apartheid and white rule and provided sanctuary to many of them in some of those very countries presently in political turmoil. It is indeed very sad that these facts are being overlooked and the tragedy in parts of South Africa today is being ignored (2008:13).

The PCG once again blame many African political leaders for being rather silent on this matter and so take the opportunity to urge all Africans to support in condemning xenophobia in South Africa in which ever form it takes. She therefore requests African leaders to call the South Africa government to be pro-active in finding appropriate measures to prevent such dehumanizing activities and bring all perpetrators to book without fear of favour to protect the lives of foreigners and refugees in South Africa. According to the Church, the South African Government should be held responsible both morally and legally for the protection of the lives of all Ghanaians and other foreigners living in South Africa (PCG, 2008:13). The PCG has noted with concern that:

Global trade is controlled by few economic powers including transnational institutions whose control of capital, technology, political influence, cultural persuasions through the media and other influences makes it extremely difficult for many countries to access world markets on an equitable basis. We feel the inequalities in trade are the major causes of economic injustices and that a focus on advocacy for equitable trade which benefits the marginalized will be significant contribution to a just world (PCG, 2009:6).

The Church observes that for economic justice to prevail there is the need for a change in trade in addition to the other aspects that sum up to globalization and this is because trade is not the only determinants of globalisation. This advocacy, the Church mentions would be needed at the World Trade Organisation, the World Bank and the International Monetary Fund levels (PCG, 2009:6). The PCG touching on international affairs also identifies the following and brought them to government's attention. These among other things are:

- 1) The Church recognises the visitation by President Barack Obama to Ghana as in the right direction as it has raised the image of the country at the international level. The visit according to the Church does not only strengthens Ghana's bilateral relation with America but also exposes Ghana to foreign direct investment and business which may help expand the country's economic fortunes if utilised properly.
- 2) The Church is not happy about the proliferation of small arms in the West Africa sub-region especially in areas where there is conflict in the country in recent times. As a matter of concern the Church calls on government to urgently take immediate steps to sign the treaty passed by the ECOWAS to help mop up all these small arms in the hands of local citizenry especially in conflict areas.
- 3) The PCG condemns the confusing situations in some African Countries like Guinea Bissau, Zimbabwe, Sudan among others which are bringing untold hardship to their people especially women and children.

- 4) The PCG condemns the prevention of the president of Sudan, Omar Al-Bashir by the African Union to face charges of war crimes by the International War Crimes Tribunal. The church sees the move as unacceptable and worrying as it casts a slur on the image of the Africa Union (PCG, 2009:13).

5.2.9 The Ghanaian Economy/Currency

In the 2007 communique, the PCG appreciates government for the redenomination of the Cedi and the introduction of the New Ghana Cedis. According to the Church the bank of Ghana and other financial institution as well as the Church should continue to educate the citizenry about the New Ghana Cedi. She also calls on the Bank of Ghana and the security agencies to be alert and monitor forgery and counterfeiting which is showing up as a challenge to the exercise (PCG, 2007:5).

According to the PCG 2008 Communique a brief overview of the Ghanaian economy shows positive signs of steady growth over the past eight (8) years and so praised government for the implementation of good and prudence policies with improved financial and economic management which resulted to that. The document reveals a report of the country's Gross Domestic Product (GDP) from 3.5% in 2000 to almost 6.5% in 2007, showing an increase of 3.0% over a period of 7 years. Again, the stability of the Cedi against major currencies such as the Dollar, Pound Sterling and Euro among others on the Foreign Exchange market is a clear indication that the economy is on track and has healthy economic growth prospects in the near future. For this, the PCG as a Church commends government (PCG, 2008:7). In addition to these achievements the Church is very optimistic that the Ghanaian economy will surely get better also because of the discovery of the oil fields which intend will create jobs and as well bring substantial revenue for development. The Church however urges government to develop policies and structures to safeguard the interests of all Ghanaians and to ensure that the needs of the people in the area are given particular attention. The Church, notwithstanding these growth and prospects calls on government to still work harder and bring the country to a single digit inflation which is desired by all the citizenry. Also, the problem of unemployment according to the PCG still stairs in the face of all and so government is charged to look for a permanent solution to that (PCG, 2008:7).

On the growth of the economy the Church is seriously worried about the mixed signal which is given by the sitting government and the opposition side. Whereas the sitting government reports of a presumable ruins that is inherited by the previous government, those in

opposition also stresses that the economy was on track before they handed over and denies the stand point of government. In view of this the Church critically analyses and observes that the Ghanaian economy is strongly bedeviled by global recession and policies. Thereby calling on government and all stake holders including members of the opposition front to join hands in the fight for appropriate sustainable measures to help in minimize the challenges on the people, more especially, the needy poor and the vulnerable in society. The PCG reminds government that the constant devaluation of the Cedi against major Currencies in the world, high level of inflation as well as the high cost of petroleum products in the country are clear indication that the ordinary people are suffering under unhealthy economic policy for the country (PCG, 2009:5). The Church calls on the government of Ghana look beyond partisan politicking and salvage the economy through prudent management and sustainable fiscal policies. These are:

- Government should focus on maintaining sound macro-economic management of domestic and external resources.
- Government should manage well the effects of urbanisation.
- The issue of poverty must be addressed by government.
- Government must be properly enhanced in the area of transparency, quality and productivity of all public expenditure (PCG, 2009:5).

Towards a sound economic development, the Church envisaged a strategic plan that will help government to improve the living standards of the people of Ghana. The Church in her attempt to help salvage the Ghanaian economy through good fiscal policies identified these areas above which possibly could be developed towards the growth of the economy and could be adopted to help improve the living conditions of the people (PCG, 2010:8).

Issues of the economy are considered as challenging to the government according to the Church; however government was commended for its commitment and efforts towards providing a sound micro-economic framework for the country's economic development irrespective of the effects of whining global financial set-backs. The Church advises that government should rather adopt a medium term micro-economic policy framework which will enhance effective social service delivery and as well improve the information communication technology sector. The Church however calls on government for prudent economic management strategies to achieve the set goals. (PCG, 2010:6).

Towards economic development the PCG has the following suggestions to offer for consideration and if possible for adoption by the executive of government. These are:

- a) Government should enhance maturation and deepening of market institutions and reliance on market systems.
- b) Government should endeavor to provide a functional investment environment.
- c) Government should promote high level of savings and investment.
- d) Government should provide effective resource mobility management.
- e) Government must help in the engagement with the global economy.
- f) Government should see to facilitate fast-growing urban centers.

5.2.10 Sports

The General Assembly of the Presbyterian Church of Ghana in 2007 Communique believes that the slate for the country to host the 2008 African Cup of Nations (CAN 2008) places the country for more economic prospects such as, “employment, infrastructural development, investment, capital mobilisation, and increase tourism as well as exposure and promotion of Ghana as a brand to the rest of the world” (PCG, 2007:7). The Church however reminds government and the citizenry some amount of negativity which is likely to be on the increase in the country in relation to the CAN 2008. Economic challenges and inherent dangers like prostitution, sex, tourism, high crime rate and price hikes are likely to show up and so all including government are advised to put in some appropriate measures to ensure a trouble-free event in 2008 (PCG, 2007:7).

The PCG in 2009 is full of hope that the current events on the sports board such as the just ended African Hockey Competition, the qualification of the National Under 20 team to the forthcoming World Youth Championship in Egypt. Another important event is the qualification of the senior national team “The Black Stars” to feature in the 2010 world Cup in South Africa. According to the church all these above are heartwarming such that the church pledges her prayers and loyalty towards the victory of these ongoing and forthcoming events. The Church recognizes the role of sports in general and the part it is playing in the country towards development especially in promoting peace and unity among the citizenry. The Church recommends to government to give sports the needed attention and support because of the way it brings people of different background, ethnicity or tribal orientation as well as different political divides together. For the teams to perform well in the series of tournaments that are forthcoming, the church advised government to supply all

logistics needed for proper motivation for the teams to perform and project the image of the country “Ghana” to the outside world. Again, the Church notes with concern that the four (4) stadia built for the African cup tournament in 2008 currently underutilised and lacks maintenance. She suggests that such big assets to the country should be given to private entrepreneurs to manage for the generation of funds for the country rather than making it become waste without proper usage and maintenance (PCG, 2009:12, 13).

The PCG in the 2010 Communique congratulated the National less than 20 Team; “the Black Satellite” for winning the “World Youth Championship” and emerging as champions in Egypt and the Senior National Team “the Black Stars” for emerging as runner-ups for both the African Cup of Nations and the World Cup in Angola and South Africa respectively. The Church is very optimistic that winning international tournaments though is a plus to the national team it is more of enhancing the bond of unity in the country, but also, it improves the global image of Ghana. According to the Church this platform could be used to harness national development and so encourage all the National Teams in the country to remain focused during international matches to enable them to reach their ultimate which is to win (PCG, 2010:11).

According to the PCG document for 2011, since the 1960’s the population of the country has grown from 5 million to 24 million people and yet there had not been any serious systematic skills development programme in pursuit of the nation’s development. The Church perceives that the youth which forms a greater proportion of the Ghanaian population are without Jobs and this level of youth unemployment in the country is caused due to unskilled and semi-skilled training. As a result, it has a grave implication for productivity and future expansion of the country. Not only that, the Church sees graduate unemployment as also becoming a great set-back to the national development agenda. Another draw-back on the youth is the rapid urbanization that brings most of them to the cities in search of non-existing jobs. Admittedly, this is causing rapid increase on rural-urban migration which is adversely having a negative effect on the countries agriculture with an aggravating increase in the poverty level.

The Church believes therefore that “a comprehensive training and mobilization of the youth are critical for sustainable development” (PCG, 2011:13). The Church prompts government to make consensual efforts in the right direction towards sustainable youth development because weak institutional framework and poor policy coordination continue to negate the

efforts of government and other stake holders. The PCG identifies sports as a multi-billion venture that attracts huge investment and earnings. Again, sports foster international relationship, corporation and understanding among nations. It brings people together regardless of their religious, tribal or ethnic differences and political affiliations. Other important outcomes of sports include the opportunity for people to train and become healthy, brings social cohesion, enhances one's personal ability, raise self-esteem and create professionalism among the youth. Therefore, the general assembly of the PCG urges government to realize the potential energy in the youth and harness sports development by providing adequate logistics and support both financially and materially to bring youth and sports to an appreciable level in the country (PCG, 2011:13).

5.2.11 Communal Peace, Security/Armed Robbery

According to the PCG (2009:9), the increasing rate of armed-robbery all over the country and the sporadic behaviours of fighting in some parts of the country threaten the peace and stability of the nation. She therefore calls on the government to join forces together and resource the security agencies well to be able to combat criminal activities in the Country.

The PCG in 2013 communique commends the security agencies especially the Ghana armed forces and the Ghana police service for rendering various services to the state. Their wonderful watches over the state help in many ways to curb violence and communal conflict in the country. Another important organization which needs special thanks is the National Peace Council inclusive of civil society organization as well as allied institutions and the government for the maintenance and promotion of peace in the country (PCG, 2013:4). Another compliment according to the Church goes to the chiefs and people of Nkonya and Alavanyo for reasoning with all stakeholders of peace who intervened during the time of the conflict for smoking peace pipe together. But the Church is not very pleased about the way some armed groups and individuals were killed in some parts of the country in recent time and so condemns what looks like spousal killing in the country. The PCG also urges the law enforcement agencies to increase their efforts to preventing and protecting the lives and properties of innocent citizenry from the hands of criminal deviants in our society. The Church called on the interior minister to as a matter of urgency redouble efforts to get rid of small arms (either locally made or illegally imported) that might have find their way into the hands of individuals in the country before it's too late (PCG, 2013:4). The PCG encourages all Churches, religious bodies and the social welfare groups to intensify education and

counselling programmes to address the challenge. Again, the PCG requests from government to help train more psychologists, psycho-analysts and counsellors to help combat tribal conflicts. The Presbyterian Church also calls on government to find a lasting solution to the recent spate of market fire outbreaks which is setting the country backwards on socio-economic development drive. This the Church has seen as a big threat to our young fledgling democracy with its economic costs and in terms of the loss of human lives and property (PCG, 2013:5). The PCG concluded that since peace is part of the fruits of the Holy Spirit she urges all Ghanaians to espouse it as a virtue and a precious gift from God. Again, she advised that as a people we should jealously guard against the peace we are enjoying to glorify God and at the same time create an enabling environment for national development. The Church calls on the state to pursue peace as she quoted from the book of Hebrews 12:14-15 “Pursue peace with everyone, and holiness without which no one will see the Lord” (PCG, 2013:11).

5.2.12 Bribery and Corruption

The PCG (2008) recognises Government’s concern over the prevalence of corruption in the country and the fight against it and to prevent its frequent occurrences. The PCG fully pledged her support to government on the fight against corruption though it agrees that it may be very costly, however, it needs to be done since it is eating deeply into the moral fabric of the Ghanaian society. She therefore calls for a joint effort from all people to be committed to the fight. The cost according to the Church should not deter government from the fight if it really wants to establish and sustain good governance for development, peace and prosperity in the country (PCG, 2008:4). The PCG again calls for financial and assets disclosure of public officers as code of conduct towards development for which any embezzlement should attract appropriate disciplinary measures to offenders. According to the Church since this is not a new exercise but an old one during the 1970’s all public office holders should submit their assets for examination before they take office and before the exit office (PCG, 2008:4). Government is empowered by the Church to expedite action by strengthening national bodies and agencies that have oversight responsibility to make sure such laws of the state work without fear of favour and edges government to do that since it is entrusted with such political will and responsibility (PCG, 2008:5).

The PCG (2009: 4) stated that government should be committed to reducing the high level of corruption in the country. The PCG fully supports the move towards the fight of

corruption in the country and indicated that it requires not just a political will and theories but commitment on the part of the citizenry and their dedication to do things in the right direction. But more importantly the Church opines that asserts declaration of civil and public servants before and after they take office is appropriate to bring sanity into the system and will serve as good machinery in the right direction to deal with corruption. The Church calls on the national law enforce agencies to be circumspect in the implementation of the law without fear of favour or any undue interference. This will aid the fight against corruption in Ghana; the church concludes (PCG, 2009:4).

According to PCG (2010), there is an increasing rate at which bribery and corruption has taken over the country in almost everything. It is now an open secret for the demand of bribe before offering services, even services for which one receives salary. On the other hand, it looks like one is rather abnormal when you refuse to give it either on demand or under pretense. The Church observed that in Ghana today it is very hard to believe in officials in government, churches and the private or public sector on the issue of accepting bribes from people. This and many other challenges in the Ghanaian society today become undermining to the country's integrity and reputation on the international platform. Ghana according to the church is the 9th most worse managed economy in the world as reported by the Forbes Magazine (PCG, 2010:4).

This trend of corruption is worrisome because it undermines the integrity and credibility of civil society and eroding the trust of the citizenry and the country itself. These happenings, the Church observes, are to the disadvantage and exploitation of the poor and the weak which intend gives strength to the rich and the powerful. According to the Church "When law and order are sacrificed for monetary consideration, there is nothing but anarchy and a state of lawlessness. People tend to disrespect the law and carry out unlawful acts with confidence. After all they can buy justice or pay for their lawless attitude" (PCG, 2010:4). Again, the security agencies lose their moral justification where bribery and corruption goes on, the Church reiterated. In addition, the church recognizes a situation where the national coffers are emptied due to corrupt practices in the country such as stealing from national coffers, misappropriation and others. The long run effect under the crushing weight of corruption is that the entire country become poorly developed and eventually collapsed. According to the Church, the negative impact of corruption is that which promotes incompetency, mediocrity, and disrespect for higher authority, indiscipline and unnecessary

bureaucracy which drives investors away and hinders development. An antinode to corruption in the view of the Church would be serious self-examining of conscience towards it, towards nepotism, towards 'old boyism', towards tribalism and as well for a genuine repentance of our sins and omissions (PCG, 2010:5).

The PCG is appalled by the rising level of corruption in the country to the extent that many Ghanaians think that it is normal to pay bribe before rendering any service which they receive wages or salaries from their employers. According to the Church:

Bribery and corruption seem to be seriously eroding the integrity of government functionaries and other officials in public and private sectors of the economy. It is now an open secret that gaining employment or access to contracts requires 'a weight', in either cash or in kind, or in kind or through nepotism. Thus, many Ghanaians are being exposed to exploitation by the power of the rich, and consequently, they are losing faith in the state's process to protect and defend them (PCG: 2011:6).

The Church sees bribery and corruption as a canker that is eating very fast into the Ghanaian society and call on government to find more stringent measures to dealing with its prevalence. There is also the need for all the citizenry to seriously make self-examination of conscience on bribery and corruption, nepotism, favouritism sectionalism among others and repent of heir commission and omission. According to the Church bribery and corruption promotes and encourages incompetency, it breeds disrespect for higher authority and brings unnecessary bureaucracy. The Church thinks that to help solve the problem of corruption government and employers should try as much as possible to give fair wages and salary to workers. She therefore calls on government to find a way of dealing with the issue of corruption since it has a very strong potential of driving investors away from the country leaving government dreams unachieved (PCG, 2011:6).

The Presbyterian Church of Ghana mentioned with much concern the acceleration on issues of bribery and corruption in the country. According to the church the aggravating level of corruption in the country is very much alarming such that now it is becoming like an open secret where state and private funds are stolen and embezzled in the country without fear of the law of the state. The Church is surprise that the Public Procurement Law which was intended to help solve such issues and improve accountability, value for money, transparency and efficiency in the use of public resources has woefully failed. According to

the Church corruption has unfortunately become so pervasive in the country such that one rather looks very odd when he/she is seen fighting it with maximum effort. It is evidently clear that corruption and bribery has eaten so deep into the bones of the citizenry of Ghana and has metamorphosed into many forms that is troubling the nation acutely. The Church requests from politicians to treat corruption as ‘the number one national enemy’ in the country (PCG, 2013:5). The PCG is very much worried about the rrating of Ghana on the Transparency International Global Corruption Perception Index (CPI) at 46 in 2011 and 45 in 2012. According to the Church “This situation invariably has adverse impact on the country’s ability to attract foreign direct investment”. Consequently, not enough though, politicians would believe that Ghana’s performance is better than many African countries or that it is at the same level as Italy.

In this regard, the PCG encourages Government to adequately resource to strengthen some major state institutions and empower them help fight corruption in the country. A line up of such institutions includes the Commission for Human Rights and Administrating Justice (CHRAJ), Economic and Organized Crime Office (EOCO), Public Accounts Committee of Parliament (PAC), National Commission on Civic Education (NCCE), Audit Service and Attorney-General’s Department among others to promote greater efficiency in their services to the country to help eradicate corruption and bribery (PCG, 2013:6).

The General Assembly of the PCG observes with concern that public officials and others who are implicated by the Auditor-General’s report on theft, embezzlement and corruption issues can go free without letting them face the full rigors of the law. To this the Church prompted and advise that the laws of the land should be applied squarely to people who fall prey to it and that the issue of bribery and corruption as well as theft, embezzlement and misuse of state resources should be brought to face justice. The Church sees the issue of corruption as a very big challenge and a slap to us as Ghanaians especially because of the way we pride ourselves as being predominantly religious (PCG, 2013:6). In addition to this the Church calls on government to expedite action on the passing of the freedom of information law. According to the church this will go a long way to ensure transparency, probity and accountability in all state and public transactions including contracts and procurements (PCG, 2013:6).

5.2.13 Drug and Substance Abuse

According to the Church drugs like heroin, cocaine cannabis and other narcotic drugs are transported illegally from the country to other parts of the world. The Church is not happy about the usage of these drugs are now on the increase in the country following the recent survey which reveals that 21.5% of Ghanaians between age 15-64 smoke marijuana and other hard drugs in 2006, whereas the worlds average was 3.8 % (Source: United Nations Office and crime website). Similarly, the Pastoral letter issued by the Christian Council of Ghana indicated the Ghana is placed 3rd in ranking for the use of marijuana in the whole world (Source: Christian Council of Ghana Pastoral letter August 2007). The PCG seeing the dangers of the usage of these drugs to the citizenry requested from all Churches, Civil Societies and the Security Agencies to mount a destruction campaign on all farms in the country that produce these dangerous drugs, because our current state on drugs according to the Church does not promote the image of the country in the world (PCG, 2007:6).

The PCG is disturbed that Ghana is becoming a major drug transit point in the West Sub Region and that the increasing usage of hard drugs and alcohol in some of the schools in the country is becoming very alarming. There is therefore the need for government to put in measures to curb this unfortunate behaviour because it cuts a slur on the country's image on the international scene. The Church therefore pleads with the all Ghanaians, all Churches, civil societies and the security agencies to mount up a serious campaign against drug menace and other related crimes in the country. An appeal also goes to the distilleries and advertising companies and the media houses to be more conscious about the damage caused using alcohol especially among the youth (PCG, 2008:12)

The church again laments bitterly for some citizens engaging in narcotic drugs across the borders of the country to African sub-region and beyond. She calls on government not to politicized the issue of narcotics drug trade but considers it as a national problem and ensure its eradication completely from the Ghanaian society (PCG, 2009:9).

5.2.14 The Old, Aged, Sick and Invalid

According to PCG (2008:10) the Presbyterian Church is committed to the plight, well-being and concerns of the poor and lowly in society. Such as, the aged, the sick and the invalid cannot be left out in the planning of the Church. In this regard therefore, the church calls on the people of Ghana especially its adherents to show love, care and concern to the aged, sick and the invalid in the society. The Church is not happy about the way the aged and some

invalid adults are neglected and sometimes giving evil names and descriptions ‘as social misfits’ and as such are maltreated sometimes. According to the Church, the concept of family and the family support system which is rich in promoting, protecting and providing for the other is breaking down and this is not good for the country’s future. “Our elderly are therefore being grossly neglected all over”, the Church lamented (PCG, 2008:10). The church identifies the poor among these groups of neglects as those who have no children on their own to take care of them. But again, the worse groups of invalids are those whose children lives in the same house with them, and yet do not care for them. The painful side of these neglected and the miserable invalids according to the Church is the so called mega and very big funerals that are organised when these same people die even though they were neglected when they were alive. The Church is not happy when children refuse their parents and relatives the filial love they deserved and become irresponsibility towards them but have money for such big funerals after the person dies.

The PCG in view of this and as a matter of urgency calls on the people of Ghana especially her adherents to repent from this evil way of maltreating the aged, sick and invalids but rather show love, compassion, care and concern towards them because in the commandments of God it was said that “honour thy father and mother that your days may be prolonged”. This according to the church brings blessings and long life to children and that people must obey God (PCG, 2008:11). The Church on her part promised to remain loyal, to show love and care towards them. She therefore appeals from her agents and all congregations to find ways of raising funds and getting other resources for their support. The Church commends congregations that are already doing that to continue to aid these aged and invalids and are empowered also to do it well because they are not doing it to man but God as Jesus said to his listeners in the gospels. To this end the PCG wrote: “We further call upon government to explore ways and means of protecting and helping to alleviate their suffering” (PCG, 2008:11). The Church also advices government to see to enforcing existing laws, if there are any, and enact new ones, for the protection of all the vulnerable groups in the Ghanaian society. Furthermore, the Church appeals to all churches and religious groups and the whole country to wake up to social responsibility and live up to the wisdom in the African philosophy and adage which says, “those who care for you when you had no teeth deserve your care when they lose theirs” (PCG, 2008:11). This is because the Church sees the care of the vulnerable as a collective obligation especially to the elderly before they depart this world in dignity, faith and peace.

In the 2009 Communique, the PCG again raises the issue of care for the aged which is of paramount importance to the Church. She realizes the neglect of the elderly by society in general and calls for a change in societal attitude to them. The Church mentions among other things the valuable contributions and sacrifices some of these aged had given towards the development of individuals, families, communities and the country at large. According to the Church it is therefore regrettable that a good number of these people are neglected and rejected or are given only little attention at their old age. Though the Church admits that some of these aged people can do unpleasant things or show some unacceptable behaviours such as being verbally aggressive, irritable, suspicious, tell lies and other things which society frowns about, that does not give relatives and society the justification to deprive or negate them of their daily care and responsibility. On this note, the PCG requests from government a comprehensive policy like that of the youth as a collective effort towards the resolving of the challenge of the aged in the society. The Church, however, promise to remain loyal to the aged by providing their prayers, visitations, care as well as continue to educate members of their responsibilities towards them. Again, she will continue to encourage her pastors and leaders to arrange meaningful programmes to support the aged (PCG, 2009:12).

5.2.15 Election and Politics

The General Assembly according to PCG (2008:5) reiterated some challenges that should be envisaged with the 2008 elections. The Church therefore suggests some few guidelines which would help to curb some of these challenges and perhaps nip them completely in their budding stage. It calls on all political parties especially the one in power to refrain from malpractices that will bring conflict and misunderstanding to into the country. Mentions were made to registration anomalies, printing of ballot papers, causing confusing at polling stations and others (PCG, 2008:5). According to PCG (2008:5,6), the General Assembly of the PCG gave the following advises and suggestions to the Electoral Commission (EC) for consideration:

- In order to avoid a backlog the EC should establish appropriate procedures for a routinely registration of persons who will be attaining 18 years.
- Registration, even if should be done at all for newly qualify voters, should be done at the beginning of have time to go through the process satisfactorily.

- The EC in ensuring free, transparent and fair voting processes should examine various systems of voting elsewhere which is functional but appropriate to the country for careful study and implementation.
- Government should provide the EC with necessary funds and other logistics needed for effective planning to meet the needs of Election in time.
- That all presidential aspirants should see themselves as called by God and the people to serve should they win the election. They must therefore put the well-being of the country and the citizenry first and above everything.
- The EC should educate all candidates and warn them from the use of abusive language and character assassination which destroys the image of their opponents. Abusive languages, other form of provocations and personal attacks should be completely discouraged from electioneering campaigns.
- All candidates (both Presidential and Parliamentary) must work closely with the EC and the citizens towards a free, fair and transparent election and must wait for the EC to declare the winners of the elections before any celebrations.
- All candidates should pledge to accept the election results as declared by the EC and if there are doubts they should seek for redress through the judicial processes offered by the constitution of the land and not to take to violence or any destructive attitude.
- The police and other Law enforcement agencies should be extra vigilant and as well be proactive in dealing with lawlessness; before, during and after any elections. They must themselves be law abiding and see to ensure that all rules and regulations are followed to the latter by the electorate.

Finally, on elections the PCG in the 2008 promises government of her unflinching prayer support and in collaboration with the Christian Council of Ghana as it has been doing always for the state in the past to watch closely for a successful, transparent, violent free and fair elections come December 2008. The PCG also promised to educate her members on relevant citizenship rights and responsibilities to help them make informed decisions to choose only the good candidate (PCG, 2008:6).

The Church in the 2009 Communique thanks the almighty God for a successful Presidential and Parliamentary election during the December 2008 pools. She also salutes the electorate and the people of Ghana, the Electoral Commission (EC), all political parties, the security agencies and the Civil Society Organizations for the maturity they shown in maintaining a

cordial atmosphere and ensuring peace before, during and after the 2008 election. The Church however advised the EC to take a cue from the challenges of the 2008 election and improve upon future elections (PCG, 2009:2).

The PCG in 2010 communique reiterated to the Electoral Commission to try and satisfy all sectors of the electoral system. To be considered important, is the exhibition of the voters register to help correct all anomalies that was encounter during the previous exercise to be able to address issues of transparency free and fair general elections (PCG, 2010:2).

In 2010, the PCG is convinced that the electoral commission will provide good grounds for a transparent, free and fair election towards the 2012 presidential and parliamentary election in the country. The Church calls on the state and donor partners to help in resourcing the Electoral Commission for effective work. Also, she requests that all the political parties be given a fair chance to access the media to enable voters to be properly informed on the proposed programmes and policies of the parties so as to make healthy informed decisions. But in addition, the Church urges all political parties and the public to try to maintain a good atmosphere devoid of provocations, intolerance, over reaction from opponents' views and ideologies and as well respect each opponent's view without rancor. Candidates should do well to remain focused on issues rather than attacking personalities and create chaos or confusion and learn to accept that in any competition there is winner and loser. The media, the Church added, should play their role well with a sense of responsibility, honesty and dedication to the well-being of the state. To the issue of Bio-metric, the Church advised that the EC should put in place the necessary framework before its implementation in the forthcoming election in 2012 (PCG, 2011:7).

5.2.16 The Media

The General Assembly of the PCG acknowledges with compliment the immense contribution made by the media to the enhancement of the country's socio economic development. She describes the media as the watchdog of the state and that they have played their role well by helping to reduce mismanagement, corruption and waste in both government and the private sector. The Church however, condemns the closeness of certain media houses to government and some unfair attacks and criticisms by some anti-government press sometimes raising a high level of sensationalism and unprofessionalism in the Ghanaian media particularly on the air waves. The PCG again like before calls on the

Ghana Journalists Association (GJA) and other media regulatory institutions to help bring sanity into the journalism profession in the country (PCG, 2010:2).

The General Assembly of the PCG recognizes the work of the media as the fourth estate of the republic of Ghana. With compliment from the Church, the media is praised for playing the watch-dog role in the Ghanaian society. The media according to the Church is that which exposes wrong doings and at the same time brings to light some good things that promote the countries development. Therefore, if the media is not circumspect in its reportage it can go a long way to affect the growth of the country either positively or negatively. The Church due to this calls on the media to try as much as possible to eschew mediocrity, unprofessionalism and lack of balance reportage in the media networks both print and electronic. Like the previous appeals, the Church urges the management of media houses to apply stringent internal-censorship and monitoring mechanism to help check some of the imbalances in media reportage as well as some of the unprofessionalism and pervasive indecency on the televisions screens. The Church describes some of these as “exercise media violence and erotic scenes which are dangerous to the moral formation of children and youth” (PCG, 2011:4). But the PCG also is worried about the pervasive nature of kind of commercials on the electronic media including the promotion of alcoholic beverages in the country. The Church is worried about the children and the youth who are enticed by some of these adverts and fall prey to them. This eventually destroys the future leaders of society who are doubtlessly the productive segment of the nation. In addition, the Church cautions the media to be careful about the use of insults and hated speech to peddle propaganda. She writes:

We are also concern about the spate of insults, hate speech and negative propaganda that are spewed out by politicians, the so-called ‘serial callers’ and spin doctors. This development has sparked of conflicts and wars in other countries hence we must avoid using intemperate language on air. It is dangerous to our fledgling democracy and the character formation of our youth. The assembly wishes to appeal to the state media regulatory institutions to put measures in place to stem this worrying trend. They must also develop an appropriate training and monitoring strategy to help to help improve journalistic standards in the country (PCG, 2011:5).

Like is has been doing in the previous years, the PCG commends the media for a good work done on their reportage and other activities. According to the Church the media has played a major role in the dissemination of information and that their immense contribution to the state cannot be overlooked. However, some media practitioners and houses do perform below expectation and so the Church is calling on the National Media Commission (NMC)

and the Ghana Journalist Association (GJA) to call on any media house or person(s) who will not adhere to the demands of the Commission or Association and be brought to book. In the view of the Church there is no need to spice up and make additives to stories for public consumption, at the detriment of the affected parties. Since the implications of these outcomes brings disaster and sometimes serious consequences to any country, the Church emphasises that the media should be circumspect by addressing the imbalances to be able to minimise distortions, sensationalism, fabrications and exaggerations to maintain dignity and professionalism (PCG, 2013:8).

5.2.17 Energy, Power and Electricity

In the 2007 Communique issued to government, the PCG as a Church gives thanks to the Almighty God for the good seasonal rains and the filling of the Akosombo Hydro Electricity Dam. It again complemented government's effort to solve the power problem in the country. For example, the free distribution of energy saving bulbs to the citizenry but calls on the government, the church and the Volta River Authority to intensify education on the judicious usage of electricity (PCG, 2007:6).

According to the PCG, the government should help find a lasting solution to the constant power outage in the country. The church points to the fact that the energy crisis in the country has affected the industrial sector so much that output has reduced drastically and this has created a lot of uncertainty in the country. It has also laid people out of job since many companies which are faced with fuel purchasing challenges folded up. The Church advised government to invest substantially in the energy sector to keep at least the private sector which is the engine of growth active and as well make the dream of government to extend electricity to the rural areas feasible (PCG, 2009:6).

5.2.18 Ghana's Oil

The Church in the 2007 Communique is full of praise to the almighty God for blessing the country with the found oil field and praised government also for such a wonderful discovery which intend will generate wealth for the country in future. She therefore calls on government to be aware of the problems of oil fields in the world and put in adequate measures to lean lessons from oil field countries and protect the field from oil fraudsters (PCG, 2007:4).

According to the PCG Communique the church is grateful to God for the discovery of oil in the country and look forward to seeing it's processing to generate additional source of income for the country as well as creating jobs for the people of Ghana. The Church however urges government to as a matter of urgency develop policies and structures to safeguard the interest of the country. Such policies should also give the needs of the people at the oil field prominent attention. Again, the Church calls on the universities in the country to introduce courses related to petroleum in order to produce the much-needed human resource for the industry (2009:6).

The PCG as a Church have some reservations with Ghana's Oil and Gas industry. According to the Church it is a bit worrying when countries like Norway among others want to operate an independent offshore oil extraction. Such Oil Companies will take a bit when there is a decline in oil prices and downstream operations such as refining and marketing are lacking. The Church sees this as worrying and therefore cautions government to be careful in the negotiations with oil companies which are bidding into the oil industry. She also urges government to "consider creating a system for the emergence of a petro-related human resources agenda for the state. It appears highly unlikely that more than 100 Ghanaians will gain directly from the emerging industry's high-skilled job portfolio. Plans must be made to boost prospects in the indirect employment area" (PCG, 2010:6). In addition, the Church is not enthused about the transaction so she writes:

The general assembly is not enthused about the application of the Norwegian model of government in Ghana strategy for the industry. Norway is the world's 3rd largest exporter of Gas. It has 80,000 people employed in its oil industry. It produces much oil like Nigeria, its industry is larger than Ghana and its public policy is aimed at high production. The matter is that the financial tools and instruments available to such a country cannot be very relevant to a country that will be producing about 100,000 barrels a day for the first two years. Until Ghana's production is closer to around 500,000 barrels a day, the state will be receiving too little from the industry (less than \$100 million per annum is expected in the initial years, as public take) to be able to much the policy resources of Norway (PCG, 2010:7).

The Church calls on the government to be wise enough to learn from the history of neighbouring African Countries such as Cote D'Ivoire, Cameroon and Congo Brazzaville who have similar oil backgrounds and their policy shortfalls in the Petro-economic context. For this reason, therefore, the church puts in the following recommendations for government's consideration. (1) The Church entreat government to consider the creation of an energy desk within the national security machinery to monitor the Nautical border disputes with Cote D'Ivoire and Togo in order to prevent any intra-party disputes among the oil exploration companies and also, to inspire and improve the Country's Naval scrutiny

ability to avoid politically inspired sabotage. (2) That the ministers of energy and justice and the chief justice should team up with institutes for a special oil and gas arbitration training programmes to equip them deal in a competent way with any increase in oil and gas related disputes and litigation. (3) Since crude oil and gas require different developmental strategies Government should be aware that policy design and regulatory structure should be reflective so as to maintain the industry. (PCG, 2010:7).

5.2.19 Agriculture, Land and Environment

According to the 2009 Communique of the PCG, Agriculture plays a strategic role in the national economy and therefore government should give it a topmost priority and attention. The PCG mentioned that agriculture products accounts for 40% for the country's Gross Domestic Product (GDP) and provides about 50% of employment for people in the country. For this reason, the PCG (2009:7) suggested the following to government to help revamp the Agriculture Sector in the country.

- 1) Government should give easy credit access to farmers and fishermen.
- 2) Farming should be made attractive to everybody; the skilled and the unskilled including the youth as well as graduates and high profile people.
- 3) Government should help in strengthening the formation of farmers' corporations.
- 4) Government should build more silos and post-harvest storage facilities to ensure post-harvest loss.
- 5) The activities of agriculture extension services should be widened to cover the whole country.
- 6) More irrigation dams should be built across the country especially in the Northern Sector.

The Church considering the laudable plan of Government towards the agriculture sector commends the leadership and hopes that productivity will increase and Ghana will soon become a net exporter of food and Agriculture products in the world (PCG, 2009:7).

The PCG observed that land acquisition in Ghana is very problematic and that government should put in measures to aid land acquisition for development purposes. This is because investors especially estate developers always have conflict or clash with traditional authorities and land guards about ownership of some parcels of lands in the country as

regards land title registration. To this end the Church calls on “the Ministry of Lands and Natural Resources and the office of the Administrator of stool lands and the Attorney Generals department to streamline the land administration and acquisition process” otherwise the problem will contribute to deter the interest of some prospective investors into the country (PCG, 2009:10). The Church condemns the indiscriminate felling of trees for timber and other uses in the country without replacing them and said this destroys the ecology. She warns the citizens about the health implications, and consequential effect of such behaviours. Again, the Church is seriously against the indiscriminate dumping of refuse and industrial waste anywhere in the country without any apprehension from District and Municipal Assemblies or the Environmental Protection Agencies. Again, according to the Church the siting of industries in the center of cities creates air pollution which is also dangerous to health.

The PCG Communique for 2010 appeals to the entire country to give adequate attention to the environment in which we live. This appeal, according to the Church, is very necessary because of the rate at which the Ghanaian environment especially the forest is being destroyed. The PCG believes that if measures are not put in place as early as possible the service area of the country will become a desert in no time. For this reason, she calls on the government and all stake holders to put in place policies and programmes to help solve the problem. She suggests that the laws of the country on re-planting of trees, bush burning and surface mining should be re-enforced and offenders be prosecuted to protect the environment from being destroyed (PCG, 2010:10).

The 2011 PCG communique like some of the previous ones laments bitterly on the great danger to which the continuous degradation of the environment poses to our nation. Among these are the indiscriminate tree felling for commercial purposes, the incessant burning of bushes, and the unorthodox mining techniques being applied to some communities in the country which is gradually spelling doom for the country. According to the Church, the evidence is very clear that the long-term effect of some of these activities is disastrous to the Ghanaian environment. The Church points out that the continuous flooding in Accra, the capital city and some other places in the country are evidence of environmental challenges (PCG, 2011:12). The PCG also condemns the activities of illegal and unacceptable mining techniques being used by miners which destroy the land and cause disease and abject poverty among the people in the mining communities and calls for all Ghanaians to

collectively join hands together and find ways to help save our environment from being damaged.

The Church advises government to re-introduce 'Arbor Day' which offers children the opportunity to plant trees in the country and to remind people to relish the protection and sustenance of the environment. She also calls those miners who engage in illegal mining to desist from doing that and government to deal with such people according to the laws of the land (12). The General Assembly of the PCG is further alarmed at the rate at which refuse dump and other public wastes are being deposited anywhere in the country indiscriminately. She appeals to government to find a way of recycling waste as a way of addressing the waste challenge in the country. The Church urges government and the private waste management companies to find a lasting solution by establishing a recycling plant in regional capitals to enable the process of recycling become a permanent phenomenon in Ghana. She reminds government that fertilizers could be produced from waste products and that if much attention is given to it, can earn the country some foreign exchange and at the same time provides jobs for the youth (PCG, 2011:12).

The 2013 Communique of the PCG touched this time on Land and mining and the influx of foreign nationals that encroach our land and engaging in illegal mining all over the country. According to the Church it is very worrisome that some Foreign Nationals especially the Chinese have acquired machinery for their unlawful mining activities and sometimes open violence against Ghanaian Nationals on their own soil. Day after day, vast hectares of farmlands especially cocoa, the country's largest foreign exchange are being destroyed by these foreigners all in the interest of 'galamsey' mining. The 2013 Communique appeals to the government to enforce our land acquisition laws and empower institutions like the immigration and other law enforcement agencies to work acidulously to protect the heritage of the state. It also appealed to some selfish individuals who have conspired with foreign national to destroy the nation in any way to stop doing that. In addition, the Church commends government for bringing some amount of order into the illegal mining activities in the country and praises some few individuals who stood their ground for fighting some traditional leaders who collaborate with these unlawful mining activities even at the peril of their lives. Such individuals, the church calls patriotic and appeals to other citizens to emulate such act of patriotism in defense of properties of the country (PCG, 2013:7). According to the Church, this is the only country we have, and our minerals resources are

not infinite, so we need to preserve and protect all that we have before they are taken away from us.

In another breath, the 2013 Communique of the PCG addressed the issue of waste management which according to the church has become very problematic in the country especially plastic waste. The Church calls on government and all agencies of the state to plan a lasting solution to the menace of waste disposal in the country. While the government through its functional agencies is doing everything possible to deal with the issue of waste management, the citizenry as individuals should also be blamed for their attitude towards the environment. In this regard, the Church then calls for proper education for the citizenry that should bring change into their way of life. In the view of the church, since ‘Cleanliness is next to Godliness’, it behooves on all as citizenry to live and keep our environment clean and further calls on government to enforce the laws and regulations to empower the Metropolitan, Municipal and the District Assemblies to improve their waste management system in the country (PCG, 2013:8).

5.2.20 Other Social Issues

Serial Killings/Murders

The Church condemns and detests the spate of inexplicable serial murders which are happening in the country at the time. According to PCG (2007:6), the PCG notes with grief concern some unaccepted occurrences in the country and advised the citizenry on how to handle such issues to bring peace and tranquility. The document writes:

We abhor and condemn the recent spate of inexplicable murders. We also note with horror other cases of spousal and ritual murders reported in the media. We express our condolences to the bereaved families and the victims of these heinous crimes. The lynching of crime suspects is however unacceptable. While we sympathise with the victims whose mobile phones handbags and other valuable have been snatched, we plead with the citizenry to hand over such suspects to the public instead of applying ‘instance justice’. Let us allow our laws to work; otherwise we all run the risk of being falsely accuse of crimes without having the benefit of a fair trial of hearing. The rule of Law must always remain the guiding principle (PCG, 2007:4).

In the 2007 communique the PCG points out bitterly the rate at which crime has penetrated our Ghanaian Economy at an alarming rate.

Creation of Metropolis, Municipals and Districts Assemblies (Decentralization)

In the PCG communique for 2009, the church believes even if new districts, municipalities and metropolises are to be created for the purpose of effective governance and easy administration, the should be serious expert research on needs assessment before any

implementation is made. The Church identifies that decentralisation is a good tool that will enhance local active participation; however, it should be done carefully not to create chaos to hinder development (PCG, 2009:5).

“Sakawa” Ritual Issue

According to the PCG (2009:7), the Church as a discipline institution is becoming disappointed at the growing rate of indiscipline in many forms including that of “sakawa” which is recruiting many of our youth today into the ambition of getting rich quickly attitude. The “sakawa” canker the church observes, “Is gaining notoriously new dimensions beyond the ordinary, into filthy inordinate ambition of getting rich quickly, notwithstanding the consequences”. The issue of sakawa and its related internet cyber frauds (also known as 419) has render the youth including school children weak and paralysed. The effect of this “sakawa” phenomenon is the overall negative image it leaves on the country at the global level. According to the Church, reports indicated that Ghana is now ranked among the top ten countries in the world for cyber fraud (Source: Ghana Web) as quoted in the Communique. The Church’s concern here is that the involvement of this negative practices leads to an apparent breakdown in the moral fiber of society which eventually brake down our family system (PCG, 2009:8). But the Church attributes this unfortunate occurrence to poor parenting and the influx of foreign culture on our society. She therefore calls on the whole society and government to come into collaboration with the church in dealing with this unfortunate behaviour of our children.

National Disaster Management Organization (NADMO)

In the 2009 PCG Communique, she commends Government and the National Disaster Management Organization (NADMO) for playing a wonderful role in savaging victims of flood disaster this year in various part of the country. The evacuating of both human beings and properties proved that the NADMO is active especially in Accra. The PCG calls on government to design a long-term solution to this yearly ritual of disaster displacement. It is but left government with the challenge of providing a pragmatic multi sectoral strategy to solving the annual problem of flood and other disasters in the country in the country (PCG, 2009:9).

Again, the General Assembly of the PCG reiterates its call for effective management of disaster in the country. The Church cautions on the lack of disaster preparedness of the

National Disaster Management Organization (NADMO) and advice that government should put in place a strategic policy document towards disaster management in the country (PCG, 2010:11).

Constitutional Review

In 2010, the PCG considers the activities of presidential commission set up by government as satisfactorily and in the right direction. The commission was given the charge to collate views on the possibility of amending the constitution of the republic of Ghana especially on some provisions of the 1992 Republican constitution. Consideration was to be given to identifiable areas which pose hindrances to accountable and good governance towards the fusing of the executive and the judiciary. It was also aimed at decoupling the Attorney General's office from the Ministry of Justice to reduce and prevent the involvement of the executive in prosecuting state matters (PCG, 2010:5). The General Assembly of the PCG appeals to the commission to conduct its work in a non-partisan and fair manner to help improve the content of the country's constitution and as well consolidate the gains of a young and developing democracy (PCG, 2010:5).

The PCG took a keen interest in the constitution review exercise. Like 2010 she congratulates Government for such a good move in a good direction but reminds government not to shelve the recommendations but see to its publication and implementation (PCG, 2011:6).

The Ghanaian Family

The PCG is deeply concerned about the deplorable conditions of many families of late in the country. Challenged by the hard-socio-economic conditions in the country many live in adverse poverty. These people are living under lack of adequate housing, food, clothing, and education. According to the church poor remuneration and unemployment make the future very bleak for some families and these crises threaten the peace and stability of the country. As we map into the future, the PCG advises the youth to prepare well for married life and be more responsible towards family life (PCG, 2010:8).

Women and Children

The PCG strongly condemns discrimination of women in Ghana irrespective of their contribution to growth and development. The Church mentions factors such as broken homes, unplanned births, births outside marriages, unemployment, and male irresponsibility for the home and traditional discriminatory practices to have accounted or contributed for these discriminations. In effect, many women have become victims of domestic violence, rape and sometimes ritual murders. The PCG calls on the state to join hand together with the church and society to find a more effective way of empowering and promoting women's plight in order to help them live in dignity. Furthermore, the Church wish to advocate for the promulgation of a legislative instrument in support of affirmative action in political and other decision making positions in Ghana (PCG, 2010:8).

Youth

The PCG draws government's attention to the fact that because of poverty, social and cultural transformation, the youth are becoming more irresponsible and sometimes rebellious. This can be attributed to the challenges around them which are of much proof that their future is insecure. In effect, many run into the cities in search for jobs which of course are not there and so end up into all kinds of unacceptable and immoral behaviours such as drug abuse and addiction, arm robbery, sexual trade among others. These social evils stand very tall as a challenge to affect the productive base of the Country where the youth which should provide labour for the country's human capital are all destroyed.

To this the Church urges government and all stake holders and society at large to find pragmatic measures to utilising the potentials and human capital in the youth who are the future leaders of the state than to allow it go waste (PCG, 2010:9).

Single Spine Salary Structure (SSSS)

The PCG commends government for the implementation of the single spine salary structure (SSSS) policy which is believed to solve the problem of salary disparities in the country. Though started with some few challenges of distortions and inequalities in the assessment of salary regimes and ineffective evaluation of some jobs, the mechanism is expected to help address and give direction to salary management in the civil service. The Church urges government to study the system very closely, evaluate the challenges of the policy and find solutions through the development and formulation of guidelines for its effective

implementation and smooth running in the country to benefit all civil servants (PCG, 2010:10).

Maintenance Culture

According to the church there is a serious lack of maintenance culture in the country. This bad culture makes us to neglect or forget what we already have without any proper maintenance. It is about the wrong usage of already existing facilities without maintenance and improvement. This behaviour in the view of the church will surely lead the country to a ditch and therefore plead to Ghanaians to change their attitude and begin to adopt a culture of maintenance and renovation in the country. The PCG sees roads and infrastructure as areas that suffer so much at this evil culture (PCG, 2010:11).

Housing

As an important feature in human existence, the Church is very much concern about providing good and quality shelter to the people of Ghana and therefore is not that much enthused about Government policy on the housing problem in the country. The PCG lauds the partnership agreement between the government of Ghana and that of Korea that seeks to build close to 200,000 affordable housing units for the people of Ghana. The Church believes that when the housing project is completed it will solve the housing deficit and inject massive resources into the Ghanaian economy (PCG, 2010:11). The Church appeals to government to see to settle all issues that are creating tension between the sitting government and opposition that started the housing project and civil society organisations. She believes when done properly the project could hose about six million Ghanaians and so urges government to see to facilitate the process to completion. Also, similar initiatives from previous regimes which have been abandoned should be considered for revisit to augment government policy and help reduce wastage of resources on investments in the country (PCG, 2010:12).

The PCG note that the high cost of building materials has adversely affected rent and other building related areas. She therefore calls on government to wake up to their calling and promote the construction industry and provide sufficient affordable housing facilities for the citizenry. The Church however commends government for its initiatives to reduce the housing deficit by providing various interventions or projects which hopefully will yield positive results for the benefit of the people. But in another development the PCG has observed that the high cost of building and the increasing value for buildings in the country

has affected all such that even “houses meant for those in the low-income group are being scrambled for by people in the middle and upper income group. Consequently, the Church laments over many people in the low-income bracket are forced to settle in slums and squatters because of rural-urban migration” (PCG, 2011:11).

Homosexuality and Same Sex Marriage

In 2011, the General Assembly of the PCG condemns totally the practice of same sex marriage and strongly aligns itself with the Christian Council of Ghana. The communique states: “We unequivocally states that we are also against the attempt to legalize or promote the practice of homosexual and same sex relationship in the county”. The position of the church is that gay and lesbian practices otherwise called homosexuality are unscriptural as well as anti-African and as such, they run contrary to our African identity, cultural norms, values and customs (PCG, 2011:15). The Church in conformity to the word of God resists the practice and stands firm on the word of God to believe that such a practice is not only abnormal, but also an abomination and perversion of life. The PCG is worried that the practice had penetrated some areas of the Ghanaian society and similarly gets it way into some of our Senior High Schools in the country. This according to the Church is very worrisome and needs government’s attention to work out a mechanism to curb it. Also, the Church identified some serious health implications that are associated with the practice of gay or homosexuality. She is really convinced that the practice of homosexuality is the root course of the HIV/AIDS and other sexually transmitted diseases, and advises her members to run away from it. The PCG also believes that homosexuality is a sin just like fornication, adultery, murder, rape and the like and that God will punish all those who engage in it. Therefore, no human justification can pervert the consequences that accompany it. Though the PCG condemns it as sin unreservedly, so in keeping with the truism that, God hates sin but loves the sinner she is ready to offer pastoral care and counselling to those who need it and help them come out of the practice, (PCG, 2011:15).

Furthermore, the PCG condemns any foreign developmental partnership or assistance that has tie support to the country Ghana base on its stance on homosexuality. She therefore calls on all the citizenry to stand against the practice in whichever way it creeps into the society arguing that culture and values differ depending on geographical location among other things and so “it will be wrong for any foreign nation(s) to impose their unacceptable values and cultural values on other countries. Ghana would not allow the dangers of extreme

permissiveness to ruin our time tested cultural norms and traditional values” (PCG, 2011:15). The Church concludes in the 2011 communique that as much as we respect the decision of our partner Churches on gay and lesbian issues, our partner Churches abroad should also respect our position on the gay and lesbian issue, and that the PCG will not compromise the practice of homosexuality and same sex marriage (PCG, 2011:15).

In the second phase of the Church’s contribution, the PCG again from a distance as prescribed by theory of ‘critical distance and solidarity’ was vigilant to check on the government and their delivery to the people. It has been observed that many issues than before were raised as compared to phase one. Here more than twenty items on issues that were raise include old and aged, Ghana Oil, Law and Order, Developing Partners’ etcetera. It is now very clear that the theory has gain large patronage in Ghana by many Churches (even without being aware) as a way of assessing the work of government from time to time. Therefore the PCG from that distance was able to see many lapses from the state hence writing the communique to keep the state on course for the development of the people. The theory of ‘critical distance’ became the only way by which government is brought to order by the Churches in Ghana because of its vigilantism that cannot be overlooked. More details of this will be discussed in chapter 6 and 7.

5.2 The Methodist Church Ghana and Socio-Economic Transformation 2007-2013

The Methodist Church like the Presbyterian Church and some other Churches in Ghana also engages herself in social-economic issues as it does between 2000 and 2006. The submissions of the Methodist Church of Ghana on this platform will be revisited in this section to discover or re-discover to which extent the Church has been involved in socio economic activities in the country between 2007 and 2013.

Since the Methodist Church meets biennially the information will cover conference documents from 2008-2012 which includes the 5th Conference at Winneba in 2008 and the 6th Conference held at Cape Coast in 2010. Unfortunately, Conference document for 2012 is not available for consideration.

5.3.1 Health

Health has been a very concern area for the Methodist Church of Ghana. The division of church and society has been active in the Dioceses, Circuits and Societies to engage herself

in health issues in the country. Paramount among the many things they tackled is the issue of HIV/AIDS. An association of people living with HIV/AIDS (PLHIV) has been formed to receive support from the world vision international. The same organization also receives food support from life relief foundation. In addition to this there has been training programme dubbed “channel of hope” for faith leaders on HIV and AIDS in many circuits and societies. The focus of the programme is

- To give correct and accurate information on HIV/AIDS.
- To deal with stigmatisation and attitudes of ministers towards HIV/AIDS.
- To educate and help children affected with HIV/AIDS and deal with issues of gender.
- To give biblical perspectives as guiding principle for the need of taking care of people living with HIV/AIDS in the whole world.

The Church has through the Scriptures Union also organized another programme named “adventure unlimited” with the same focus above but the targeted group was school children and SU groups. In addition, the programme emphasises that the child is a special person because he has been created in the image of God (Methodist Church Agenda, 2008: BSRRD 41). All Rev Ministers of the Methodist Church were encouraged to participate in the above programmes because Congregations of the Church continue to be infected and affected with the HIV at an alarming rate. According to the Church the knowledge about the causes and prevention of HIV/AIDS especially in the rural communities is still very low and that the Church should be very serious to embark on intensive education to save some innocent ones if not all. The church in these programmes continues to empower our members to protect themselves from being effected with the virus and to show compassion to those living with the HIV/AIDS. By this programme also, many were encouraged to do voluntary testing and counselling (VTC) before getting married (Methodist Church Agenda, 2008: BSRRD 42).

The Methodist Church in the year 2008 collaborated with other organizations to respond to the HIV/AIDS pandemic in the country. To sensitise the community, the Church organized seminars, symposia, talks and workshops to help educate some communitiers within which the Church operates. Members were encouraged to show love and compassion to people who are living with the disease already. Students of Akrokerri Training College dramatised sketches to educate the public on the HIV/AIDS pandemic (Methodist Church Agenda, 2008: BSRRD 46).

In 2010, the Methodist Church again tackled the issue of health by educating her members especially about HIV/AIDS as a killer disease and its prevention very necessary. For this reason, the Church used the pulpit to teach her members about abstinence from per-marital sex and faithfulness by marital couples as the only sure way of preventing the disease. The Church again stressed that members are to be friendly and compassionate to people living with HIV/AIDS in their communities and show them love (Methodist Church Agenda, 2010: BSRRD 20).

5.3.2 Peace and Security

The Methodist church expresses her gratitude to God for how far the Lord has protected the country Ghana and the relative peace the country is enjoying at the moment. She however condemns the conflict in Bawku, Anglo and the recent one in Bekwai and mentions that these misunderstanding are a source of worry to the country's peace and security as a people with a common destiny. According to the Methodist Church politicians should (Methodist Church Agenda, 2008: BSRRD 42). The Church is pleased with how the structure of the Church is enjoying good relations with their respective Communities, Societies Circuits, and Districts. The areas covered for the peace and security programme was Ahantan West and Twifo Praso.

5.3.3 Elections/Politics

The Methodist Church organised a lot of prayer sections in support of the 2008 presidential and parliamentary elections in the country. The Church sees the following reasons to engage herself in the 2008 elections:

- To pray for a peaceful election
- To educate her members to desist from campaign of insults and
- To educate her members to exercise their democratic right as good citizens of the state and participate in the voting process fully (Methodist Church Agenda, 2008: BSRRD 42). To be proactive on socio-economic issues, the Methodist Church embarked on a non-partisan education towards a peaceful presidential and parliamentary election in 2008. The Methodist church suggests the following recommendations to the government for recommendation.
- To form associations of people living with HIV/AIDS in the Societies, Circuits and Dioceses.

- To form Associations of Ministers infected and affected with HIV/AIDS in the Societies, Circuits and Dioceses (Methodist Church Agenda, 2008: BSRRD 43).

5.3.4 Christian Education

The Methodist Church Agenda (2008: BSRRD 43) reveals that the Church also organises workshop for diocesan coordinators for Church and Societies with the Bishops charged to make provision for the education with quality supervision of coordinators for the Church and Society Department. On socio, economic issues the Church organised general educational campaigns in the form of seminars/workshops, debates, talks and workshops on issues such as marriage and family life, Unemployment, HIV/AIDS and good governance in order to generally educate the Church and the citizenry (Methodist Church Agenda, 2008: BSRRD 44). The Methodist Church also organised programmes exclusively for the general education of the citizenry of ‘Christian Stewardship of Money’. Teachings on tithing, the evil of gambling and its consequences and proper keeping of accounts at Church, business and home was promoted in all societies, circuits and dioceses. In addition, there were workshops, seminars and educational campaigns to help members to remain good and faithful stewards of money and this according to some dioceses and circuits brought positive change in the payment of tithes and offerings in the church (Methodist Church Agenda, 2008: BSRRD 46).

The Methodist Church in 2009 organised a retreat for all diocesan coordinators with the view of solving some challenges that are bedeviling the Church in recent times. The conference identified the following areas as a big challenge to Christendom. Among these are:

- Indecent dressing by the youth
- Watching of pornographic materials from the internet and other sources
- Spending lavishly on funerals through the following; raising large bill boards, buying of expensive costumes, high profile programmes and refreshments etcetera which that bring unnecessary stress on families.
- Parents are becoming more irresponsible to their children and running away from their responsibility.
- Improper baggage disposal and littering the world with polythene bags indiscriminately.

- Children, youth and women are not encouraged to be part of decision making and this is a big challenge when it comes to implementation. This is because these are the people who form the majority in the country.
- The need to encourage Church women to be motivated to take up leadership positions in the Church.
- The problem of ‘streetism’ where children migrate from home and prefer to stay on the street for their livelihood was also discussed. The Church according to conference should initiate collaborative programmes with the government to help solve the problem of ‘streetism’.
- People who are affected by certain health challenges suffer rejection, discrimination, marginalisation and stigmatisation.

Conference has created awareness to all these challenges above and requested for solution to them in the near future before they destroy the country completely. Coordinators are for these reasons were therefore sensitised to organise similar programmes to help find lasting solutions to some of them as early as possible. (Methodist Church Agenda, 2010: BSRRD 18, 19).

5.3.5 Church Relief Fund/Credit Unions and Welfare Fund

The Methodist Church has Church relief funds at the national level and at some local and diocesan levels to help in small ways to alleviate unnecessary financial burdens and to provide some financial support to her members. In Cape Coast alone the fund provided support to register nine (9) needy persons for National Health Insurance Scheme whereas at Anomabo also in the central region, needy but brilliant girls were supported to pay their admission fees to Senior High Schools. In addition, there was a free medical care for the citizens of Anomabo. In Accra diocese Kaneshie and Medina financially have welfare, scholarship schemes and financial assistance schemes. These schemes according to the Church have plans to graduate into Credit Unions to enable them support Church members (Methodist Church Agenda, 2008: BSRRD 43). The Church reported that in Takoradi, Secondi Diocese has established Credit Unions instead of relief funds and they are doing very well. Among them are Takoradi and Effiakuma. In Kumase Diocese also, there are credit unions and welfare schemes instead of relief funds which are also set up to help Church members in times of need (Methodist Church Agenda, 2008: BSRRD 43). There had also been a very spectacular donation from the Bremen Asikuma society Of the

Winneba Diocese to the Traditional Council of the area in support of the construction of a bridge on the Okye River. Though there has not been any substantive union or welfare scheme in Sunyani Diocese as revealed by the Church records, measures and programmes such as paying of Hospital Bills and donation to orphanages were carried out to support and redeem Church members from their financial crisis (Methodist Church Agenda, 2008: BSRRD 43).

There were some other interventions which could be considered as reliefs to people in need even outside the Church circles. Interventions such as the Enchi flood disaster donation where the presiding bishop on behalf of the church donated Ten Thousand Ghana Cedis (GHC 1,000.00). Also, the Methodist Development and Relieve Services in addition donated Ten Thousand Ghana Cedis (GHC10, 000.00) to the same event. Some other dioceses that donated towards the Enchi Flood Disaster were Secondi and Tarkwa Dioceses with items worth two thousand Ghana Cedis inclusive of second hand clothing, bags of rice, bags of sugar, boxes of soap, gallons of cooking oil among other things (Methodist Church Agenda, 2008: BSRRD 44).

Other areas that the church extended her social services on the relief funds are Bolgatanga Circuit by the Women's Fellowship. The Fellowship visited the inmates of Bawku prisons and presented them with items worth GHC 600 in addition to other assorted goods. It also donated sleeping mats to Sunday school children and bags of millet to flood victims at Kaadema. At Effiduase Diocese, the Church collected items and sent to flood victims of the Northern Region whereas Mampong society donated items and cash donation of GHC 500 to the Mampong Baby's home. The same social intervention was carried out in Obuase Diocese, where Mount Zion Society donated an amount of GHC 500 towards the electrification of the newly created chapel square in the township (Methodist Church Agenda, 2008: BSRRD 44).

By 2010 many circuits and Dioceses responded to the relief funds issues as they emanate. This has increased the communal spirit among members in Societies and Dioceses and the communal spirit has developed a toll for evangelism (Methodist Church Agenda, 2010: BSRRD 19).

5.3.6 Bribery and Corruption

The issue of bribery and corruption also was given attention by the Methodist Church in 2010. The (Methodist Church Agenda, 2010: BSRRD 20) reported of talks, symposia and debates that were organized by many circuits and dioceses to educate her members and the public to eschew bribery and corruption in any form. The report reveals that greediness is the root course of corruption and lawlessness is also the root course of bribery. Since to pervert the law is an abomination to God, members were taught to be content with what they have instead of having things their own way. The Church also mentioned that as a social challenge there are related behaviours of bribery and corruption which militates against Christian values and Christians should try to run away from them. Among them are selfishness, greed, dishonesty, unfaithfulness and fame. According to the Church, these are the direct opposite to Christian virtues such as honesty, loyalty, faithfulness, humility and selflessness. The Methodist Church emphasised that these moral values are taught in our schools and encourages leaders of the Church to stand out and be themselves role models par excellent in matters of honesty and integrity vis-à-vis bribery and corruption. She requested for prayers for those in authority to be guided by the Lord to eschew corruption and bribery (Methodist Church Agenda, 2010: BSRRD 20).

5.3.7 Good Governance

The Methodist Church to educate her members on good governance organized talks and fora on domestic violence and other issues of public importance. Members were also encouraged to participate fully in all civic activities including registration and voting. In Obuasi diocese the Church organised workshop to educate members on democracy and the rule of law thus to help the membership become abreast with the current trend of justice in the country (Methodist Church Agenda, 2008: BSRRD 46).

The 2010 report of the church agenda gave priority to call government's attention to good governance. Government was commended for the introduction of free health insurance policy for pregnant women. Church members especially Church leaders were admonished no to politicise every national issue. Also, Church leaders were advised not to be partisan but non-partisan to be able to discern the mind of God in dealing with the people. According to the Church, issues affecting the nation should be discussed dispassionately and devoid of partisan politics (Methodist Church Agenda, 2010: BSRRD 20). The report further mentioned that there were organised programmes to educate members and the society on

politics, political tolerance, free and fair elections as well as promoting peace and healthy relations among the citizenry. Concerns were also raised on tolerance, political intolerance, and abuse of press freedom, profane music at almost all media stations, indecent films on the screens, gambling, rape/defilement cases, indecent dressing (mini skirt and otto fista) and the abuse of valentine day (Methodist Church Agenda, 2010: BSRRD 20). The Church calls government attention to rethink about some of these things as early as possible before they get out of hands because these are issues of public concern that degrades the moral values and identity as Ghanaians.

5.3.8 Human Right Issues

The issues of human rights were also addressed by the Church through educational programmes such as the dangers of child labour and girl child training. These educative programmes were organised for parental training on punishing of children in love and care. Caring mothers and pregnant women were advised to reduce visits to prayer camps but increase the number of visits to hospital for anti-natal care for their wellbeing and that of their babies. (Methodist Church Agenda, 2008: BSRRD 46).

In 2010, the Methodist Agenda reported of some educative programmes that were organized about the right and responsibilities of children. It mentioned among others, the right of the child to Education, shelter, food and clothing and parents' attention to the United Nations' policy on children's right was also mentioned. Again, parents were advised to be more responsible in providing their children's need. On the other hand, children were also educated on their responsibility towards their parents. In all members were educated on the roles and responsibilities that lead to good children upbringing and maintenance to avoid acts that abuses children. All these were done through discussions, symposia and debates in the Societies and Dioceses (Methodist Church Agenda, 2010: BSRRD 20, 21).

5.3.9 Unemployment

In 2009, the Methodist Church of Ghana reechoes that unemployment still continues to be a very big challenge to the youth. Some societies and Dioceses therefore organised programmes to help improve upon the situation by empowering and sensitising the youth on skills development jobs and projects (Methodist Church Agenda, 2010: BSRRD 20).

5.3.10 Christian Stewardship of Money

The Methodist Church identifies that compulsive extravagance living has become the order of the day and that many want to be compulsorily rich overnight by any means possible. Due to this there is a contemporary lust for “more, more and more” for everything which is now embedded in the psyche of almost everyone including Christians. It is obvious that ‘money, sex and power are now problems to many earnest believers and so are at a lost to know what to do in the midst of perplexing realities. According to the Methodist Church Agenda (2010: BSRRD 21), the church will continue to intensify education on stewardship for money for her membership in the societies and the circuits. Emphasis was placed on the evil of gambling and lottery instead members were taught that the right investment of money and financial commitment to God and the church are investments that attract God’s blessings always. In effect, members were educated on honesty and accountability as a hallmark of good stewardship (Methodist Church Agenda, 2010: BSRRD 21).

5.3.11 Christian Council and other Bible Programmes

The Methodist Church collaborated with the Christian Council of Ghana other para church organizations to educate the public with biblical programmes to help. Some of these include the Bible Society of Ghana, Ghana Evangelism Committee and Local Council of Churches to raise some economic challenges that are pulling the Ghanaian economy down. Among the programmes also was Bible Week, Christian Council of Ghana’s 80th Anniversary Celebration, Christian Home Week and World Day of Prayer (Methodist Church Agenda, 2010: BSRRD 20).

According to Methodist Church Agenda (2010: BSRRD 20), there was also programmes to educate members on marriage and family life. Symposia, Seminars, talks and Counseling sessions were held to intensify teachings on marriage and family life. These programmes helped many Church members to regularize their marriages in many Circuits and Dioceses. In addition, the Methodist Church organised a Christian Citizenship Week. This programme was also purported to intensify teaching on expensive funerals and weddings, patriotism, rights and responsibility of citizens and internet fraud popularly known as “SAKAWA”. There was the need for the Church to enforce her policies on funerals as well as Credit Unions (Methodist Church Agenda, 2010: BSRRD 21).

5.3.12 Drug and Substance Abuse

The Methodist Church frowns on drugs and substance abuse issues. She believed these social vices set themselves to destroy an economy and therefore the need for total abstinence would be prudent for the citizenry (Methodist Church Agenda, 2010: BSRRD 20).

5.3.13 Other Social Services

The Methodist Church also engaged herself in other social services such as hospital and prison chaplaincy where inmates of these institutions were visited. Assorted items and money were presented as cash and kind donations, whereas prayers and the word of God were also shared as spiritual food to inmates (Methodist Church Agenda, 2010: BSRRD 21).

At the end of the second phase 2007-2013 in the data presentation it was again seen that just like the PCG, the Methodist Church again used the same method to approach issues that are seen from the distance of not bringing development or transformation to the country and her citizens. Like they approached their observations in the first phase again held conferences and training programmes for their members among other things to educate their people so they can run away from some challenges that will no aid their development. Here again the theory of ‘critical distance and solidarity’ could be brought on board with to the approach the Methodist Church took. Since the Church can’t be in partisan politics, she can only look on from that critical distance and provide the way forward.

5.3 The Catholic Church and Socio-economic Transformation 2007-2013

The Roman Catholic Church like her sister Churches is not left out to socio-economic issues that took place within the country; she continued to contribute to the debate but this time consideration is giving to the period from 2007 and 2013. More importantly, the Catholic Bishops Conference (CBC), in each year communique speaks to issues on the socio-economic front and so had the following concerns put across every year for redress. As indicated in chapter four, the Catholic Bishops Conference touches widely on issues such as: good governance, politics, sports, promotion of peace and education among others.

5.4.1 Indiscipline/Bribery and Corruption

In the opening exhortation of the 2007 communique, the Catholic Bishops lamented at the rate of indiscipline in the country of late irrespective of the previous attempts to speak against it. The church is of the view that if nothing is done about the level of indiscipline

Ghanaians can never have a country to be proud of. According to the Bishops more and more areas are becoming evil in the country and this need to be checked. An appeal went for those in authority to be self-controlled to maintain the good morals of the citizenry. The church also warned those in high ranking positions who are behind some crimes in the country to stop such wicked acts. Indiscipline such as careless driving, laziness at work, indiscriminate refuse disposal, sexual decadence, political deceit and so on can never be left out but condemned totally (Ghana Catholic Bishops Communique, 2007:2). The Bishops described them as enemies of the country and call on all well-meaning Ghanaians to help in dealing with such people from among the citizenry.

It was concluded with great concern that it is this indiscipline that has breed corruption in our country. The communique writes: “It is indiscipline that breeds corruption. Corruption is a canker of any society. Corruption is dehumanizing, we have no hesitation to say that corruption has eaten its way into the highest echelon of our society” (Ghana Catholic Bishops Communique, 2007:2). The bishops emphasized that it is only their prophetic role to warn people when they go wrong and that was what they want to do. It behooves the citizenry to either listen to the prophets and receive favour from God or reject the warning and be responsible for their death. They mentioned some other outcomes of corruption as rape, incest, homosexuality, lesbianism, murder, abortion, prostitution and moral deprivation. According to them, their biggest worry is the way these abominations are accepted nowadays as normal practices in our society and how people can be dictated to in such matters forgetting God completely (Ghana Catholic Bishops Communique, 2007:2).

The Catholic Bishops Conference recommended that if Ghanaians want to progress then we must go back to our old proverbial cultural godliness. Again pastors, Christian leaders and Islamic leaders are advised to take religious and moral education seriously. Conference advised all to insist on our old values, live and practice them and teach others to do same. For the Bishops, this is the only sure way to go if Ghanaians desire to develop. Another advice from the bishops was to eschew all uncultured ways of making money since that is the root of all the evil we see today (Ghana Catholic Bishops Communique, 2007:2). Also, the Bishops Conference lamented on government deliberate attempt to take away religious and moral education from the school syllabus. According to them, it is of a very vital importance that Ghana must teach religious and moral education seriously in all our schools, even in our medical institutions and nursing colleges, otherwise any attempt to care for the

human person will not materialised. They believed the only sure way to run away from the wrath of God of God is by doing the right thing. The Bishops lamented that wrong has become the other of the day such that public funds are mismanaged by some government officials as revealed by the recent sitting of the public account committee of parliament (Ghana Catholic Bishops Communique, 2007:2).

As said earlier almost in the previous communiques, the Bishops identify Bribery and corruption as one big enemy of progress in the country. In the 2012 communique, the appeal was to make all efforts to get rid of it since it is becoming a cancer eating almost all Ghanaians alive. In the offices and almost everywhere people demand bribe before they render services they receive salaries for and any attempt to frown on such demands will mean that your request will be delayed or at worst not attended to at all. One should accept this practice for service delivery or one is considered odd by friends and fellow workers. Bribery and corruption has eaten into our bones such that refusal to be part of it will render you useless and suffer the consequences for which no one sympathizes with you. You are considered foolish for not paying bribe to get what you want on time if not faster (Ghana Catholic Bishops Communique, 2012:5). The appeal from the Bishops to all is that including the Church and the government is that, we all as a nation must accept this weakness and start addressing it together. We must all condemn it as a bad practice pray to God for forgiveness and run away from it; not to give and not to receive bribe. We must also be ready to report any such act to the authorities, thus, if they themselves are not guilty of the same crime (Ghana Catholic Bishops Communique, 2012:5).

According to the Bishops, by reflecting on the behaviours of Ghanaians in recent times, agreed with the words of the apostle Paul that the love of money is the root of all evils and there are some who pursue it and have wandered away from the faith (1 Timothy 6:10).

They write

Money has taken the center stage in all aspects of our life and this is having a tilling effect on our society. This is a big challenge to the new evangelization. The desire to make quick money and by whatever means possible is bringing a huge social cost and untold suffering to the poor and vulnerable in our midst (Ghana Catholic Bishops Communique, 2013:8).

It is therefore necessary to point out that this attitude of get rich quick and by whatever means possible has brought sadness to us as a people. Corruption, bribery and other forms of financial malfeasance has taken over our economy. Corruption has become the order of the day in our social lives at all places in many forms to the extent that even the new way

the youth is involving itself in what is called 'sakawa' is also accepted and gaining popularity in Ghana. They point out that this is going on in all institutions and agencies in the country including Churches, educational and health institutions among others. They agree that we all contributed to this advertently and inadvertently because all of us are victims when it comes to greed, corruption and materialism (Ghana Catholic Bishops Communique, 2013:8). For them, anyone who gives or accepts bribe, steal Church or state funds or misuse state property for personal gain is guilty of corruption. They call on state institutions that oversee these things to first purify themselves and stand up to their calling as state watch dogs for the country. Institutions like the Commission on Human Rights and Administrative Justice (CHRAJ), the Economy and Organised Crime Office and others mandated for the protection of the common good and the public purse of the state to ensure that public office holders are held accountable for their actions. The Bishops also appeal to Government to ensure that "all law enforcement agencies are properly resourced and given the free hand to carry out their statutory task and to avoid creating any impression in the minds of Ghanaians that government condone and encourage a culture of impunity" (Ghana Catholic Bishops Communique, 2013:8,9).

5.4.2 Health

The issue of health is also a big challenge to humanity as the Church declared at the Bishops Conference of the 2007 sitting at the Christian Village in Kumasi. Much was desired from the Church on how members should keep themselves from the spread of the deadly sickness by name HIV/AIDS. It was mentioned at the Bishops Conference that the HIV/AIDS sickness is both a tropical pandemic and at the same time and a killer disease which should be given a special treatment. According to the report the pandemic is claiming many innocent lives irrespective of age, position and sex. The stress according to them is on abstinence and faithfulness in marriage and avoidance of sex outside marriage. Another area of stress is the need to avoid stigmatisation and the shunning of aids patients in our communities (Ghana Catholic Bishops Communique, 2007:3).

5.4.3 Ecology Destruction/Environmental Degradation

In 2007, the Bishops Conference reiterated their constant call for the protection of the environment. According to them certain activities turn out to be threats to the environment. Activities such as bush burning, indiscriminate felling of trees, sand winning and surface

mining are all human activities that constantly bring catastrophe to the environment. For them there is the need to protect the environment from being evaded by some natural and artificial disasters (Ghana Catholic Bishops Communique, 2007:3). In the event where disaster such as flood destroyed a lot of properties in some parts of the country especially the three northern regions, the Bishops sympathized with all the victims and thank government, all well-wishers, organisations and individuals for the timely intervention to rescue the victims and to provide humanitarian assistance to the victims. In addition to this however, the Bishops requested from the people of Ghana a sense of self-discipline to eschew indiscriminate practices that will continue to disturb or destroy the environment thereby living the country in reigns (Ghana Catholic Bishops Communique, 2007:3).

5.4.4 General Election/Political Parties

The Bishops Conference as part of their commitment to pastoral responsibility to the country for the 2008 general election pleaded with all citizens to make sure that sanity prevails in our electioneering campaigns for political leadership positions at all levels. In their view, it will be out of place for any person whatsoever to make trouble of any kind because of power struggle and that we must all understand that we are all brothers and sisters and have no place to go if we should allow ourselves to be destroyed on political scores; that to them does not make sense. For this reason, we must endeavor to engage ourselves in healthy campaigns that will bring peace instead of war, violence and destruction of human lives and properties (Ghana Catholic Bishops Communique, 2007:3).

The Bishops conference appeal to the all political parties and the citizenry and wrote:

We appeal to all political parties to exercise absolute restraints in their campaigns and avoid insults and attacks on personalities and address only issues before, during and after elections. We appeal to politicians to stop the extravagant display of wealth in their campaigning and inducing the electorate with money. We also appeal to the general public, especially to those who do phone-ins to different FM stations, to avoid the use of abusive and unrestrained language and to show respect generally in the dealings with their political opponents (Ghana Catholic Bishops Communique 2007:3).

The bishops also appealed to the people of Ghana to especially the media houses to be circumspect in their reportage and programmes involving the public to ensure a better interaction and a good rapport that will not engineer any chaos. Rather it should be realized that genuine journalism is not sensational but objective, clear and truthful.

As part of helping to promote multi-party democracy in Ghana, the Bishops Conference in 2008 reminded all Ghanaians that the prevailing political atmosphere is not very healthy for any meaningful democratic governance. This is because the current system has bred a lot of

negativities on the political scene and needed to be corrected. For example, it allows two or more parties during times of elections to canvass for votes to serve the ‘so called’ common good of the people in the country and parties are not ashamed to do anything in their power whether fair or foul to win election. The Bishops consider this as a negative and unfortunate political tradition because at the end of the day it strengthens the notion of winner takes all and this always halts proper democratic drive towards national development. The current system also can breed a lot of social vices which in the end opens way for corruption and its associate vices (Ghana Catholic Bishops Communique, 2008:2). The Bishops strongly believed that this political atmosphere and tradition causes for much concern as we go to the polls again in December for the 2008 general elections for the Presidential and Parliamentarians. For them, there is a lot of mistrust, fear and panic especially where there is a lot backbiting bitterness, rancor, bitterness and sometimes infighting among party functionaries. According to them the “the spate of political violence in parts of the country – Sankore, Suhum, Berekum, Bekwai and Gushegu, to mention but a few – leaves much to be desired” (Ghana Catholic Bishops Communique, 2008:2).

Again, on elections, the Bishops warn against over jubilation of victory on the part of winning party and acceptance of defeat on the part of losing party after the 2008 elections. Parties were reminded that only one party will emerge winner and therefore party members should learn to behave themselves before, during and after elections. The Bishops cautioned party faithful to consciously dispel the mentality of winner takes all and commit themselves to the common good of the whole nation and not the good of any political party (Ghana Catholic Bishops Communique, 2008:3). The Bishops again warn political parties to desist from the use of abusive and offensive language all in the interest of winning an election or scoring political points. They advised that members of the various political parties should in the interest of peace learn how to forgive one’s opponent and live in harmony for the country Ghana is bigger than any political party, they added (Ghana Catholic Bishops Communique, 2008:4). In addition, they requested from party members especially leaders, parliamentarians and presidential candidates to conduct themselves honourably and to respect their opponent both in speech and action. Party leaders were caution of the use of ‘mancho men’ in fighting their opponents and to intimidating voters at polling stations and/or paying bribe for people to vote them. According to the Bishops this is against the laws of the land and should not be encouraged whatsoever (Ghana Catholic Bishops Communique, 2008:4).

In 2012, Political parties' candidates and their supporters are advised to contest the elections in a good spirit without cheating, violence and multiple voting or to vote in the place of a dead person. Political party leaders were urged to demonstrate a high sense of statesmanship and maturity when the declared election results by the EC do not favour them. They should display nobility in victory and gracious in defeat knowing that their time will surely come if it is the will of God. A gentleman's behaviour is to concede defeat with pride, make peace with the winner and command respect from the people, they added. The reminder to losing parties is that they form the minority in parliament and so can be a check on the ruling party. They are requested to provide constructive criticism to the ruling party while they wait patiently for their turn to win power one day (Ghana Catholic Bishops Communique, 2012:6). Both the majority and minority in parliament should be willing to pursue a common aim which will serve the nation's interest of the nation; and that should be the business of government, but this is enforced only by the minority check on government.

5.4.5 The Media

Another area of the Bishops' attention towards the betterment of the nation is the work of the media. According to them the media has an indispensable and vital role to play in the governance of the nation. Media practitioners both private and state should aim at being fair, honest, objective, circumspect and prudent in their reportage and delivery. They must be careful about what comes out from them to the public by way of reporting, coverage and delivery. They are cautioned that they have the driving force to move the people of Ghana in any direction (whether good or bad) therefore they must endeavour to report only the true and authentic information. This is because any wrong or false information given to any state is in the direction of destroying that nation; in the same way, any right and prudent information is a good step towards nation building (Ghana Catholic Bishops Communique, 2008:3). Another advice given to the media personnel is not to allow themselves to be misled by just any publication but to seek to know the truth and to publish only that which will not heighten tensions in the country.

In the 2012 communique, the Catholic Bishops again advised the media and party activists to desist from announcing electoral results ahead of the Electoral Commission. This according to them can bring discord after the elections. For them this is the job of the EC and they must live up to it. Peace should be pursued by all otherwise it will elude us as a people. But

they also advice that if anyone thinks otherwise, proper channel for the due process should be taken to address the grievance and not to take the law into one's own hands (Ghana Catholic Bishops Communique, 2012:6). Again, the citizenry is reminded that in order to build a better Ghana we must come in the spirit of togetherness after the election results to build our nation.

5.4.6 Prison Service

The Bishop Conference in 2007 gave a serious thought about the prison services and lamented seriously on the conditions in the prison services in the country. According to them there is the need to renovate the prisons since the conditions of facilities in the prisons are not humanly befitting. They saw it as a big challenge to the government in power and suggested that measures are put in place to see it as a priority projects in the country to promote human dignity in the prisons. Among the many things mentioned as inhuman is congestion. The bishops requested that in the spirit of promoting human right in the prisons government should make it a concern to improve prison condition as early as possible. On this note the bishops commended the renovations and reshuffle by the offices of the chief justice and the attorney general of the time who boldly took the initiatives of making sure that "prisoners in general serve under humane condition and those on remand have a speedy trial, since justice delayed is justice denied" (Ghana Catholic Bishops Communique, 2007:4). Again, the Bishops commended the same on the initiatives taken to identify prisoners who for some reasons have served for far too long in remand to be tried as early as possible and urge the whole country to obliged and sustain this decision. The bishops also appealed to government to increase the daily stipend given to prisoners. On a different note however, the Bishops Conference called the attention of government that there are people who are serving sentence terms for debts which are far less than the expenditure on them in prison and that the jury should look deeply into cases during judgement before pronouncing punishment. In such cases, however the jury should alert churches to see if such unfortunate citizens could meet the kindness and consideration of some members. (Ghana Catholic Bishops Communique 2007:4).

5.4.7 Human Trafficking

The issue of human trafficking also came out for discussion during the 2007 Bishop's Conference deliberations. Conference mentioned that currently the issue of human trafficking is a heinous and could be described as modern day slavery. According to them,

the victims are mostly women and children, thus run-away boys and girls, illiterate women, refugees and illegal migrants who are looking for quick way of making money and are taking advantage of by some wicked citizens. It is mentioned that such people are those who fall victim to the false promises which is given by their masters inclusive of tour operators, corrupt officials, travel agents, relatives and volunteers. These people are lured into cheap promises of better livelihood through work, marriage and this is because of poverty, unemployment and some negative cultural practices. As a result, the church calls on all to join in the crusade against the evil of human trafficking in whichever form. To this effect, the Bishops conference advises all Ghanaians to develop love not for oneself only but also for one's neighbour and live in harmony as keepers of one's neighbour. (Ghana Catholic Bishops Communique, 2007:4).

In the 2010 communique, the Catholic Bishops again calls attention to the fact that human trafficking and any other form of modern day slavery in any form should be dealt with by law and reiterated that any trafficker including agents, tour operators and travel agents, parents, relatives, teachers, corrupt officials and some aids workers both home and abroad should be dealt with severely without mercy or favour. According to the Bishops these victims are identified as women and children, run-away children, refugees and illegal immigrants among others who out of desperation are seeking for good job opportunities, marriages, better life and sometimes opportunities for studies abroad (Ghana Catholic Bishops Communique, 2010:2). As a people, we all need to collectively fight this evil of human trafficking simply because we are also human and will not be happy when we are treated in the same way as these victims are treated against their right and dignity (Ghana Catholic Bishops Communique, 2010:4). The Bishops believes that the human person is the Centre of creation and indeed the protector of creation so the right of the human person must be upheld.

5.4.8 The Quest for Peace

The Catholic Bishops Conference started the 2008 deliberations with a serious tackle of peace. The conference took time to define, explain and give instances of peaceful situations which the citizens of Ghana need to know, practice and emulate according to the report. The Bishops in the Communique started by indicating that, Christ is the prince of peace and that all followers must eschew it emphasizing, Christians must not only preach peace but also work for peace. Referring to one of Jesus' teaching in John's Gospel (Jn. 14:27) to explain

his intention of leaving peace with his followers and claiming that his peace is different from that which is given by the world (Ghana Catholic Bishops Communique, 2008:1). According to the Bishops, Ghana as a country at that time needs peace in its entirety. Like the whole world, peace is needed by all the citizenry of Ghana to enable the country to forge ahead of national developmental plans. It writes:

If there is one single thing that all Ghanaians and indeed all human beings seek to possess, it is peace. Indeed, everything we do, whether as workers, farmers, fishermen, traditional rulers, teachers, professors or business men and women, is in pursuit of peace and wellbeing; and yet nothing has eluded human beings more than this (Ghana Catholic Bishops Communique, 2008:1).

A definition of peace according to the Bishops reveals that peace is not the mere absence of war. It is the conscious effort to maintain justice among all groups of people as a way of honouring God's command to humanity about creation. They write "Peace is a tranquility of order in accordance with the will of God. It is therefore, a contradiction of the highest order to want to achieve peace through violence" (Ghana Catholic Bishops Communique, 2008:1). The report indicated that there is no lasting peace without justice and that both themes are inseparable. Violence, for them, can never be the solution to peace so that the daily news about wars, strife, hostilities, hatred, and infighting etcetera in the world that seem to indicate that peace is beyond the reach of humankind is a wrong notion. The Bishops believed that all of us in a way have either consciously or unconsciously provoked injustice one way or the other before and that violence cannot be a justified way promoting peace (Ghana Catholic Bishops Communique, 2008:2). In addition, the Bishops identified some factors that militate against peace in Ghana. These are injustice which tends to breed violence in many forms, discrimination among groups of people, ill-treating of fellow brothers and sisters of different political parties and tribes, seeking unnecessary favour and cheap popularity. Others are favouritism, cheating, uncouth language, political domineering, laziness, wickedness and ill-treating of workers, house-holds, children and spouses, bribery and corruption, nepotism extortion and intimidation and lying among many others. According to the Bishops, any situation of suppression is inherently dangerous and can easily explode into violence and rob the country of peace (Ghana Catholic Bishops Communique, 2008:2).

The Bishops by and large commend government for the bold initiatives to promote reconciliation, justice and peace among some Ghanaian families, tribes and ethnic groups. However, much more needs to be done in some areas in the country regarding

reconciliation, justice and peace (Ghana Catholic Bishops Communique, 2012:3). In 2012, the quest for peace moved the Bishops to conclude the communique as follows:

In conclusion, we, your shepherds, urge the whole family of God and all peace-loving people to promote reconciliation, justice and peace among the family of God's people in Ghana. As our country prepares for yet another election, the church, aware of her nature of a family, invites all her all her members and people of goodwill to embrace the culture of dialogue in the settlement of all misunderstandings. As one people sharing in a common destiny the church as a family of God reminds us that openness to dialogue should be the attitude practiced by all within the family of God. We repeat our call for mutual respect in our discourse and engagements always reminding ourselves about the golden rule 'do unto others as you would want others to do unto you' (Matthew 7:12), (Ghana Catholic Bishops Communique, 2012:7).

The Bishops in the above circumstance again appeal to all Ghanaians to pray and work for God's peace in the country before, during and after the 2012 Elections because after the election we will remain a family of God.

5.4.9 Electoral Commission

Based on the tension around the 2008 election year, the Catholic Bishops Conference seized the opportunity to caution the electoral commission also to be vigilant, circumspect and trustworthy of their role in supervising the electoral processes before, during and after the elections. The document called on the same not to be bias in discharging their duties but rather to be proactive and as well without fear of favour. Due diligence was to be their watchword. For this reason, government was reminded to provide all the necessary logistics to the electoral commission to help them do their job as needed of them. The Electoral Commission was also urged strongly to in turn supply all documents that will be needed to execute their work expeditiously to ensure a peaceful, free and fair election in 2008. On the part of the citizenry all Ghanaians were reminded that there is only one GHANA. This fact is true and irreplaceable and therefore we need to eschew all forms of violence so that we can forge on with life as a people whose identity is made up of one nation, one people, and a common destiny (Ghana Catholic Bishops Communique, 2008:3). To ensure peace in the country the Bishops emphatically proclaimed that, it is only the electoral commission which has the mandate as by law established to announce the winner of any elections in Ghana, therefore, any other person who does that in which-ever way will be held responsible for such actions and will be dealt with according to the laws of the state. In this regard, the Bishops retorted that all political parties and media house should hold on and allow the electoral commission to do its job without any interference because this is the only way to ensure peace in the country (Ghana Catholic Bishops Communique, 2008:3).

Since 2012 is another election year, the Bishops Conference calls on the Electoral Commission and his team to be steadfast and diligence in its commitment towards the forthcoming election. The EC is advised to per smart to put all the necessary logistics in place before, during and after the election to make it a peaceful free and fair one. This call becomes necessary since many Ghanaians are sore afraid due to some occurrences that are unfolding with the display of the voters register and verification exercise as well as registration of eligible candidates at various polling centers. Caution is also given to the EC to try and minimize unnecessary delays of election materials to polling stations. According to the Bishops materials and logistics should be deployed to the appropriate centers on time to avoid long queues that agitate, frustrate people and bring provocations at polling stations (Ghana Catholic Bishops Communique, 2012:7). They envisage a peaceful and violent free election as a collective effort from the citizenry; however, the EC must ensure the application of justice, transparency and good management of the electoral process.

5.4.10 Security Services

To promote a very peaceful election in the country, the Bishops Conference in 2008 appealed to all the security agencies to live up to standard. Agents such as the police, the army and others should be vigilant, law abiding and non-partisan and work as professionals who are ready to maintain peace and order and as well take appropriate action against all trouble makers in the country. The Bishops in this vision requested also from government to provide all the necessary logistics in support of the work of the security agencies before, during and after the elections (Ghana Catholic Bishops Communique, 2008:4).

The Bishops in 2010 again acknowledged the good work executed by the country's security agencies in the fight to protect the citizenry. For them, the fate of arm rubbery is on the decrease and the security agencies need to be commended (Ghana Catholic Bishops Communique, 2010:4). They advised that we must endeavour to live in harmony for peaceful co-existence as one people with a common destiny and desist of anything that will bring misunderstanding, fighting and wars to the country. Violence, cultural insults, disrespect which undignifies people should be condemned for respect and dignity to be promoted (Ghana Catholic Bishops Communique, 2010:4).

In 2012, the Bishops Conference commend the security agencies for their vigilance and hard work in the past years but urge them to live above reproach and with due diligence

execute their work as professionals, and laying their expertise to the task of maintaining law and order in the fourth coming elections. They are encouraged to demonstrate a high sense of professionalism in dealing with people with deviant behaviours and at the same time be very vigilant in dealing with the so called ‘mancho men’⁵ who will want to terrorise some people at some places from voting and stealing ballot boxes from polling station (Ghana Catholic Bishops Communique, 2012:7).

5.4.11 Elections (Voters and Voting)

According to the Bishops in the 2008 Communique, every citizen of this country has the right in choosing a leader to help change the fortunes of the country. The only way by having a say in the governance of the state by every eligible person is to exercise his or her franchise to determine the fate of the state. In view of this an appeal from the Bishops to the citizenry is to be careful the way they make their choice since what they decide on today is going to affect their future. In this regard citizens are advised not to allow themselves to be bought over by politicians who will ditch them after selling their voting rights for peanut gifts or some few Cedis which will not help to change their fortunes at all. They write:

Neglecting to vote is a denial to potential support for social justice and progress. Voting carelessly or corruptly, whether for a fee or other selfish consideration can support injustice and retrogression. Voting conscientiously and purposefully is the citizen’s most available and direct way of contributing to the election of the most suitable leaders and support of publicly beneficial policies (Ghana Catholic Bishops Communique, 2008:4).

The bishops, convinced of the ballot, reminded Ghanaians to reflect well and if possible discuss freely with others the choices that are made before them before voting since this is going to help them make the right choice for visionary leaders who will help promote development in the country rather than to choose selfish, greedy and corrupt individuals who will promote only their interest at the expense of the nation. Citizens were advised to vote for candidates who are willing to place the common good of the people above their parochial interest (Ghana Catholic Bishops Communique, 2008:4). Another appeal goes to the under-age and the non- Ghanaian citizens who managed to register not to attempt to vote. However, all citizens according to the Bishops should strive to promote peace and tranquility in the country. But they can only do this by pursuing peace themselves by voting early and going home quietly after the voting to wait for the results. The communique was full of hope by the way the citizenry comported themselves during previous elections and

⁵ A kind of nickname given to strong and giant looking men who are used by others to intimidate so that they can have their way at all times.

this compelled the Bishops to have the full assurance that Ghanaians will do same and will end peace for themselves again on the international platform against the bad mentality of the Africa people to have been war lots. Their optimism was that Ghanaians will not let them down this time. Also, they affirmed their belief in the numerous prayers and vigils that were held by the many churches towards peaceful elections in Ghana. (Ghana Catholic Bishops Communique, 2008:5). To conclude the 2008 communique, the Bishops submitted that they detest violence because it is self-destruction and calls for its avoidance because it is very necessary if indeed we want to achieve lasting peace in Ghana. They advised that we must ‘subdue fire with water’ as the popular Ghanaian proverb reads and avoid violence in which ever form it manifests itself. For this aim, they write “we call upon all those who are engaged in political activities to refrain from violence in imposing their political views or ideologies in the struggle to gain political supremacy”. Though the Bishops believe in partisanship and some amount of excitement and wills that such should be permissible during any democratic election campaign, however, that should not give way to violence and disturbances before during and after the elections. The Bishops seriously calls on all Ghanaians to heed to the appeals from Government, Chiefs, Religious leaders, various state services and civil society organizations as well as well-meaning Ghanaians to refrain totally from things that will promote violence and destruction to our fledgling democracy (Ghana Catholic Bishops Communique, 2008:5).

In the 2009 Communique, the Bishops Conference gave thanks to the almighty God for seeing the country through a free, fair and peaceful election where the country elected another democratic leader in the person of Prof John Evans Atta-Mills as the president of the country with a host of parliamentarians. The prayer from the Bishops for the new President and his team for the four-year term of steering the affairs of the country is that they should be God fearing and prudent in all their deliberation. They also pray the citizenry to cooperate and be patient with government in the implementation of programmes for the good of the country (Ghana Catholic Bishops Communique, 2009:1).

In 2012, the Bishops in their Communique reminds Ghanaians that the year 2012 is an election year and so as we go to the polls to elect our leaders we should be guarded by the principles that governs voting so that we save our country the disgrace of engaging in war or any destruction which will bring unnecessary cost to the country. Since this is not the first time of going to the polls in Ghana, both politicians and the citizenry should be mindful of

the fact that we remain a family irrespective of our political affiliations and differences in opinion and ideologies. We should minimise our mistakes as a people and work collectively and individually for the success of the country at large. All Ghanaians especially politicians are reminded that politics, like religion, is devoted to the service of humanity and therefore should not at any given time destroy the very people whose interest it sought to be improve (Ghana Catholic Bishops Communique, 2012:5). According to the Bishops all Ghanaians have a stake and they must protect it.

Towards education on the 2012 elections, the Bishops advice the electorate to participate in the political life of the nation since that is their fundamental human right and that, if they refuse to take part in choosing a good leader others will do and the choice may not be as they want. For them, it is one's moral right and essential duty as a Christian and people of good will to register as an eligible voter and participate in the elections to exercise their franchise as good citizens of the nation. Children and non-Ghanaians were also advised to desist from registering and attempt voting since it is an offence to do so. They write: "In the name of peace parents and guardians are reminded that they have a God given responsibility to discourage their underage children and wards from voting" (Ghana Catholic Bishops Communique, 2012:6). All were cautioned that we can only have a peaceful election only if we ensure justice before, during and after the elections.

5.4.12 Chieftaincy Disputes

The Catholic Bishops Conference meeting in the Dagbon kingdom in 2009 gives thanks to the almighty God for bringing relative peace to the region. The Bishops also expresses their gratitude to all the major players and stake-holders for bringing peace to Dagbon. Particular thanks go to the Municipal Chief Executive, the Regent and the Imams, the Moslem Women Association of Ghana, the Christian Women Organisation, Women in Peace building, the Local Council of Churches, the Yendi Peace Council and some opinion leaders of the area (Ghana Catholic Bishops Communique, 2009:2). The Communique is happy that a cross section of the populace – traditional, religious and political leaders have assured all that violent is a thing of the past in Dagbon Kingdom. They however remind the people of Dagbon and Yendi to see to do away with anything that will disturb the desired peace in the area and that they shouldn't take things for granted but keep their eyes on the grounds to maintain this peace. A special appeal also went to both sides of the two families of Dagbon – the Andane and Abdul families to listen to advice and give peace a chance. Again, all the

natives of the area were advised by the Bishops to heed to advice by the committee of the three eminent chiefs who are entrusted with the peace process in Dagbon and not to fan the flame of violence. They were reminded that their kingdom is a noble kingdom and should not just be destroyed by violence, also the nation Ghana is known to be a peaceful one with peace loving people and they (people of Dabgon) cannot be left behind since they are part of the whole nation Ghana. It therefore behooves on them to bring peace to the area (Ghana Catholic Bishops Communique, 2009:2). The Bishops also acknowledged specifically the pivotal role played by their brother Bishop Vincent Sowah Boi-Nai of the Yendi Diocese towards the peace of the area and promise him of their continued prayer support. The Peace Council and the Inter-Ethnic Committee were also commended for the various roles they have played in the peace process (Ghana Catholic Bishops Communique, 2009:2).

5.4.13 Witch Village/Human Right

The 2009 communique of the Catholic Bishops registered her displeasure about the “witch village” in the northern part of the country with regards to human right issues. According to the communique the life and condition of the people defeated the idea behind the establishment of the camp at Gnani in the Gonja region of the Northern part of the country. They reiterated that it is high time the conditions were improved than to wait and see these women (some of who were even wrongly accused) to suffer the fate of public derision, shame, stigmatization and neglect (Ghana Catholic Bishops Communique, 2009:3).

They advocated that since the village has become a community on its own there is the need for certain basic life facilities which should be provided at all cost for the people and therefore government should take pragmatic steps to solve the infrastructure problems of the ‘witch village’. The bishops appealed to the Department of Social Welfare, the catholic faithful of Yendi Diocese, benevolent Non-governmental organisations and individual philanthropies to assist in raising the standard life in the witch village at Gnani. Nonetheless, the traditional authorities were also advised to seek the protection of victims and so consider some of the treatments that are given to these ‘so-called’ witches (Ghana Catholic Bishops Communique, 2009:3).

5.4.14 Education

In the 2009 Communique the Catholic Bishops continue to follow up on the problem of the Senior High placement system which has become a cause of worry to both parents and teachers in the country. According to the document, the Computer School Selection and

Placement System (CSSPS) is creating more problems in the country than the old system. The Bishops reiterated that the selection of school for a ward is so important that it should not be left to a computer alone. Thus, more needs to be done to solve the problem this current placement system has brought into the country. Towards solving this problem, the document is calling on the Ministry of Education and the Ghana Education Service to come together with all stakeholders of Education and work out modalities for a lasting solution (Ghana Catholic Bishops Communique, 2009:3).

Like the previous years, the Bishops conference was concerned with the quality of education given to the Ghanaian students if we continue to assess secondary level education only in three years as it is currently. According to the Bishops high or secondary education should not be less than four years. This is because the three years is inadequate for the students to complete the syllabus and this is seriously affecting the standards of education negatively (Ghana Catholic Bishops Communique, 2012:4).

The Bishops believe that the four-year period was more fruitful than the three years since the three year is only leaving stress on both the teachers and students. Also, the computerised system of placement from the junior High Schools to the Senior High is still a big challenge in the country. Another issue on board is the freedom of worship which could lead to very complex challenges of discipline and other pitfalls in the educational delivery of our schools. The Catholic Church is calling all stakeholders to help in defining what the freedom of worship really means in practice and the implications to schools and in the education delivery of our country (Ghana Catholic Bishops Communique, 2012:4).

The issue on proper educational systems in the country is raised again in the 2012 communique of the Catholic Bishops. This time the focus was on church-state partnership in educational delivery. According to the Bishops the church organised educational fora in all ten Regions of the country with officers from the Ministry of Education and Ghana Education Service and some members of parliament select committee on education to see to the nature of partnership or interaction that should exist between the church and state in educational delivery in the country (Ghana Catholic Bishops Communique, 2012:3). The Bishops were of the view that both the Spio Gbrah and Prof Ansu Kyeremeh's documents on Education will be synthesised on the church-state partnership and come up by a well refined proposal for the nation's educational policy (Ghana Catholic Bishops Communique, 2012:3).

5.4.15 Social, Traditional and Cultural issues

According to the Bishops in the 2009 Communique, there are a lot of traditional and socio-cultural values which are lacking these days as a people. Previously, values such as the fear of God, respect for life and the elderly, loyalty and faithfulness, promotion for justice and peace through dialogue, hospitality among others are depleting from the system and this is not good for us as a people. Indiscipline has rather taken over discipline and reckless living has taken over decency (Ghana Catholic Bishops Communique, 2009:4). According to them the disdain and disregard for these cultures which are very rich in the make-up of the individual person have emptied us of the above mentioned and cherished traditional values and have also rubbed us of our quality ways of life and practices. It has instead introduced us into many irresponsible social behaviours and practices such as killing and doing anything for wealth or power (popularly known as ‘sakawa’), excess immorality, greed, bribery and corruption, violence for redress, rape, incest homosexuality, rudeness, hypocrisy, hatred and excessive anger (Ghana Catholic Bishops Communique, 2009:4). According to the Bishops morality has gone down so much such that there is no more respect for the elderly in society or care for the family, community and country.

In the 2010 communique, the catholic Bishops underscored the fact that reckless living has cost the country Ghana a lot of problems in recent times. As a nation, there is the need for the citizens to go back to embrace again some of our rich cultural values that identify us as a people and at the same time preserve our very existence. According to them, creation has always been upheld in the culture of all people since the beginning of time. An example given involves the prohibitions of certain things just to ensure preservation and responsible use of natural resources. In Ghana for instance, the prohibitions against cutting trees from certain forests, fishing in some water bodies on some specific days for people living along the coast as well as farming on certain days of the week are well embarrassed into the cultural system towards the preservation of the ecosystem for which there are punishments to their violation (Ghana Catholic Bishops Communique, 2010:1). For them the over-exploitation and unbridled use of nature is a big threat and disruption of the well-structured cultural systems that existed in the past and this is undermining our very survival, security and peace.

5.4.16 Negative Impact of Mining

The 2010 communique of the Catholic Bishops Conference mentions the ordeals that mining industry is bringing on the country especially surface mining which commonly called ‘galamsey’⁶. According to them the advantages that are derived from the mining activities in Ghana cannot commensurate the disastrous impact on the natural environment. Looking seriously on the mining industry and the skull its leaving for the country the Bishops mentioned among others the following: depleting of the surface soil and leaving the affected areas for erosion, destruction of forest and valuable crops in the country and disturbances and destruction of some plant and animal species from the land. Due to these losses and other harmful social and environmental consequences in the country the Bishops calls on government for the immediate abolishing of surface mining. The Bishops for this commended some traditional leaders who are making every effort to protect and preserve the ecosystem and the environment (Ghana Catholic Bishops Communique, 2010:2).

5.4.17 Waste and Pollution

The 2010 communique reveals that pollution that comes from air, water, and noise is increasing at an alarming rate of late and much needed to be done about these things before they get out of hand. The conference calls on agencies that oversee these to be circumspect in their indiscriminate disposal of waste. It has also been identified that harmful agro chemicals are also contributing these days to the waste materials and the pollution of the atmosphere. According to the Bishops this, if care is not taken will plant the country into serious trouble since the soil is deteriorating and plant and animal/human spices are under serious threat for survival. To mention but a few of these are foods, fishes, animals and drinking water etcetera (Ghana Catholic Bishops Communique, 2010:2). Commendation was also given to waste management agencies in the country that help to keep the environment clean and neat.

5.4.18 Reforestation

A serious observation reveals a serious depletion of our rich forest and this is attributed to bush fires or bush burning, indiscriminate cutting of trees and mining activities among others. Because of these activities there has been a serious environmental damage economic deteriorating and human misery in the past few decades and this needs redress as early as possible in order not to lose all our forest. According to them almost all our lands are

⁶ Galamsey is a term use in Ghana to denote illegal surface mining conducted especially by young boys who want to take undue advantage of the mining industry. It is practiced only in mining town and villages.

becoming desert and the earlier we arrest the situation the better (Ghana Catholic Bishops Communique, 2010:2). Other human activities such as felling of trees for charcoal, timber and also the removal of the surface soil for mining activities especially in the western part of the country is a very big problem in recent times. The Bishops were very much concern with the environment and re-echoed the adage by Ghanaians that ‘the last person dies with the last tree on earth’. This is to sound warning to all that Ghanaians are no safer if they continue to destroy their forest indiscriminately. According to the Bishops, our forest is depleting at a very fast rate; thus from 8.2 hectares in 1957 to 1.2 hectares in 2010, an annual rate of 65,000 hectares per year and something must be done about it as early as possible (Ghana Catholic Bishops Communique, 2010:2). The Bishops were concerned with the numerous ‘chain saw’ operations and the licenses timber feelings in the country. The issue of deforestation and destroying of the environment is a security threat to the country and so called for a balance and harmony in the ecosystem they write “nature, which was destined to be a home to humans, was peaceful, good and hospitable. It is this peace, harmony and balance that is being undermined and for which reason the planet earth, for example is becoming inhospitable” (Ghana Catholic Bishops Communique, 2010:2). For them, Ghanaians are compromising their peace because the rising level of the sea because of excessive flooding jeopardises the country’s security and peace.

5.4.19 Oil and Gas Discovery and State Development

The Catholic Bishops in the 2010 Communique to government re-echoed the country’s mineral resources as a blessing from God towards the wellbeing of the Ghanaian People. The new oil and gas discovery to the country according to them is an additional natural blessing to the already existing ones like gold, diamond, bauxite and manganese and so advice government to see to its management for the wellbeing of all and not for some individuals alone (Ghana Catholic Bishops Communique, 2010:3). They advocate for government to be carefully to factor the concerns of the people into the contracts that will be awarded with oil companies in order not to sabotage all the revenue and leave the country retched again like it happened with the other minerals. For this reason, they call on government to develop ‘the culture of publishing regularly’ every information on the contracts award as regards the exploration, the contract details, production activities as well as accredited annual audited accounts to the people of Ghana. In the post-synodal exhortation of Pope John Paul 11 to the ecclesia in Africa and as captured in the 2010 Communique he urged Africans to:

Pursue sound economic policies, adopting the right priorities for the exploration and distribution of often scarce national resources in such a way as to provide for people's basic needs, and to ensure an honest and equitable sharing of benefits and burdens. In particular, governments have the binding duty to protect patrimony against all forms of waste and embezzlement by citizens lacking public spirit or by unscrupulous foreigners (Ghana Catholic Bishops Communique, 2010:3).

5.4.20 Appeal to Faith-Based and Civil Society Organisations, the International Community and Donor Agencies

The Catholic Bishops Conference in the 2010 Communique appeals to all faith based and civil society organizations to see themselves as shepherds and help to ensure good practices and just operational programmes in the new petroleum industry. They opine that Christians and especially Catholic faithful in leadership positions should endeavor to influence government policies in respect of equitability, transparency and honesty towards a responsible management and utilisation of petroleum wealth in Ghana in the interest of the common good of the citizenry. To the international communities and donor Agencies, the Bishops laments that: "It is surprising and painful that sections of the international community enforce best policies elsewhere but relax or even ignore these requirements when dealing with African countries, and instead connive with unscrupulous elements to defraud unsuspecting countries" (Ghana Catholic Bishops Communique, 2010:4). The international community is also advised to insist on transparent, sound and accountable policies with management programmes and procedures that will enhance good revenue and wealth creation to the benefit of all Ghanaians. They are also advised to deal not with our government alone but also with various stake holders and contribute to the development of communities in the affected areas (Ghana Catholic Bishops Communique, 2010:4).

5.4.21 Good Governance

Towards development and transformation, the Catholic Bishops conference in the year 2011 solely deliberated on the theme "Good governance for Peace" but touching on its various facets resolute in the Communique that good governance should be the key to everything in Ghana. They advocated for a governor system in Ghana that will enhance the dignity of the human person in who there is prosperity, security, self-actualisation, liberation and total peace without serious setbacks and even if there are, such should be minimal. According to them, good governance is a means to an end as well as an end. For this reason, the whole of the 2011 Communique devotes itself in looking at good governance towards peace and so appealed to the various agencies and institution in the country to work towards making it a reality. They see good governance as the only way of liberating, developing, growing and

sustaining the faith of humanity and his or her believe in God (Ghana Catholic Bishops Communique, 2011:1).

(a). The Church, the people of God, Good Governance and Peace.

According to the Bishops the leadership of the Church must first and foremost practice good governance and peace to her subjects and then see to enforce same to the political leadership of the country. This for them is both an obligation and mission to and therefore bishops, pastors, priests and all other church leaders should endeavour to take the lead in translating this peace into the streets, the hearts and minds of people through good Church governance machinery (Ghana Catholic Bishops Communique, 2011:2). Since the Church involves individuals whose welfare are paramount policies in the Church should lead to transforming the people in the Church and their well-being. Therefore, the Church should be the true ‘salt’, ‘the light’ and ‘the leaven’ in the world. It must be a firm commitment to justice and solidarity. In reference to the Catholic document, the Ecclesia of Africa 105,108, the Bishops in 2011 stressed that there must be “a firm commitment to justice and solidarity by each member of the people of God. Catholic professionals and teachers, businessmen and businesswomen, civil servants, lawyers and politicians are especially expected to bear witness to goodness, truth, justice and love of God in their lives” (Ghana Catholic Bishops Communique, 2011:2).

They believe that individuals and for that matter the people of God should have a strong say in the decisions that affect their lives, and the choices that they make: so voting should be guided more by one’s moral conviction that by one’s attachment to a political party or interest group. To ensure good governance it is imperative for all Christians to be actively involved in politics. They therefore advised all Christians who are qualified to register as a voter to vote in the elections to choose good leaders for the country both at the Parliamentary and Presidential Elections, and those who are interested to seek key positions in government at all levels. The Bishops advised the Christian community to be partisan if they so wish. They write “if you refuse to vote, or show indifference to political issues, you deny yourself a right and a responsibility to yourself and the nation” (Ghana Catholic Bishops Communique, 2011:2). They also encouraged those who are already in active politics to do their work conscientiously to avoid deceit, misappropriation of funds, intolerance, bribery, corruption and arrogance among others since these practices do not portray virtues of a good Christian. According to them politics should be done in a holy

manner, so they should rather be moved by love and commitment towards a worthy cause and this will lift the image of God in the political arena. They were assured of fervent prayer support even from the papacy in Rome for holy men and women politicians in Africa (Ghana Catholic Bishops Communique, 2011:3).

(b). Politicians, Good Governance and Peace.

Politicians were entreated not to engage in ‘pull him down’ practices within their cycles especially their opponents from the other divide just because of winning elections and gaining power. They should stop the attitude of insulting their opponents and setting traps, promoting unhealthy rivalry and cultural insults. According to the Bishops such behaviours create confusion rancor, bitterness and resentment which promote enmity than bring peace. In agreement with St Paul, the Communique admonishes politicians to “conduct yourselves wisely.... making the most of the time. Let your speech be always gracious, seasoned with salt, so that you may know how to answer everyone” (Col 4:6) (Ghana Catholic Bishops Communique, 2011:3). The Bishops also advise the Ghanaian Public to criticise constructively without sycophancy and with courage to correct the wrong deeds and expose such, irrespective of one’s party affiliation. Also, Ghanaians should praise and encourage politicians where necessary for their good deeds from time to time, as this will ginger them to commit themselves more to the course of the nation. (Ghana Catholic Bishops Communique, 2011:3).

(c). Government, Good Governance and Peace/National Development Plan.

On the part of government, the Catholic Bishops admonished that government in doing her core business should not be selective or partial in supplying logistics to other political parties who are contesting the same elections. Government should ensure that there is a level playing grounds to all persons and political parties who are qualify for any political competition without any hindrance. The use of incumbency to influence any electoral process should be completely discouraged (Ghana Catholic Bishops Communique, 2011:3). Again, government should make sure that the law takes its own course in matters where individuals or groups will take the law into their own hands; thus, allowing the security agencies and the law enforcement agencies to work without any interference from the incumbent government. For this reason, Government should provide the security agencies with all the logistics needed to enforce the laws of the country (Ghana Catholic Bishops Communique, 2011:3). Towards good governance, the District and Municipal Assemblies

should keep their eyes on the ground and support movement's effort with good management of incentives/logistics to develop these assemblies. In addition, there must be proper supervision and prudent usage of these incentives (Ghana Catholic Bishops Communique, 2011:4).

Assembly officials such as chief executives, coordinators and other office holders are advised to use all government resources to the benefit of the people and not to enrich themselves with what is meant for the people. This admonishing also goes to those at the Regional and National level. The Bishops also called on government to gear its agenda towards national development since the country's agenda in the direction of national development is left unresolved by various successive governments. They are calling for a strategic National vision within which a national development plan is followed towards the building of a better Ghana than what it is today. In this regard, there must be a commission which should include all stake holders to develop this long term developmental plan for the country where successive government continue with started but unfinished projects than abandoning them at the expense of the country scares resources (Ghana Catholic Bishops Communique, 2011:4).

In order to lay more emphasis on the need for a National Developmental Plan the Bishops again in the 2012 Communique stressed that the National Developmental plan should not only be short term but also medium and long term. Due to the Bishops endorsed the proposal of the Constitutional Review Commission in favour of that. Further they agreed that: "such a provision should be entrenched in the constitution to make successive governments abide by the plan. This, we believe, will stop the practice whereby the development of our country is subjected to the party manifesto of the government in power" (Ghana Catholic Bishops Communique, 2012:3). The previous unstructured plan of the many successive governments in Ghana had planted the country into serious financial crises, because, many uncompleted projects became stand still or were abandoned due to change of government at one time or the other. The bishops urged the National Development Planning Commission not to relent on the onerous and yet time consuming assignment but honourable responsibility to work as fast as possible to savage the country from the hands of inadvertent leaders (Ghana Catholic Bishops Communique, 2012:3). For them the country needs a direction and it should be as early as possible.

(e) The Direction of Education in Good Governance and Peace.

According to the Bishops, several Communiques over the years spoke about the direction of Education which is worrisome because the way it is politicized and toiled with the fallen standards, the computer placement system, among others has become a very big concern to the people of Ghana and that government should be aware of the growing anger of being adamant to the wish of the people and for politicizing education. (Ghana Catholic Bishops Communique, 2011:3). The 2011 Communique requested to know from government why it refused to listen to the cry of the people but do what pleases them as far as the Country's Education system is concerned. On this note the Bishops pleads with government to maintain the four-year Secondary Education System for some time to explore its benefits and setbacks before any change. Also, Government should abolish the Computer School Selection and Placement System (CSSPS) because it has created more problems that solved as intended (Ghana Catholic Bishops Communique, 2011:3). They believed that the new placement system breeds more corruption, confusion and inefficiency in the placement system than the previous one. This is justified when after seven to eight weeks of re-opening schools some students with genuine grades were still at home not placed and some in villages where computer is inaccessible.

(f) Found Oil and Gas in Good Governance and Peace.

Another area that the Bishops lamented seriously in the 2011 communique is the exploration of Oil at the shores in the Western Coast of the Country. As a major concern, government is called upon to use the oil resources prudently to create jobs for the people and to help alleviate poverty among the citizenry of the country. Government is therefore task to be careful of any agreement with oil companies which are expression their interest not to sacrifice the oil field to foreign investors but to generate revenue out of it to the benefit of the people of Ghana. As the bid for the extraction of the oil opens to the oil companies, care must be taken not to rush any contract that will destroy and collapse the oil fortunes. To ensure transparency and accountability there must be proper information regarding contracts, exploration and planned production with annual audited account for fiscal activities. An appeal also goes to these companies to seek to develop each community of these mining villages which in effect are destroyed and deprived the joy of livelihood as in the past. This call is to empower government enter into healthy agreement on the oil industries to improve the living condition of the people. To mention a few are good roads,

hospitals, good drinking water, good schools (Ghana Catholic Bishops Communique, 2011:5).

(g) The Judiciary, Good Governance and Peace.

According to Bishops, some few people are seen to be destroying the image of the judicial system in the country. This is an expression of disaffection with the performance of the judiciary and this has been expressed in a manner that destroys and undermines public trust and confidence in the institution of justice and law (Ghana Catholic Bishops Communique, 2011:6). The document calls on the public to build confidence around the Judiciary and help to maintain and administer justice without fear of favour. It however calls on the judiciary also to sit up and correct the perceived disaffections in their ranks to maintain peace.

(h) Parliament Good Governance and Peace.

The Bishops Conference commends parliament's effort to put the country's interest at heart but condemns the level of partisanship in discussing some important national issues. In the view of the Bishops, both the Legislature and the Judiciary should coordinate well to seek the interest of the country first before anything. They caution that there must be consensus building especially on matters that will have long and lasting implications on the people of Ghana. They believe that key national issues should be given the needed attention, understanding and approval without any political influence or interference but with pragmatism for the common good of the public interest (Ghana Catholic Bishops Communique, 2011:6).

(i) The Media, Politics of Respect and Peace.

A concern is raised about media proliferation in the country which assumes maturation in the democratic dispensation. The Bishops advised that sensationalism should be completely avoided for the promotion of realism and pragmatism. Since the media is a sacred and unique entity in any democratic culture, both the state own and the privately-owned ones should all strive towards accuracy in educating, informing and entertaining the people of Ghana. There is also the need to redirect our political discourse and rather raise concerns on issues dispassionately for the common good of the people (Ghana Catholic Bishops Communique, 2011:6). Some media engagements according to the Communique are not healthy at all and should not be entertained because they cut a slur on the quality of information that is given to the public. These include; anonymous and known serial calling, castigating and insults, mud-slinging at opponents, non-constructive criticisms and the use

of offensive language against political opponents etcetera. In many cases too, some of these engagements are not properly moderated thereby resulting in inflammatory statements by some panelists. Again, some media stations haste in giving out information which may be inaccurate about ongoing events which at the end may bring confusion to the listening public. Another concern is where some deviants and people of negative behaviours and programmes are given the platform to perform because they have the money to pay. This for the bishops has contributed to the mass moral degradation in our societies today. The media therefore should be circumspect to sieve through programmes to showcase only that which will bring progress and development to the country (Ghana Catholic Bishops Communique, 2011:7). They must set only the agenda that will bring growth and productivity to the country at large.

(j) Biometric Registration, Voting and Good Governance.

The 2011 Communique commends the sitting government for the embracement of the Biometric registration and releasing funds for its implementation. It is envisaged that this system will make registration and voting more transparent, free and fair than the previous system therefore government is urged to seek providing all the logistics and equipment that are needed for the biometric registration to authenticate the identity of voters before and during voting (Ghana Catholic Bishops Communique, 2011:7). According to the Bishops, there is the need for the Electoral Commission (EC) and the National Commission for Civic Education (NCCE) to embark on serious education on the biometric system and all that it stands for. In this case, the citizenry will be well equipped about the system and contribute to its success otherwise it will fail. The government is called upon to ensure that the introduction of the biometric registration will make elections more participatory and enjoyable than previous election years (Ghana Catholic Bishops Communique, 2011:7).

(k) Government and Peace before and after Elections and Towards Smooth Political Transition.

According to the Bishops there is the need to safeguard peace during and after elections in the country. Taking some previous experiences to proof, one can say that some elections in Ghana brought us very close to disaster especially where there is run-up and people become charged, emotional and stressed up. They write: the recollection is not intended to frighten anybody; rather, it is meant to assist us to reflect realistically on what peace will require in 2012 and beyond (Ghana Catholic Bishops Communique, 2011:7). Since the environment

before the 2012 elections is becoming more critical and tensed there is the urgent need to calm nerves and assure people of a free and fair election and that there is no course for alarm and government must do this. In this regard, enough time should be given to the citizenry to verify their registration to enable them to become eligible voters. Qualify voters should also have clearly designated places (polling stations and booths) to register. It is also important that long queues are avoided since they discourage people from registering (Ghana Catholic Bishops Communique, 2011:8).

Caution is given to members of political parties to desist from double registration and the registration of minors and foreigners. The Communique advises that political parties must be guided by a high sense of integrity and national pride and be kept above reproach to maintain the values and standards that will enhance good governance and democracy (Ghana Catholic Bishops Communique, 2011:8). Again, political parties are advised to avoid the usage of fowl and provocative language on their opponents but rather be gentle and respectful and be seasoned in peaceful utterances and yet challenging each other's view and opinion on issues. In addition to the above, the Bishops added their voice to a very serious concern from well-meaning Ghanaians about post-election transfers of political power from one political administration to the other. According to them sometimes handing over notes and other challenges such as administrative lapses, controversies and acrimony as regards management of state assets and resources becomes a big challenge to the incoming government. According to them care must be taken to address the issue of transition to bring peace (Ghana Catholic Bishops Communique, 2011:8)

5.4.22 The Church as a Family of God

In the 2012 Communique the church is described as the family of God on earth in service of reconciliation, justice and peace. The Church is identified for her cooperate responsibility which is a watch dog of the nations and the people therein; thereby creating a convenient environment with government for its people and for that matter building a very strong and healthy society. According to the Catholic Bishops, the Church as a family has a responsibility towards one another by cultivating reconciliation and justice, producing peace in times of trying moments and bringing hope to the people in times of hopelessness (Ghana Catholic Bishops Communique, 2012:1). As an African Church, one cannot run away from the fact that the family is the core or fundamental base of humanity and of the society. For this reason, therefore the Church stands for respect, sense of belongingness, care for one

another, unity and peace. “Like the African family, the church always aims at building up her members, to uphold her image and to reinforce her value of care for others, solidarity, warmth in human relationships, acceptance, dialogue and trust” (Ghana Catholic Bishops Communique 2012:1). It is for this reason therefore, that the Church is appreciated as a gift from God to mankind for the building of the kingdom of reconciliation, justice and peace here on earth and for that matter in Ghana. It is therefore obvious as a Church in Africa and a family of God in Ghana justice which is inextricably linked with peace is the first value to pursue. The mission of the Church inexplicably and emphatically therefore is a constant journey towards bringing reconciliation, justice and peace to the families that makes the church. The Bishops advises the Church in Ghana to strive to achieve this if it claims to be a family of God nationwide (Ghana Catholic Bishops Communique, 2012:2).

5.4.23 Ghana, a Family of God

As said earlier, the family according to the Bishops is the basic unit of society and a characteristic of such a distinguish family in Ghana is the emphasis on communal values which include the family, respect for the elderly and traditional leaders and rulers, proper social conduct, good name and the importance of dignity (Ghana Catholic Bishops Communique, 2012:2). The church in Ghana as a family of God’s people have a lot to take care of because of the extended family ties which include brothers, sisters, uncles, aunties, cousins, nephews, in-laws and even friends among others. Obviously, it is through these family ties that the culture of forgiveness, peace and reconciliation is nurtured, experienced and practiced. According to the Bishops, it is in this kind of ties and relationship that the family comes first in everything; either to share or to loss and this takes precedence over one individual priority. So, it is therefore absurd to remain selfish in a typical family of God in Ghana to the extent that the relationship and the ties as a Church transcend our ethical and tribal boundaries. We consider ourselves as one people irrespective of our differences (Ghana Catholic Bishops Communique, 2012:2). Against this background therefore, the Bishops reiterated that we must see ourselves as one big extended family in Africa with the president as head of this family. The Bishops also appeal to the President and the government of Ghana to be due diligent in performing their role as the father of the family (the Nation) and be mindful of the fact that it is God who gave them the power to take care of His family – God’s people call the church (Ghana Catholic Bishops Communique, 2012:2). It is also their responsibility to ensure that there is relative peace among the people of God.

In the 2013 Communique, the Bishops again brought to light the need for a unified family of God. The family, according to them, also needs to be re-evangelised because it has a fundamental role to play in the society and the Church. Values, virtues and good moral behaviour all start from the nucleus of society; the family. To promote values in the Church, the family must first be upright. (Ghana Catholic Bishops Communique, 2013:4). After all, it is family values that promoted apostolic preaching, teaching and sharing of the gospel in the early Christian era and it should be the same in our era. When the family values are strong, the church values are also strong and society stands a big chance to benefit, and this is vice versa. The pastorate is therefore call upon to have special attention on the family in their ministry especially those in distress and need. Parents and guardians should be more responsible and be mindful of the fact that they are the point of contact and the very first agents of human and religious formation in life. They agree that, all important human values such as believe in God, the respect for life, sincerity, honesty and hard work are all acquired first from the home (Ghana Catholic Bishops Communique, 2013:4,5).

5.4.24 Presidential Transition Act and Constitutional Review Process

The 2012 Communique of the Catholic Church in Ghana commends the government and the people of Ghana especially the legislature and the Executive for their role in passing into law the Presidential Transition Act. The Church was optimistic that this Act to a large extent addresses some unacceptable political practices of governments and enhances transparency and accountability in the management of state assets. Government is urged to put all the necessary logistics and institutions in place as early as possible to make this Act become fully operational (Ghana Catholic Bishops Communique, 2012:2).

On the other hand, government is commended for setting up a Commission to review the country's Constitution after its twenty years of existence and democratic practice since 1992. The Bishops considered this as a good move towards a better Ghana and so applaud to government for issuing white paper on the Commission's Report and inaugurating the Constitutional Review Implementation Committee. The Bishops believes that the process will continue to be open, participatory and inclusive to deepen our democracy and governance (Ghana Catholic Bishops Communique, 2012:2). There is the call on government to see to engage in reforms that will expand economic, social and cultural rights and strengthen our national institutions and systems that will deal with bribery and

corruption and as well eliminate death penalties in the country, the Bishops write (Ghana Catholic Bishops Communique, 2012:3).

5.4.25 The Plight of the Vulnerable in God's Family in Ghana

In the 2012 communique, the catholic bishops agreed that one of the major duties of the state is to protect the right of citizens and provide protection to the weaker and poor, women and children. The bishops believe that god has given every human being transcendent worth, value and dignity and we all need to help protect it in every individual. The communique pointed out that there are situations in Ghana where many citizens do not have access to good drinking water especially in the rural areas. For example, in the Eastern, Western Regions and other parts of the country where there are acute mining activities, monstrous and reckless exploitation of the forest and land resources are very predominant. Among the many scaring activities that are going on in these areas are: illegal and indiscriminate mining, armed individuals and companies threatening and harassing people, armed herdsmen feeding their animals on the crop of defenseless subsistence farmers, water and river bodies that are murdered by cattle and also with mining chemicals, armed foreigners threatening to kill farm owners and murdering those who were not be willing to lose their land for nothing and many more atrocities (Ghana Catholic Bishops Communique, 2012:4). These do not support meaningful living for our people because they pose as threat and health hazards. The joy of living as a citizen has been taken away completely from these defenseless people who are also created in the image of God. The case is more serious where in an HIV/AIDS home 'Mathew 25' reports from director reveals that there are no Anti-Retroviral drugs (ARV's) for the patients for many months. An acute shortage of the drug in many clinics and Hospitals can kill our people fast, the bishops retorted. On this, they appeal to government to expedite action by making the drugs available for these vulnerable people (Ghana Catholic Bishops Communique, 2012:4).

5.4.26 The Face of Christianity in Ghana

In 2013, the Catholic Bishops gave a general overview of Christianity in Ghana and this was horrible. Their assessment reveals that even though our traditional values have prepared us for a better encounter with the gospel of Christ and introduced us to values such as hospitality, love for neighbour, to frown on stealing, respect for the elderly, humility, and many more. These were used to judge the level of morality in a person as cherished fundamental values which depict the quality of people we are. It is however sad to note that

even after many years of evangelisation the face of Christianity has not seen much improvement. What is even worse is the fact that those who bare Christian names and are supposed to be the salt and the light for the world are not living to their names but failing in the trust reposed in them. Some are just becoming a disgrace to themselves and humanity and need to be re-evangelized (Ghana Catholic Bishops Communique, 2013:4). According to them, some uncommitted Christians in the country need to renew their personal relationship with God to redeem their image. They believe the individual human heart needs to be re-evangelized. Evangelism, they say involves a conscious effort by the Christian aided by the grace of God to turn away from one's evil ways and embrace a new life of righteousness and holiness in Christ. In evangelism faith is needed to comprehend the things that cannot be seen but can be believed. The Bishops argue that the existing proliferation of religious movements in the country with a fast-growing Christian population has not reflected the faith we confess (Ghana Catholic Bishops Communique, 2013:3). There is a show of piety behaviours even in the public fora where prayers of thanksgiving are said just for the sake of the programme but without much commitment. People are rather becoming more indifferent to the message of the gospel than ever before. Churches are full on Sundays with faithful worshippers however the fruit of this religious fervour and pietism are yet to be manifested in our socio-economic and political life of the nation (Ghana Catholic Bishops Communique, 2013:3).

5.4.27 The Socio-Economic Life of the People of Ghana

According to the Bishops, "human beings are called to share in the creative works of God through their socio-economic activities which are meant to provide for the development and growth of a just and peaceful society" (Ghana Catholic Bishops Communique, 2013:5). We are collaborators with God in stewardship and not exploitation. We have a God given task to protect and use the environment judiciously and responsibly for the future generation. A caution is then given to humanity not to misuse the resources as given to them by God. They trust that there is a groaning concern about the rescue of nature from corruption as the apostle Paul envisaged in (Romans 8:10-23). Some of these resources include our arable land, water bodies and forest reserve from destruction; others are mining deforestation, bushfires (Ghana Catholic Bishops Communique, 2013:5). Credit should be given to government and civil organisation that are doing everything to address the current situation.

The Bishops call on the Environmental Protection Agencies (EPA) and others to wake up to the task of rescuing the country natural resources from destroying and protect it from wicked citizens as well as foreigners. An appeal goes to all pastors and church leaders, traditional leaders, opinion leaders in these areas to stand and fight this through support advocacy programmes on behalf of the people whose properties are destroyed but cannot speak on their own even though they are deprived of their source of livelihood (Ghana Catholic Bishops Communique, 2013:5). Community and all other leaders are also advice to desist from the temptation of collaborating with perpetrator of these crimes to the detriment of the common good of the people. Chiefs and family heads are also cautioned about how recklessly some dispose family lands without thinking about the future generation and depriving them of what rightfully belongs to them. Again, those who sell a parcel of land to more than one person creating confusion and chaos among people are advised to put a stop to such practices because they are destroying the family of God. Another area of concern is about those who deposit waste materials anywhere in the country, they are reprimanded to desist from such bad practice since is a sign of irresponsibility (Ghana Catholic Bishops Communique, 2013:6).

5.4.28 The Civil and Political Life of the People of Ghana

The Catholic Bishops in 2013 identify the urgent need to evangelize the civil and political life of the people of Ghana because things could be made better if there is a proper interaction of the gospel message with the heart and minds of political leaders. In this way, such leaders become men and women of refined and proven integrity full of sincere love for the welfare of the people they govern (Ghana Catholic Bishops Communique, 2013:6). For them the only sure way to get better people for quality leadership positions is by way of evangelizing their hearts and consciences so that they remain faithful to God and his people. There is therefore a call on political leaders and all other leaders to who holds public office to lead by example. They write, “They should stand out and conduct themselves with integrity and love for their neighbour and the nation. Let them endeavor to influence others more by honesty than by anything else” (Ghana Catholic Bishops Communique, 2013:6). To achieve this aim, pastoral agents and all religious leaders should embark on evangelism and other faith formation activities as early as possible especially starting with the youth. There would be the need for a youth that is religiously formed to ensure a better leadership for the future of the country and this can only be achieved by proper evangelisation today. The

youth should be targeted for an in-depth knowledge of the gospel to be able to lead the country with integrity (Ghana Catholic Bishops Communique, 2013:7).

Another big challenge to the gospel is enculturation. According to the Bishops, a faith that is not incarnated remains alien to the people to whom it is offered and proposed. There is the need for a contextual theology in Ghana; that which gives a reflection on our Ghanaian culture and gives a better interpretation of the meaning and understanding of our culture. For them, serious consideration must be given to promoting Christian understanding of funerals, marriages, chieftaincy and leadership in general (Ghana Catholic Bishops Communique, 2013:7).

5.4.29 Ethnic Affiliation and Enculturation

Ethnicity in Africa is something one cannot do away. Each one of us hails from an ethnic group, clan or tribe. According to the Bishops ethnicity is a treasure from God to our nation but it is now becoming a threat to our very existence and survival as a nation. There is a lot of hatred, discrimination and fights among us as a people and this is eating into our bones as a canker in our towns, villages and cities; in our Christian communities and in our churches and political parties (Ghana Catholic Bishops Communique, 2013:9). There is a dangerous phenomenon of regarding others as “not belonging”. This is gradually destroying our sense of national identity and unity. For this reason, the Bishops “call on men and women of good will to eschew any form of hatred and discrimination along the line of greed, gender, ethnicity and status and to pursue the path that leads to harmony and mutual co-existence. We need to see ourselves as brothers irrespective of our different ethnic backgrounds. Paul said for there is no Jew or gentile. We are all one because of Christ Jesus who is Lord (Ghana Catholic Bishops Communique, 2013:9). We need to rather flow into one another so that we can use our differences to witness to others about Christ in the many ethnic groups and languages in Ghana. This they see be made possible only through prayer because God always precedes the evangelist to make people become receptive to the gospel. We as a people need to join our forces together to pray fervently in all circumstances (Ghana Catholic Bishops Communique, 2013:9).

The above was the contribution of the Catholic Church within the period. As featured earlier the Church was again seen to have engaged government with their normal press conferences and communiques. The Catholic Church is seen to have kept her distance but at the same

time vigilant and looking on that is why she comes in from time to time to address issues which to her will not put the economy on a sound course. From the way the Church operates one is convince to say that she will not want to be part of governance but to be a watchman over the Ghanaian citizenry so she comes to suggest, prescribe, advise and in some cases give cautions towards good governance and development. Here it could be seen that it is Boesak's theory of 'critical distance and solidarity' which is in full operation even though it was not realised. Many issues were pointed out as concerns for redress. Among them are good governance, Education, plight of the vulnerable, health, Ghana's oil and reforestation. Boesak's theory of 'critical distance and solidarity' has placed the Church in a position whereby the her role as a stake holder in society is evaluated by how much she is able to contribute meaningfully to the social issues that are militating against God's people.

5.4 The Christian Council of Ghana and Socio-economic Transformation 2007-2013

The Christian Council of Ghana (CCG) as a church organisation like it did between 2000 and 2006, again contributed to Ghana's socio-economic development between 2007 and 2013. There were a lot of programmes and commitments toward the general development of the Ghanaian economy. The leadership of the CCG spearheaded many interventions to educate the public or champion many wealthy causes where necessary and as well challenged, admonished and put government on track for good governance for the wellbeing of the people of Ghana. Some suggestions and contributions of the CCG could be captured under the following headings during the year under review.

5.5.1 Promoting Good Governance

The Christian Council of Ghana in 2008 requested a grant from EED, and the church development services of the association of German Protestant Churches to support democracy and good governance. This fund was used to support training programmes and workshops to educate and representatives of the local council of churches from twelve areas in many Regions. These areas include Chorkor/ Maprobi, Teshie and Kaajano in Greater Accra Region Koforidua, Akosombo and Akyem Ewisa and the Lower Manya in the Eastern Region; Bole, Tamale, Yendi, Karaga and Bunkpurugu also in the Northern Region. Since the programme was also for trainer of trainees, these trainees went to their respective towns and villages and trained others who helped in voter education as well as election observers in their communities (Anquandah, 2009:34).

In 2008, the Christian Council organised many programmes under the auspices of Tema Local Council of Churches. These include

- a) Workshops and seminars organised in collaboration with Ghana Evangelism Committee, youth for Christ Association, on various subjects towards developing the nation.
- b) Guidance and Counseling,
- c) Political tolerance education,
- d) Peace making and conflict resolution,
- e) Leadership training programme for the youth
- f) Girl child education and
- g) Education and care for HIV/AIDS (Anquandah 2009:55).

Between 2007 and 2012 there had been some socio-economic activities organised by the Christian Council of Ghana under the auspices of local council of churches in the country. There had also been inter-church women's conference organised in different regions of the country in addition to programmes related to women and children as well as the marginalised in the country (Anquandah, 2009:55). In addition to this there were also programmes to empower and promote socio economic activities vigorously to do away with poverty and marginalisation of the citizenry. Again, there were also annual inter-church youth symposia, workshops which focus on practical, social and community related issues (Anquandah, 2009:56).

To help solve some problems that confront Ghana as a nation, the Christian Council of Ghana has a research base advocacy body with programmes to help curb some issues that are becoming serious occurrences in the country and destroying the integrity of governance. According to Anquandah (2009:87), this advocacy body between 2006 and 2008 organised a war project against child trafficking- a project which was financially sponsored by Right and Voice Initiatives (RAVI). This project among other things advocates for the implementation of the already existing policies on child protection and serves as a platform that reveals information on child trafficking and labour (Anquandah, 2009:87).

5.5.2 Elections and Democracy

The Christian Council of Ghana (CCG) like some identified Churches in the country continues to be a mouthpiece of the Ghanaian people on Socio-economic issues. Between

the years 2007 and 2013 the Christian Council of Ghana engages in many activities to sensitise, educate and inform the people of Ghana on good governance. In 2008 also, as it was in 2000 and 2004 there was a successful collaboration from religious bodies and some civil society organisations to mount programmes of educating the electorate about their rights of citizenship and to monitoring the 2008 elections (Anquandah, 2009:127). During the 2008 elections, there was a coalition between religious groups and other civil society groups however, much of the activities related to election preparation fell largely on the CCG. In effect, the CCG was able to solicit for grant to the sum of 120,000 Euros and a Toyota Land Cruiser to support its work towards voter education, election monitoring and dissemination of information on the process to its member Churches and the Ghanaian citizenry at large to produce literature (Anquandah, 2009:128). Compared to CCG's previous pre-election, election and post-election activities, the 2008 education programmes were very spectacular and unique. Among them are the following:

- **Trainer of trainees** - There was a national training of trainers, workshop programmes for representatives of local councils of Churches with the aim of educating them about electoral and civic rights and obligations with the hope of equipping them with knowledge, skills, principles and techniques for election observation.
- **Signature campaign** – In the year 2008 Christian Council launched a campaign by name signature campaign' in August 2008. According to Anquandah “The objective was to collect as many as possible from the Ghanaian citizens countrywide who would unreservedly pledge their commitment to non-violent participation in a free, fair and transparent election on 7th December 2008 so as to foster stability, growth and development of Ghana” (Anquandah, 2009:128-129). The outcome of this is that it opened door for peace as more than 85,000 signatures were signed.
- **Electronic Media Peace Campaign** – The council also embarked on a Voter Education and Election Monitoring (VEEM) Project, using the radio and television documentaries to educate the citizenry on how to allow and maintain peace before, during and after the 2008 elections and beyond. The documentaries were played on the screens and the radio stations all over the country for proper education on elections (Anquandah, 2009:129).

- **Mobile Phone Text Messaging** – To keep the Voter Education and Election Monitoring (VEEM) towards a peaceful election, the CCG also used Ghana telecom one touch and Vodafone mobile network to send text message to all subscribers. The content of the message continued the appeal to Ghanaians to make peace and keep united as a nation (Anquandah, 2009:129).
- **Capacity Building for Election Observation** – In Nov 2008, Anquandah (2009:129) stated that the CCC organised a workshop for her staff to help them get acquainted with the necessary skills and the know-how towards voter education and election observation (Anquandah, 2009:129).
- **National Week of Fasting and Prayers** – The CCG, the office of the president of Ghana and the Christian community in Ghana embarked on a one week of prayer and fasting in support of the peaceful election agenda from 29th September to 5th October 2008. The programme was marked by a press conference and an inter-denominational thanksgiving service held at the Independence Square on 5th October 2008. The one week fasting and prayer programme brought together members of many denominations pursuing one agenda. Again, it promoted peace and brought many Christian Churches and bodies such as; Catholic Church, Pentecostal Churches Charismatic Churches and Independent Churches together (Anquandah, 2009:130). There was a real spirit of Ecumenism in the 2008 election year.
- **Presidential Forum** – To discuss vital national issues, the CCG created a forum for all political aspirants of various political parties on 20th November 2008. The forum was also aimed at ensuring a successful election.
- **Press statement** – Between the month of August and December 2008 the CCG mounted election campaign of various kinds to regularly and persistently issue press statements reminding the Ghanaian citizenry about their civil right and responsibilities in the elections (Anquandah, 2009:130).
- **Election Observation** – In 2008 the CCG deployed 320 observers to some 45 constituencies in various regions of Ghana to observe the elections conducted within the 800-polling station. Thus, both local and international observers participated in the programme under the umbrella of the council (Anquandah, 2009:130-131).
- **Mediation for Peace** – According to Anquandah (2009:131), the Christian Council of Ghana due to the run off of the presidential elections on 28th Dec 2008 organised a peace mediation in order to curb political tension or misunderstanding among

political parties. This was done in collaboration with religious bodies and eminent persons from the civil society. Several meetings were held in consultation with the two main political parties in the country; the New Patriotic Party (NPP) and the National Democratic Congress (NDC). Government was called upon by the CCG to ensure peace and stability amidst the struggle to either gets to power or maintain power (Anquandah, 2009:130).

5.5.3 Advocacy and Education

In the year 2009 onwards, the CCG research-based advocacy and educative programmes towards socio-economic transformation includes; Christian marriage and family life, tutoring and counselling for Christian workers, youth empowerment seminars, Christian women and adolescent life, family planning clinics, responsible and healthy Christian living and issues of child labour shackles (Anquandah. 2009:89).

There were also programmes for capacity building for many communities in the country where some communities in the southern sector and in the northern sector were targeted. In this regard, there was a capacity workshop for selected teachers, opinion leaders and stake holders in the selected communities to equip them to implement CCG projects effectively in their areas. This workshop introduced participants to legal strands on socio-economic topics like human trafficking, children's act, nature and scope of trafficking in Ghana and effects of trafficking on the child. (Anquandah, 2009:89). In addition, the CCG in 2008 as a follow up to her projects form the Local Action Group and liaised with the local opinion leaders including leaders of fishermen's group, Traditional council representatives and women community leaders. The aim is to facilitate the enforcement of bye-laws previously agreed upon and to evaluate progress on the implementation of the project's findings (Anquandah, 2009:88).

5.5.4 Conflict Resolution/Social Support

In 2008, the Christian Council of Ghana report reveals an intervention in the Teshie Chieftaincy Conflict by the Local Council of Churches. A project by the Local Council of Churches also supports the needy in the society and the only orphanage in Teshie town. Again, at Teshie, there was also an establishment of educational endowment fund. The Local Council of Churches at Tema also set out training programmes, seminars and workshops to educate the Christian community in and around its catchment area on issues,

such as counselling for the youth and Christians attitude towards HIV/AIDS. Other Christian Council of Ghana organized programmes under the auspices of Tema Local Council of Churches include:

- a) Workshops and seminars organized in collaboration with Ghana Evangelism Committee, Youth for Christ Association, on various subjects,
- b) Guidance and counseling,
- c) Christian home and family life among others.

5.5.5 CCG and Some Social Intervention Programmes

The year 2008 saw a new Youth Empowerment Synergy (YES, Ghana) which was a capacity building programme on youth advocacy for Millennium Development Goals (MDGs) at Koforidua. This programme drew selected youth leaders from all the Regions of Ghana from 14th-16 March 2008. Another social intervention programme that the CCG took keen interest was the International Year of Sanitation. To this end the CCG on 26th March 2008 connected herself with the World Water Day celebration under the theme '*Sanitation*'. The celebration focused on propagandising for water to places that do not have access to good drinking water and basic sanitation in the country (Anquandah, 2009:149). In July 2008, the water sanitation platform of Ghana MDGs had a target of reducing the number of communities that do not have accessible water and so by 2015 held a symposium at Koforidua under the theme "reaching the MDGs for sanitation - options to expand and accelerate". This was followed up from 17-19 October 2008 and about 1,115,520 people participated in this all important massive campaign. This programme brought many people in all the ten Regions of Ghana (Anquandah, 2009:149). There were also various organized programmes in churches, mosques, market places, schools, university campuses as well as corporate company establishments such as ECOBANK among others. As reported by Anquandah, "there were electronic media campaigns, sporting events, concerts, fun fairs, rallies, floats in streets and forums at educational institutions" (Anquandah, 2009:149). In these programmes, there were women and youth with flags and banners with writings such as stand up, take action against poverty etcetera. In April 2009, the Ghana Millennium Development Goals (MDGs) campaign coalition under the leadership of the CCG organized a public forum in Accra on a theme "*reducing maternal mortality - a woman's right*" (Anquandah, 2009:149), with an intention of educating the public on MDGs agenda, intentions and projections.

5.6 Conclusion

The above chapter revealed in detail the various contributions made by the Church in Ghana between 2007 and 2013. It unpacked the various items in the collected data within the scope of the study by all the Churches. Attention was also given to systematic ordering of these items from all the Churches in the study. Here again, Boesak's (2005:91) theory of "critical distance" was justified because the theory explains how the Church should keep her distance and at the same time be vigilant such that her voice should not remain silent. In this chapter a lot was seen from the data that the Churches in Ghana did not keep quiet but spoke out. Here too, like chapter four some mediation was made, some promptings and cautions were given as well as some advices were offered among other things. All these were in support of Boesak's theory where the Church operates from a distance to help check the anomalies which did not promote socio-economic development, but also endorsed good policies that enhanced socio economic transformation. Some example were the Church's appeal for good governance, oil and gas management, media professionalism, election, unemployment challenges all emanated from the theory that underpins the study, it was when the Church was at her distance that she was able to see all those setbacks and pointed them out for redress.

Haven seen all these contributions by each of the selected Churches (the Catholic, Presbyterian, Methodist and Christian Council of Ghana) the next chapter will seek to analyse and interpret the data as presented in the study between the two periods thus 2000-2006 and 2007-2013. The chapter will offer the analyses of the data and interpret it.

CHAPTER SIX

DATA ANALYSES AND INTERPRETATION

6.1 Introduction

Data analysis generally is the process of bringing order, structure and meaning to the mass of collected data for any research. According to Schwandt (2007:6), “broadly conceived, this is the activity of making sense of, interpreting and theorizing data”. Chapter six largely looked at scholarly literature in relation to analysing the collected data, to the concerns raised and activities of the Church in the previous chapters and offered assessment to the nature of contributions made by the Church from 2000 to 2013 on the Ghanaian economy. Like all qualitative research, the data analysis involves a continuing procedure using open ended data to tailor the process of analysis as the researcher required, but based on the research questions. Creswell (2003:190) noted qualitative analysis as a continuing process involving frequent consideration of the data, enquiring analytical questions to help write notes during the study. This chapter, to a large extent, evaluates the church’s response as presented in the research especially in chapters four and five. Additionally, it interprets the data in terms of social-economic transformational issues of the day and the outcomes from such offerings of the Church and by her performance within the concept of her prophetic role to the people of Ghana.

This chapter also addresses some important issues amid the Country’s economic challenges and in the journey towards socio-economic development and transformation, considers some new ways by engaging the country. The chapter further assesses the contributions of the Church to see whether it has been silent or it has lived to its calling and to ask whether the Church is on cause or not. Considering this, the offerings by the Church for the two periods in the study (2000-2006 and 2007-2013) were juxtaposed to enable the analyses and

evaluation which was purported to assess the position of the church in Ghana in relation to the idea of “critical distance and solidarity” as envisaged by Allan Boesak and stated in chapter one. According to him, the Church has a legitimate right to serve as a check on the state as well as hold government responsible and accountable for the well-being of the whole society, especially the needy, poor and marginalised. Boesak advised the church not to holistically admit whatever comes from government (Boesak, 2005:91). His interest and passion is about the wellbeing of the society and not only for some few individual lords of the earth who always dictate their terms mostly at the expense of all. He wrote:

Over against the “new world order” with its “law of the jungle” stands the church with the proclamation of the kingdom of God with its justice and its law of love. The church has nothing to proclaim but the power of the “inverted order” of the kingdom of God with its saving grace, its radical demand for justice, peace and the liberation of God’s people; with its good news for the poor that God has indeed heard their cry, taken their side in the struggle for life and the fulfilment of their human potential. Now more than ever, the church cannot compromise on this. It needs to proclaim God’s passion for justice and God’s anger against injustice; God’s choice for the poor, the weak, the stranger, the despised and the dispossessed (Boesak, 2005:91).

This chapter also in retrospect, provided critique to the offerings made by the Church at large on the Ghanaian scene towards socio-economic transformation from 2010-2013 as revealed by the analyses.

For a better understanding of the data in chapters four and five, the analyses take a form of exploratory mixed method design where the researcher reconstructs the occurrences of the issues in the data into simple frequency tables to enable identification of the direction of the Church in the context of the study. The frequency tables help to identify various items that are receiving attention for ongoing socio-economic debate. This is stated by De Vos et al.:

The exploratory mixed method design is used when a researcher first needs to explore a phenomenon using qualitative data before attempting to measure or test it quantitatively. As a two faced design the result of the first phase (qualitative data) can help develop or inform the second phase (quantitative data) (De Vos et al., 2011: 441).

To this, Creswell and Plano Clark (2007:75) added that the exploratory mixed method design is particularly useful when a researcher needs to develop and test an instrument when variables are unknown, or when the researcher wants to explore a phenomenon in-depth and measure its prevalence. As the name suggests, the researcher first explores a phenomenon

by identifying qualitative themes and then uses the information to guide a subsequent quantitative examination of the initial qualitative result.

This research uses the descriptive method to report the distribution of data in a way that organises, summarises and interprets the data. According to Monette et al. (2008, cited in De Vos et al. 2011:251), “descriptive statistics are procedures that describe numerical data in that they assist in organising, summarising and interpreting sample data”.

6.2 Analyses of Chapter Four (2000-2006)

The table 6.2 below is a comparative study of chapter four over a period of 7 years only; 2000 to 2006. In this table priority is given to the frequency (number of occurrences) of each socio-economic item that appears in the data and the percentage score for consideration.

Like in chapter four the researcher used the simple frequency distribution in a table form. Vos et al. (2011: 255) confirm this:

There are two main types of frequency distribution. They include the simple frequency distribution and the grouped frequency distribution, which are frequency distribution in table form. There are various graphic ways in which frequencies may be displayed such as the bar chart, histogram, frequency polygon pie chart and pictogram. The specific type of display suitable depends, of course on the type of variables and the level of measurement we are working with (2011: 255).

Below are a frequency table and figures that explain the data in detail.

Table 1: The Church in Ghana and Economic Transformation; Inputs and Classification for Seven Years (2000-2006), the Frequency of Occurrences and percentage.

CHURCH CODE/ ITEM	PCG	MCG	CBC	CCG	Total	%
	Freq.	Freq.	Freq.	Freq.		
Governance/Ghanaian Economy	5	2	5	4	16	10.6
Democracy/Politics	3		1	1	5	3.3
Education	6		4	2	12	8
Health	4		4	7	15	10
Bribery and Corruption	4	2	5		11	7.3
Murder/Serial Killing/ Armed Rubbery	1	1	2		4	2.6
Inflation/Depreciation of the Cedi			2		2	1.3
Indiscipline and Immorality	6		3		9	6
Human Right			3		3	2
Drug Abuse		2			2	1.3
Election and Voting	3		4		7	4.6

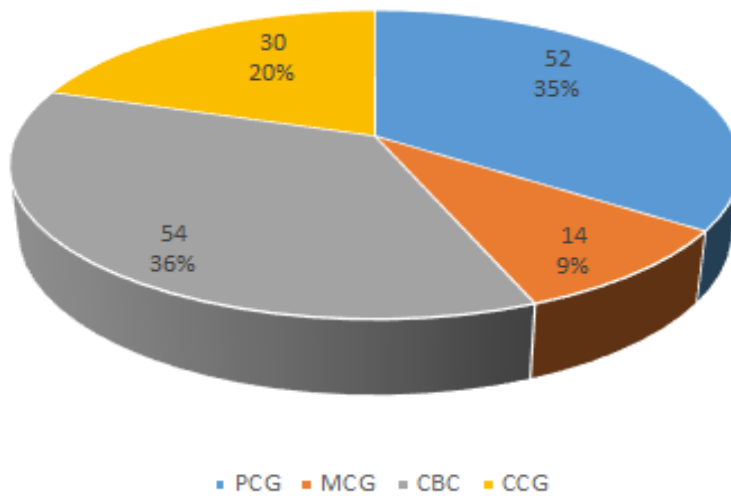
CHURCH CODE/ ITEM	PCG	MCG	CBC	CCG	Total	%
	Freq.	Freq.	Freq.	Freq.		
Reconciliation/Peace			4		4	2.6
Infrastructural Development			3		3	2
SUB TOTAL	32	7	40	14	93	62.5
SUB TOTAL	32	7	40	14	93	62.5
Chieftaincy Disputes/ Peace Building			2	4	6	4
Religious Tolerance/ Peace		2	1	6	9	6
Unemployment, Youth/ Labour Issues	2	2	1		5	3.3
Media/ Journalism	2		1		3	2
Security, law and Order	5				5	3.3
Development Partners /Donor Agencies	5				5	3.3
Marriage/Family/ Others Issues	5	3			8	5.3
Environment/ Land Agriculture	1		5		6	4
Poverty Alleviation			1	6	7	4.6
Presence of Evil			3		3	2
GRAND TOTAL	52	14	54	30	150	100

(Source: Field data: 2017)

As already stated in the introduction of this chapter, the aim of the statistical data in table 1 above is to help organise, summarise and interpret the data as stated by (De Vos et al., 2011:251). Therefore, the above table gives a better understanding of the path of the Church in transformational issues. Whereas the ‘Total frequency’ reveals the number of occurrences each Church within the scope in the study scores at the end of the period, the ‘percentage’ at the end of each item represents the total percentage (%) of all the individual Churches within the scope of the study and their inputs on the issues itemised. The horizontal grand total gives the total of the individual Churches’ inputs, the total frequency and the total percentage score.

In table 1 above, the item “Good Governance/Ghanaian Economy” recorded the highest frequency of 16 constituting 10.6%, indicating that between 2000 and 2006 the Church engaged in governance issues more than any other item in the table. This is followed by health and education with scores of 15 constituting 10%, and 12 constituting 8% respectively, followed by “Bribery and Corruption” scoring 11 constituting 7.5%. The frequency for “Religious Tolerance/Peace” and “Indiscipline/Immorality” all recorded a frequency of 9 each constituting 6%, whereas “Marriage/Family/Others” scored 8 at 5.3%. “Election and Voting”, “Poverty Alleviation” recorded 7 constituting 4.6%, while “Chieftaincy Disputes/Peace Building” and “Environment and Agriculture” recorded 6 at 4%; whereas items like “Security, Law and Order”, “Unemployment, Youth/Labour”, “Democracy/Politics” and “Developing Partners/Donor Agencies” all recorded 5 each constituting 3.3%. The following items such as “Murder/Serial Killing/Armed Robbery” and ‘Reconciliation/Peace’ all recorded 4 constituting 2.6%, whereas “Media/Journalism”, “Presence of Evil”, “Infrastructure Development” and “Human Right” all recorded 3 which constitutes 2% each, with “Drug Abuse” and “Inflation/Depreciation of the Cedi” at the bottom recording 2, each constituting 1.3%. What this means is, the Church in her engagement to socio-economic issues in Ghana identify these areas of societal needs more challenging than others. Such items received more attention during the period in the study and so are either repeated or mentioned or addressed or stressed more for the sake of emphasis to government. In this way, the Church believes government will also pay attention and act accordingly.

Analyses of the individual Churches' input (Freq.) and percentage from 2000-2006



(Source: Field data 2017)

Figure 1: The individual Churches' input (Freq.) and percentage from 2000-2006

The above figure is an additional interpretation of the individual Churches' contribution to socio-economic issues during the first period; 2000-2006. In the figure above the Catholic Bishops Conference records the highest score of 54 at 36%, closely followed by the Presbyterian Church of Ghana (PCG), recording a frequency of 52 at 35%. The Christian Council of Ghana (CCG) followed with a frequency of 30 at 20%, whereas the Methodist Church Ghana (MCG) recorded a frequency of 14 constituting 9% of the general input by the church in Ghana. This means that between 2000 and 2006 the Catholic Church came first by contributing 36% to socio-economic developmental issues, closely followed by the Presbyterian Church of Ghana with 35% of the total contribution, with the Christian Council of Ghana coming third with 20% of the total contribution. The Methodist Church on their part contributed 9% of the total contribution to socio-economic issues of the country.

6.3 Analyses of Chapter Five (2007-2013)

Table 2 below is a comparative study of chapter five over a period of 7 years only; 2007 to 2013. In this table, priority is given to the frequency (number of occurrences) and percentage of each socio-economic item that appeared in the data for consideration. As stated in the previous analyses in chapter four above, the researcher used the simple frequency distribution in a table form as envisaged by scholars (Vos et al., 2011: 255).

Table 1: The Church in Ghana and Economic Transformation; Inputs and Classification for Seven Years (2007-2013), the Frequency of Occurrences and percentages

CHURCH CODE/ ITEMS	PCG	MCG	CBC	CCG	Total	%
	Freq	Freq	Freq	Freq		
Governance/Ghanaian Economy	4		4	2	10	6
Politics/Democracy	6	2	4	4	16	9.6
Education	5		3		8	4.8
Health	3	2	1		6	3.6
Bribery and Corruption	5	1	3		9	5.4
Human Right Issues		2	3	3	8	4.8
Drug Abuse	3	1			4	2.4
Election/Voting	5	1	7	2	15	9
Agriculture, Environment/ Land	5		3	1	9	5.4
Religious Tolerance/Peace			2		2	1.2
Unemployment, Youth/Labour Issues	5	1			6	3.6
Media/Journalism	3				3	1.8
Security, Law and Order	4	1	4		9	5.4
SUB TOTAL	48	11	34	12	105	47.4

CHURCH CODE/ ITEMS	PCG	MCG	CBC	CCG	Total	%
	Freq	Freq	Freq	Freq		
SUB TOTAL	48	11	34	12	105	47.4
Dev't Partners/Donor Agencies	3		1		4	2.4
Marriage, Family/Others	4		2		6	3.6
Electoral Commission			4		4	2.4
Electricity/Energy	2				2	1.2
Sports	4				4	2.4
Sakawa (money ritual)	1		1		2	1.2
Homosexuality/Gay	1				1	.6
Mineral/Natural Resources (oil/gas)	3		3		6	3.6
National Development Plan			2		2	1.2
Chieftaincy Dispute /Peace Building			3	2	5	3
Christianity/Church: Family of God	5		5		10	6
Christian Education		3			3	1.8
Credit Unions/Welfare		2			2	1.2
SUB TOTAL	71	16	55	14	156	78

CHURCH CODE/ ITEMS	PCG	MCG	CBC	CCG	Total	%
	Freq	Freq	Freq	Freq		
SUB TOTAL	71	16	55	14	156	78
The vulnerable/ Affordable Housing	1		1		2	1.2
NADMO	2				2	1.2
Socio-economic and Political Life			3		3	1.8
Constitutional Review	2		1		3	1.8
TOTAL	76	16	60	14	166	100

(Source: Field data, 2017)

The above table gives a better understanding of the path of the Church in transformational issues. The ‘Frequency’ reveals the number of occurrences each Church within the scope in the study score at the end of the period, whereas ‘Total’ at the end of each item represents the sum of the scores of all the individual Churches within the scope of the study and their inputs on the issues itemised. The table above also interpret chapter five in terms of similar items that the Church engaged herself in during the second phase of the research from 2007-2013. In this table, there were 30 items for consideration towards economic transformation.

In table 2 above the item “Politics/Democracy” recorded the highest frequency of 16 constituting 9.6%, indicating that between 2007 and 2013 the church engaged in issues of “Politics/Democracy” more than any other item in the table. This is followed by “Election/Voting” with a frequency of 15 constituting 9%, “Governance/Ghanaian Economy” and “Christianity/Church: Family of God” each has a frequency of 10 constituting 6%. “Agric., Environment/Land”, “Bribery and Corruption” and “Security/Law and Order” each has a frequency of 9 constituting 5.4%, followed by “Human Right Issues” and “Education” with a frequency of 8 constituting 4.8% each. The rest are “Unemployment, Youth/Labour”, “Marriage, Family/Others”, “Mineral/Natural Resources” and “Health” with frequencies of 6 constituting 3.6% each. This is followed by “Chieftaincy

Disputes/Peace Building’ with a frequency of 5 and at 3%. “Drug Abuse”, “Developing Partners/Donor Agencies”, “Sports” and “Electoral Commission” each has frequency of 4 with 2.4%, and “Media/Journalism”, “Christian Education” and “Constitutional Review” each recording 3 constituting 1.8%. All the others, “Religious Tolerance/Peace”, “Electricity and Energy”, “Sakawa”, “National Development Plan”, “Credit Unions/Welfare”, “NADMO” and “The Vulnerable/Affordable Housing recorded 2 constituting 1.2% except “Homosexuality/Gay, which has 1 scoring 0.6% of the contribution of the church towards socio-economic transformation.

6.3.1. Analyses of individual Church input frequency and percentage (%) from 2007-2013

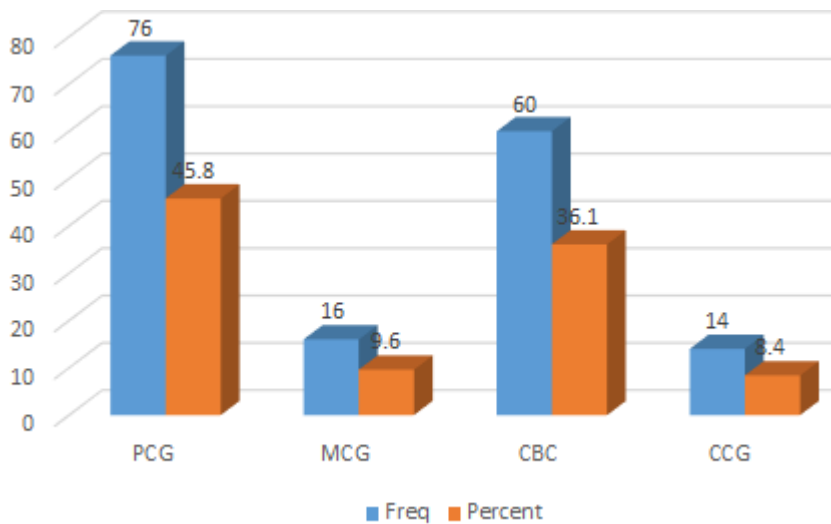


Figure 2: Individual Church input (Freq.) and percentage (%) from 2007-2013
 (Source: Field data, 2017)

Figure 2 above gives a picture of the inputs by individual Churches between 2007 and 2013. The Presbyterian Church of Ghana came first with a total frequency of 76 constituting 45%, while the Catholic Church came second with a total frequency of 60 constituting 36.1%. The Methodist Church, Ghana placed third with a frequency of 16 at 9.6% with the Christian Council of Ghana placing fourth at a frequency of 14 and at 8.4%.

6.4 Analyses of Chapter Four (2000-2006) and Chapter Five (2007-2013)

Table 3:

PERIOD	FREQ.	%
2000-2006	150	52.5
2007-2013	166	47.5

(Source: Field data, 2017)

It is evident from table 3 above that during the first period, 2000 and 2006; the frequency of socio-economic issues raised by the Church in Ghana recorded a total frequency of 150 representing 52.5 %, whereas between the period of 2007 and 2013 the church recorded a total frequency of 166 representing 47.5% of her input to socio-economic development. The same above is represented by figure 3 below.

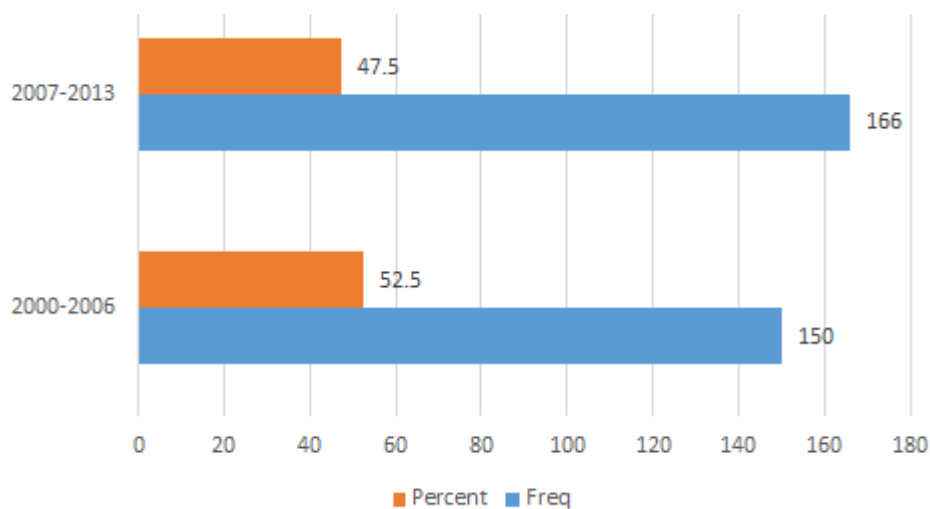


Figure 3: Analyses of the Two Periods: 2000-2006 and 2007-2013

(Source: Field data, 2017)

It is very clear from table 3 and figure 3 above that the Church in Ghana has made contributions towards socio-economic development both during the first and the second periods. However, the period 2000-2006 recorded a frequency of 150 representing 52.5%, while the second period from 2007- 2013 recorded a frequency of 166 representing 47.5%. The above figure shows that there is a decline of 5% in the performance of the Church in general based on their own similar commitments within the two periods.

Within the first period about 23 items were seriously considered by the Church as very important to socio-economic transformation. During the second period however, as many as 30 items were presented to evaluate socio-economic transformation. The analyses revealed that some of the items recorded less than 3.3% within each period under review which is quite insignificant. Typical examples of such items within the first period (2000-2006) are “Media/Journalism”, “Murder/Serial Killing/Armed Robbery”, “Developing Partners/Donor Agencies”, “Presence of Evil” and “Drug Abuse”. The rest are “Inflation and Depreciation of Cedi”, “Human Rights”, “Reconciliation/Peace” and “Infrastructural Development”. During the second period (2007-2013) the following items also recorded less than 3.3%. These are “Sports”, “Electoral Commission”, “Christian Education”, “Constitution Review” and “Economic/Social and Political Life”. Others are “Sakawa”, “Affordable Housing”, “Credit Union”, “NADMO”, “Homosexual and Gay”, “National Development Plan”, “Electricity and Energy”. The rest are “Chieftaincy Dispute/Peace Building”, “Media/Journalism”, “Religious Tolerance/Peace” “Developing Partners/Donor Agencies” and “Drug Abuse”. It is worth noting that during the first period a total of 8 items recorded less than 3.3%. The second period however realised a total of 17 items that recorded less than 3.3%.

6.5 General Observations

In analyzing tables 1 and 2, it is clear that items with low frequency and percentage less than 3.3% have not been given enough attention by the Church within the 14-year period. This could be because such items themselves do not play a significant role in socio-economic development or that the church does not place value on them much in what she considers as that which constitutes socio-economic transformation. On the other hand, the tables revealed that items that receive more attention by the churches recorded some significant scores with reasonable percentages indicating their importance on socio-economic transformation. In the research, it is quite significant to observe that:

- In the 14-year period some churches performed better than others on the average. The percentage scores of the individual Churches within the two periods were added together and divided by the two periods to get the average performance of each Church presented in the data. Below are details of individual churches’ average scores from 2000-2013.

PCG: $35.0 + 45.8 = 80.8/2 = 40.40\%$

MCG: $9.6 + 9.0 = 18.6/2 = 9.30\%$

CBC: $36.0 + 36.1 = 72.1/2 = 36.10\%$

CCG: $20.0 + 8.4 = 28.4/2 = 14.20\%$

Figure 4 illustrates the average performance of all the various church bodies in the study.

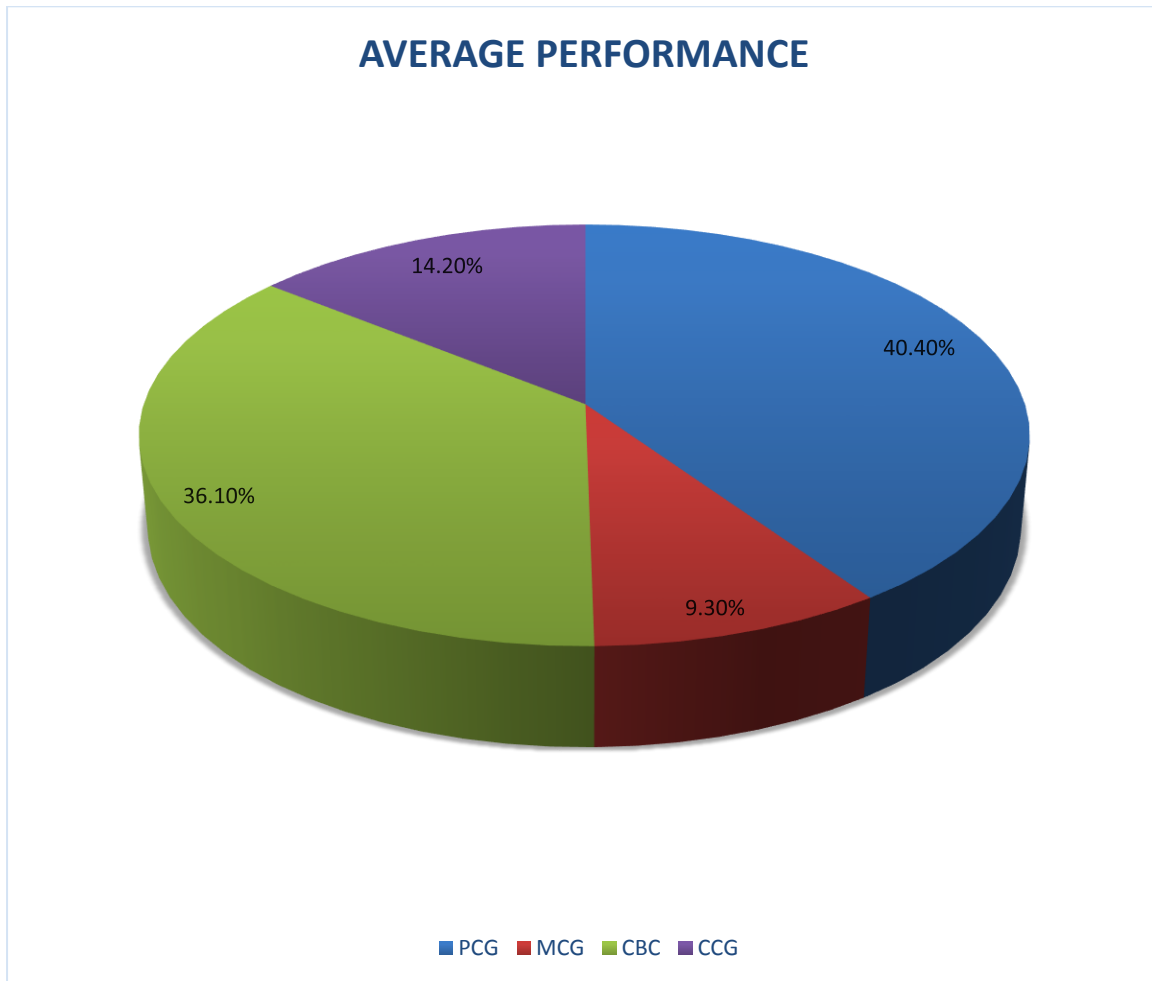


Figure 4: The average performance of all the various Church bodies in the study (Source: Field data, 2017)

- Items that receive the highest attention by the church during the first and the second periods respectively are considered an area the Church gives priority to regarding socio-economic development in Ghana. These are “Governance/Economy” with 10.6% and 6%, “Education” with 8% and 4.8%, “Health” with 10% and 3.6%, and Bribery and Corruption” with 7.3% and 5.4%. Others include, “Agric. Environment

and Land” at 4% and 5.4%, “Marriage, Family/others” at 5.3% and 3.6%, “Security, Law and Order” at 3.3% and 5.4%, “Unemployment/Youth/ Labour” at 3.3% and 3.6%, “Election and voting”, at 4.6% and 9% “Christianity/Family of God” at 6% and 6% and “Democracy/Politics” at 3.3% and 9.6%. Generally, these items are seen by the church as serious issues that continuously impede on the socio-economic growth of the nation. They need serious attention and therefore government should find ways of working on them for improvement.

- Items that appeared only once within the two periods (either the first or the second) but equally recorded a significant frequency of 3.3% or more, are “Natural/Mineral Resources” with 3.6%, “Indiscipline/Immorality” with 6%, and “Poverty Alleviation” with 4.6%. Those items could represent the churches’ sharp observation at the direction of government on these items. They are those items that are showing red signal, or danger to the economy which the church quickly identified within that period alone.
- Some items also appeared at both periods but could not obtain the 3.3%. They are “Drug Abuse” scoring 1.3% and 2.4% and Media/Journalism at 2% and 1.8% respectively. From the analyses, it could be pointed out that such items may not be that important to the church, the government and the people at large.
- Also, there are those items that appear at both periods but recorded high percentage above 3.3% during one period and low percentage during the other. They are “Religious Tolerance/Peace” at 6% and 1.2%, “Chieftaincy Dispute/Peace Building” at 4% and 3%, “Developing Partners” at 3.3% and 2.4%, and “Human Rights” at 2% and 4.8% during the first and the second periods respectfully. This also means that the Church place much emphasis on it at one period than the other, or perhaps there have been a change in direction of events and so attention or emphasis is shifted to such items at one period than the other. Again, these group of items had received a significant improvement and therefore do not need to be emphasised again.
- Finally, there are those items that appeared only once during the two periods (either the first or the second) but could not attain the significant score of 3.3%. They are

“Reconciliation/Peace”, “Murder/Serial killing/Armed Robbery which recorded 2.6% each, followed by “Sports” and “Electoral Commission” all recording 2.4% each, Others such as “Presence of evil”, “Human Rights” and “Infrastructural Development” all recorded 2% with “Christian Education” and “Constitutional Review” recording 1.8%. “Inflation /Depreciation of Cedi”, recorded 1.3%, whereas all the others recorded 1.2%. They are “Electricity and Energy”, “Sakawa”, “National Development Plan”, “Credit Unions/Welfare”, “NADMO” and “The Vulnerable/Affordable Housing” except “Homosexuality/Gay”, which has 0.6%, “Socio-economic and Political Life” at 1.8%. This category of items above reveal those that the church does not consider very important on economic transformation but only consider as they appear periodically on the scene from time to time depending on the season. Some examples are voting, elections, reconciliation, constitution review, and Sakawa etcetera.

6.6 Conclusion

In chapter 6, the research brought understanding and meaning to the data collected. It also analysed the data towards socio-economic transformation in Ghana. The illustrations were better presented and interpreted by tables and figures which brought to light some items that the Church considers significant in an attempt of living to its prophetic mandate. The figures and tables helped to bring meaning to the whole study by way of integrating the whole data.

Again considering the chapter in relation to the theoretical framework underpinning the study, the Church’s “critical distance and solidarity”, the theory was seen to have been helpful in drawing attention to successive governments from 2000-2013 on socio-economic issues in the country as the way forward towards development. The items that scored high frequencies were those that were given much attention and as well considered as of much concern to the Church in Ghana than those with lower frequencies. The Church by way of keeping a ‘critical distance’ became watchful and vigilant to the processes of governance in the country. Again the figures presented in this chapter revealed the extent to which the Church has committed herself to the ongoing socio-economic discourse in the country. The theory of ‘critical distance’ was seen to have supported the Africa proverb in the Krobo language of the people of Ghana which reads: “noner nge sua gbayeo likaa sua kper ja se tseme” literally means “the pathfinder does not know where and when the path is crooked except those standing from a distance or those who look at it from a distance”. The theory of

‘critical distance’ in application helped the Church to see pot holes and green areas of need for the citizenry as well as areas where successive governments were making mistakes so they can offer promptings, advice, caution and many more.

Haven seen all these in chapter 6, chapter 7 which is the next and final chapter will seek to provide some answers to the research questions and sub questions of the study. The chapter will also present the findings and as well draw final conclusion to the study.

CHAPTER SEVEN

FINDINGS, SUMMARY AND CONCLUSION

7.1 Introduction

This chapter concludes the research. It will observe the ongoing engagements of the Church towards socio-economic transformation in Ghana throughout the research discussions. This chapter summarises the findings from the analyses made in the previous chapters especially chapter six. Since the theoretical framework of the study is based on Allan Boesak's theory of Critical distance and solidarity of the Church, it is again used as the lens in drawing conclusion to the research. There will be various engagements with the theory in this chapter which posit the Church as either fulfilling its prophetic role or not and secondly, as contributing meaningfully in the ongoing debate towards socio-economic transformation in Ghana. In other words, the engagements will help to answer the key and some of the critical sub-questions raised by the study. For example how may the strength of the Church's contribution to the ongoing socio-economic discourse be assessed. The chapter also includes the general conclusion in which the objectives are reviewed to indicate how far they have been reached. Based on the findings, summary and conclusions are drawn, and some areas which were not sufficiently covered by the study are suggested for further research.

7.2 Findings and Conclusion

The whole research was geared towards assessing the Churches engagement/contributions towards socio-economic transformation in Ghana. In trying to draw a conclusion to the research, the definition by Carmen (1996) and Mohr (2003) of economic development could best fit in. Carmen (1996:5) defines economic development as a process of change mediated by some form of human intervention. For Mohr, economic development refers to the improvement of living conditions and the improvement in the quality of life (2003:635). However, (see Chapter 3) Steytler (1997:18) brought it all to a halt when he defines economic development as the balancing of four competing aims which are: economic growth, stability of currency, equilibrium of foreign trade and finally a high level of employment. If economic development is indeed a process of change which is mediated by some form of human intervention, then both the Church and the government will continue to participate in the process (p.86). The Church will continue to be an active participant and a stake holder in the debate on socio-economic development simply because she always

operates in a human institution with the aim of helping people to reach their full potential where they can thank God for who they are - as created in the full image of God. In other words, whenever government moves in any direction that is geared towards economic development, the Church must be there concurrently to access the work of government and put them on course. By so doing, the checks will put government on course and the Church will also be fulfilling her prophetic role by speaking out the voice of God among his people and for his people. The Church will always continue to engage in the discourse of economic development as strongly deployed in Gutierrez's definition of liberation, which states that the term development has become a word that gives expression to the aspirations of the poor if and only if it attacks the root causes of the problems of the poor people. In this way, he calls for liberation by radical process if possible so that the Church's involvement in the struggle with the government on liberation should provide better living condition for the people (Gutierrez, 1986:26). Since the root course of poverty emanates from government, the church will always hold government responsible throughout the process of economic development. This understanding is similar to that of Boesak when he said government should be held responsible for the plight of the poor and needy; hence the call for prudence governance where justice will overpower injustice to provide the needed liberation to the poor for which reason the Church should not be left out (Boesak 1997:15-19; 2005:90-93).

7.2.1 What is the nature of the current discourse on economic transformation in Ghana?

It was already pointed out in this research earlier that Ghana has not yet reached its full potential in economic development and transformation considering the current economic situation of the country since independence in 1957. One is convinced to believe that the country still lacks much in terms of development and therefore a lot more needed to be achieved for the wellbeing of the people. Gifford (1998:60) calls our attention to the fact that even though Ghana is seen from afar (internationally) as booming and successful in the field of mining and infrastructure development, there are economic hardships at the grassroots level (p 5). The discourse on board is about how Ghana as a country would come out to challenge its current situation to shift towards achieving much out of its potential. Until Ghana reaches its full saturation on socio-economic development, [as most economists believe] the discourse for better economic conditions will persist. In other words, Ghana needs not be complacent with its socio-economic achievements so far, but rather be challenged to come out with the best for its people. It is therefore crucial for Ghana to work

consciously towards reaching its full saturation because there are still people in Ghana who do not have access to good drinking water. Also, in this research, some of the issues which gain attention from the Church's inputs towards socio-economic development are unemployment, bribery/corruption, poverty, armed-robbery and killing among others. All these items are signs of underdevelopment as pointed out by scholars. The Church is seen in this research as performing the role of a catalyst to help government identify the pot holes and the mountains that need to be filled and levelled respectively towards a smooth economy, as her prophetic mission and role. No wonder at the dawn of the introduction to writing Communiqué, the PCG writes:

As a church, it is not surprising that some issues have pre-occupied the attention of the church over the years, these have been social-economic as well as political, but they have almost always invariably been dealt with from the point of view of ethics and morality. Areas of concern that have often come up are: education, health, agriculture and gender equity. Others have been gambling, indiscipline, bribery and corruption, armed robbery, intolerance, streetism and HIV/AIDS.....Some may read this collection and raise concern over one thing or the other..... such concerns over aspects of the contents of this collection should not be surprising. They should in fact be welcome and should help the church in shaping its future communiques.

All said and done, this collection is a testimony to the churches faithfulness to its prophetic role in society and its readiness to engage the issues of the moment for the sake of the development of the nation (Cry Justice, 2003: 19-20).

The Church in this research therefore, joins in the discourse through these communiques to help find some answers if not all to the impasse on socio-economic development in Ghana.

7.2.2 How may the strength of the Church's contribution to the ongoing discourse on socio- economic transformation in Ghana be assessed?

As discussed in chapter two (p 37), a proper functioning Church is one which is the carrier of information and values that help to build and stabilise the society in which she finds herself (James, 1992:81). For this reason, the Church enters the discourse by giving attention to issues that affect the people and the communities she lives in (in this context the Ghanaian community). In addition, the Church provides advises, promptings, warnings, commendation as well as encouragements to both the people and the government who has power to provide whatever it takes to improve the living situation of the citizenry. The PCG, CBC, CCG and the MCG among other things gave themselves the task of writing Communiques every year to address some issues that pose challenges to the socio-economic development of the country (Cry Justice: 18-20). There is the need for government also in the interest of the people, to listen to wise promptings and council. The following are some

extracts from the benefits that are derived from the Church's commitment to calling the attention of government:

- 1) In the year 2000, the Catholic Bishops Conference in their communique requested from government reconciliation in order to forgive one another for issues of the past which brought bitterness to many people in the country. In response to this request the Kuffuor's government brought into being the National Reconciliation Commission to bring reconciliation to all people and families who were offended one way or the other in the country before by past governments (p 158).
- 2) The PCG in the 2001 communique raised the concern that the time given to access Senior Secondary School (SSS) education is inadequate to cover the syllabus and so appealed to government to increase the Senior Secondary School period from three (3) to four (4) years. In the year 2002, government accepted the request and increased the SSS learning period to four (4) years (p 147).
- 3) In chapter five of the research, the PCG appealed to government in 2007 to form a committee that will look at salaries and wages to help do away with the wide disparity among workers in terms of payment (p 137). This was adhered to in 2008 when the commission was formed and inaugurated by government.
- 4) Another area that the Church ongoing contribution to the discourse on socio-economic transformation was felt strongly was in 2006 when the government phased out Religious and Moral Education (RME) from the School Curriculum; it was the PCG and the CBC that spoke vehemently against it. The PCG appealed to government to consider the fate of the children without the knowledge of God in their lives. To this end government re-introduced RME into the school curriculum in 2007.
- 5) Again, the Church's influence on government was felt when the PCG advised government in the 2006 communique to speed up the process of passing the domestic violence bill into law. Government heeded and the law was passed in 2007 due to the listening ear it gave to the Church's request.

On the other hand, in an attempt to address some of these issues,

- 1) The Church spread its tentacles too wide such that she has not been able to concentrate distinctly on very important issues at a time. For this reason and others, the Church cannot lay her hands on something specifically and unique as a brain child achievement towards socio-economic transformation. The many issues that are raised in some of the communiques sometimes render it valueless and purposeless. This is manifested in the 1st and 2nd periods. In the 1st phase when the frequency of items recorded a relatively small number of 150, the Church performance percentage recorded 52%, whereas in the 2nd phase when there were many items to talk about and the frequency increased to 166, the Church performance percentage recorded 47%, giving a short fall of 5%.
- 2) The Church also has the problem of disunity (not properly organised) to meet the needs of the people. For example, the Methodist Church is seen in this research as very reserved and will hardly write a communique, whereas the Presbyterian Church and the Catholic Bishop Conference and (sometimes) the Christian Council of Ghana, proved themselves quite active and vocal. Some of these things disintegrate the front of the Church when it comes to unity, therefore leaving governments to have their own ways. Again, the Church could have met as a unified body with one common agenda to write communiques and give it the needed importance, weight and strength that it deserves, but each of them was operating as a separate entity and this sometimes render some items unimportant to some Churches. If the Church's front is more united there will be a proper consensus building in the ongoing contribution and so some of the things that are very important would have been presented on behalf of the whole Church. The various Churches in Ghana should unite to come up with an all-inclusive communique with well spelt out concerns written to government at least twice each year.
- 3) Another area of lapses is where these communiques are not dialoged. They are just written and presented at press conferences without any follow up on governments, with some of the important points not heeded to. Therefore, in many ways, governments pretend as if these requests and concerns have not come to their notice.

7.2.3 To what extent has the Church in Ghana manage to keep her commitment to both her evangelical and prophetic mandate?

In chapter two (p 35), the researcher agrees with Kahindi and Tutu when they stated that the Church becomes irrelevant or useless whenever it becomes quiet or it refuses to address the very issues which directly affects human lives of a community (Kahindi, 2003:127; Tutu, 2004:32). Therefore, to answer the question above, the research focused on the contributions of the Church in Ghana as presented in the study. The study reveals in chapter 6 that, between 2000 and 2006 (1st period) the Church contributed 52.5% towards issues that address critical socio-economic transformation in Ghana (p 266). However, the 2nd period between 2007 and 2013, the contribution of the same towards socio-economic transformation in Ghana decreased to 47.5%, indicating a downwards performance of a percentage decrease of 5.0% (p 271). This 5.0% decrease could be said to be very significant and could be interpreted as a decrease in commitment to the ongoing contribution of the Church towards socio-economic transformation in Ghana. It could also be said that though the Church has been committed to her prophetic role due to the part she is playing on the socio-economic platform as it speaks to issues towards the well-being of the larger society, the 1st period (2000-2006) presented a Church that is more committed than in the 2nd period (2007-2013). To understand further the Church's contribution for the two periods on a whole, the percentage scores of both periods are added together and divided by two for the average score from 2000 to 2013. This could be calculated to be a 50% score for the two periods 2000-2013. The PCG alone among her sister Churches scored an average of 40.40% for the period between 2000 and 2013. The Catholic Church followed with an average score of 36.10% which is followed by the Christian Council of Ghana with 14.20% and lastly, the Methodist Church with 9.30% (p 273). This could also be interpreted to mean that all the four bodies mention in the study participated in the contribution except that some individual Churches scored higher marks than others.

As Tisdale noted and further explained (p 42) there should not be any strong divide between “prophetic” and “pastoral” preaching because for him “prophetic preaching” can be an extension of our “pastoral care” for the flock as societal issues and concerns that confront people in their daily lives are addressed. Furthermore, by adopting a more pastoral approach to prophetic witnessing can open the way for greater congregational response and engagement (Tisdale, 2010:3-6).

As Boesak stated and cited in this research (p. 19) the prophetic Church is the one that involves herself in the total life of the society by setting things right such that it cannot compromise her standards on issues of justice, love and freedom among others (2005:92). Boesak's theory of 'Critical Distance' serves as a wake-up call to the Church (within the society) to exercise its prophetic role to prompt governments in the running of state affairs but at the same time keeping her distance from the state-mission political.

According to Bosch as mentioned earlier in the study in chapter 2 (p 37), the **evangelical missionary task** of the Church proclaims the kingdom's saving message, calling all people to repent, to believe the Gospel of salvation and to become partakers of eternal life through Jesus Christ. The **prophetic missionary task** of the Church is that which also proclaims God's kingdom, but with promptings and warning to the community about what God expects of his people (1991:519). Indeed, if the assertion above is true of a Church that is living to her mission mandate by being both evangelical and prophetic, then the Church in Ghana could be proud to at least say she's still on course. Because it does not live in her constituent or territory, only to preach and ask people to repent and believe in the salvation message of the gospel that leads to the kingdom of God (Heaven), but it also engages in the prophetic task of speaking the voice of God to the people and for the people (Bloesch, 2006:59).

By doing this, the Church uses her contribution over the years to caution, prompt, reprimand, encourage and sometimes even warn both the government and the people about what God says to the nations like in the time of the prophets. The Church believes that is the sure way to speak out to the government on behalf of God and the people as already articulated in the previous research question (p 276). These promptings when adhered to become means by which things are corrected towards the proper development of the whole nation at large and not only for some special groups of people. Also by proclaiming and manifesting her misgivings about the economic conditions of the people which are not done right, the Church is calling attention to the fact that God still loves His people and will continue to visit them and participate in their situations like it happened during the time of Moses and the journey to the promised land; figuratively pointing to our final home. Metaphorically, the work of the Church can be translated in the salvation process which is an ongoing with God because the Church will continue to talk in this encounter and address issues that destroy the very fabric of society, God's people and their environment.

7.2.4 To what extent has the Church in Ghana engaged and/or is positioning herself in the current discourse of socio-economic transformation?

The study reveals that the Church should be an agent of change and that when positive change occurs members of the community feel secure and happy with one another (p 47). Like Mugambi (2003); Webber (1986) and Van Gelder (2002) agreed the Church becomes a change agent when one views it as agents of reconstruction by using the metaphor that takes the responsibility of rebuilding of Jerusalem walls. The Church like the example of Nehemiah as used by Mugambi, saw the walls collapsing due to some economic challenges that are not making people dignified as they ought to be (p 47). Again, the church's role is described as that of a "watch dog", though from a distance, views things objectively and is willing to call attention to detail. In understanding Boesak's analogy (p 45), critical distance and solidarity in the South African post-independence context, has to do with the Church watching critically from afar to see how government handles the affairs of the nation and this gives her the time to do the work of evangelism and at the same time perform her prophetic role of speaking out the voice of God to the people (Boesak, 2014:1). For these reasons and others, the Church (though not as one organised body) write communiques, some at the end of every Church year and others bi-annually for press conference to the state on many varying issues that impede on the development of the people as well as their constituent. As Terreblanche (2005:57) also noted, it was the Church that stepped in during the apartheid in South Africa to correct the injustices given to the blacks by the whites.

In these communiques, the Church in Ghana with the commitment of being prophetic, tasks herself to encourage, warn, admonish, support, raise alarms, caution and prompt the state on the journey to socio-economic development which is purported to bring change or transformation in the lives of the people. The Church believes that when these checks and balances or pot holes (social injustices) are identified and corrected earlier, the nation will be moving forward in the right direction. By way of these communiques as said earlier, felicitations and greetings are shared with government but at the same time concerns regarding the governance of the nation and the well-being of the state are reviewed and new ways mapped out. The Church raises these concerns either as red flag or a sign of warning for the way forward by trying to reason with government about how things should go considering the citizenry as created in the image of God. Whenever these flags are raised, it

is expected of government also to wake up, be circumspect and act. Some examples are those issues that were mentioned in the research (p 278).

The Church's ongoing contribution to socio-economic development in Ghana could be described as both qualitative and quantitative. It is qualitative since to a greater extent it has changed the direction of government delivery towards some socio-economic issues. For government to reconsider its decisions and change direction it means the outcome of such promptings and or cautions from the Church are considered better than that which is changed. Some examples were already mentioned in the findings, and they are the formation of the reconciliation commission; the formation of the fair wages commission for wages and salaries; the re-introducing of the RME into the SSS School Curriculum; and the extension of the SSS period from 3-4 years among others (p 278). Nonetheless, the Church's ongoing contribution could also be quantitative in that it has talked about numerous issues that impede on the socio-economic development of the country. For example, in the first period a percentage score of 52% was recorded against that of the second period which is 47%. This means that the contribution of the 1st period was more in numbers than that of the second period. Indeed, there is a significant percentage difference of 5%, which could be a decrease in the percentage achieved as compared to the 1st period; making the 1st period more quantifiable than the second.

This means that the Church in Ghana over the years has been providing quality service and continues to keep considering several challenging issues important for redress so that government treat the people of God with dignity. Being the 'watchman of the nation', the Church keeps close eyes on government for quality delivery of state service to the people and at the same time open eyes to speaks out the voice of God to both government and the people.

7.2.5 What should a theologically liberative or transformative engagement with socio-economic transformation look like in Ghana?

If prophetic theology is indeed not rooted in the hope of acceptance by powers and superior leaders who rule the world, but rather a message of hope in the reign of God that will overcome the reign of terror as Boesak (2014:1) reiterated, then a theological liberative or transformative engagement of the Church with socio-economic development will not just take a single approach like that of the communique, but something more. A prophetic

Church in Ghana however, has to do more than it is performing now, though it is doing quite well. There should rather be a more confrontational, proactive, and a radical approach in addition to the existing routine communique issuing as used by almost all the Churches except the Methodist Church which is seen in the research as inactive in that direction. As posited by Boesak, “Prophetic theology is, as all true prophetic theology always is, indeed a theology ‘on the edge’ – always on the edge of challenge and risk, of confrontation with the powers and principalities of our present age” (2014:1). According to him, true prophetic missions will surely embrace confrontation more than dialogue; this approach brings challenges and opposition. Furthermore, Boesak (2014:1) sees Prophetic theology as that which observes God’s people carefully to know where their suffering is emanating from, such that if the injustices are from world superior leaders then there is the need to inquire for justice from the same perpetrators of the injustices by whichever way. In this regard therefore, if the Church in Ghana really wants to live to its mandate then it needs to be more radical than it is today. Because change always comes with a struggle and the Church is too gentle to open a struggle with the powers that be. As argued previously (p 42), the Church in Ghana and African now need prophets who will stand as faithful remnants of the Lord to fight against redemption through “patriotism” to bring the spirit of “prophetism” on board. This will help the Church in Africa and that in Ghana not to crawl into bed with government, but rather speak the voice of God, “that says the lord” in its right context. But the Church cannot take over governance and rule the state as many believe, it rather keep her ‘critical distance’ but also be more proactive and not to be complacent that she is doing averagely well.

By using the mixed method approach to any study, Creswell and Plano Clark (2007: 277-280) agreed that new terms, philosophies and ideologies could be adopted to enrich the explanation or description of concepts in the study. It is for this reason that this research is geared towards improving upon what is there or postulating something different in perspective to the current operational approach. This will be used in calling government to bringing development and transformation to the door steps of the people and make it a reality. The Church in Africa and for that matter in Ghana should adopt a new strategy which is like a communique and at the same time a dialogue in which there is some amount of confrontation. The researcher calls this new approach “Communique-Dialogue-Confrontation” (CoDiCo). In this new approach or concept, the study is envisaging the Church to start the process from the communique level with a follow up dialogue in which

there could be confrontation if need be. This new paradigm which the researcher finds Biblical and African in nature can trace its roots from the period of the kings in the Bible when the prophet Nathan, under the influence of the spirit, entered the palace of King David and dialogued with him but finally confronted him through a wisdom conversation of his short comings. In this story, King David accepted his short comings and the voice of reasoning with the prophet without any challenge and asked for forgiveness (2 Sam 12:1-15). This slant also emphasises that since good governance is crucial and also a pre-requisite of economic transformation, care needs to be taken when dealing with African leaders so that there is always a smooth flow of governance towards socio-economic development. In this new approach which engages communique, dialogue and confrontation, the Church as in the case of Ghana and Africa should continue to write communiques but follow-up with dialogue with the leadership of the nation. In addition, in this follow-up, time is taken to look at and digest all the necessary concerns raised in the communique. Again, the research proposes such curtesy calls or interactive moments twice in every year so that the concerns that are raised in the communiques are given adequate attention.

The Church should position herself in a way that she will have ample time with government to strategize and map out the way forward for the building of a healthy society. It would be at this stage that the compliment, warnings, cautions, advises among other things, are explained into details and their consequences unearthed. Here, the Church together with government provides wisdom and direction towards transformation. Also, there is the need for the leadership of the various Churches to strategize and join unity forces as one body at least twice every year to map out strategy for the way forward on how to meet government for the smooth execution of “CoDiCo”.

This research explained further that, though the Church has been quite active, the researcher believes that “CoDiCo” will bring the Church to her full potential of being evangelistic and at the same time prophetic. It is also believed that the process of “CoDiCo” will be a more effective way to know the mind of government and advice if possible. The researcher also believes this new model takes on an African identity in the Ghanaian context because Ghanaians old axioms read “if you want to know and win the mind of a hero try to talk to him in private or dine with him alone”. Another one reads “two heads are better than one” and yet another African proverb reads “If you want to go fast, go alone. If you want to go far, go together”, all stressing the benefits of team work. By drawing wisdom from the

above African proverb, one is sure that this type of approach where the communique is dialogued and confronted “CoDiCo”, when done with prudence and respect, will make all parties feel relieved, part of the process, and reassured than writing communiques and organising press conferences which looks more like an attack or derision on government from the Church. This approach has the potential to promote trust between both government and the Church and in addition give way for concerns that are raised to be explained and addressed as well as touching on new strategies towards economic development. Not only the above, but that “CoDiCo” will bring both government and the Church together to understand each other’s view on socio-economic issues within the Ghanaian economy, as well as, how some of these issues in the economy should be handled. Some of the “CoDiCo” discussions can also help the Church to know needs of government and engage in counselling, teaching and praying also for the things that are of priority to the state. This will be in line with Boesak’s intuition with Ela, Mugambi and Gifford when he emphasised that, “The Church must initiate and support meaningful pressure on the entrenched system, as a non-violent way of bringing about change” (Boesak, 1984:33). In this new model and concept of “CoDiCo”, the Church should initiate and support a meaningful but non-violent pressure on government to bring about positive change that will lead to transformation. Keeping this distance but being very vigilant will make the Church fulfil her evangelical, spiritual and prophetic mandate in the society in which she lives.

7.3 Contribution to Knowledge

This research contributed in various ways to the field of knowledge in the following ways.

- 1) Firstly, the research answered the many questions which are in the minds of people about the activities of the Church regarding her contributions on the African continent in recent times towards economic transformational issues. The Church throughout history has been seen at the forefront of liberation and all the related struggles for freedom on the African continent. The Church cannot be left out when it comes to the plight of God’s people the world over. Indeed, it was the Church in South Africa that set apartheid on fire, which eventually led to manumission, emancipation and liberation (Terreblanche 2005:57). It was also the Church through her leaders like Jean Mac Ela, who challenged the status quo in Cameroon’s Church history that set the tone for the space of the marginalised and the poor, downtrodden also to make their voice heard. Again, it was the Church in the era of Mugambi that

called attention to the reconstruction or rebuilding of Africa. Since many people are not sure about the current position of the Church when it comes to socio-economic issues and the ongoing discourses towards transformation, this study revealed that the Church is not sleeping but to some extent keeping her distance and at the same time being vocal as far as the people of God and their wellbeing are concerned. Based on the findings of this research, the Church's real identity which is spelt out in her prophetic mandate is not all together forgotten but rekindled from time to time. Since the Church in Ghana could not be different from others in Africa, the Church is seen in this research as playing a significant role in the affairs of the nation and therefore cannot be said to be silent, however she can do better than what she is doing currently.

- 2) Secondly, this research has contributed to knowledge through the new approach or the paradigm shift from the common method of engaging government on economic issues. This research unearthed a new concept or model "CoDiCo", where three different approaches are fused into one. The new approach paves way for Church communiques to be dialogued and confronted through a process which will allow the Church to engage government at least two times every year. Though, in keeping her distance, the Church critically keeps her 'eagle-eyes' wide open for protection so that God's children do not fall prey to predators.
- 3) Thirdly, this research has contributed to knowledge through unearthing the impact of the Church in Ghana on government decisions. In 2007 when the educational reforms kicked out Religious and Moral Education from the school curriculum, it was the Church that voiced out their misgivings and impressed upon government to bring it back. The Church through her conviction helped to emphasise the need for RME in the life of the Ghanaian child, thereby leaving no space for compromise in any human existence. The Church in this regard contributed to the existing knowledge on an existential truth that life without God is meaningless. In addition, this study gives a better understanding of the Church and her continuous commitment to socio-economic issues in Ghana.

7.4 Gaps for Future Research

Since any single study is unable to cover all areas in a research, this study has some gaps that the researcher believes could be considered for further research.

- 1) This research looked at three mainline Churches and one para-church organisation, but looking deep into Christianity in Ghana, one can see numerous Churches now performing. Further research is recommended on what is happening to other Christian Churches in Ghana regarding socio-economic transformation. Such a research will also help to understand and assess the ongoing contribution of the Pentecostal, Charismatic and African Independent Churches in Ghana.
- 2) The research reveals that the Methodist Church of Ghana was placed last at the individual Church percentage scores of less than 10%. It is recommended that a research on the Methodist Church alone and their commitment to socio-economic transformation in Ghana will help to understand their position regarding the prophetic mandate of the Church.
- 3) In this research, there are no economic details such as economic terms and how they are understood in any given economy at large but rather on the Church. To be able to understand economic development within the framework of world economic experts, there is the need for a detailed research alone on socio-economic transformation in Ghana.

7.5 Summary and Some Closing Remarks

To conclude this study, it is important to recapture the whole research through its chapters. The first chapter unfolded the general overview, the theoretical framework and the methodology of the study. Chapter two and three reviewed extensive scholarly literature related to the research topic. While chapter two dealt with the literature on the Church, its origin and mandate, chapter three focused on literature on socio-economic development and the society at large. Chapter four presented raw data on the Church's input on socio-economic development for the first seven years from 2000 -2006, while chapter five dealt with the data on the Church's input on socio-economic development for the second seven years from 2007-2013. In chapter six, the data was interpreted, analysed and observations made, whereas in chapter seven, the findings in the previous chapters especially chapter six were used to draw conclusions to the study and this is done through recapitulation of the research questions for redress.

The whole research focused on the Church's ongoing engagements/contributions with government on socio-economic transformation within (1) the Ghanaian context and (2)

within her prophetic ministry to the people of God. The aims and objectives of the study were broad in scope to; investigate the view of scholars regarding the church's engagement on socio-economic issues, examine the role of the Church in this engagement, bring forward the contributions of the Church over the said period 2000-2013 to see how much the Church has engaged in this discourse and finally to map out new strategies of engaging in this discourse for better socio-economic delivery to the people of Ghana towards transformation.

The scholarly work in the research gave much insight on the multiple views of scholars from different perspectives especially on the Church and socio-economic transformation within the Ghanaian context, which paved way for the contributions of the Church in Ghana to be assessed over the 14-year period, 2000-2013. The data were excavated from the various Church archives which were mostly kept as private documents. These were called communiques and/or press releases. Such information revealed the path of the Church as many issues were considered for redress from the church's domain. It should be appreciated that throughout the study, the Church is seen as living to her mandate and prophetic calling and at the same time keeping her 'critical distance'.

From the study, the area of emphasis for the Church in her engagement was first on governance and the economy followed by health and education then politics and election. This was also followed by bribery and corruption and religious tolerance. Then, Christianity and family of God followed in that sequence. It was also clear in the research that some items did not receive enough attention by the church indicating that the Church did not place much value on them. Such items could be considered less important to the Church regarding socio-economic transformation in Ghana. Apparently, it has also been observed by the research that whenever the Church sensed danger in the direction of governance, attention is drawn for redress and whenever government responds positively, the Church compliments. In the same way, some items which did not receive the needed attention from government are raised again until attention is given. Some examples of these are governance, the state of the economy, education, health, bribery and corruption among others which were revisited every year. Also, some items that were given adequate attention also appeared during the first period only but did not appear in the second period. Likewise, new items that needed serious attention as the year progressed were raised during the second phase of the study period. Some examples are; during the period of elections issues on the item elections and voting including that of the electoral commission featured in the data prominently, whereas

during the time of electricity crises and power ration (Dumso)⁷ in Ghana, issues that were related to electricity were given much attention by the Church. Such concerns were raised periodically and not regularly.

Seemingly, during the period of study some key areas received adequate attention from government because of the Church's promptings. These areas were the issue of peace and reconciliation in 2001, re-introducing RME into the school curriculum in 2007 and the domestic violence law in 2007 as well as the establishment of the fair wages/salary commission in 2007 and SSS study period increased from 3-4 years.

Among the four Church bodies that were considered in the research, the Presbyterian Church of Ghana was seen to have devoted her time (more committed) to issues of socio-economic importance, followed by the Catholic Church. The Christian Council of Ghana came third and finally the Methodist Church, Ghana came fourth.

Finally, since communiques in Africa are just like written gossips and indirect requests usually discussed at press conferences but not directed to any specific authority, the researcher is of the view that communiques should be dialogued by a follow up confrontation if necessary, to ensure change in direction towards development. This process as a paradigm shift from the old order, is what the researcher called CoDiCo, a concept which describes the Church and the government as collaborators and partners in socio-economic transformation in Ghana even though the church keeps her distance.

⁷ Dumso is a Ghanaian term used to describe the perennial power inconsistency in the country. It literally means "switch off and on".

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