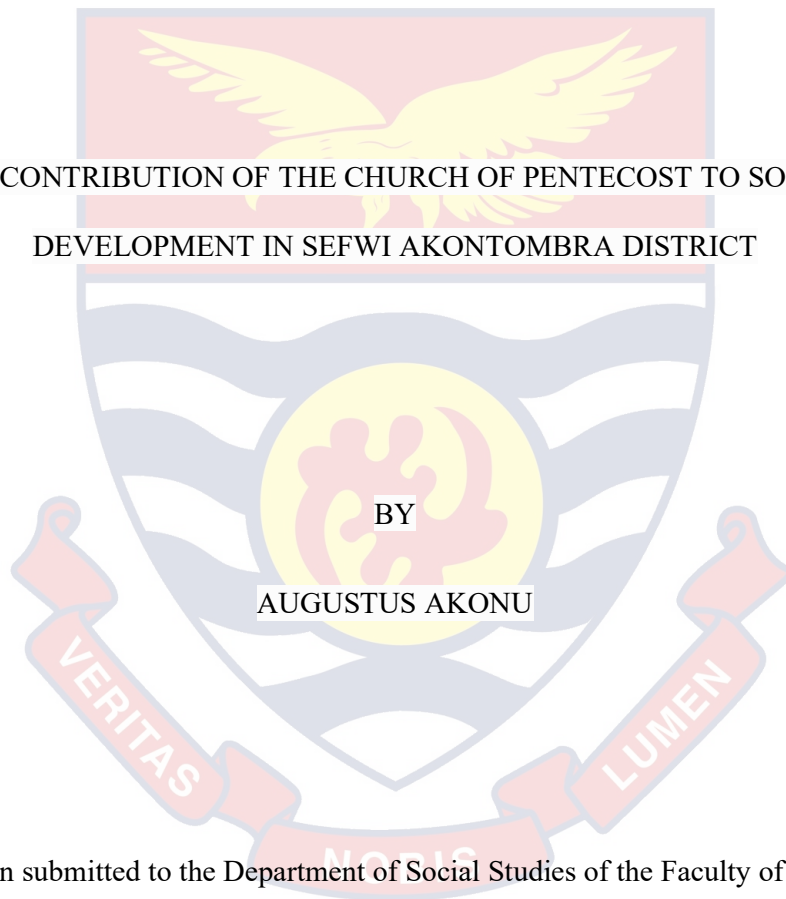


PRESBYTERIAN UNIVERSITY COLLEGE, GHANA  
FACULTY OF DEVELOPMENT STUDIES

DEPARTMENT OF RURAL AND COMMUNITY DEVELOPMENT

THE CONTRIBUTION OF THE CHURCH OF PENTECOST TO SOCIAL  
DEVELOPMENT IN SEFWI AKONTOMBRA DISTRICT



Dissertation submitted to the Department of Social Studies of the Faculty of Education,  
Presbyterian University College, Ghana in partial fulfillment of the requirements for the  
award of Master of Arts degree in International Development Studies

SEPTEMBER 2019

## DECLARATION

### Candidate's Declaration

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

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

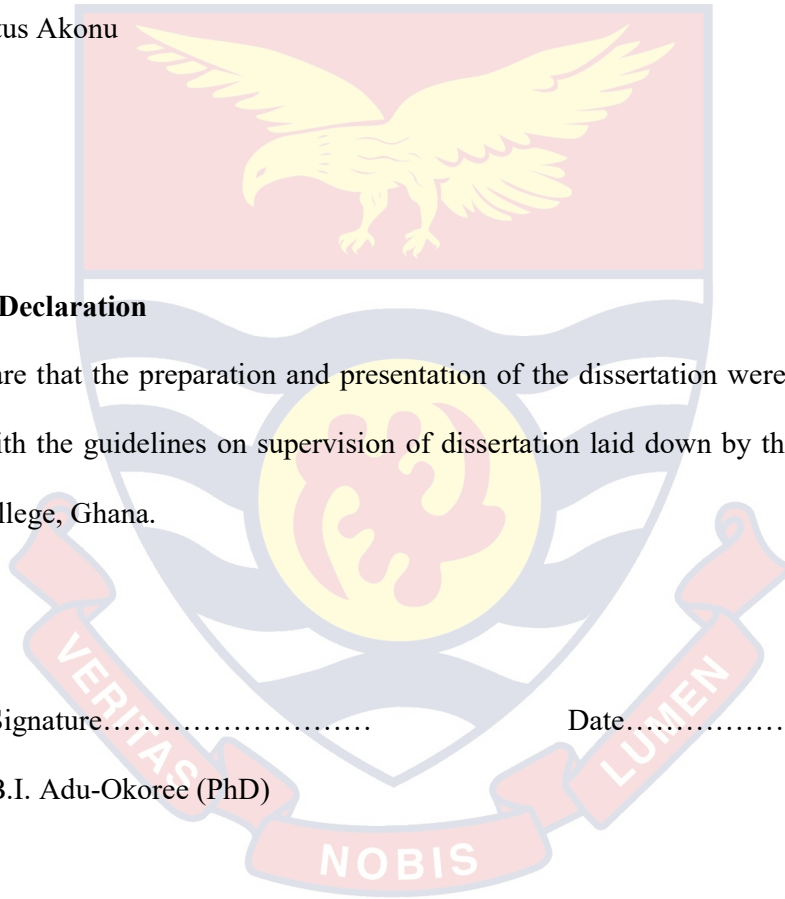
Name: Augustus Akonu

### Supervisor's Declaration

I hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the Presbyterian University College, Ghana.

Supervisor's Signature..... Date.....

Name: Rev. B.I. Adu-Okoree (PhD)



## ABSTRACT

The Church's contribution to the social development of society in the country is evidently clear. A lot of the work done by churches including the Methodist Church, the Presbyterian Church and the Church of Pentecost are dotted in many societies in the country. The study assessed the contribution of the church of Pentecost to the social development of Sefwi Akontombra district in the Western region of Ghana. The study was a descriptive survey and the views of 388 respondents within the study area were sought through the administering of questionnaire. Primary and secondary sources of data collection method were used and data collected from the field was processed and analysed through the use of Statistical Product and Service Solutions (SPSS) version 16.0. It was revealed from the study that 96% of the respondents believe that the infrastructural development agenda of the church within the district has focused on church building, sign boards and school buildings. Majority (60%) of the respondents considered education and marriage and family as the church's most significant contribution to the study area. However, employment (90%) was considered as the church's weakest point by respondents with regards to social development. also, respondents expects the church to further contribute their social development works in the field of health, guidance and counseling, skill development and training and agriculture. Despite all the effort made by the church in the social development of society, a lot more is expected by the society to be done. It is in view of this that the church is encouraged to put in much more effort and resources to ensure that diverse needs are met as it ensures proper and community-based assessment of needs are done so as to meet the desired needs of the people. It is recommended that that the church must work more towards assessing the specific needs of the people in the society and strive to meet these needs the best way it can.

## ACKNOWLEDGEMENTS

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The effort and support received from the following individuals can never be quantified: Mr. Tony Baine, the District Electoral Commission Officer of Akontombra and Pastor Essel Kofi Annor. Their unrelenting support has been awesome.

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Finally, I am very grateful to my wife, Mrs. Rebecca Akonu and my four children who have had to endure periods of my absence continuously due to long study and research work. Their love has kept me indeed. One day the story will be told of how great and faithful our God is.

God bless you all.

## DEDICATION

This work is dedicated to my late parents, Paul Akonu and Felicia Tawiah.



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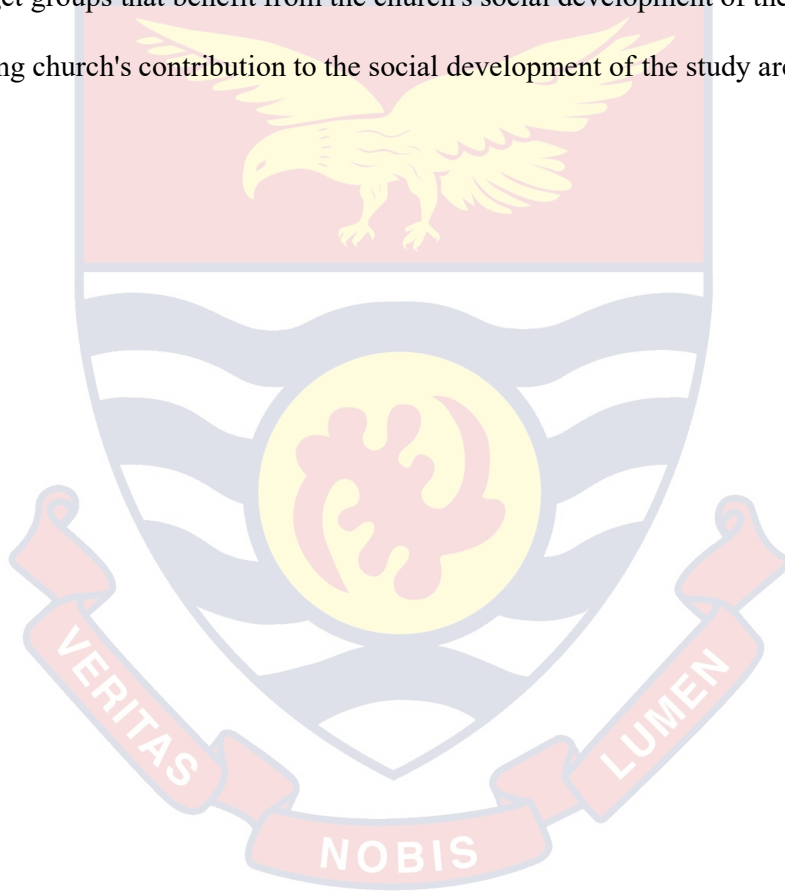


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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

People are at the end and means of development and the impact of development on people and their societies is the measure of its success (World Bank, 1995). Social Development focuses on the need to put people first in development processes. The UNDP Bureau for Africa outlines four priority areas for social development; namely

- Growth and poverty reduction, viewed in terms of employment
- Social sector progress, viewed in health and education provision
- Progress in Governance, peace and security, seen in human security and
- Resilience building or sustainable development

Among these, religious organizations or faith-based institutions have focused largely on the first two. As a result, poverty has been reduced by way of skills training, job creation, capacity building and social sector progress through the provision of health and education.

Religion as an important institution in the human community has promoted human development through education and knowledge impartation. Religion assists in providing citizens with knowledge needed to enhance socioeconomic, political and spiritual development. In view of its innumerable adherents and its common belief in the dignity of the human person under God, religion is committed to the promotion of human wellbeing so as to provide basic human needs, guarantee protection of human rights and promote integral development across the globe (Opoku, Manu and Wiafe, 2015).

In Ghana, churches being part of religious groups have been involved in one form of social development or the other for centuries.

## 1.2 Brief History of Selected Churches in Ghana

### 1.2.1 The Methodist Church

The Wesleyan Mission, under the leadership of the early missionaries of the church established more schools in Ghana (the then Gold Coast) than all others in the field of education.

The missionaries established the first school in September 1836. The Methodist Church Ghana, over the years, has held the view that the development of the nation and the church is based on a combination of variables instrumentally driven by human resource factors. The Methodist Church of Ghana therefore, continues to pay considerable attention to the development and provision of quality educational institutions. The direct result of this effort is that Methodist educational institutions are among the best at all levels of education delivery in Ghana.

The following sums up Statistics for all Methodist pretertiary schools in Ghana as at 2007 (Wesley Methodist Church, 2015).

#### *Basic Level*

There are 2,305 Methodist schools in the public system, made up of 744 Kindergarten (K.G), 1,042 Primary, and 519 Junior Secondary Schools. These schools have a total student population of 340,683 (178,476 boys and 162,207 girls). Total enrolment in Kindergarten is 68,159 whilst the figures for Primary and J.S.S. are 211,311 and 61,213 respectively. There are 48 private Basic Schools run entirely by the Church. Enrolment is over 8,200.

#### *Second Cycle Level*

The Methodist Church has a total of 21 second cycle institutions in the public sector including Mfantshipim School, Wesley Girls High School, Cape Coast, Prempeh College (in partnership with the Presbyterian Church) and Wa School for the Blind. The current total

enrolment of students in the Second Cycle Schools stands at 20,402 (11,468 boys and 8,934 girls).

### *Tertiary*

The Methodist church has three Teacher Training Colleges; Wesley College, Komenda College and Offinso Training College. Total enrolments in these colleges are 3,427 (2,217 men and 1,210 women). In addition, The Methodist Church has 22 private Post-Basic Institutions. Total student enrolment is 1,633 (1,343 girls and 290 boys). The church can now boast of a thriving university college affiliated to the University of Ghana, Legon.

### **1.2.2 The Church of Pentecost**

The Church of Pentecost cannot be left out in the roll call on partners in Ghana's development. The church employs at least 3000 people in the mainstream, including Reverend Ministers and a pool of professionals to man its operations and administrative functions. A Church with over 16,000 local churches scattered across the nation (The Church of Pentecost Headquarters, 2019), had to employ many artisans in its construction process. The economic implications of buying building materials among others thereby creating indirect employment opportunities for many are far-fetched (Anderson and Walter, 2009).

A Convention Center, PCC, built at Gomoa Fetteh in the Central Region, is a huge economic boost, not only for the Church but many Ghanaians. The putting up of the project alone employed an array of professionals, artisans, etc. and the cost involved would definitely contribute to the economic fortunes of the state. Today as it stands the facility employs a lot of people; professionals, artisans, security personnel, cleaners, drivers not leaving out the indirect employment it creates for commercial drivers, traders, caterers and other business men.

Like many other denominations, the church is a major stake holder in health delivery, education and other social services. The Regional Coordinating Committee of the Inter

Tertiary Institutions of the Pentecost Students and Associates (ITI PENSA) in the Greater Accra Region is currently challenging students to design a business plan for a project dubbed “Entrepreneurship and Innovation Contest 2018”. The objective is to promote entrepreneurship among members on the various campuses. With the rise in graduate unemployment, there is the need for programs to be strategically designed to help tertiary students think as entrepreneurs while they train in their respective disciplines to make them economically independent. They will be taken through seminars and workshops to help nurture and harness entrepreneurial potentials within them to start real sustainable businesses. The story is no different when told through the scripts of other churches. What this research seeks to examine is how the Church of Pentecost has contributed to social development within the Akontombra District of the Western North Region of Ghana in:

- Growth and poverty reduction, viewed in terms of employment.
- Social sector progress, viewed in health and education provision.

### **1.3 Statement of Problem**

Society has generally been of the view that the church only exists for the spiritual development of adherents. Though there is some credit being given to some of the mainline churches for some social interventions they have given variously, much of the opinions of individuals have been of the lack of support most churches fail to give to members of the societies they find themselves. This claim is even more profound when it comes to the Pentecostal and Charismatic churches of the time. Such perception has been fueled by the nature of some of these Pentecostal, Charismatic and Spiritual churches and the flamboyance and the extravagance of their leaders (Mensah, 2019). Worthy of mention is the fact that some of these churches with these flamboyant leaders are led by self-acclaimed ministers of God whose lifestyles raise a lot of questions and who are not under any supervision of any



ecumenical body. Some have in diverse ways extorted monies from their unsuspecting members in the name of counseling despite the difficulties such church members go through. The other aspect of society's perception of the church's lack of social development is the seeming daily and continuous prayer meetings that run week after week in the churches. These prayer meetings in some cases run throughout the day in church auditoriums and other places of meetings. Such prayers are thought to ensure the spiritual development of the members and their spiritual wellbeing only while they deprive members of their economic earnings (Green & Goetting, 2010). They also deprive the communities the benefits they might have gotten from the expertise and knowledge of the members who may have worked to impact these communities but who are always in the churches praying. At such meetings, it is thought that a lot of monies are taken in the name of offerings and through the sales of items such as anointing oils, stickers, holy water, and the likes. The converse of such diverse giving's by members of these churches is that it does not find itself back in the communities from which these monies came from but rather line the pockets and purses of the leaders of these churches. Though, these assertions may hold some truth, they are also subject to debate. A good number of some Pentecostal and Charismatic churches have engaged in some numerous social developments in communities they operate over the years. This work, therefore seeks to address this assertion with special focus on The Church of Pentecost in the Sefwi Akontombra District of the Western North Region of Ghana.

#### **1.4 Main Objectives**

The main objective of this study is to assess the effect of the church's contribution to social development.

#### 1.4.1 Specific Objectives

- To investigate the contributions of the church to its members in terms of social aid.
- To examine the type of educational supports provided by the church.
- To assess the infrastructural contributions of the church to the community.
- To evaluate the expectations of communities hosting the church with respect to social development.

#### 1.5 Research question

- How sustainable is the church's contribution to its members in terms of social aid?
- What type of educational supports does the church provide to the communities?
- What are the infrastructural contributions made by the church to the communities?
- What are the expectations of the communities from the church with respect to social development?

#### 1.6 Significance of the Study

As aforementioned, the church exists to promote the human good so as to provide basic human needs, guarantee protection of human rights and promote integral development of the globe. In Luke 2:52, the Bible says “And Jesus increased in wisdom and stature, and in favour with God and men” (KJV). This means the church must focus on holistic development and not be skewed towards only the spiritual. It means translating biblical principles into actionable activities and implementing same in the best interest of society. It is expected that, when biblical passages are appropriately interpreted in line with the needs of society, then the world would be a better place for all. This, however, does not appear to be the case as the church is rather perceived to be adding to the woes of society. Whereas some churches are seen to be doing well generally, others seem to have failed society entirely. It appears that

while some churches are making genuine efforts to contribute meaningfully to society, they have no idea how society (the beneficiaries) perceive their effort.

The significance of this study is to provide information on society's perception and expectation of the churches contribution to social development. This work also informs the general public about some of the contributions the church has made to society which might be unknown to many.

Finally, the study, also adds to existing literature on the church's contribution to social development.

### **1.7 Organization of the study**

The study is organized in five main chapters. Chapter one focuses on the general introduction which includes the background of the study, statement of the problem, objectives, relevance of the study and the organization of the study. Chapter two reviews and discusses literature on the study done by other researchers in this field in a logical organization. It also discusses the various approaches that have been used on the subject. Chapter three outlines the research methodology employed. Chapter four presents the findings of the study and give an in-depth analysis and discussion of the findings. Finally, Chapter five provides a summary of the research findings, draw conclusions and make recommendations.

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### 2.0 Christianity and Social Development

The Judeo-Christian worldview of religion and economic development is very explicit in the Bible. Scripture links the material and military position of Israel to the spiritual state of the Jews at any time. There are more than 2000 verses in the Bible which address issues of employer-employee relationship; poverty and wealth; unacceptable exploitation of others; land distribution and debt management under the Jubilee system (Adei, 2015). To this end, Christianity had to naturally live the tenets of the Bible by ensuring that its activities have the needed impact on the development of the communities and nations in which its adherents have their sphere of influences.

When it comes to mainline scholarship on Christianity and economic development it was Max Weber who in his work, “The Protestant Ethic and the Spirit of Capitalism” explicitly linked the beliefs, norms and actions of the evangelical Christians of medieval Europe to the rise of capitalist development. In a nutshell Weber stated that “the disciples of protestant Christians encouraged hard work, good work ethics, frugality, savings and investments and entrepreneurship thus opening the doors of unparalleled growth in incomes, wealth and prosperity of mind of Western Europe (Weber, 1930).

More recently, David Landers in his “Wealth and Poverty of Nations” has also argued that within a historical perspective, the type of religion a people practice has had direct bearing on their economic behavior hence resulting in national development and that most countries under libertarian Protestantism grew faster (Landers, 1998). Several studies using cross country studies have established that religion correlates with economic development with Christianity in particular being highly and positively related to development.

It is no wonder therefore that up to the end of the 19<sup>th</sup> century all economically advanced countries were nations with strong Judeo-Christian Foundations i.e. Western Europe and their allied countries in North America and Australia. Non-Christian countries broke through the development glass ceiling however through massive adoption of the production system birthed by the Judeo-Christian countries and infused them into their cultural milieu.

The main channels by which Christianity influences development are:

- It's impact on culture (beliefs, values and norms)
- Mental models
- Work ethics, savings and investment behaviors.

Stephen Adei puts these clearly when he said, “Religion and Culture impact major economic determinants such as people's attitude to work and productivity, consumption, savings and investments, entrepreneurship and governance including accountability and transparency” (Adei, 2015).

## 2.1 Churches and Ghana's Development

The impact of Christian churches on Ghana's development started with the work of the pioneer missionaries who brought Christianity to our shores, to the work of all the denominations of Christian Churches over the centuries and lastly, to the phenomenal impact of Pentecostalism in the last 100 years (Adei, 2015).

The history of Christianity in Ghana can be traced to the 15<sup>th</sup> century exploration of the Portuguese who arrived in Shama, Ghana in 1471. When it comes to pre-independence socio-economic development of the Gold Coast, apart from the phenomenal infrastructural works undertaken by Governor Sir Gordon Guggisburg such as the development of railways and Takoradi Harbor, the establishment of Achimota School and Korle-Bu Teaching Hospital, the

foundations of all the social development of Ghana today were undertaken by the Christian churches.

This is a fact which is scarcely acknowledged by most Ghanaians. As articulated by Darkwa Amanor, the missionaries brought great improvement in the general lives of the natives. They promoted the Christian faith as well as education, agriculture, trade, linguistics (studies of local languages), technical education by way of improving building architecture, better transportation and health (Adei, 2015).

Let us now consider some of the contributions of Christian missionaries and churches to the socio-economic development of the then Gold Coast and modern day Ghana giving special attention to education as it is the linchpin of modern development.

## **2.2 The Churches Contributions to the Educational Sector**

It is common knowledge that, with very few exceptions, the best secondary schools in Ghana are those set up by the missionaries. The Methodist pioneered secondary education with the Mfantshipim School and later Wesley Girls' High School, the Anglican set up Adisadel College, the Roman Catholics; St. Augustine's College and the Presbyterians; PRESEC. Almost all the best secondary schools in Ghana stand as a testimony to the contribution of Christianity to national development. Even more important were the involvement of Christian missions in primary and middle education.

Virtually all pre-schools in the country before independence were mission schools with few exceptions. Unlike today one was sure one's ward would come out of these schools literate. Besides intellectual development, there was equal emphasis on moral and social development of the child. The legendary Presbyterian discipline was the hallmark of all mission schools.

Teacher training was also undertaken by the missions. Unlike today vocational training was emphasized. The Basel mission in particular set up industrial training institutes and

workshops to train carpenters, masons, blacksmiths, goldsmiths, shoemakers, and locksmiths (Adei, 2015).

Today Christian churches are the vanguards of private universities in the country. The likes of Presbyterian University College, Pentecost University College, Central University, Valley View University, Catholic University, Methodist University among many others are contributing greatly to Ghana's educational development. With policy encouragement and state support, these church universities could become as big as the public ones. It stands to be said that contribution of Christianity through Christian denomination to education especially pre-university education will be much higher today if the state had not discouraged the Christian mission by taking over their schools.

Available statistics as of 2005, showed that the Roman Catholic Church alone had 946 Pre-Schools, 2,365 Primary Schools, 855 Junior Secondary Schools, 40 Senior Secondary Schools, 38 Vocational/ Technical Schools, 1 Agricultural School and 7 Handicapped Centers. The Presbyterian Church of Ghana had 487 Nursery/Kindergarten, 984 Primary Schools, 399 Junior Secondary Schools, 40 Private Schools, 6 Vocational Institutions, 5 Training Colleges, 27 Senior High Schools, 1 Research Center and 1 University College. The Methodist Church had 623 Pre-Schools, 1,035 Primary Schools, 521 Junior High Schools, 21 Senior High Schools, 13 Vocational/Technical Schools, 1 University College. The Evangelical Presbyterian Church had 197 Pre-Schools, 367 Primary Schools, 91 Junior High Schools, 5 Senior High Schools and 2 Vocational/ Technical Schools (Yerenkyi-Smart, 2009). These are only a few statistics to buttress the points raised. Even these numbers might have surely increased by now.

In order to make formal education accessible to the majority especially the poor and marginalized, various Christian denominations have set up scholarship funds for various levels of education to aid the needy gain access to quality and higher education. I am a

beneficiary to a scholarship scheme set up by the International Central Gospel Church, which supported my second cycle education, but for which I would have been uneducated. Non-formal education has also been variously supported by the church.

### **2.3 The Contributions of the Churches to Agricultural Development**

The Missions introduced and promoted food and cash crops. A botanical garden established by the Presbyterians at Akropong is known to have cultivated vegetables, bananas, cotton, sugar cane and bread fruits. Even cocoa was introduced by the Basel Missions in 1857 but did not survive the weather, insects and Ashanti invasions. It is therefore no coincidence that Tetteh Quarshie, himself a Basel mission trained blacksmith, after practicing his trade in Fernando Po in 1876 returned home with 5 pods of cocoa for which he is rightly recognized as a national hero (Adei, 2015). The Presbyterian Church of Ghana has 9 Agricultural Stations throughout the country. The Church also has a development toward self-reliance with an agricultural base known as the People's Participation Program (PPP) at Begoro (Yirenkyi-Smart, 2010).

### **2.4 The contributions of the churches to Trade**

The church also promoted external trade in commodities. The United Trading Company (UTC) was originally Basel Missions Trading Company, set up to promote export and import trade. UTC's ethical norms were such that they would not sell guns, gun powder and liquor. This policy meant that the missionaries believed and promoted honest business by placing human values above economic gain. They discouraged business that compromised on human development and peace. By this they were teaching their followers to emulate their examples, by bemoaning dishonest gain and pursuing the sanity of society over financial gain.



## 2.5 The contributions of the churches to Linguistic Studies of Local Languages

Teachers have a slogan that, “if you can read this thank a teacher”. In the same way it can be said that if you have a written vernacular thank a missionary and the effort of Christians. Even today the Ghana Institute of Linguistics Literary and Bible Translations are at the forefront of putting unscripted local languages into writing and translating the Bible into local languages. Almost all the major Ghanaian languages; Fante, Twi, Ga, and Ewe were all put into writing by missionaries.

Right from the onset, the Basel Mission saw the need to incarnate the gospel in the vernacular. In fact it was their policy that ‘at all cost, the African was to hear the gospel, read the Bible and worship and be taught in his own language’ that necessitated this agenda. This was part of a clear policy for theological education outlined by Elias Schrenk in a memorandum in 1863 part of which reads: ‘Hebrew and Greek were (taught) because they (the Africans) must read the Bible in the original language... it is our resolution to make the Negros independent, and therefore we think that the native minister must be able to read the Bible in the original language if he would be independent.’”

In pursuit of this objective, Johannes Gottlieb Christaller (1827-1895) and Johannes Zimmerman (1825-1876) were sent to the Gold Coast to study Twi and Ga, develop orthographies, grammars and dictionaries for them, and promote literacy among their speakers.

Christaller's work included the translation of the Bible into Twi by 1871 and putting together a comprehensive Twi dictionary and grammar, and an encyclopedia of Akan life by 1879. Among other works, Zimmerman also translated the Bible into Ga, wrote a Ga grammar, and a translation of Luther's Catechism. Another aspect of the commercial activities was the training of young people as artisans and in scientific farming. Workshops were established for trades such as carpentry, blacksmithing, masonry, bookbinding, poetry and basketry. The

work of Johannes Christaller of the Bremen Mission Society on the Akuapem Twi is legendary. These men and women of faith learned our languages, compiled dictionaries, deciphered our grammar and wrote text books in addition to translating the Bible into local languages. The likes of Akrofi and Carl Reindolf were inspired by them. The development of the vernacular in particular affirmed African culture and provided continuity between the traditional religion and Christianity (Yirenkyi-Smart, 2010).

## **2.6 The Contributions of the Churches to Health**

Today up to 40% of all medical care and health facilities in the country are provided through Christian organization. The missionary was not only the preacher of the gospel but one who provided support for the wellbeing of the natives of Gold Coast and Ghana today. The Presbyterian Church alone has at least, 4 hospitals, 11 Primary health care programs, 8 health centers, 14 clinics, 2 Nursing training colleges and 1 health technical unit. Mention has not been made of other various contributions by other Christian denominations. Many Christian denominations run routine medical screening for various communities and people groups. These are usually free as they are done by Christian health professionals or pre-financed by the churches. In some cases where necessary, the church finances further medical care and treatment.

## **2.7 The Contributions of the Churches to Employment**

The Church employs a huge number of the Ghanaian working population; directly and indirectly. The direct employment include: Reverend Ministers, professionals (accountants, secretaries, administrators and managers), drivers, security personnel, messengers, laborers, cleaners etc. Indirect employment covers food vendors, artisans, retailers, petty traders, commercial drivers among others.

## **2.8 The contributions of the churches to Politics**

The human person is not a truncated being; divided into cultural, economic, political, social and religious. The human person is a holistic being and he or she is treated as such. There is therefore no dichotomy between religion and politics when it comes to dealing with the human person. It must be noted that, “Christ did not bequeath to the church a mission in the political, economic or social order; the purpose he assigned to it is a religious one.”

But this religious mission can be the source of direction and vigor to establish and consolidate the community of men according to the law of God. In fact the Church (for that matter the Christian) is able, indeed obliged, if times and circumstances require it, to initiate actions for the benefit of all men, especially of those in need. This includes works of mercy and similar undertakings. It is often sad to hear of people accuse the Christian and for that matter the church of meddling in politics. They do so out of ignorance. It must be stated clearly that there is a distinction between politics and partisan politics.

When it comes to national development and peace, the Christian and the church cannot remain aloof. A cursory look at the history of our country will reveal that the Christian has always played an important and indispensable role in the governance of the country. This has been done through various means such as: communiqués, memoranda and pastoral letters (Mensah & Opoku, 2014).

## **2.9 The contributions of the churches to Marriage and Family Life**

The Church [The Church of Pentecost] believes that God instituted marriage for help, procreation and the godly nurturing of children. Therefore, the essence of marriage is for couples to find the security of love and growth in the heritage of faith (Gen. 2:18, 21-25, Matt 19: 4-6, 1Cor. 7:1-2) and build strong families (Pentecost, 2008).

The Church affirms that marriage was first ordained for the mutual help, fellowship and comfort that one ought to have for the other in prosperity and in adversity, for the honorable procreation of children and for their training in love and obedience to the Lord. The Church therefore encourages couples to know clearly their purpose, plan carefully how to raise their kids; exhibit true love to children, teach the way of the Lord; exercise authority and control; apply the relevant motivation, punishment and reward methodologies; and maintain consistency in delivery. Since the home is the first environment the child interacts with, there is a saying that, “charity begins at home” and an Akan adage, that, “*efie dwo a na abonten adwo*”. It stands to reason that good marriages will produce good homes/families which will produce good societies leading to a nation's wellbeing. The church has variously promoted strong marriages and strengthened family bonds through its diverse teachings which are based on biblical principles to ward off the secular misinterpretations of marriage that threatens healthy existence of couples and secularism's seeming dislike for family and its blessed impact on human, societal and national development in these contemporary times. At least much can be said of the dedicated effort of The Church of Pentecost who have added marriage and family life to its tenets and is advancing same to its members worldwide.

### **2.9.1 The contributions of the churches to Social Development**

The church has not shirked its social responsibilities at all as it has always been on point. Tones of donations flow from various denominations to various groups i.e., the vulnerable, marginalized, poor etc. It has always been the church's custom to go to the aid of individuals, groups and institutions in difficult times such as bereavements, disasters, sickness, losses etc. The church is routinely seen donating to orphanages, prisons, hospitals, security agencies and other organizations in kind and in cash. Apart from these donations, the church also doubles in ministering to inmates in the prisons to give them hope in their hopelessness, meeting their

spiritual needs and sensibilities. Other concerns and needs of the inmates which are in the power of the church to provide are also not denied them.

Fellowship, communal spirit, networking are promoted which have enormous benefits on members of the church. This has created countless opportunities for many people. Some have gained access to education, gotten jobs, travelled abroad, received capital for business, and gotten marriages while the fatherless have been fathered.

The church has always served as an effective platform for information dissemination. Institutions such as the National Commission for Civic Education, Ghana Education Service, Electoral Commission, Ghana Health Service, Ghana Police Service, Ministry of Food and Agriculture, other Government agencies, private organizations and even political parties are all beneficiaries.

Other social responsibilities the church can be credited with are the drilling of boreholes in communities where access to potable water is a challenge. The obvious benefits need not be belabored. Some churches have formed cooperatives which help members to access loans to enhance their businesses. Most of the beneficiaries are usually poor people who cannot access loans from the traditional banks.

Conflict resolution has also been one area the church has been very instrumental. The church has always served as an alternative dispute resolution institution, resolving conflicts ranging from marital issues, interpersonal relationships, family issues, business matters and many complex non-criminal matters. All these save the state and individuals involved time and money and promote peace in society which is cardinal for development.

Other areas of development the church can be credited with are the spiritual needs of individuals. As the needs of humanity are multi-faceted, the spiritual cannot be overemphasized. Needs may vary from person to person. The myriad of denominations

available makes it possible and easy for people to choose from which denomination best represents their spiritual aspirations and sensibilities. Since satisfaction and fulfillment are personal, many have found fulfillment in the churches, which otherwise would have eluded them.

Many emotional needs are also addressed from the pulpit through various sermons, exhortations, encouragements, inspirational messages etc. Certain psychological needs have also been met by the church through counseling. Though most ministers of the gospel are not professional counselors, the Bible gives some good models on counseling which aid these “non-professional counselors” to perform their duties as a good alternative to the conventional professional counselors, who are difficult to access by majority who may need their services.

Moral values are vital aspects of development which drives every developmental agenda. Values like responsibility, faithfulness, loyalty, hard work, smart work, punctuality, respect for others, respect for time, confidence, positive attitude etc. are universally accepted. The church has played an undeniable role in shaping society by building, inculcating and developing morality in many of its members which has impacted positively on society. Though lots of moral decadence exist in society, the church is not to blame for it, because if not for the church the situation could have been worse.

Through the instrumentality of the church many social vices have been curbed as many “bad nuts” have been converted and transformed into better people, some of whom are even now themselves ministers of the gospel. Suicide, a tendency born out of hopelessness has also been addressed by the church through its multi-purpose and multi-functional role. Many people who had reasons to commit suicide have otherwise changed their minds as they

received hope through the preaching of the word and having various encounters with church workers particularly ministers of the gospel.

The church's role in coaching and leadership development cannot be underestimated. Some of the trainings are done consciously whereas others are done unconsciously. People are assigned various leadership roles which develop their leadership qualities like courage, responsibility, self-confidence, discipline, organizational skills, communication skills, planning, managing etc. Many people tasted their first leadership roles in church and many great leaders owe their heights attained to the church.

Everything the pastor has is “common property” if not “open access”. This means that the pastor's vehicle, home, time, money, privacy, etc. are normally encroached upon with no apologies. The pastor, therefore, becomes an asset to society.

### **2.9.2 Contributions of Some Para-Church Groups to Ghana's Development**

The contributions of Para Church Organizations to the development of this country cannot be overlooked. Institutions like World Vision, Plan International, Compassion International and Adventist Relief Agency (ADRA), to mention but a few, have contributed immensely to the development of Ghana. ADRA has over the years been engaged in agriculture and food security, health, water, sanitation and hygiene, education, economic development and disaster response aimed at helping rural folks to improve their livelihood. It has also consistently pooled a crop of volunteers in target communities who are trained in agriculture and health principles and empowered to support their neighbors (ADRA Ghana, 2018).

The impact of Plan Ghana on the development of Ghana cannot be denied. This Para-church group has been involved in education which is aimed at allowing all boys and girls access to quality education; economic empowerment, increasing the asset and income of poor

households and their capacity to support children and child protection hence ensuring that all children grow up in a safe and secured environment free from all forms of violence.

Through their work with partners, they also provide health services particularly for children, improve judicial setting, ensuring the rights of abused children are respected and well protected, provide scholarship for high school students as well as implementing the community-led total sanitation projects to improve hygiene and end open defecation. According to their 2017 report on work done by this Christian Non-Governmental Organization, 600 health professionals and volunteers were trained, 2,000 hygiene toilets were built and 5,250 community members were trained in gender inequality (Ghana, 2019)

**Compassion Ghana**, partners with churches around the country to help them provide the children of Ghana with the opportunity to rise above their circumstances and become all God has created them to be. Their work in Ghana began in 2005 with child-focused programmes which are done in partnership with churches to offer support in areas of health, education, provision of community based toilet facilities to promote hygiene as well as rescuing children from child labour. More than 75,000 children participate in more than 285 child development centers (Compassion International Ghana, 2018).

**World Vision, Ghana** on the other hand currently implements 29 Area Programmes (APs) in 10 administrative regions in Ghana and six major special projects. The goal of World Vision Ghana is that by 2021, it would have contributed to the sustained well-being of 4.5 million vulnerable children, their families and the communities in which they live through the provision of health and nutrition, water and sanitation, education, food security, micro-enterprise development and Christian Commitments programmes.

From October 2010 – September 2011: World Vision drilled 211 wet wells out of which four prolific ones were mechanized for four communities and a secondary school. This gave



70,000 people access to safe water. To ensure water quality, iron removal plants were installed at four new wells. About 62,000 people were educated on environmental hygiene, trachoma, guinea worm and malaria prevention; more than 20,000 people were also educated on safe water storage and handling.

The biggest impact of these programmes is the reduction of guinea-worm cases in the entire Northern Region. Significantly, there were no reported cases of guinea worm in ADPs which previously had cases, like the Savelugu District.

The Cadbury Cocoa Partnership Project is implemented in the Mpohor Wassa East and Fantekwa ADPs. Ghana Cocoa Board provided extension services to all 35 beneficiary communities and 2,083 bicycles worth \$187,470 were given to school children in those areas to help them commute to school daily. Farmer-based organisations are being positioned to obtain fair trade certification.

World Vision collaborated with the Ghana Health Service to implement the USAID funded Neglected Tropical Diseases Project in 170 districts from 2009 to 2011. The project covers five neglected tropical diseases, namely, lymphatic *philariasis*, trachoma, *onchocerciasis* (river blindness), *schistosomiasis* (bilharzias) and soil transmitted helminthes. Health workers and volunteers were trained for drug administration and distribution.

Activities successfully carried out included more than 30 million treatments for targeted people in endemic communities, community education programmes enhanced with the availability of Information, Education and Communication materials. A *schistosomiasis* study which was carried out has been validated. These are contributing to efforts at reducing the prevalence of these diseases to levels that are no longer of public health significance.

The two-year Korea International Cooperation Agency (KOICA) Educational Project has boosted education for children through the construction of 22 new schools for kindergarten, primary and junior high school children. A total of 630 teachers were supported for the Untrained Teachers Diploma in Basic Education and the provision of accommodation for six teachers have improved time teachers spent teaching children. All the beneficiary schools got furniture, libraries, teaching and learning materials and sports materials including footballs.

School enrolment has increased by 12.6 per cent while the application of new teaching methods makes pupils more active in class.

The Purdue Improved Cowpea Storage Project is funded by the Bill and Melinda Gates Foundation through World Vision United States. This project teaches chemical free storage of cowpea to farmers and traders. The project targeted 200,000 farmers in the Upper East, Upper West, Northern, Brong Ahafo and the Ashanti Regions. Trained research and extension staff from the Ministry of Food and Agriculture and the Centre for Scientific and Industrial Research are supporting the implementation of the project. People in the operational areas are sensitized and educated on the correct application of the technology.

Enthusiastic farmers who tried for the first time to use this technology will be able to reduce post-harvest losses and maintain the nutritional value of cowpea (International, World Vision, 2019).

## CHAPTER THREE

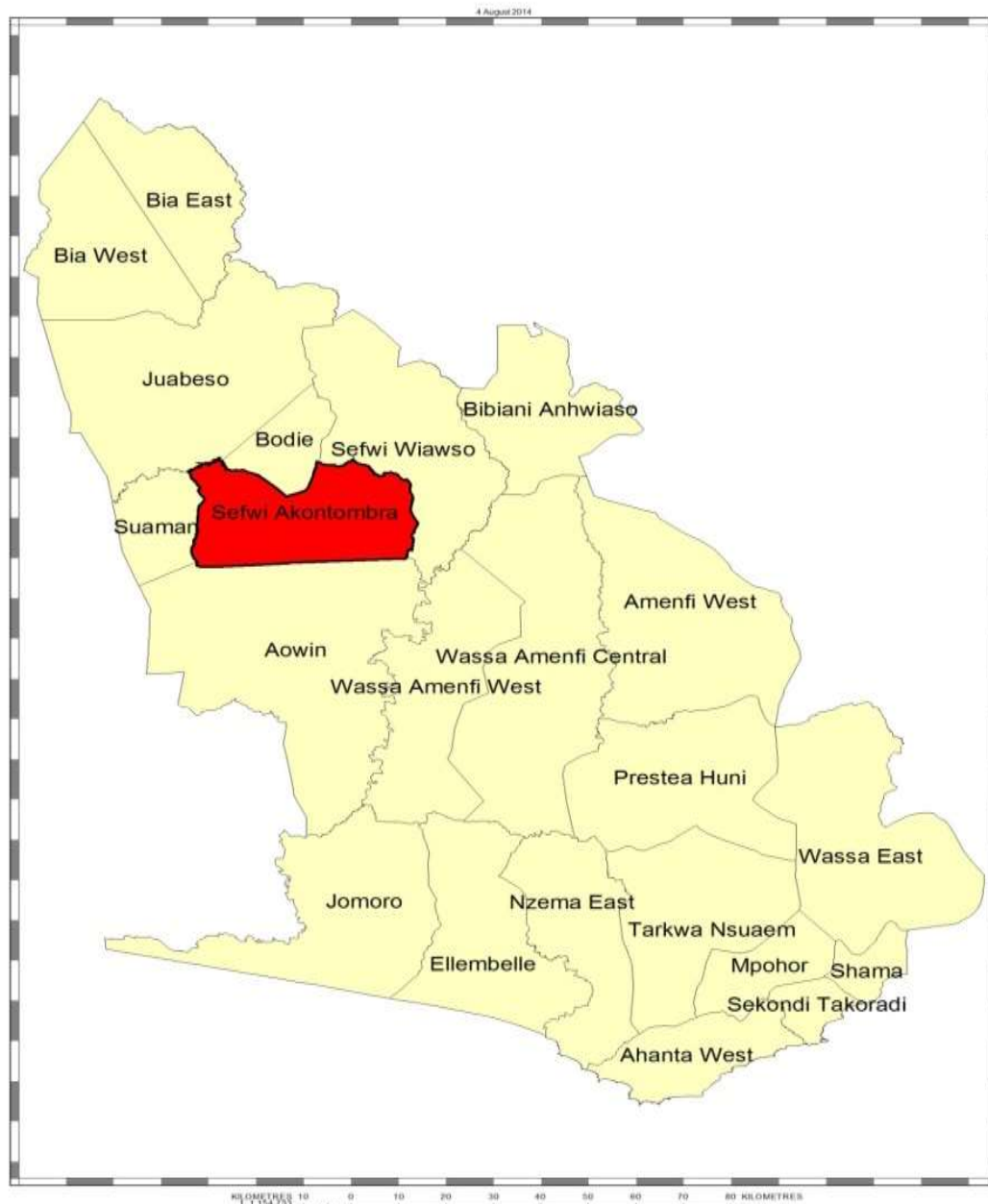
### METHODOLOGY

#### 3.1 Introduction

The Sefwi Akontombra District (SAD) was carved out of Sefwi Wiawso Municipality in the year 2008 with the legislative instrument (LI 1884) with Akontombra as its district capital. The district has 15 electoral areas and two area councils with the District Chief Executive as the political head.

#### 3.2 Location and Size

The Sefwi Akontombra District lies in North-Eastern part of the Western Region between Latitudes 6° 0' N and 6° 30' N and Longitudes 10° 45' W and 10° 15' W. It is bounded on the East by Sefwi Wiawso District, Juabeso District to the North, Aowin Suaman to the South-East and Wassaman District to the South-West. The district covers an area of 1,120 sq.km, representing three percent of the land area of Western Region. The District capital, Akontombra is almost at the extreme western perimeter. The District capital is 69.0 km away from Sefwi Wiawso. It is linked by a second class (gravel dressed) road. Akontombra is also 306 kilometers away from Sekondi/ Takoradi, the regional capital. Below is the map of the Sefwi Akontombra District in the Regional context (Ghana Statistical Service, 2010).

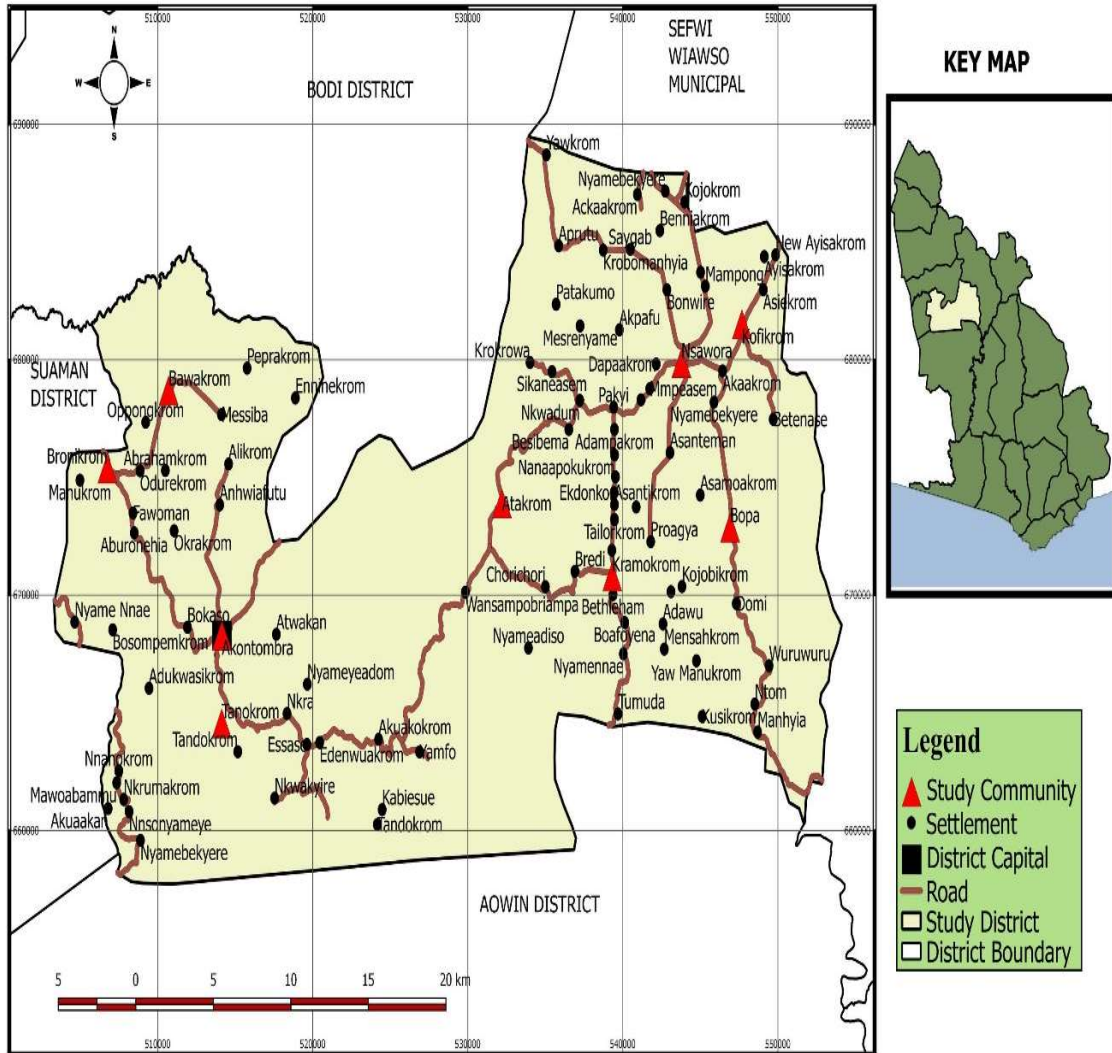


**Figure 1: Map of Sefwi Akontombra District in the Regional Political Context.**

Source: Ghana Statistical Service, GIS 3

### 3.2.1 Population Size

The district is made up of ninety six (96) communities with a total human population of one hundred and five thousand eight hundred and twenty one (105,821).



**Figure 2: Map of Sefwi Akontombra District.**

Source: Sefwi Akontombra District Assembly, Dept. of Planning 2018

### 3.3 Physical Features

Most parts of the district have variable topographies (152.4 metres and 610 metres above sea level). It is bordered in the east by the Tano and Bia River Basin. This is mostly below 152.4m above sea level. The highlands which rise above 305m, lie in a northern direction of the district capital. The main drainage system is the Tano River and its tributaries. The Tano river cuts roughly in a Southern direction and enters the sea in La Cote d' Ivoire. The major tributaries include the Suhien, Kunuma, Sui and the Yoyo.

#### 3.3.1 Geology and Mineral Deposits

The main geological formations that cover the district are the lower and upper Birimain types with the lower Birimain formation to the extreme eastern and north-eastern parts. These are volcanic rocks, which have been solidified from molten materials (lava). These are often steep and strongly dissected. There are gold deposits at Akontombra and Nsawora/Nkwadum areas. Few isolated diamonds are found to the north of Akontombra near Bopa.

#### Climate

The District falls within the tropical rainforest climate zone with high temperatures between 250 C and 300 C throughout the year. It has moderate to heavy rainfall between 1,524 mm and 1,780mm per annum with a double maxima characteristic in June-July and September-October as peaks. Humidity is high, about 90 percent at night falling to 75 percent during the day. The rainfall distribution pattern as indicated above is favorable for agricultural activities. The dry season is marked by relatively low humidity. Hazy conditions occur from December to February resulting in a relatively high humidity during the dry season and hence fewer bush fire outbreaks.

#### Soils

There are three main soil types found in the District namely: forest ochrosols, forest oxyloids and forest ochrosols-oxysols intergrades. The most widespread is the forest ochrosols, which

cover most of the northern and western parts of the district. The forest ochrosols and forest Oxyols are rich soils which support the cultivation of cash and food crops, such as cocoa, palm tree, cola, coffee, cashew, plantains, cocoyam, cassava and maize.

### **Vegetation and Forest Reserve Cover**

The Sefwi Akontombra District falls within the moist semi-decidus forest zone of Ghana, which covers most of Ashanti, Western, Brong-Ahafo and Eastern regions. The forest type consists of the Celtic triplochiton association. Common species found are Onyina, Odum, Wawa, Mahogany, Sapele, Emire, Asamfina, Red cedar, among others.

There is a high degree of depletion of the original forest. Large sections of the forest are now secondary due to improper farming practices and logging. Because of this, a large section of the forest totaling 362.39 km<sup>2</sup> has been put under reserves. The District has three (3) forest reserves namely Tano Ehuro, Santomang and Sui River.

### **3.4 Political Administration**

The District Assembly is the highest political, administrative and planning authority, representing the Central Government in the District. The Legislative Instrument LI 1884 establishing the Sefwi Akontombra District Assembly was made and inaugurated on 28th February, 2008 by Local Government Act 463, 1993. The Assembly has a membership of 22 comprising; 15 elected members and 7 Government appointees with the Member of Parliament and District Chief Executive inclusive. The Presiding Member chairs sittings of the assembly. The District Assembly consists of 2 Area Councils with 15 Unit Committees (UCs). Each Committee is made up of 5 members. The District Assembly is also made up of 15 electoral areas with 5 under Akontombra Area Council and the remaining 10 of the electoral areas under Nsawora-Edumafua Area Council.

### **3.5 Cultural and Social Structure**

#### **3.5.1 Traditional Set Up and Culture**

The Sefwi Akontombra District has its traditional council under the Sefwi Wiawso Traditional Council, which is headed by the Paramount Chief of the Traditional Area Omanhene Kogyebour. The inheritance system is matrilineal. The culture of the people is not different from the Akan speaking communities or districts in the country.

The chief and people of the district celebrate the Yam Festival or Aluelue. It is celebrated in December in the District Capital. Other towns celebrate the festival on convenient dates between December and February.

#### **3.5.2 Education**

The district has a total of 90 public schools, of which 59 are primary schools. There are 30 Junior High Schools and 1 Senior High School in the district. The number of private schools in the district are 18 (Source: GES, SAD-Annual School Census 2012/2013).

#### **3.5.3 Health**

The district is deprived in terms of availability of health facilities and personnel. The District is divided into 5 health sub-districts for effective and efficient service delivery. These are Nsawora, Akontombra, Bawakrom, Asantekrom and Kramokrom. There are two health centres, 2 maternity homes and 22 rural CHIPS Compounds.

#### **3.5.4 Ethnicity**

The District is dominated mainly by Akan-Sefwi tribe who form about 61.2 percent of the population. Other minority groups are Mole-Dagbani, Ga-Dangme, Ewe, and Guan.



### 3.5.5 Religious Composition

Christianity is the dominant religion (76.7%) in the district. Islam is the second religion after Christianity (16.6%) and Traditional religion and others (6.7%).

## 3.6 Economy

### 3.6.1 Agriculture

The Sefwi Akontombra District (SAD) is a predominantly rural economy, with agriculture and its ancillary activities being the mainstay of the people. Agriculture employs about 85.3% of the economically active population. The district produces many food crops, palm trees and the main cash crop is cocoa. These crops are inter-planted with cocoa seedlings from the first year until the third year when the cocoa trees start bearing fruit.

### 3.6.2 Industry

The district is one of the largest producers of timber in the Western region. The major species found in the District are Wawa, Odum, Sapele, Mahogany, Emire and Red Cedar. The logging and lumbering industry involves private timber firms such as Suhuma Timber Company, Bibiani Logging and Lumber Company, A. G. Timbers, Buadac Company Ltd., G. A. P. Company, and Western Veneer and Lumber Company.

These are given large tracts of the primary and forest reserves as concessions by the Forestry Services Division of the Forestry Commission. Salvage permits are also given to the timber operators and other small-scale sawmills that operate outside the concession areas.

### 3.6.3 Financial Institutions

Sefwi Akontombra District has enormous economic potentials. If harnessed, the district will become one of the richest in the country. The district is the second largest producer of cocoa in the Western Region. It produces nearly 6,000 metric tons of cocoa annually and has the potential for expansion. The strategic importance of the district to the cocoa industry has

attracted the services of a Commercial Bank (HFC BANK), a rural bank (Upper Amenfi Rural Bank) and four Credit Unions (Sefwi Akontombra District Assembly (SADA), 2010).

### **3.6.4 Organization Structure**

The Sefwi Akontombra District Assembly as the highest Political, Administrative and Planning authority consists of twenty-two (22) members including the District Chief Executive and a Member of Parliament for Akontombra constituency. The latter is an ex-officio member of the Assembly. The District has two (2) Area Councils and sixty (60) Unit Committees who spearhead grassroot development in their respective communities.

### **3.7 The Church Of Pentecost**

The Church of Pentecost, a worldwide Christian denomination, founded by Reverend James McKeown in 1958 is one of the churches in the Sefwi Akontombra district. The church currently operates in 98 countries with its headquarters in La, Accra-Ghana. According to the church's 2018 End-of-Year Report, it has a total worldwide membership of 3,257,943 distributed in 2,381 districts and 21,802 local assemblies (The Church of Pentecost General Headquarters, 2019).

The church's administrative structure consists of a general council (comprising all ordained ministers), executive council, made up of 15 members, with the chairman being the leader of the church worldwide. In Ghana alone, it has 69 administrative areas led by area heads, 1,379 administrative districts led by district pastors and 16,270 local assemblies led by presiding elders.

#### **3.7.1 The Church of Pentecost - Sefwi Akontombra District**

The Sefwi Akontombra district of the church is led by a district pastor, with 22 local assemblies led by presiding elders. Besides the presiding elders there are other lay leaders; elders, deacons and deaconesses, called officers, who assist the presiding elders and the

district pastor in discharging their duties. The polity comprises a district presbytery (all officers in the district), which is the highest decision making body, a seven-member executive committee, headed by the district pastor and a local presbytery headed by the presiding elder.

### **3.8 Research Design**

The views of members of the Church of Pentecost, Mainline Churches, and other Spiritual churches were assessed as to how they perceived the church (C.O.P) in contributing towards social development of the District. Their expectations as to what they wanted the Church to focus on were obtained. The findings from respondents was juxtaposed with that of the reviewed literature to inform future assessment mechanisms.

### **3.9 Target Population**

This study targeted all the twenty two (22) local assemblies within the Church's district map (The Church of Pentecost, Akontombra). A total of three leaders from each local assembly were chosen together with six (6) other members. All presiding elders were automatic respondents. In selecting the other four from every assembly, pieces of papers with “yes” and “no” written on them were drawn at random from a basket. Those who picked yes were those selected as the respondents. In addition, one hundred and ten (110) respondents were chosen from the mainline (Orthodox) and eighty (80) members from other Spiritual Churches in and around Akontombra to be part of the target groups for guided interviews. The target population for the study were persons aged 18 and above living in the Sefwi Akontombra District.

### **3.10 Sample Size**

Because relying on the 2010 population census for accurate figure of population of the carved area for this study was quite erroneous, this research rather concentrated on using data picked

from the Electoral Commission, Ghana (Electoral Commission, 2019) on registered voters, which provided a fair view of population size of the age range of target population for the study. The data was capable of addressing all the specific communities under scope of the study. Figures A3 and A4 really specify the communities of scope for this study. See Appendix A for the figures illustrating the total voter population of Sefwi Akontombra District at large.

From the data collected from Electoral Commission, the total number of people aged 18 years and above in the study area is 12,993. This represents 30.58% of the total voter population of 42,482 as of 2018.

As a result, the sample size for the study with high level of precision was calculated using the following formula:

$$n = N / [1 + N (e)^2]$$

Where n = Sample size

N = Population/ sample frame (12,993)

e = Margin of error (5%)

$$n = 12,993 / [1 + 12,993(0.05)^2]$$

$$n = 388 \text{ respondents}$$

Therefore, the sample size for the study was 388.

### 3.11 Sampling Procedures and Methods

Since the study could not contact all the study population under consideration, individual respondents were chosen from each local church in the Church of Pentecost (C.O.P), and some selected churches. An average of nine members were engaged from the twenty-two (22) local Assemblies (C.O.P) under the area of jurisdiction of this study, summing up to 198 respondents. Out of the 9 respondents chosen, 3 were leaders of the church, and the remaining 6 were members from such local Assemblies.

Each community was categorized into three (3) sub-groups depicting the various churches (The Church of Pentecost, Mainline/Orthodox, Spiritual churches). The idea was to select at least nine (9) members each from all the twenty two local churches in the Church of Pentecost, five (5) members each from all twenty two local churches in the Mainline/Orthodox churches and four (4) each from twenty (20) local churches from the Spiritual Churches existing in the communities throughout to respond to questionnaires that were administered. This totaled three hundred and eighty-eight (388) respondents.

**Table 1: Sample Distribution of the Study**

Churches	No. of Slots	No. of Local Churches	Participation
The Church of Pentecost	9	22	198
Mainline/Orthodox	5	22	110
Other Spiritual	4	20	80
<b>Total</b>	<b>18</b>	<b>64</b>	<b>388</b>

Source: Field Survey, 2019

### 3.12 Instrumentation

A well-structured closed ended questionnaire was used. Additionally, with the help of well-trained interviewers, data collection considered both literate and non-literate respondents. Five assistants with tertiary education background were picked from the church (C.O.P) to assist in the data collection. The questionnaire was well explained to them for effective administration to achieve the desired results. Each assistant was assigned to three communities with the researcher handling seven. A maximum of two weeks were used to collect the field data.

The questionnaire contained sixteen (16) elaborate items consisting of two sections (Section 'I' - Background characteristics of respondents), and Section 'II'- Level of Information on the

contribution of the Church of Pentecost to Social Development in Sefwi Akontombra District).

The Section 'I' (Background characteristics of respondents) measured the socio-demographic characteristics of the respondents. It contained five (5) items namely, gender, age, level of education, and occupation. Item 1 sought to establish the gender of the respondents and measured on nominal scale of (a) Male and (b) Female. Item 2 sought to classify respondents according to age groupings such as; (a) 18-30 years; (b) 31-44 years; (c) 45-60 years; (d) 61 and above. Item 3 identified the marital status of respondents on a nominal scale of (a) single, (b) married, and (c) widowed. Item 4 picked information on respondents' level of education and was coded: (a) Basic; (b) MSLC (c) Secondary; (d) Tertiary; and (e) Others (Specify). Item 5 categorized respondents according to denomination on a scale of (a) The Church of Pentecost; (b) Mainline/Orthodox; and (c) Spiritual (with a provided space to specify the type of denomination).

The Section 'II' sought to elicit the respondents' level of information on the contribution of The Church of Pentecost to social development in Sefwi Akontombra district. This section contained 11 items with items 6 identifying respondents' knowledge of which infrastructures the church has contributed to the community. Item 7 sought to measure respondents' view on which development programmes the church has contributed so far. Item 8 assessed which areas respondents' considered as the church's strongest point in terms of its contribution to social development. Item 9 sought to find out which areas respondents considered as the church's weakest point in terms of its contribution to social development. Item 10 also sought to ascertain which areas respondents considered the church to contribute further. Item 11 on the other hand sought to know how many people known to respondents, who have benefited from the church's social intervention programme. Item 12 looked at which target group(s) in

the community normally benefit from the church's social development programmes. Item 13 determined how often respondents see the church engage in social development in the community. Item 14 sought to find out which areas of development respondents would suggest that the church focus the most. Item 15 sought to know the rating of the church's contribution to social development in the community using a scale of 1- very high, 2-High, 3-Average, 4-Poor and 5-very poor. The last item (16) drew the attention of the reason for respondents' choice of rating in item 15.

### **3.13 Ethical Consideration**

This study was guided by the ethical principles of research study. They include a letter of permission to respective authorities to undertake the research in the District emphasizing on participant confidentiality, anonymity and privacy.

Letter of permission was written to the authorities of all churches that engaged in the course of the study to explain the purpose of the research and sought for their approval for members to partake in answering the questionnaires.

The purpose of the study was explained to individual respondents after which they were allowed to voluntarily decide whether to participate in the study. Respondents were also made aware that they could freely withdraw their participation from the research at any time without prejudice.

To protect the identity of respondents, the research ensured that names of respondents were not captured on the questionnaires nor in data analysis. Data collected were used for the purpose of this study but not for any other purpose.

The study ensured that respondents' right to privacy was protected. Respondents were given the freedom to choose either to reveal or withhold any information during the interview

process on whatever grounds they used as justification for not wanting to reveal such information.

### **3.14 Data Collection Procedures**

Data were collected from both literate and non-literate class using a well-structured close ended questionnaire. Interviewers underwent a two weeks training before the actual data collection exercise. There was a baseline or pilot data collection exercise which was conducted before the actual research to help properly organize the research and train interviewers. Respondents were approached and informed to be included in the study. Those who consented to be part of the study were included. Consenting respondents were then assigned a study identification number. Participant's socio demographic, religious affiliations (type of denomination) and views on the COPs contributions to social development were obtained. Data were collected at any time convenient to the respondent after an appointment had been booked. The interview lasted for a maximum period of five minutes. For the literate respondents, the questionnaires were kept with them and collected at an appointed time. Participants who did not consent to be part of the study were excluded. Other sources of information such as reports, journals, articles and books were used as a guide for the pilot study.

### **3.14 Analysis of Data**

Data were entered into Microsoft Excel. Descriptive statistics for categorical variables were presented as frequencies and percentage. The data were then analyzed with the help of the Statistical Package for Social Sciences (SPSS) version 20. Data were graphically presented as pie charts, bar graphs and frequency tables.



## CHAPTER FOUR

### RESULTS AND DISCUSSIONS

#### 4.1 Demographic Characteristics

The total sample population was 12,993 and out of these 388 responded to 388 questionnaires administered from July, 9 to July 23, 2019. Questionnaires were gathered and analyzed to bring to bear the contributions so far made by the Church of Pentecost on the social development of Sefwi Akontombra people. A greater proportion of the respondents were females 212(54.6%). This is illustrated in the table below:

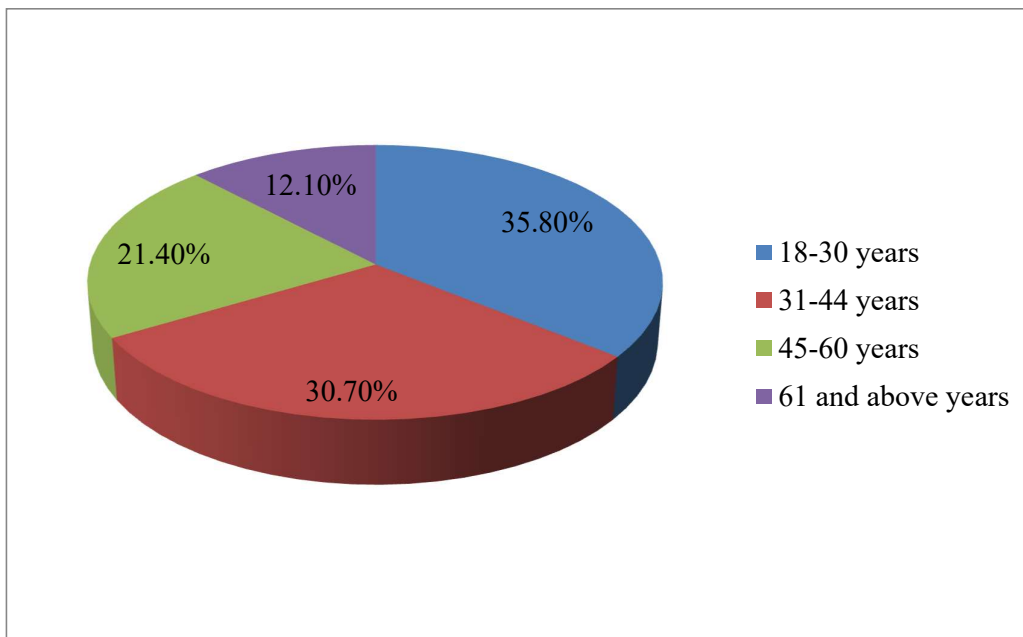
**Table 2: Sex distribution of the study area**

Sex	Frequency	Percent
Male	176	45.4
Female	212	54.6
<b>Total</b>	<b>388</b>	<b>100.0</b>

Source: Field Survey, 2019

#### 4.2 Age Distribution

Within the age distribution survey, the proportion of younger aged respondents (18-30) years was the highest 139(35.8%) followed by (31-44) years; 119(30.7%), (45-60) years; 21.4% and lastly the aged (>60years); 12.1%.



**Figure 2: Age distribution of the study area**

Source: Field survey, 2019

#### 4.3 Marital Status

From table 3 below, a greater proportion of respondents were single 172 (44.3%) followed by the married 116 (29.9%) and lastly the widowed 100 (25.8%).

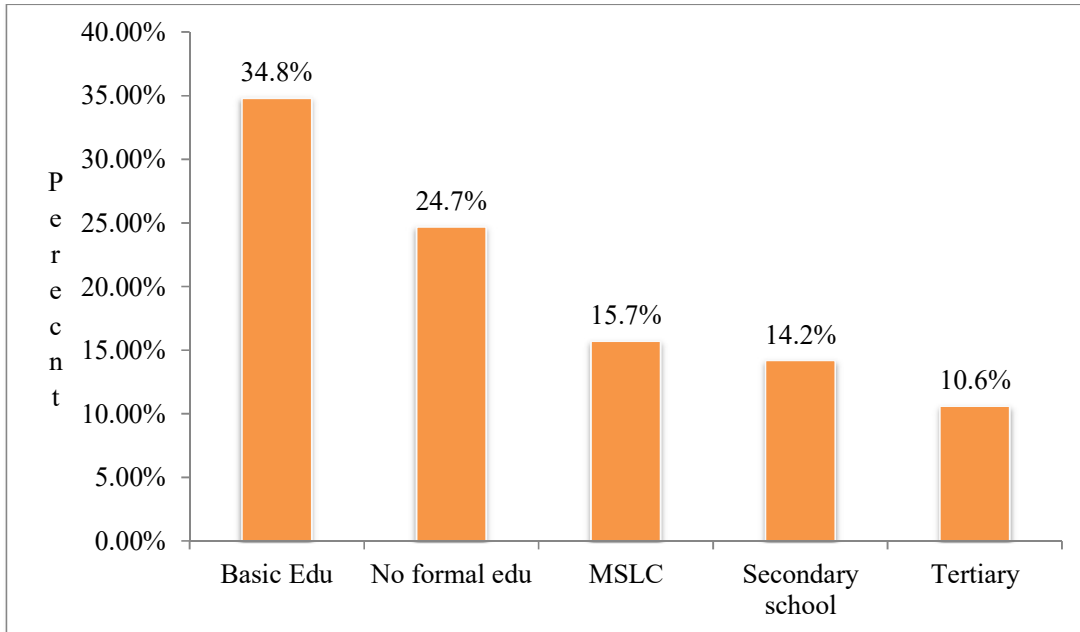
**Table 3: Marital Status of respondents in the study area**

Marital Status	Frequency	Percent
Single	172	44.3
Married	116	29.9
Widowed	100	25.8
<b>Total</b>	<b>388</b>	<b>100.0</b>

Source: field survey, 2019.

#### 4.4 Level of Education

According to Figure 4, 96(24.7%) respondents have never had a formal education. The highest proportion of respondents 135(34.8%) were those with basic education followed by MSLC 15.7%, Secondary School leavers 55(14.2%) and tertiary qualification 41(10.6%).

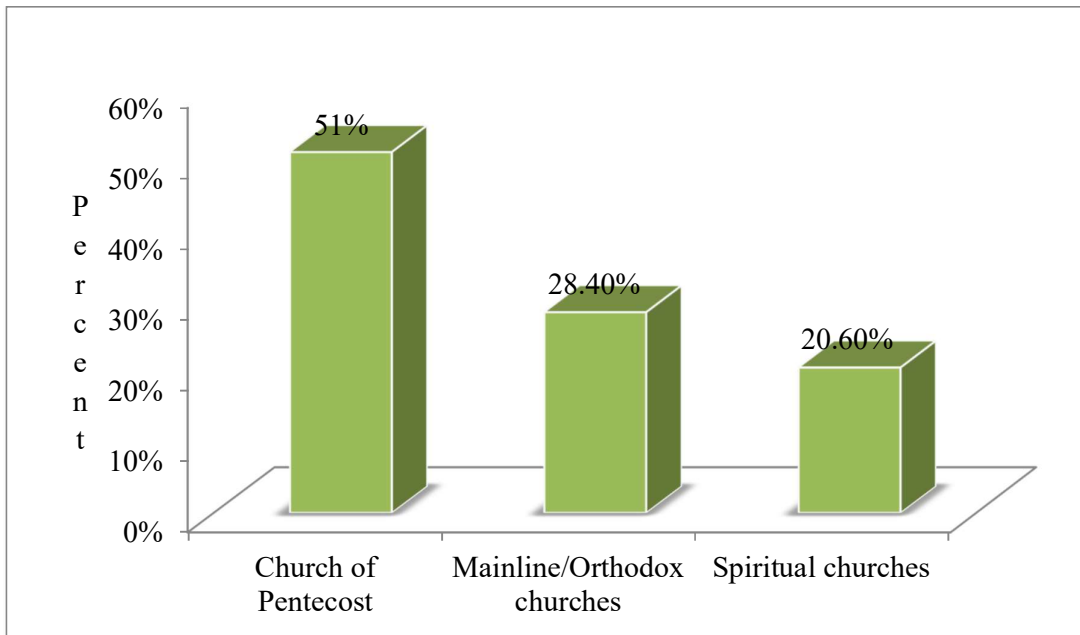


**Figure 3: Educational Background of the study area**

Source: Field Survey, 2019

#### 4.5 Religious Denomination

A greater proportion of respondents were from COP 198(51%) followed by those from Mainline/Orthodox Churches 110(28.4%) and lastly, participants from spiritual churches 80(20.6%). This is shown in Figure 5:



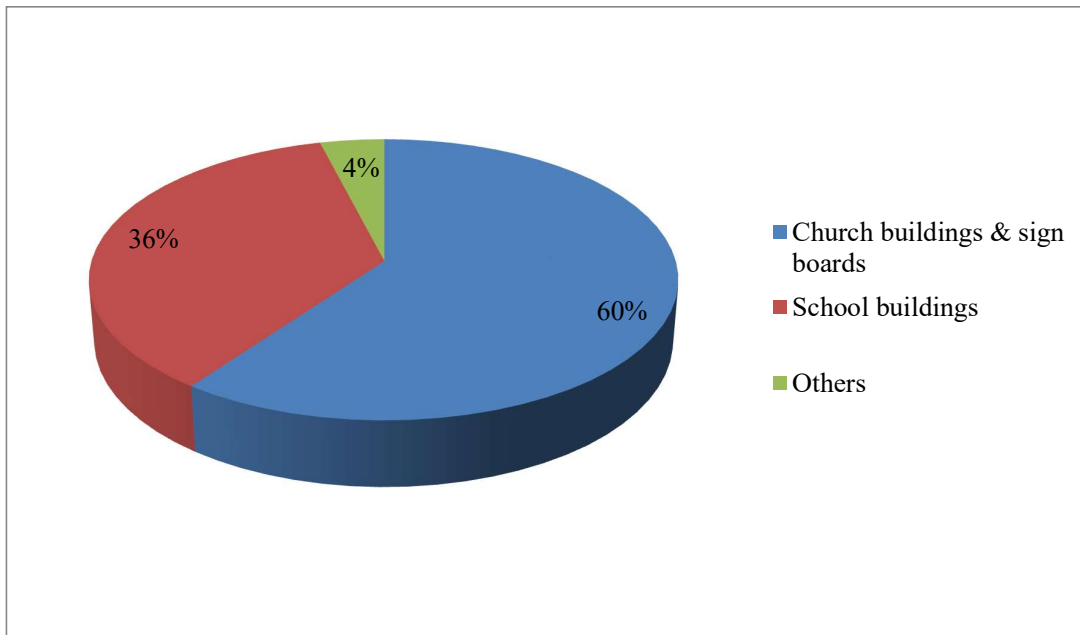
**Figure 4: Religious Denomination of the study area**

Source: Field Survey, 2019

#### **4.6 Contributions of the Church of Pentecost to Social Development in Sefwi Akontombra District**

##### **4.6.1 Infrastructural Development**

According to Figure 5, 138(36%) respondents recognized the effort of the church to have contributed to the communities by providing School Buildings, 'Others', 17(4%) specified the construction of Post Office by the church, whereas 233(60%) indicated the provision of Church Buildings and Sign Boards by the church. This reveals that most of the infrastructural development of the church within the district has focused on building churches, sign boards and school buildings.



**Figure 5: Infrastructural contribution of the study area**

Source: Field Survey, 2019

#### **4.7 The church's contributions towards infrastructural development in the study area**

Table 4: shows the church's contributions to infrastructural development. The greatest contribution of the church is the provision of Signboards 371(51.31%) followed by School Buildings 351(48.55%) and to a lesser extent Others; Post Office 1(0.14%).

**Table 4: The church’s contributions towards infrastructural development in the study area**

Type of Infrastructure	Frequency	Percent
School Building	351	48.55
Signboard	371	51.31
Pipe Borne Water	0	0
Toilet Facility	0	0
Others (Post Office)	1	0.14
<b>Total</b>	<b>723</b>	<b>100.0</b>

Source: Field Survey, 2019.

#### 4.8 Contribution of the Church to Development Programs

According to Table 5, the church has contributed immensely in the area of Education 381 (32.37%), followed by Marriage and Family Life 366 (31.1%) and to a lesser extent Employment (73(6.20%).

**Table 5: Development programs the church has contributed in the study area**

Type of Contribution	Frequency	Percent
Marriage/Family Life	366	31.1
Social Aid	357	30.33
Employment	73	6.20
Education	381	32.37
Others	0	0
<b>Total</b>	<b>1177</b>	<b>100.0</b>

Source: Field Survey, 2019

#### **4.8.1 Areas considered as the church's strongest point in terms of its contribution to social development**

Table 6 details the church's strongest point in terms of its contribution to social development. Majority of respondents chose Education 382(34.92%), Marriage and Family Life 337(30.8%) and Social Aid 321(29.34%) as the church's most significant contribution to the study area followed by sanitation 42(3.84%) and employment 12(1.1%).

**Table 6: The church's strongest point in terms of its contribution to social development in the study area**

<b>Important contributions of the church</b>	<b>Frequency</b>	<b>Percent</b>
Education	382	34.92
Marriage/Family Life	337	30.8
Social Aid	321	29.34
Others (Sanitation)	42	3.84
Employment	12	1.1
<b>Total</b>	<b>1094</b>	<b>100.0</b>

Source: Field Survey, 2019

#### **4.8.2 Areas considered as the church's weakest point in terms of its contribution to social development**

The findings of our study (Table 7) show Employment as the church's weakest point with regards to social development hence had the highest response from participants 374 (89.47%).



**Table 7: The church's weakest point in terms of its contribution to social development in the study area**

<b>Factors</b>	<b>Frequency</b>	<b>Percent (%)</b>
Employment	374	89.47
Marriage/Family Life	17	4.07
Social Aid	12	2.87
Others (Capital for Trade)	12	2.87
Education	3	0.72
<b>Total</b>	<b>418</b>	<b>100.0</b>

Source: Field Survey, 2019

#### **4.8.3 Areas the church is expected to contribute further to social development**

The church is expected to contribute further to social development in the field of Health, 281 (27.20%), Guidance and Counseling, 244 (23.62%), Skill development and training (vocational education), 223 (21.59%), Agriculture, 211 (20.43%) and to a lesser extent Education (Other), 74 (7.16%).

**Table 8: Areas the church is expected to contribute further to social development in the study area**

Further areas of contribution	Frequency	Percent
Health	281	27.20
Guidance and Counseling	244	23.62
Skills Development and training	223	21.59
Agriculture	211	20.43
Others (Education)	74	7.16
<b>Total</b>	<b>1033</b>	<b>100.0</b>

Source: Field Survey, 2019.

#### 4.8.4 People known to have benefited from the church's social intervention programs

Table 9 below indicates the responses to questions asking respondents the number of people they have seen being beneficiaries of the church's social development. It can be deduced from the table that at least one or more people have benefited from the church's social intervention programs.

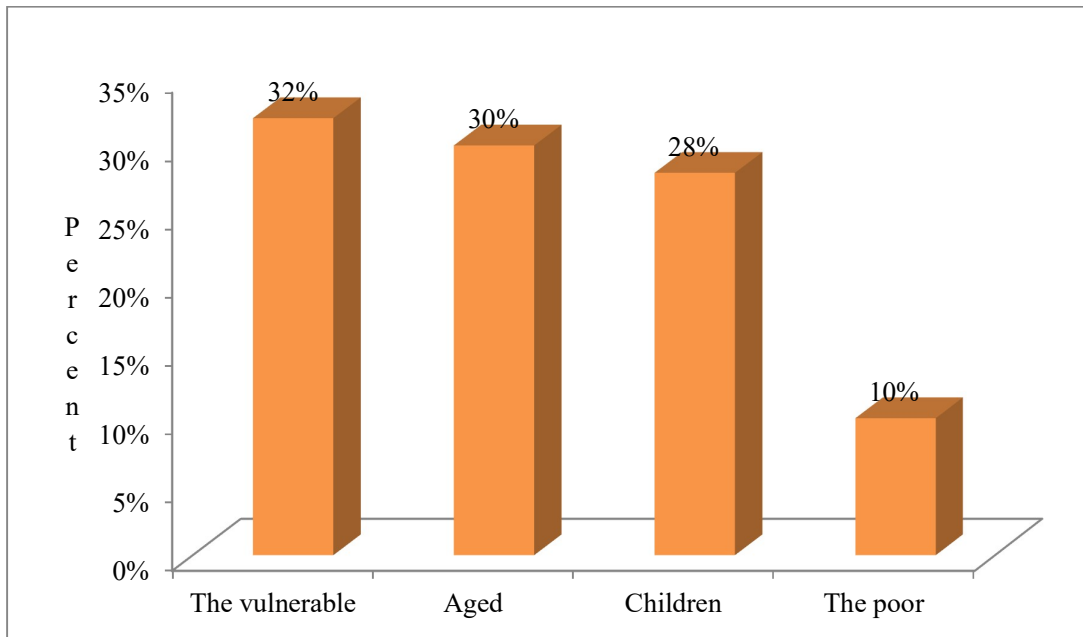
**Table 9: Number of people known to have benefited from the church's social development in the study area**

No. of Beneficiaries	Frequency	Percent
None	77.0	19.8
1-10	90.0	23.2
11-20	62.0	16.0
21-30	71.0	18.3
31-40	57.0	14.7
Above 41	31.0	8.0
<b>Total</b>	<b>100.0</b>	<b>100.0</b>

Source: Field Survey, 2019

#### 4.8.5 Target group that benefit from the church's social intervention programs

Figure 6 shows the beneficiaries of the church's social intervention programs. The findings of this research show that the church's social intervention programs have targeted the vulnerable (persons with disabilities), 121(29.88%) and children, 111(27.41%).



**Figure 6: Target groups that benefit from the church's social development of the study area**

Source: Field Survey, 2019

#### **4.8.6 Frequency of the Church's engagements in social development**

The study considered asking respondents how often they see the church engage in social development. Participants who ticked Annual engagement, 107(27.6%) followed by “Once in a while”, 91(23.5%) and lastly 86(22.2%) ticked “Never” (did not see the church engage in social development) (Table 10).

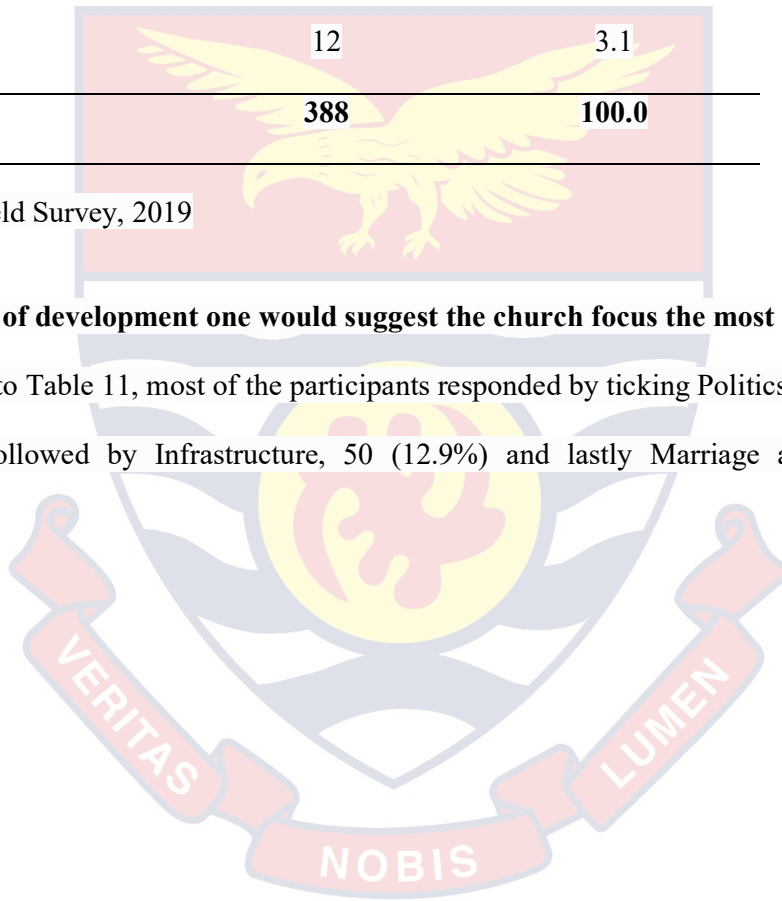
**Table 10: Frequency of the Church engagement in Social Development**

Period	Frequency	Percent
Annually	107	27.6
Once in a while	91	23.5
Never	86	22.2
Biennially	56	14.4
Quarterly	36	9.3
Monthly	12	3.1
<b>Total</b>	<b>388</b>	<b>100.0</b>

Source: Field Survey, 2019

**4.8.7 Area of development one would suggest the church focus the most**

According to Table 11, most of the participants responded by ticking Politics and Governance, 70(18%) followed by Infrastructure, 50 (12.9%) and lastly Marriage and Family Life, 45(11.6%).



**Table 11: Area of development the church must focus most on social development in the study area**

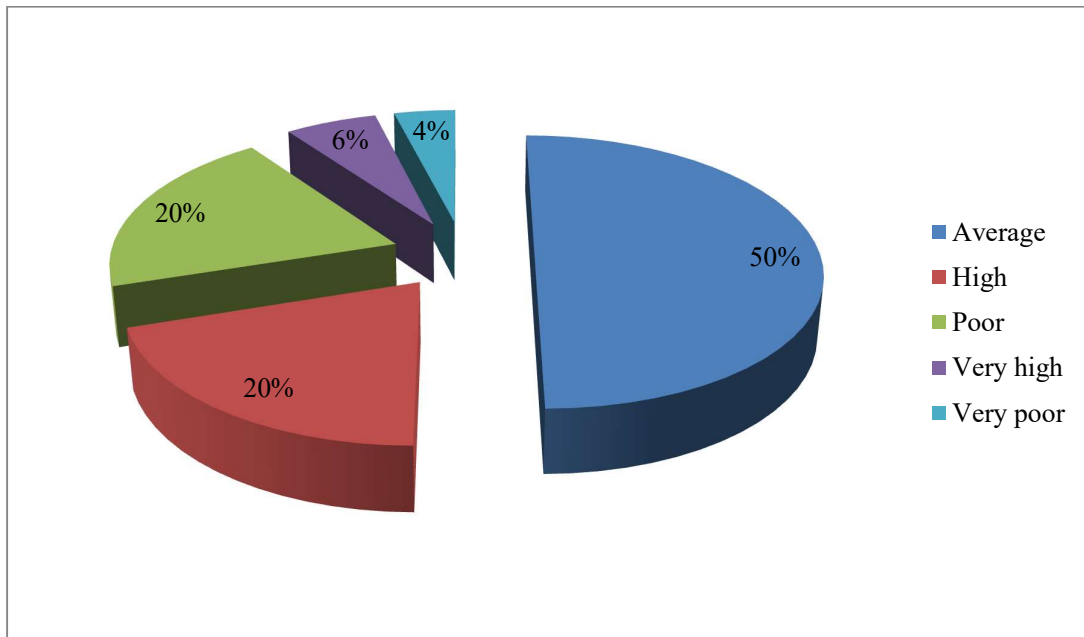
Area of development	Frequency	Percent
Health and Sanitation	26	6.7
Guidance and Counseling	28	7.2
Social Development and Training	30	7.7
Agriculture	33	8.5
Employment and Capital for trade	34	8.8
Social Aid	36	9.3
Education/Scholarships	36	9.3
Marriage and Family Life	45	11.6
Infrastructure	50	12.9
Politics and Governance	70	18.0
<b>Total</b>	<b>388</b>	<b>100.0</b>

Source: Field Survey, 2019

#### 4.8.8 Rating the church's contribution to social development

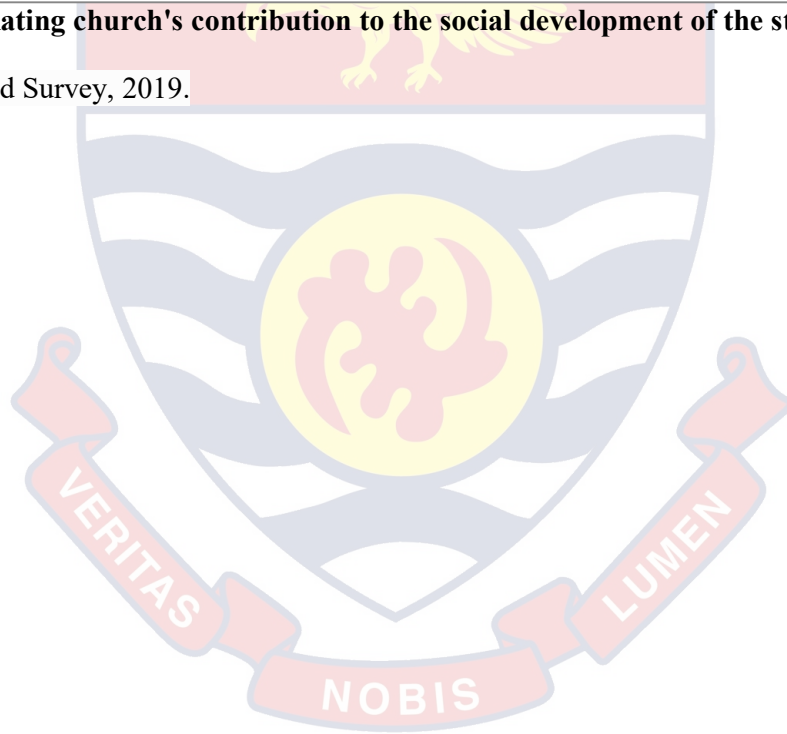
Figure 7 outlines how respondents rated the church's contribution to social development.

Majority, 192 (50%) of respondents rated the church's contribution as Average.



**Figure 7: Rating church's contribution to the social development of the study area**

Source: Field Survey, 2019.



## CHAPTER FIVE

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### 5.1 Introduction

This chapter presents a summary of the findings of the data analyzed from the field surveys. The conclusion seeks to answer the research questions posed in chapter one. A conclusion of the objective or questions posed will be presented. Finally, recommendations based on the research findings have been presented.

#### 5.2 Summary

The study sought to evaluate the various developmental contributions of the church in the research setting. A closed ended structured questionnaire was used to obtain socio-demographic data and information on social interventions of the church in the aspect of Social Aid, Educational Support, Infrastructural development and Expectations of the communities hosting the churches in the study setting with regards to social developments.

Data collection and interviews were conducted by data collection officers who have been well-trained for the purpose of this study. Data were entered into Microsoft X-cell spread sheet. Categorical data were presented as frequencies and percentages. SPSS version 20 was used for the statistical analysis. The outcome variable indicators were Social Aid, Educational Support, Infrastructural contributions and lastly, the Community's Expectations of the churches they have hosted in respect of social interventions. The church's contributions with regards to social interventions can be seen in the area of Social Aid, (30.33%), Education, (32.37%) and Infrastructure (School buildings: 48.55% & Signboards: 51.31%).

##### 5.2.1 Social Aid

In the beginning text, it was realized that the church generally exists for the spiritual development of adherents, but there is some credit being given to some of the mainline



churches for some social interventions and other contributions they have given to the society, although churches are generally perceived to have largely neglected their social responsibilities completely. The author agrees with the findings of 'Adei, 2015', concerning the phenomenal impact of Pentecostalism in the last 100 years by the Church to Ghana's development.

The proportion of development programs such as marriage/family life, social aid, employment, and education were high in this study. The church's existence is seen to promote better services in terms of counseling to married couples, encouragement, and advice to its members in building a better family life. According to (Gen. 2:18, 21-25, Matt 19: 4-6, 1Cor. 7:1-2), God instituted marriage for help, procreation and the godly nurturing of children. Therefore, the essence of marriage is for couples to find the security of love and growth in the heritage of faith. This assertion is notably captured in the Ministers' Handbook 2008 of the Church of Pentecost which the church at large could not agree more, so put it into practice.

Social aid such as the provision of items of clothing for widows and the vulnerable is on the high side (Table 6). From respondents' viewpoints, the church has a strong inclination to social development evident in the provision of social aid, education (scholarship packages), and marriage/family life.

Though some churches (denominations) are not much seen executing these as their social responsibilities, the Church of Pentecost (Table 1) is the major denomination with the majority of respondents to this study. This implies that the church exists to assist its members in providing certain sustainable contributions towards social development.

### **5.2.2 Education**

The results of this current study indicates the enormous, (32.37%) contributions of the church's in the sector of education as shown in Table 5. The findings of this study concurs well with those of Adei, 2015 who indicated that the Christian faith promotes education,

agriculture, trade, linguistics (studies of local languages), technical education by way of improving building architecture, better transportation and health. The research findings also corroborate well with the findings of Yerenkyi-Smart, 2009, who reported that the church has contributed immensely in education by establishing major schools in Ghana.

In the same vein, there is a high impact on education as a result of the church's contribution to building a better society. Promoting good education through the provision of scholarship for less-endowed, needy but brilliant students is seen as one of the ways the church contributes to social development. The Church of Pentecost through Pentecost University College, awards partial need-based scholarships to needy but brilliant students of the university. Though the promotion of education through scholarship is minimal due to lack of requisite funds, the church focuses on giving this assistance strictly to the needy. As articulated by Darkwa Amanor, the missionaries brought great improvement in the general lives of the natives. Despite the smaller sample size of this current study (Sefwi Akontombra), the findings report that there are several mission schools such as Anglican Primary and Junior High School, Methodist Primary and Junior High School, Pentecost Preparatory School, SDA Primary and Junior High School.

### **5.2.3 Infrastructure**

The findings of this study indicate the significant, (99.86%) contributions of the churches by way of infrastructural development as evident in (Table 4). This findings agree with those of David Landers, 1998 who asserted that; generally countries under Libertarian Protestantism grew faster. One of the leading activators of development is infrastructure. The church is seen as one of the major agents of development in Ghana. This assertion is linked to the numerous constructions of church auditoriums, primary schools, secondary schools, university colleges, etc. School buildings & Signboards are evidence of respondents' views on the infrastructural provision. The former Chairman of The Church of Pentecost (Aps. Dr. Opoku Onyinah) was

credited for taking the initiative to let the church put up church signboards throughout the country for easy identification and location of the church and subsequently the community as well.

#### **5.2.4 Expectations**

Despite the church's diverse efforts in contributing to social development, the society at large expects the church to remain resolute and do more towards nation building. The findings of our study indicates that society is not yet satisfied with the numerous social interventions granted by the church which can be envisaged in their high expectations of the church in sectors like Agriculture, Skills Development and Training, Health, Guidance and Counseling, Education, Employments etc (Table 8). This implies that society expects the church to concentrate on those sectors more. Respondents' views on sectors they expect the church to contribute further (Agriculture, Skill Development, Health, Guidance, and Education) become clearer and adds up to the above expectations from the church. This expectation could be linked to the economic activity and viability of the people in the scope of this study. Agriculture is the mainstay economic activity in the study area hence presented with a high expectation from the inhabitants of the study area (Table 8).

The current financial position of the church makes it difficult for it to adequately follow through with all these expectations hence needs collaborations from Non-Governmental Organisations, policy makers and donor partners.

#### **5.3 Conclusions**

The Church's contribution to the social development of society in the country is evidently clear. A lot of the work done by churches including the Methodist Church, the Presbyterian Church and The Church of Pentecost are dotted in many societies in the country. They include the establishment of schools, impact on agriculture, skill development, and

infrastructure among others. Though perception of the church's lack of impact on social development thrive in the country due to the actions and inactions of some churches, this does not in any way negate the thriving effort being made by the dedicated ones to ensure the needs of the people in the communities where they operate are wholly or partly met.

Towards this end, the Akontombra District of the Church of Pentecost has variously impacted the communities it operates in with the view to contributing to the needs of the people. Its areas of impact include provision of scholarships to needy but brilliant students, establishment of schools, provision of Post Office to the district, support for the aged, widows and widowers, infrastructure, among others.

Despite all the effort made by the church in the social development of society, a lot more is expected by the society to be done. It is in view of this that the church is encouraged to put in much more effort and resources to ensure that diverse needs are met as it ensures proper and community-based assessment of needs are done so as to meet the desired needs of the people. It must also be willing to venture into other areas that are hitherto, a less interest sector such as politics and governance even as it continues to pursue what it is already engaged in.

The study draws its strength from the fact that the findings of this study will help policy makers really know the infrastructural deficits in the study area there by rolling out programs to raise funds for further developmental projects to be done. The findings of this study provides a baseline data from which further research similar to this study conducted elsewhere could be referenced.

The small sample size used for this study makes it difficult to generalize the findings of this research to the general Ghanaian population. The study was self-funded hence it was difficult to recruit more respondents and interview staff, data entry officers, field assistants etc. for the smooth run of the research.

### **5.3 Recommendations**

From the findings, it is clear that a lot more is expected from the church (the Akontombra District of The Church of Pentecost) by the society. Indeed, the modest contributions of the church are acknowledged. The following therefore are some recommendations the church in general would have to also focus on in order to fully meet the needs of the people in the society.

#### **1. Proper Assessment of Social Needs of the People**

The findings from the study indicates that the church must work more towards assessing the specific needs of the people in the society and strive to meet these needs the best way it can. Otherwise, all other social needs met that do not fall within the society's expectations may not necessarily meet their expectation and ensure the desired impact. The Pentecost church through its social services department (PENTSOS) should therefore, do proper consultations and wider assessment of the needs of the people so as to tailor support towards that tangent. After all, needs of people are demographic in nature.

#### **2. More Focus on Social Development**

In order for the church's in the study area to make the desired impact in addressing the myriad of social needs of the people, it is recommended that social development must be a part of the church's activities drawing annual budgets for that and spending much more attention on that than it is probably doing now. This can be done through the finance and administration department of the church.

#### **3. Willingness to Venture into Less Chattered Paths**

The findings of this current study indicates that there are areas the society expects more from the church that have seen less of the church's impacts. These areas of social needs have somewhat been a lesser interest for the church in general. They include governance and politics. The disappointment of government officials and politicians generally across the

nation and elsewhere as seen by members of the society in the provision of needs expected from them as a result of continuous corruption, nepotism, lies, and a lot others, calls for the church that is seen as the light of the world and the salt of the earth to be heard. Society requires that the church speaks more into matters of politics and governance as it raises godly individuals to take up responsibilities and positions to cause the expected impact in society in their daily lives. This is something the church cannot fail.

#### **4. Publicity of the Church's Social Activities**

Though, the societies seem to have knowledge of the social activities of the churches, this knowledge is scanty. This is because of the fact that a lot of the activities of the church in this regards are not spoken of and so not widely known to the people of the communities in which the churches operate. Even within the ecumenical body, there seem to be less knowledge of what churches do to illicit support and information sharing with the community. The church through its publicity department must therefore, develop means of making most of their social activities known to the masses – not for the purpose of pride but to cause the masses to acknowledge the love of Christ in action. At least, a full appreciation of what the church does in the society can be a source of evangelism as the church pursues the great commission of her Lord and Master Jesus Christ.

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## APPENDIX I

### Questionnaire

I am a post graduate student of the Presbyterian University College of Ghana. I wish to seek your kind permission to assist me by responding to the questionnaire for my dissertation in partial fulfillment for the award of MA International Development Studies. This is an academic exercise and your confidentiality is assured in respect of any information given.

#### RESEARCH QUESTIONNAIRES FOR COMMUNITY LEVEL

Topic: The Contribution of the Church of Pentecost to Social Development in Sefwi Akontombra District

*District name*.....

*Name of community/ Local church*.....

#### SECTION I

#### BACKGROUND CHARACTERISTICS OF RESPONDENT.

Please respond by ticking [✓] the possible answer of your choice.

1. Gender: (a) male [ ] (b) female [ ]
2. Age: (a) 18-30 [ ] (b) 31-44 [ ] (c) 45-60 [ ] (d) 61 and above [ ]
3. Marital status: (a) single [ ] (b) married [ ] (c) widow(er) [ ]
4. level of education: (a) Basic [ ] (b) MSLC [ ] (c) Secondary [ ]  
(d) Tertiary [ ] (e) Others, specify.....
5. Denomination: (a) The Church of Pentecost [ ] (b) Mainline/Orthodox [ ]  
(c) Spiritual, specify.....

## Section II

### Level of Information On The Contribution Of The Church Of Pentecost To Social Development In Sefwi Akontombra District

6. Which of these infrastructure has the church contributed to the community? (you can tick (✓) more than one)

- A. School building [ ]
- B. Sign boards [ ]
- C. Pipe borne water [ ]
- D. Toilet facility [ ]
- E. Others (specify).....

7. Which of these development programmes have the church contributed? (you can tick (✓) more than one)

- A. Marriage/Family Life [ ]
- B. Social Aid [ ]
- C. Employment [ ]
- D. Education [ ]
- A. E. Others (specify).....

8. Which of these areas will you consider as the church's strongest point in terms of its contribution to social development? (you can tick (✓) more than one)

- A. Employment [ ]
- B. Social Aid [ ]
- C. Education [ ]
- D. Marriage/Family Life [ ]
- E. Others (specify).....

9. Which of these areas will you consider as the church's weakest point in terms of its contribution to social development? (you can tick (✓) more than one)

- A. Employment [ ]
- B. Social Aid [ ]
- C. Education [ ]
- D. Marriage/Family Life [ ]
- E. Others (specify).....

10. Which of these areas will you consider the church to contribute further? (you can tick (✓) more than one)

- A. Agriculture [ ]
- B. Skill development and training [ ]
- C. Health [ ]
- D. Guidance and counseling [ ]
- E. Others (specify).....

11. How many people known to you have benefited from the church's social intervention programme? .....

12. Which target group(s) in the community normally benefit from the church's social development programmes? (you can tick (✓) more than one)

- A. The aged [ ]
- B. The poor [ ]
- C. The vulnerable [ ]
- D. Children [ ]
- E. Others (specify).....

13. How often do you see the church engage in social development in the community?

No	Period	Response [tick ✓]
1	A. Monthly	
2	B. Quarterly	
3	C. Annually	
4	D. Biennially	
5	E. Once in a while	
S. 6	Never	

14. Which areas of development would you suggest the church focus the most?

.....

.....

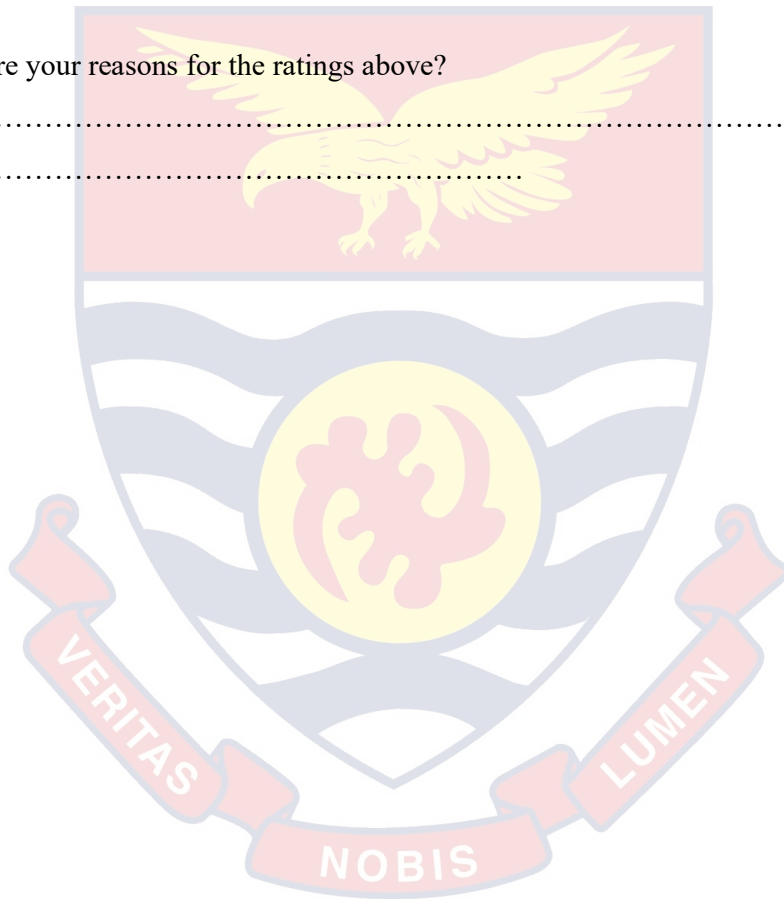
15. How would you rate the church's contribution to social development in the community using a scale of 1- very high, 2-High, 3-Average, 4-Poor 5-very poor

No	Period	Response [tick ✓]
1	A. Very High	
2	B. High	
3	C. Average	
4	D. Poor	
5	E. Very Poor	

16. What are your reasons for the ratings above?

.....

.....



APPENDIX II



ELECTORAL COMMISSION GHANA  
REGIONAL RECODING - 2019

REGION	WESTERN NORTH	CONSTITUENCY	SEFWI AKONTOMBRA
OLD REGION CODE	A	OLD CONSTITUENCY CODE	A2101
NEW REGION CODE	G	NEW CONSTITUENCY CODE	G0501
DISTRICT	SEFWI AKONTOMBRA		
OLD DISTRICT CODE	A21		
NEW DISTRICT CODE	G05		

ELECTORAL AREA	POLLING STATION NAME	OLD PS CODE	NEW PS CODE	TOTAL VOTERS
<b>OLD EA : A2101 ADUMAFUA/NSAWORA</b>		<b>NEW EA : G0501</b>	<b>ADUMAFUA/NSAWORA</b>	
DA PRY SCH ADUMAFUA		A210101A	G050101	646
DA PRY SCH ADUMAFUA		A210101B	G050101	599
G.K PREP SCH NSAWORA		A210102A	G050102	477
G.K PREP SCH NSAWORA		A210102B	G050102	450
DURBAR GRD ASANTEMAN		A210103	G050103	647
PBC SHED APOGYA		A210104	G050104	647
<b>Number of PS in EA</b>	<b>4</b>	<b>Number of PS in EA with split</b>		<b>6</b>
<b>OLD EA : A2102 ACKAAKROM</b>		<b>NEW EA : G0502</b>	<b>ACKAAKROM</b>	
DA JSS ACKAAKROM		A210201	G050201	804
RC CHURCH ACKAAKROM		A210202	G050202	709
<b>Number of PS in EA</b>	<b>2</b>	<b>Number of PS in EA with split</b>		<b>2</b>
<b>OLD EA : A2103 KOJOKROM</b>		<b>NEW EA : G0503</b>	<b>KOJOKROM</b>	
DA PRIM. SCH. KOJOKROM		A210301	G050301	690
PBC SHED KOJOKROM		A210302	G050302	573
PBC SHED MIREKU		A210303	G050303	314
<b>Number of PS in EA</b>	<b>3</b>	<b>Number of PS in EA with split</b>		<b>3</b>
<b>OLD EA : A2104 APRUTU/YAWKROM</b>		<b>NEW EA : G0504</b>	<b>YAWKROM</b>	
DA PRIM SCH. APRUTU		A210401A	G050401	514
DA PRIM SCH. APRUTU		A210401B	G050401	428
DA PRIM. SCH. YAWKROM		A210402	G050402	697
DURBAR GRD MISERENYAME		A210406	G050403	234
<b>Number of PS in EA</b>	<b>3</b>	<b>Number of PS in EA with split</b>		<b>4</b>
<b>OLD EA : A2104 APRUTU/YAWKROM</b>		<b>NEW EA : G0505</b>	<b>BONWIRE</b>	
DURBAR GRD APKAFU		A210403	G050501	438
DA PRIM. SCH. BONWIRE		A210404	G050502	367
DA PRIM SCH KROBO MENSZIA		A210405	G050503	309
<b>Number of PS in EA</b>	<b>3</b>	<b>Number of PS in EA with split</b>		<b>3</b>
<b>OLD EA : A2105 FAWOKABRA/NKWADUM/ BESIBEM</b>		<b>NEW EA : G0506</b>	<b>FAWOKABRA/NKWADUM/ BESIBEMA</b>	
MKT SQUARE FAWOKABRA		A210501	G050601	656
DA PRY SCH NKWADUM		A210502A	G050602	527
DA PRY SCH NKWADUM		A210502B	G050602	495
DA PRIM. SHC. SIKANEASEM		A210503	G050603	375
DA PRIM. SCH. BESIBEMA		A210504	G050604	676
METH PRIM. SCH. AGYEMANG CAMP		A210505	G050605	504
<b>Number of PS in EA</b>	<b>5</b>	<b>Number of PS in EA with split</b>		<b>6</b>

Figure 1 Voter Population of Sefwi Akontombra District, 2018



**ELECTORAL COMMISSION GHANA**  
**REGIONAL RECODING - 2019**

REGION	WESTERN NORTH	CONSTITUENCY	SEFWI AKONTOMBRA
OLD REGION CODE	A	OLD CONSTITUENCY CODE	A2101
NEW REGION CODE	G	NEW CONSTITUENCY CODE	G0501
DISTRICT	SEFWI AKONTOMBRA		
OLD DISTRICT CODE	A21		
NEW DISTRICT CODE	G05		

ELECTORAL AREA	POLLING STATION NAME	OLD PS CODE	NEW PS CODE	TOTAL VOTERS
<b>OLD EA : A2101 ADUMAFUA/NSAWORA</b>	<b>NEW EA : G0501 ADUMAFUA/NSAWORA</b>			
	DA PRY SCH ADUMAFUA	A210101A	G050101	646
	DA PRY SCH ADUMAFUA	A210101B	G050101	599
	G.K PREP SCH NSAWORA	A210102A	G050102	477
	G.K PREP SCH NSAWORA	A210102B	G050102	450
	DURBAR GRD ASANTEMAN	A210103	G050103	647
	PBC SHED APOGYA	A210104	G050104	647
<b>Number of PS in EA</b>	<b>4</b>	<b>Number of PS in EA with split</b>	<b>6</b>	
<b>OLD EA : A2102 ACKAAKROM</b>	<b>NEW EA : G0502 ACKAAKROM</b>			
	DA JSS ACKAAKROM	A210201	G050201	804
	RC CHURCH ACKAAKROM	A210202	G050202	709
<b>Number of PS in EA</b>	<b>2</b>	<b>Number of PS in EA with split</b>	<b>2</b>	
<b>OLD EA : A2103 KOJOKROM</b>	<b>NEW EA : G0503 KOJOKROM</b>			
	DA PRIM. SCH. KOJOKROM	A210301	G050301	690
	PBC SHED KOJOKROM	A210302	G050302	573
	PBC SHED MIREKU	A210303	G050303	314
<b>Number of PS in EA</b>	<b>3</b>	<b>Number of PS in EA with split</b>	<b>3</b>	
<b>OLD EA : A2104 APRUTU/YAWKROM</b>	<b>NEW EA : G0504 YAWKROM</b>			
	DA PRIM SCH. APRUTU	A210401A	G050401	514
	DA PRIM SCH. APRUTU	A210401B	G050401	428
	DA PRIM. SCH. YAWKROM	A210402	G050402	697
	DURBAR GRD MISERENYAME	A210406	G050403	234
<b>Number of PS in EA</b>	<b>3</b>	<b>Number of PS in EA with split</b>	<b>4</b>	
<b>OLD EA : A2104 APRUTU/YAWKROM</b>	<b>NEW EA : G0505 BONWIRE</b>			
	DURBAR GRD APKAFU	A210403	G050501	438
	DA PRIM. SCH. BONWIRE	A210404	G050502	367
	DA PRIM SCH KROBO MENSIA	A210405	G050503	309
<b>Number of PS in EA</b>	<b>3</b>	<b>Number of PS in EA with split</b>	<b>3</b>	
<b>OLD EA : A2105 FAWOKABRA/NKWADUM/ BESIBEM</b>	<b>NEW EA : G0506 FAWOKABRA/NKWADUM/ BESIBEMA</b>			
	MKT SQUARE FAWOKABRA	A210501	G050601	656
	DA PRY SCH NKWADUM	A210502A	G050602	527
	DA PRY SCH NKWADUM	A210502B	G050602	495
	DA PRIM. SHC. SIKANEASEM	A210503	G050603	375

*Figure 1 Voter Population of Sefwi Akontombra District, 2018*





### APPENDIX III

#### Questionnaire

I am a post graduate student of the Presbyterian University College of Ghana. I wish to seek your kind permission to assist me by responding to the questionnaire for my dissertation in partial fulfillment for the award of MA International Development Studies. This is an academic exercise and your confidentiality is assured in respect of any information given.

#### RESEARCH QUESTIONNAIRES FOR COMMUNITY LEVEL

Topic: The Contribution of the Church of Pentecost to Social Development in Sefwi Akontombra District

*District name*.....

*Name of community/ Local church*.....

#### SECTION I

#### BACKGROUND CHARACTERISTICS OF RESPONDENT.

Please respond by ticking [✓] the possible answer of your choice.

6. Gender: (a) male [ ] (b) female [ ]
7. Age: (a) 18-30 [ ] (b) 31-44 [ ] (c) 45-60 [ ] (d) 61 and above [ ]
8. Marital status: (a) single [ ] (b) married [ ] (c) widow(er) [ ]
9. level of education: (a) Basic [ ] (b) MSLC [ ] (c) Secondary [ ]  
(d) Tertiary [ ] (e) Others, specify.....
10. Denomination: (a) The Church of Pentecost [ ] (b) Mainline/Orthodox [ ]  
(c) Spiritual, specify.....

## Section II

### Level of Information On The Contribution Of The Church Of Pentecost To Social Development In Sefwi Akontombra District

6. Which of these infrastructure has the church contributed to the community? (you can tick (✓) more than one)

- F. School building [ ]
- G. Sign boards [ ]
- H. Pipe borne water [ ]
- I. Toilet facility [ ]
- J. Others (specify).....

7. Which of these development programmes have the church contributed? (you can tick (✓) more than one)

- A. Marriage/Family Life [ ]
- B. Social Aid [ ]
- C. Employment [ ]
- D. Education [ ]
- B. E. Others (specify).....

8. Which of these areas will you consider as the church's strongest point in terms of its contribution to social development? (you can tick (✓) more than one)

- F. Employment [ ]
- G. Social Aid [ ]
- H. Education [ ]
- I. Marriage/Family Life [ ]
- J. Others (specify).....

9. Which of these areas will you consider as the church's weakest point in terms of its contribution to social development? (you can tick (✓) more than one)

- F. Employment [ ]
- G. Social Aid [ ]
- H. Education [ ]
- I. Marriage/Family Life [ ]
- J. Others (specify).....

10. Which of these areas will you consider the church to contribute further? (you can tick (✓) more than one)

- F. Agriculture [ ]
- G. Skill development and training [ ]
- H. Health [ ]
- I. Guidance and counseling [ ]
- J. Others (specify).....

11. How many people known to you have benefited from the church's social intervention programme? .....

12. Which target group(s) in the community normally benefit from the church's social development programmes? (you can tick (✓) more than one)

- F. The aged [ ]
- G. The poor [ ]
- H. The vulnerable [ ]
- I. Children [ ]
- J. Others (specify).....

13. How often do you see the church engage in social development in the community?

No	Period	Response [tick ✓]
1	T. Monthly	
2	U. Quarterly	
3	V. Annually	
4	W. Biennially	
5	X. Once in a while	
Y. 6	Never	

14. Which areas of development would you suggest the church focus the most?

.....

.....

15. How would you rate the church's contribution to social development in the community using a scale of 1- very high, 2-High, 3-Average, 4-Poor 5-very poor

No	Period	Response [tick ✓]
1	F. Very High	
2	G. High	
3	H. Average	
4	I. Poor	
5	J. Very Poor	

16. What are your reasons for the ratings above?

.....

.....

