

**RELIGIOUS CONFLICT AND ITS IMPACTS ON SOCIETY: A CASE
STUDY OF GLOBAL EVANGELICAL AND EVANGELICAL
PRESBYTERIAN CHURCHES IN ANYAKO.**

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By

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fulfilment of the requirements for the degree of

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Faculty of Social Sciences

College of Art and Social Sciences

August, 2013.

DECLARATION

I hereby declare that except for the references to other people's work which have been duly acknowledged, this work is the result of my own research and that it has not been presented for a degree in this university or elsewhere.

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Date

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(Supervisor)

Date

Certified by:

(Head of Dept. Name)

Date

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Finally, I would like to thank my family for the encouragement and the support.

Without them I would not have been where I am today. To my wife, Bless Yayra K. Deegbe who sacrificed her time to take up my responsibilities to enable me have much time for my studies. Also, I would like extend my appreciation to Miss Nancy Mensah and Miss Rejoice Young for taking their time to type and edit the thesis for me.

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DEDICATION

To Treve-Segbedzi family, to my uncle Dunekpor K. David, my parents, my wife, to Prince Billy Anaglate and Francis Akaba, this is a fruit of your assistance.



ABSTRACT

Conflicts are often viewed as interruption in the progress of any human endeavour. However, it is inevitable in every human institution. The question is what makes people react the way they do which sometimes lead to conflict. The researcher hypothesized that religious conflict is always destructive because of its links to aggressive behaviours of the people involved in it. This research was conducted within the context of the conflict between Global Evangelical and Evangelical Presbyterian Churches in Anyako. The conflict has created tension among the church members and others and hindered development. The research seeks to find out the causes of the intra-religious conflict and its split. The possible ways employed to resolve the conflict have also been studied.

The research found that the people in Anyako were self-administered. Conflict resolution approach was used and liturgical, cultural and noise-making were clear that many. The result also showed that the church won a lot of members in homes and in the village in terms of fish and supply for the church.

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had on the life of the people used and a total of 40 Questionnaire was also used. Qualitative factors such as doctrinal differences, ban on drumming and the conflict. It became clear that they were not successful. The result showed that while the new church was eating insecurity within the village, it had impacts on the people. The conflict led to inadequate food and income in families.

There was also interruption of education of children and staffing problem in schools. Above all, the conflict has retarded development of Anyako. It is, therefore, strongly recommended that appropriate measures be put in place towards resolving the conflict and curbing future occurrence of such conflict. Measures should include assisting the new church (Global Evangelical) to build a chapel and a pastor's residence; and the parent church and the new church must hold joint service monthly. Chiefs and their elders must make use of the concept of consulting *Amegakpui* to reach consensus in the resolution of the conflict. The two churches should form one football team and welfare association, Christians have to appreciate their Ewe cultures and traditions, dialogue

and negotiation should be used, churches' constitutions have to be flexible to avoid confusion during elections in the churches among others. This research is considered very important because the findings would help restore peace and promote development in Anyako. Again the lessons derived would be useful for future conflict prevention.

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background to the study

The term religion defies one universally accepted definition. Thus it is a complex, controversial and multifaceted concept. Many people define it to meet their own conceptual designs (Gedzi, 2009:49). Aboagye (2008:22) defines the core meaning of religion —as a belief in the existence of God or a god and this has been part of human

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divergence, incompatibility, clash of wills and the like; it may involve feeling of hatred and opposition (Awedoba, 2009:5; Horowitz and Bordens, 1995:697). In the words of

Bamikole (2009), —One of the fundamental challenges that had confronted man in social history is that of the inevitability of conflict and disagreement in human

relations. This is because, —... as long as people live together, work together, and interact with each other, disputes remain inevitable between sub-groups or individuals

in a group, or between different groups. When these disputes are fuelled by emotion

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and become unsolvable, they develop into intra and inter-group conflicts, (Angessa, 2013:12). —The reality posed by the challenge of conflict has more often than not, resulted into social problems, especially, when such conflicts are not well and properly managed before degenerating into violent confrontations. History is replete with records of conflicts and armed conflicts at various strata of human relations. Whether at the inter-personal, inter-group, intra-group, intra-national, conflicts have been found recurring in social relations (Bamikole, 2009).

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conflicts have disastrous

consequences on social stability, peace, development and harmonious human existence (Bamikole, 2009). —The source of the conflicts could be the incompatibility of the objective or subjective interests of groups or individuals. The subjective elements like perceptions, attitudes, values, needs, and understandings have no limit, while objective elements such as competition over scarce resources, quests for empowerment, and claims for autonomy remain relative concepts and usually create incompatibility of goals which in turn may lead to violence (Angessa, 2013:12).

—The cost and consequences of conflict, crisis and state failure may be unacceptably high. More often than not, a resolution to a conflict that satisfies one party may not necessarily satisfy the other. For example, the aspirations of the Jews to establish a homeland in Palestine clashed with the aspirations of the Palestinians who were already living in the region. The aspirations of the former were met while the aspirations of the latter were subverted in Palestine; this has led to conflict and war.

Religion is often cited as a key component in many current conflicts. It is also an integral factor in the development process. Development assistance and programs must address the complex role of religion in mobilizing forces for change. Religion is crucial (USAID



ged as a key component drive violence; it is also process. Development package, nor does it fully address conflict. As the main religion and its leaders is

Religious conflicts for that matter, church conflicts, have existed in this world from time immemorial. This is based on the historical account recorded about the conflict between Barnabas and Paul in regard to John Mark which had led to division of the missionary team (Acts 15:36-41). Since 1990, Ghana has been experiencing different categories of continuous religious conflicts be it inter or intra-religious conflict. There were religious conflicts among Muslims sects. For example, two Muslim groups had a conflict in Wa in the Upper West Region and in Kumasi in the Ashanti Region as result of religious misunderstanding. A similar incident occurred between Christians and Muslims in

Sekondi-Takoradi. Christians and traditional believers also engaged in a conflict in Accra in 1999 (Samwini, 2006:220). This points to fact that Ghana is not immune to religious conflict. An example of such conflicts is the one that happened between churches such as —Global Evangelical (G.E.) and Evangelical Presbyterian (E.P.) churches in Anyako (Sabuava, 1997:42; Tosu, 2007: 23-24). The conflict between the two churches mentioned above will be a reference point for this research.

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1.1 Stateme

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a mission station known
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byterian and the other is

known as Global Evangelical. Despite the national schism, Anyako Evangelical Presbyterian Church remained united. After a lapse of six years, there had been disagreement within the church and this had resulted into local schism in Anyako Evangelical Presbyterian Church. This schism did however, have both positive and negative impacts on the Anyako town. This is because prior to the conflict, the town had been peaceful and the church session of the Evangelical Presbyterian (E.P.)

Church could approach well- to-do sons and daughters of Anyako both at home and abroad for special donations either in cash or in kind for developmental projects, which they honoured.(Tosu, 1982:1-5). Unfortunately, all the developmental works had come to stand still due to the religious conflict. Chiefs and their elders made persistent efforts to bring about reconciliation, but all failed. This religious conflict has continued to retard the development of the town. The question is what factors prevented Anyako E.P. for six years from splitting and what local conditions propelled Anyako E.P.Church schism. The study wants to revisit the problem by way of research to contribute to its

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Research

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anyako? In which way

Research

resolution so that development can continue in the town.

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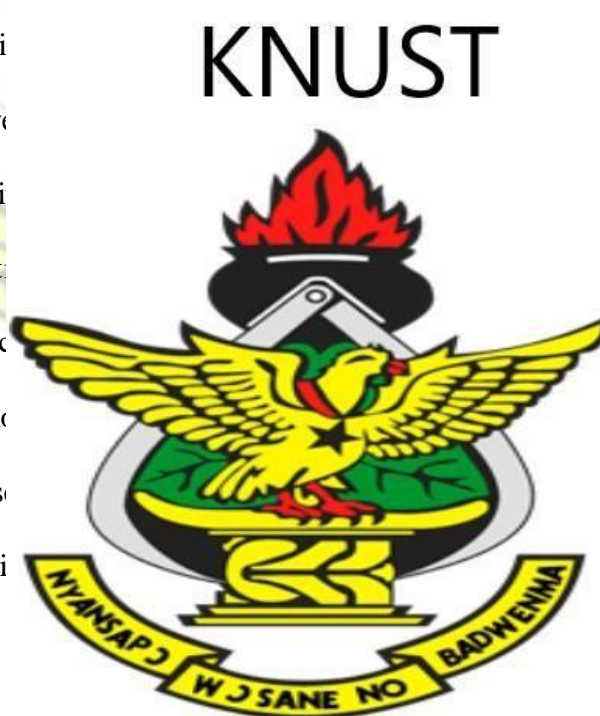
The guiding research questions which will help to uncover the real situation under

can the disputing parties respect each other's views? What can be done to prevent future religious conflict in Anyako?

1.3

The main objective of the research is to find out the causes of the religious conflict between Global Evangelical (G.E.) and Evangelical Presbyterian (E.P.) churches in Anyako so as to contribute to the resolution of the conflict. With this intention, the research has examined both the positive and the negative impacts of the conflict on the development of the town and finally it has suggested practical steps that offer a road map that could help resolve the conflict in order to foster the development of the town. This research is considered very important because the findings would help restore peace and promote development in Anyako. This is because conflict dramatically disrupts traditional development, reduces growth and prosperity. Again the lessons derived would be useful for future conflict prevention.

It will serve as means of educating Christians to unite and solve problems facing their communities. It will also serve as a bed-rock for re-establishing sustainable peace among the conflicting parties. It may help religious leaders to know how to react to some sensitive issues before they develop into full-blown conflicts. It will help religious communities within their communities to resolve misunderstandings through the leadership of religious leaders. It will improve dialogue within the church and be of great help to the church's constitutions. It will be of great help to the church. For it will help in the resolution of religious conflicts and its implications.



1.4 Methodology

The subject matter of this thesis deals generally with religious conflict and its impact on society. However, it has been delimited to the conflict between Global Evangelical and Evangelical Presbyterian churches in Anyako.

In this research qualitative approach has been used. Qualitative approach was chosen because it facilitates close interaction with informants, respondents and settings. This research strategy includes both formal and informal interviews, and observations. This has assisted the researcher to obtain first-hand information of the opinions, attitudes and behaviours of the research population (Osuala, 2001, Gedzi, 2009:12-20, Sarpong et al 2001:99). According to Gay (1992), —a qualitative (descriptive) method is useful for investigating a variety of problems, including assessment of attitudes, opinion, demographic information, condition and procedures. Qualitative (Descriptive) data are usually collected through questionnaire, interviews, or observations. For Polit and Hungler (1995) qualitative approach —aims primarily at describing, observing and documenting aspect of a situation as it naturally occurs rather than explaining them. This design has responses from a wide range of people.

A qualitative (descriptive) approach seeks to explain a situation at a point in time. One of the advantages of information from a qualitative and open way of data collection is the talking. However,



the picture of events and the nature of data gathered at a particular time and place. The potential to provide a lot of information is one of the strengths of research used the closed-ended questions. Most of the respondents do most of the talking. However, the qualitative approach is useful for

interviewing design is flexible, interactive, and continuous, rather than prepared in advance and locked in stone (Babbie, 1999:268) and observations as well as questionnaire. The close-ended questions aimed at unveiling some specific information about the conflict from the respondents. The reason for the open-ended question was to elicit any further information the respondents might have about the phenomenon under discussion. Purposive sampling procedure was employed as a technique for data collection. The reason was to get reliable information.

Since the study is purely based on qualitative (descriptive) approach, simple percentages were applied for data analysis. Secondary sources such as journals article, books and Internet resources were used. The people earmarked for the interview were put into two groups in order to cover a wider perspective. The first group comprised twenty members from each of the two churches. Non-Christians were put in the second group. Their views were sought concerning the causes and the effects of the conflict on the community. The people were interviewed individually and also in groups. The reason for this research strategy is to make sure that information obtained from the individual informant is representative of the group (Gedzi, 2009).

1.5 Scope of the Study

The study specifically focuses on the conflict between Global Evangelical and Pentecostal churches in the study area. The positive impacts and negative impacts of the conflict were explored. The study was



conflict between Global Evangelical and Pentecostal churches in the study area. The negative and the positive impacts of the conflict were explored. The study was

significance attached to this choice is that the two churches were those involved in the conflict. Also, the choice is to have access to information easily. The study did not delve deeper into the national schism in the Evangelical Presbyterian Church. The target population were pastors, church members from the two churches, opinion leaders and chiefs in the town.

1.6 Limitations

Many of the respondents declined to grant the interview. A few of them who granted the interview requested to remain anonymous because of the sensitive nature of the topic under discussion. There were challenges of retrieving the distributed questionnaire.

1.7 Literature Review

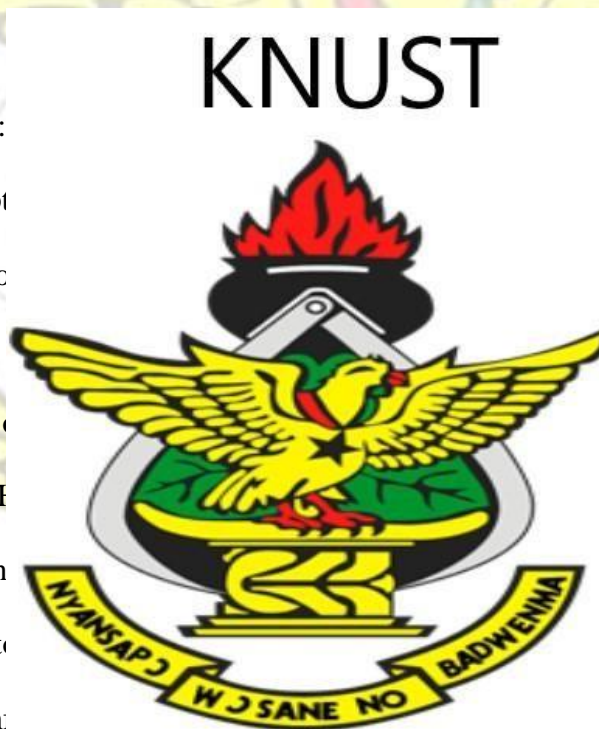
The literature review intends to review what other writers and authorities have said about religious conflict, attempt to identify the concept of religious conflict, impact of religious conflict, and concept of religious conflict. The literature review covers the following areas:

conflict, attempt to identify the concept of religious conflict, impact of religious conflict, and concept of religious conflict. The literature review covers the following areas:

1.7.1 Concept of religious conflict

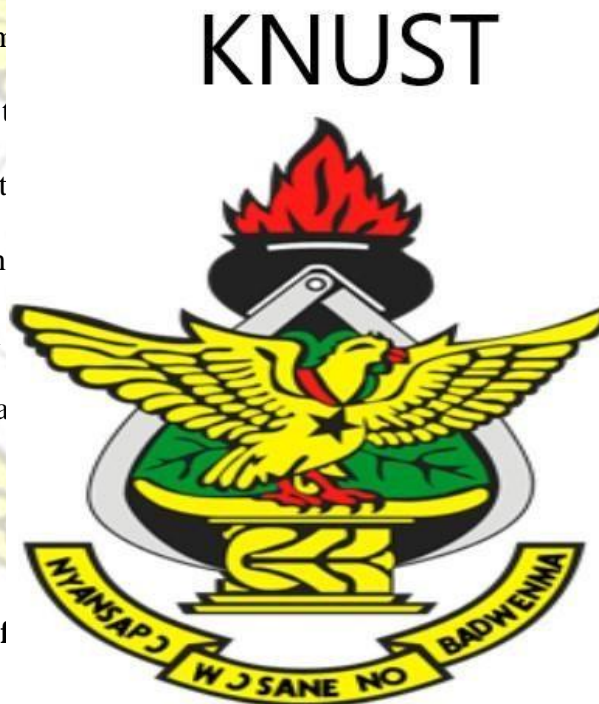
Thompson and Fiddler (1982) state that conflict is often a necessary part of life and something to be managed rather than avoided. They emphasize, conflict is often a necessary part of life and something to be managed rather than avoided.

reduces conflicts and strains within a relationship (whether marital or between nations) better than an external threat. They also quote Robert Nisbet who said conflict may



serve as a vehicle for social change in which stagnant beliefs and values are dissolved, old tyrannies loosened, and individuals released to achieve new and higher goals. This book will be of benefit to our research as we will get more information about the topic under discussion.

McSwain and Treadwell (1981) gave an excellent explanation of conflict in the church. They are of the view that, —conflict is a situation in which two or more human beings desire goals which they perceived as being attainable by one or the other but not by both. They gave a vivid description of four different sources of conflict that can be experienced in the church. The first is attitudinal conflict which emerges when individuals have differences of feelings or perspectives about persons and issues. Another is substantive conflict which surfaces when there are differences of opinion about facts, goal, ends or means. For example two groups in a church disagree on a mode of baptism to attitudinal or is a by- product the conflict. In communication work of McSwain thesis.



1.7.2 Causes of

Lokko (2012) se conflict in Africa are ethnicity, tribalism, poor leadership, mediocrity, lack of accountability, exploitation of national resources by nationals and foreigners without giving back to the society what

they deserved, looting of national coffers and asserts. This has led to the destruction of human life and property as well as natural resources. He further indicates that the absence of conflict engenders mental calmness and harmonious existence of law, order and well-being in all relationships in life which brings development and prosperity to humanity. The researcher agrees with Lokko. This thesis, however, looks more at the issue of religious conflict. This is what is missing in Lokko's work.

Tsikata and Seini (2004)'s *Identifies, Inequalities and Conflict in Ghana*, write about various conflicts including religious conflicts in Ghana with examples. They deal with a religious conflict which has been much reported and debated. That is the one that occurred between the traditional religious authorities of the Ga Traditional state and Christian churches in several suburbs of the capital Accra. The annual ban on drumming and dancing with conflict as several attacked by orga

They further state religious implications its congregation traditional authorities constitutional is communities fo



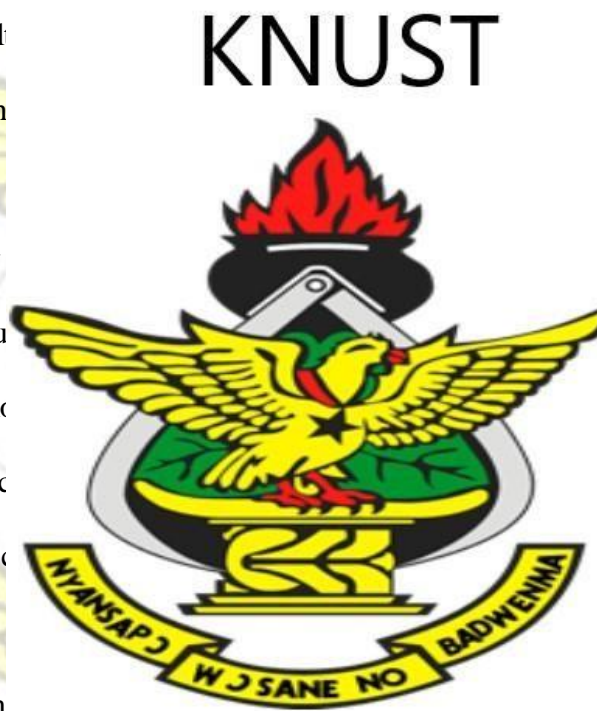
people is the point of the ban and have been ing with its traditional the church would expect conflict between the Ga t that touches on the d tolerance of different whether any traditional

authority has the legal and constitutional powers to make and impose laws outside the 1992 constitution of Ghana. In the case of this conflict it was between landlords enforcing ethnic traditions and religious organisations steeped in modernity and the

protection of constitutional religious freedom. They also indicate that violence involving law enforcement agencies and communities raises questions about policing and law and the loss of credibility of state institutions in conflict management and resolution. The researcher will use this work to enrich the thesis, because the researcher seeks to re-examine and reflect on all that had been said above.

In the work of Uchedu (2010) *Religious Conflict in Nigeria: Implications on SocioEconomic and Psychological Perception on Muslims in Igboland*, religious conflict was tackled. He based his work on the psycho-cultural theory of conflict. The theory shows that psychological, religious, and other cultural contradictions are the basis of conflict. In this kind of conflict, passion for the protection of one's identity,

religion and culture which shows the identity which threaten identity usually physical exposure on the protection sociocultural, economic involved in the



behaviour. It is a theory of one's identity. Events lead to different forms of avoiding such spiritual or defensive reactions based on the situation, which creates adherents of the faiths

Tosu (2007), in

Evangelical Presbyterian Church,

Anyako (Bremen mission) 1857-2007 writes that in 1990 there had emerged the beginnings of a gigantic split in the entire E. P. Church. This resulted in a sizeable section of the church, led by some pastors, breaking off to form the E. P. Church of Ghana with headquarters in Accra. The parent church is Evangelical Presbyterian

(E.P.) Church and the breakaway church had been for many years Evangelical Presbyterian (E. P.) Church of Ghana which was renamed Global Evangelical Church in 2003, after protracted litigation about the name. He stated that the split started as a disagreement about some rather light doctrinal issues, especially on the move by some break-away members to introduce Pentecostal charismatic modes of worship into the church which were gaining ground throughout the country. Eventually, the disagreement developed into a dispute on whether to allow the incumbent Moderator, Dzobo to be re-elected for a third four-year term as moderator.

In Southern Volta Region and Accra in particular, large sections of some congregations broke away. In the ensuing trading of accusations and litigations over the assets

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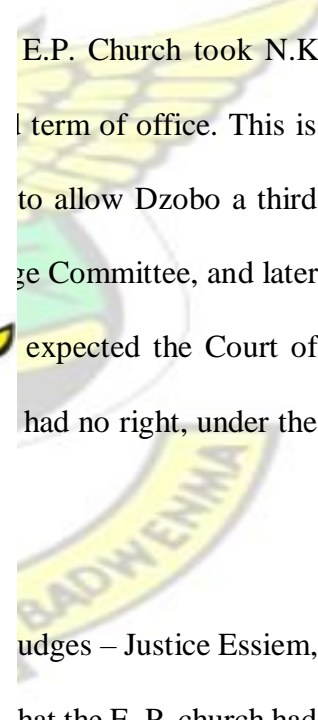
igh two sons of Anyako
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or Amewode, a devout
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worship were therefore

fully introduced. This gave rise to unrest among members of the congregation both at home and abroad.

erator of the new church to instruct his people
a week (i.e. by 22nd March). But on that day
l and the pastor's residence at the request of t

rch of Ghana 150 years 1847-1997 (1997) w
remembered as one of the darkest days in the
E.P.) Church. It was Judgment Day for the

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udges – Justice Essiem,
hat the E. P. church had

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broke the camel's back. It provided the flame or sparked the conflict. In addition, Sabuava said, the judgment had very serious implications which would surprise both the clergy and laity of the church. Based on the judgement, all constitutional office including those of the Moderator and the Synod Clerk had ceased to exist since 1978. This was preposterous, because these offices existed after 1978. In quick reaction to the judgement a section of the church held a press conference at South Labadi E. P. church on the 24th May 1991 to explain to the public the full implications of the judgement for the church. The spokesman, Dan Amlalo of Nungua E. P. Church called on congregations to be declared autonomous until a constitution acceptable to all was promulgated. This announcement went down well with his hearers and it was greeted with applause. There could not be a vacuum in the E.P.

Church Administration.

Sabuava indicated

issues persisting

Dzobo to impose

Financial matters

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Presbyterian church in

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Another scholar, Ansre (1997) recorded that the nomination and re-election of the N. K. Dzobo as Moderator for the third term in January 1988, resulted in unprecedented disagreement and dissension in the church's administration and a section of the church which lasted for a whole decade. The immediate and ostensible cause was the constitutionality and election, among several other issues which contributed to the crisis. His work —the Evangelical Presbyterian... 1997|| spells out some of these views. Most of these issues were not litigated at the courts of law, but they were raised at various fora when attempts were made to resolve the problems. Some personality factors were injected into the situation which did not make things any better. To Ansre (1997), some of the issues were that the church members were dissatisfied with the financial administration of the church. On the issue of doctrine, the group expressed its disagreement with the Moderator's expressed views like the *'Melagbe'* theology as well as efforts to... They also complained about Dzobo's v...

The Moderator... was his attempt that is not necessary the Plural Theology judgement upheld on 23rd May, 19... number of these



confessional theology. It African with a theology of Latin America, (1997) explains that the... al in Accra was passed to break away. A good... e church over the years

were against this way of rectifying the situation. Some among this section felt that it was necessary to give full backing to the church administration.

Duah (2001) in his work *Parting Words of Rev. James McKeown* writes about the split in the initial Apostolic Church. In 1953, according to him McKeown and some of his ministers invited American evangelistic team called —The Latter Rain— led by Thomas Wyatt to the Gold Coast. When the Apostolic Church's missionary committee in Bradford heard of it they were not happy about some of the teachings and practices of the Latter Rain because they considered the teachings and practices as unacceptable. In March of that year, after the team had returned home, McKeown went to Bradford to attend the Church's General Quadrennial Conference. At the Conference, the visit of the Latter Rain was discussed with its related matters. As a result the fifty-four (54) Apostles and Prophets who were at the conference were invited to accept a purpose-written affirmation of faith as a test of their individual commitment to the doctrines and practices of the church.

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church. The researcher intends to use this material because it seems similar to what pertains in the Evangelical Presbyterian Church in Anyako.

According to Kunhiyop (2008), Religious tensions override ethnic links, as happened in Northern Ireland where Catholics battled Protestants and in India where the conflict between Muslims and Hindus led to the break-up of the nation into the two states of India and Pakistan. Sadly, even the churches in Africa have been infected by the cancer of ethnicity. The following observation about the Rwanda situation holds true for much of Africa —Within the churches of Rwanda, ethnic tensions often surfaced at the time of elections or nominations to senior ecclesiastical positions. Splits were glossed over but never healed; people were elected for their spiritual, administrative or leadership qualities, but along ethnic lines. These ethnic tensions in Rwanda culminated in a genocide in which church groups and religious leaders participated in the killing of Christian brothers and sisters.

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In the *Daily Graphic*, 5th October, 2013's issue, it was reported that there was a clash between Presbyterian Church and Traditionalists in Beposo in Ashanti Region over ban

on noise-making. According to the report, church activities have come under close surveillance by the police to prevent further clashes and thus protect life and property. The clash resulted in injuries to some people and destruction of property of the church was related to a 40-day ban on noise making announced by the traditional authorities in line with the celebration of annual Fegyare Shrine yam festival. The Presbyterian Church maintained that it would not obey instructions emanating from a shrine as it was against the dictates of Christianity.

Kpobi (2008) writes in *Mission in Ghana: The Ecumenical Heritage* that in spite of the generally acknowledged great tolerance that Ghanaians have for each other's differences, doctrinal differences still constitute a form of hindrance to Christian unity in witness and action. The major differences between Roman Catholics and Protestants

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would probably not have generated the same intense effect among African Christians. He also pointed out the issue of mixed marriages where prospective couples from different denominations are discouraged from marriage. This is an area where the

Roman Catholic Church has been quite hedgy for a long time insisting that even if such a union should take place, the wedding should necessarily be blessed by a Catholic priest.

Thompson and Hickey (2011) *Society in Focus: an Introduction to Sociology*, write that the theoretical roots of the conflict perspective can be traced to Karl Marx, who states that often the values and interests of different groups conflict with one another. Marx is of the view that these conflicts are determined by economics and are based on social class, and the struggle between the different values and interests of the bourgeoisie and the proletariat is inevitable. When these battles occur, the dominant group attempts to force its values and ideology on less powerful groups. The result is the domination and

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new churches, therefore, draw away members of the established churches. He goes on to point out that economically, newer churches are able to raise more funds locally than the old churches. The researcher quite agrees with Dovlo in his assertion. The researcher will use this document in the thesis.

In the work of Uchedu (2010) *Religious Conflict in Nigeria: Implications on SocioEconomic and Psychological Perception on Muslims in Igboland*. He states that when some people want to loot the economic wealth of others, they would ignite ethno-religious conflict in order to create an opportunity to steal people's resources. Many Christians would simply not want to buy anything from... counterparts partly because of their fanatical religious position and partly because of anger over the destruction... during religious crisis. Uchedu further says in the socio-cultural aspects (Christians) that fell in love with ladies are denied the chance of such marriage because of religious faith. In burial ceremonies things are done to generate social satire and ridicule.

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pastor to Anyako to occupy the house. This so incensed some citizens of Anyako who forcibly entered the Pastor's residence and packed out the pastor's belongings on the 29th September, 1997. On October 1, 1997, those people were arrested and charged before court but were acquitted and discharged.

Sabuava's work, *E.P. Church of Ghana 150 years 1847-1997* (1997) stated that by August 1991, it was clear that E. P. Church had two factions, namely the pro-Dzobo faction with headquarters at Ho and the supporters of the —big Six‖ with headquarters in Accra. The latter faction had Amenyeddu as their Acting Moderator. Justice G. K. Acquah had predicted that Dzobo's continued stay in office as Moderator would tear the church apart. Two separate Synods were held in 1991. The first one took place at the University of Ghana; Legon under the chairmanship of E. K. Amenyeddu and the second one took place at Ho under the chairmanship of Dzobo.

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According to Samwini (2006) The *Muslim resurgence in Ghana since 1950* records that between 1982 and 1992; the decade was free from ethnic or religious conflicts in

Ghana. He, however, goes on to say that from 1994 two years after Ghana went democratic there were both intra and inter-religious conflicts with serious consequences to life, property and communal relationships.

Another scholar, Ansre (1997) records that; there was division of the Evangelical Presbyterian Church. This had led to the closure of church buildings or disruption of a church service. The effects of the crisis through which the Evangelical Presbyterian Church were for example, personal animosity which have caused division in some families and property loss.

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Mahama (2003) quotes Ethnic Conflict in Northern Ghana from *Uhuru magazine* by stating that the North is finished. This conflict has sent us several years back. The statement is said to be the lamentation of a Dagomba during the 1994 ethnic conflict in

Northern Ghana. He again quotes what the Ya-Na said of the effect of the war that the clock of progress and development has been set back several years and our status nationally as a depressed area economically has further been enhanced. He makes it clear that the consequences of war [conflict], without doubt, are loss of life, personal injury, mental agony and loss of property, environmental degradation and a lasting acrimony between the combatants. He says in 1994, the Nanumba gave details of their property losses in the war. 56 villages with 17,513 houses were burnt down as well as 34 Primary and Junior Secondary Schools were destroyed. One Senior Secondary School at Wulensi was vandalised. This material merely discussed the ethnic conflict in the Northern part of Ghana. Though it does not talk about religious conflict, it will be of great importance to the researcher, because the effects explained above help in enriching the research.

In an article written by Gwamna (2004), *Ethnic Conflict and Political Development in Africa: The Challenge for the Church*. He posited that church does not grow and flourish in a conflict area. He indicated that during the inter-religious conflict in Jos, Nigeria in 2001, the Catholic Diocese of Jos organized a peace talk in plateau state. The article will be used to assess the conflict in question.

Anim (2006) in a thesis entitled *Action Research on Suggested Remedy to Combat Parent-Teacher Conflict for Effective School Management* has it that apart from the fact that conflict is inevitable it is often beneficial for conflict is both a cause and an effect of change. It is therefore clear that conflict can bring about a remarkable improvement. The causes of conflict are often difficult to determine due to the fact that individuals may themselves be unsure of their motivations and behaviours.

Barthel and Edling (2012) felt that conflicts within a church strike at the heart of witness to the world and yet there are very few rigorously biblical resources available on the topic. These church conflicts often end with Christ's name slandered, the church split, and members bitter and hopeless. It is a shameful thing as it hurts, divides and besmirches the name of Christ. It also brings about a painful and devastating family conflict. This caused some friends and family members who had spent their lifetimes together to be at logger heads with one another.

1.7.4 Attempts

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Tosu again said on 23rd November, the breakaway Church (Global Evangelical Church)

filed a writ of interim injunction on the use of the Chapel, but this did not hold. On

29th March 2000, the chiefs and elders of Anyako –Konu Dua (AnyakoKonu township)

had appointed a reconciliatory committee of 14 prominent citizens of Anyako to discuss the conflict in order to resolve the problem between the members of the parent church (Evangelical Presbyterian church) and the members of the new church (Global Evangelical church) because families and homes were bitterly divided. He said the committee met 17 times and collected grievances and suggestions from the general public, the Evangelical Presbyterian (E.P.) Church members and members of Global Evangelical Church and Orange Lodge members, who claimed their regalia and other items, were destroyed by the members of Global Evangelical Church.

He further stated that the chapel was in the custody of the Pastor's residence. However, in line with the plan to build residence for the new church (Global Evangelical Church), the writer did not see any way the researcher wanted to see the chapel implemented.

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led that since the chapel was in the custody of the Pastor's residence, the assisting church groups in Anyako should help the church (E. P. Church). The plan was carried out. The recommendations have been implemented.

Sabuava's work, *E.P. Church of Ghana 150 years 1847-1997 (1997)* recorded that on 8th June 1991, a meeting was held at Nungua E.P. Church attended by many delegates from six of the seven Presbyteries of the church who had declared themselves autonomous in response to the press release 24th May 1991. At that meeting a second press conference was addressed by Moses Adibo of South Labadi E.P. Church, Accra. Among other things he announced that in order to overcome the constitutional vacuum

occasioned by the Appeal Court judgement and to avoid a lawless church the meeting had adopted the constitution referred to in the Evangelical Presbyterian Church as the 1979 to regulate the affairs of the church. In accordance with Article 29 of this Constitution, the longest serving pastor on Synod Committee acts as Moderator in the event of the position becoming vacant. Moses Adibo announced that E. K. Amenyedu had been identified as that pastor and had therefore been appointed as an Interim Moderator of the church. Other members of the Synod Executive Committee except the Synod Clerk, who was to be appointed by the Interim Moderator, were also announced to ensure a more balanced and equitable representation of the Synod. The West Volta Presbytery was re-demarcated into West Volta North and Volta South with headquarters in Kumasi and Accra respectively. In addition, the headquarters of the E.P. Church was moved from Ho to Accra in line with the practice of all other churches in Ghana which have their headquarters in Accra. It is important to note that the Appeal Court exonerated Dzobo only on a technical ground namely that the church did not have a valid Constitution. Therefore, public opinion against his continued presence as Moderator was overwhelming. Many had hoped that, in the circumstances he would show magnanimity and step down in the larger interest of the church. But he remained adamant and was bent on finishing the third term of office as Moderator.

According to Sabuava (1997), the Ho Administration resorted to court actions to retrieve chapels and pastor's residences from the dismissed pastors whose congregations had opted for E. P. Church of Ghana. It must be made clear that the Ho Administration did not build these structures. Local congregations built these chapels and pastors residences. Some chapels were vacated and locked up for many years.

Furniture and other valuable items locked and unused for years had gone bad or were stolen by thieves who took advantage of the closure. Some elders of the church, the Christian Council of Ghana and the Bremen Mission were not happy about the crisis in the church. So they made strenuous efforts, overtly and covertly, to bring about reconciliation. One such person was the late Pastor Paul Wiegrabe, the retired but indefatigable Bremen Missionary. In letters to this writer from Bremen, he was very solicitous about —our beloved church and prayed for that day when the —two factions would come together again. The Bremen Mission spent considerable sums of money

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Sabuava (1997) pointed out that the communiqué stated, both parties should refrain from legal actions and withdraw or suspend all pending lawsuits filed or pursued by the Ho Administration after this Memorandum were thirty three in all. Some sincere enquires have asked: —Now Dzobo has left the scene what prevents the two E.P. Churches from patching up their differences? Others, especially, those taking over from Dzobo say, rather uncharitably that the E.P. Church of Ghana has no reason to justify

its separate identity after the Dzobo era. All these people have lost sight of the fact that the Dzobo Administration has left a legacy of a divided church. The two sides must sit down and iron out their differences as a first step towards proper reconciliation. In the —Ghanaian Times of 16th November 1994, the J.Y. Ledo, the new Moderator of the E.P. Church, Ghana, was reported to have said that he was ready to even step down as Moderator as this could resolve the impasse in the E.P. Church in Ghana. Regrettably, from the way Moderator Ledo and his Administration treated the Memorandum of Understanding his pious statement was not matched with real deeds. From the beginning of the split all actions taken by the E.P. Church of Ghana were interim measures subject to the approval of the Synod of the E.P. Church in Ghana.

Another scholar by the Bremen Mission. After several meetings between the two groups on 16th / any act(s) that v service to work service to work



cil of Ghana supported ch together to reconcile. signed between the two followers to desist from r disruption of a church sed to open for Church ries and to educate their

respective members on Christian living in peace and harmony. This shows how both the Christian Council of Ghana and the Bremen Mission tried to resolve the national schism in the E.P.Church. The study considers this attempt as a good one. The researcher, therefore, wants to see whether the same attempt is used for local schism.

1.7.5 Conflict Resolution

De Gruchy and Martin (1994) in their book; *Religion and the Reconstruction of Civil Society* say there is the need to develop an approach to conflict mediation and such a perspective is reflected in Assefa's definition: —conflict resolution and therefore peace making involves a restrict using of relationship, a transition from an order based on voluntarism from a relationship characterised by hierarchy to one marked by equality, participation, respect, mutual enrichment and growthll (De Gruchy and Martin, 196197).

Assefa pointed out that this restriction of human relationship is the process of reconciliation th a new social order. The social order is to t, freedom and a radical sense of toleran mediation is to promote collective probl es. He reckoned that the restoration of br affirm the human rights agenda. Assefa es have to embark on programme of created conflict. Such dialogue should tive theological visions. In other words, cess designed to re-visit certain tenets o issues raised above and applies the relevant ones in the work.

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Horowitz & Bordens (1995) *Social Psychology*, record some scholars who dealt with how conflict could be resolved. They indicated Rubin and Brown (1975) to have said that to solve conflict through negotiation, the parties involved in a conflict must be ready to exchange views, clarify their positions and propose solutions. Each side presents its demands or proposals for evaluation by the other side, which in turn presents

counter demands or counter proposals. Horowitz and Bordens again quoted Deutsch and Krauss (1962) by stating one of the functions of negotiation is to get the parties to communicate. This implied that if the parties to a conflict can just start talking, they will be able to work out a solution. The researcher quite agrees with Rubin and Brown's assertion but disagrees to some extent with Deutsch and Krauss on the ground that communication is not a guarantee that people are ready to bury their differences. However, these materials will contribute greatly in enriching this work as the relevant portions will be incorporated and discussed in the thesis.

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Gedzi (2009) also did some work on conflict resolution in Ghana. In his book *Principles and Practices of Disputes Resolution in Ghana*, he writes —conflicts are bound to occur where there is incompatibility of opinions, rules, or norms and others between people, groups or societies over a claim. He added that there are many ways that disputes or conflicts can be resolved, depending on the type of the conflict, and

indicating that disputes differ in nature and scope. Conceivably, even within the same category of disputes, there may be apparent differences. It may be possible to explain these differences by acknowledging the issues and factors that can influence opposing parties. In this light, it is logical to say that one particular process of dispute resolution may not be applicable to all types of disputes.

For this reason, while one type of dispute may be resolved through negotiation, mediation and intervention of neutral third party, some disputes may even require an expert or the use of a combination of formal procedures. After analysing the work of Gedzi (2009) says there seems to be a need for and fighting.

Additionally, on variables such as past experiences



involve application of formal, relatively formal or the issues at stake. After the dispute, Gedzi (2009) mentions, administered rule management he stated that dispute, the disputant's determine the selection of a

particular arbitration type. Gedzi summarising Merry said that mediation is most likely to succeed between disputants whose various residential and kingship ties require them to deal with one another in the future. To him, the future of the disputants' relationship is a more deciding factor in the choice of a particular arbitration type. He cited example by stating that anytime there is misunderstanding in families among the Anlo, they try to settle it at home just to avoid public ridicule. His work has gone a long way in offering a wealth of materials in matters of religious conflict resolution.

Adeyemo (2006) in his article entitled Conflict Management writes that when conflicts are not well handled, they can seriously damage a relationship, divide a nation, destroy an organisation and demoralise the people involved. Improper handling of the conflict between Barnabas and Paul in regard to John Mark led to the division of the missionary team (Acts 15:36-41). He goes on to say that in resolving any conflict, there should be

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spared the agony of frequent violent inter-religious rivalry. Nevertheless, the society must not be complacent. It is best to put in place a mechanism to prevent any such occurrence. Dialogue between religious bodies is therefore important.

Awedoba (2009) writes in a book *An Ethnographic study of Northern Ghanaian conflicts: Towards. A sustainable Peace*, with regard to conflict resolution, Awedoba mentions method like the third party. He says third parties are not necessarily neutral they can maintain their neutrality in the conflict but they might also take sides as allies of one or the other of the parties to the conflict. Where the third parties have close

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ties with the two sides in the conflict they might come under moral pressure to mediate rather than take sides since their siding with one of the conflicting parties jeopardizes their stand and relationship, attitudes, compromise, collaboration and dialogue as other means of resolving conflict. The researcher will make use of this material related to the ways of resolving conflict. Even though, Awedoba deals specifically with conflict in the Northern Ghana.

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Barthel and Edling (2012) talk about the serious conflict that arose in the early church and thought God gave those involved great wisdom, and same wisdom is available today. They refer to it as Acts 15 model for redeeming church conflicts. This model includes; perspective, discernment, leadership and Biblical response. Perspective - in a church, members lose perspective if they take the conflict as personal offences.

Conversely, if they see so-called opponents with eyes of compassion, then God is working to redeem the conflict for his glory and our growth. Discernment – when the

church members find themselves spending more time listening than speaking, as they seek the group's health rather than merely advancing personal favour. In church conflict, if the leaders embrace their personal and individual responsibility for leadership within each personal sphere of influence, they gradually become group problem solvers and increasingly turn away from narrow personal agendas. Biblical response: in a church conflict, we must remember that Christ loves his church more than we ever will. commitment to faithful pursuit of biblical

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between the opposing parties concerned. In doing this, the church must ensure that it has access to all relevant information and that the information is critically analysed to reveal alternative courses of action that need to be pursued and their implications for the parties concerned.

1.7.6 Concept of Melagbe Theology

Dzobo (2004) in *The Memoirs of a Progressive Intellectual Melagbe* writes that

Melagbe theology is about —Affirmative African Christianity‖ thus the type of Christianity that increases and fortifies all the positive and creative abilities in man and helps him become what he can be. He indicated that the symbol of Affirmative African Christianity is the cross intertwined with the *Gye Nyame* symbol and is called *Melagbe* that is —I live‖. It is based on texts from the Bible- The first one: —I shall not die, but I shall live, and recount the deeds of the Lord‖ (Ps. 118:17). The second text is from the New Testament: —I live is not my life, but the life which comes from God‖.

The symbol is fit for you also will live. The symbol, *Gye Nyame*, is a statement which is, therefore I am. It is a statement of life a new life. It is a Creative principle.



—... and because I live, I am. In the Ghanaian *Adinkra* words of a confessional statement: —I live forever, since God is with me‖. It is a statement of life a new life. It is a Creative principle.

Dzobo goes on to say that *Melagbe* theology is slightly different from the Western understanding. It is a theology for interpreting and living this life, especially as we know it in Africa, meaningfully and satisfactorily and by so doing it will reflect the worth of our humanity and human community. It is set out to answer the question, —How do we, Africans, live this life so that it will acquire true value and meaning and what is that true value and meaning of life for Africans? What is the best method to use to reach the true goals of our human existence? *Melagbe* theology then can be said to be a theology of life that is affirmed in its totality and that comes from God our great Ancestors and that holistic life continues to come from him or her. It is theology that takes the need of

individual, the needs of his or her community and the salvation of his or her environment seriously. As an academic discipline, *Melagbe* theology is a true faith interpretation and understanding of the human existence as Africans come to know it and a search for a valid and viable faith solution to its problems as they are experienced in all sphere of life. The importance of this review is to examine Dzobo's view of propounding this theology, what the theology itself means and how it has contributed to the schism.

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To Dzobo, the symbol with the snake is reminiscent of rejuvenation of life. On the contrary, some people in the church felt that the symbol is a rejuvenation symbol, especially among the Fon of Dahomey. Therefore, they felt that it was an introduction of a symbol which stands for the snake cult in Dahomey into the church. The introduction of the theology in the church was found to be an unwarranted adulation of the past.

Dovlo(1991), in response to *Melagbe* theology, indicates that his aim of the reviewing this theology is not only to expose the alien ethos of *Meleagbe* theology to both

traditional religion and Christianity, but to place on record the fact that the church did not agree to what it considered the pollution of its beliefs. He then summarises the teachings of *Meleagbe* theology and turns his attention to objections. He says that it became a practice for the Moderator, Dzobo, to be led in procession by a linguist, carrying a traditional linguist staff with the emblem of the Bible. This linguist would stand by the pulpit with the linguist staff as the Moderator delivered the sermon. The linguist staff was also offered in greetings to people who must respond by holding it as is done traditionally. This situation creates room for the emergence of a personality cult surrounding the Moderator. This is because the use of the linguist symbolism in *Meleagbe* context elevates only the Moderator and not Christ. He adds that *Meleagbe* theology is a melting and welding of African and Indian ideas which are given a Christian character and expression. He concludes that it is a sad experience of the E.P. Church; this is because in spite of the claims that *Meleagbe* theology is just an academic exercise, its practical effects, mainly negative, have been felt in the church. This material has given more explanation on *Melagbe* theology and various objections raised by different scholars. The reviewed of this literature is useful for this research because it offers merits and demerits of *Melagbe* theology which is considered to be one of the major causes of national schism in the E.P.Church.

1.7.7 Role of Religion

Abdullai Ahmed An-Naim, (1999) Editor, of *Proselytization and Communal selfdetermination in Africa* notes that the general goal or vision of Religion is to hold each family together, unite the inhabitants of every village, bind together the inhabitants of the various villages of a territorial unit and give the cohesion that is essential to their

mutual security. The researcher disagrees with the statements, and wants to assess the validity of the statement further in the thesis.

Thompson and Hickey (2011) *Society in Focus: an introduction to sociology*, write that Max Weber's comprehensive study of religions worldwide revealed that whereas some religious groups were highly conservative, others—in particular, Protestant Puritanism—insisted that not only do certain circumstances the reverse can also promote economic and social change. The material talks about how some religions promote social change and their values and beliefs

1.8 Organisation

The research was organized as follows: Chapter one consists of Background to the study, Statement of Research objective and Relevance, Methodology, Scope of the study, Limitations, Literature Review and Organization of the chapters. Chapter two dealt with the historical overview of Anyako as well as the Evangelical Presbyterian Church in the town. Chapter three covered the main data collected from the field. Chapter four continued the analyses of the result of the study. Chapter five talked about the summary of the findings, recommendations and conclusion.

CHAPTER TWO

HISTORICAL OVERVIEW OF THE PEOPLE OF ANYAKO AND THE EVANGELICAL PRESBYTERIAN CHURCH IN ANYAKO

2.0 Introduction

The introductory chapter, *inter alia* discussed the statement of the problem, which led us to the research; the questions and the methodology of the research. This present chapter deals with the context of the research through historical background of the

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2.1 Anyako before the Missionaries came

It is important to have a background study of Anyako people. This is necessary because background knowledge of the people may provide ideas about the social, economic, cultural and the political.

Anyako is one of the major towns or settlements of the Anlo State in the southern part of Ghana in the Volta Region. According to oral tradition, people of Anyako were among the people who migrated from Ketu in the Republic of Benin (formerly Dahomey). Originally, Anyako belonged to the group called *Dogbo* under the leadership of Amega Wenya. This is because the genealogical chart of the Anlo showed

that all descended from a single ancestor (Amenumey, 1997: 16. Kumassah, 2003:28-37. Gedzi, 2009: 64-66). The town is an island found at the northern borders of the Keta Lagoon (Nukunya, 1997:12). There is an interesting and plausible tale about the origin of the town that it was founded by two brothers. The first brother Kpebiseyisu settled on the end of the island and called it Konu (*Ekpoanu*) which means the end of the island.

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Ghana. The town is culturally very active. The people in the town have a strong tradition of drumming and dancing (Ladzekpo, 2012). The town has historical attraction such as the Bremen Missionaries' Cemetery and *Kleve* a forest which serves as forest reserve and shrine (Kumasah, 2003:7-8). The town is a religious pluralistic society. There are two main religions: the indigenous religion and Christianity which has gained strength at the expense of the former. The population of the town is seven thousand and sixty-five (7,065) (see 2010 Ghana Population and Housing Census).

The language which is spoken by the people is Ewe. The town has four Primary schools, three Junior High Schools and a Senior High School. There are more than three churches.

2.1.1 The Worldview of the People of the Study

Worldview is defined in terms of —the central systemisation of conception of reality to which members of the culture assent, (largely unconsciously) and from which stems their value system (Asante, 2007:34). In Abotchie's (1997:97) opinion people's worldview is — civilisation. According to Gaba (1997: them Ghana [of which Anyako is part] cludes the way people perceive the uni and the environment and how each of the ngful. Pobee (1979:28) provides us with s landscape. He argues that; —A traditi ves he is surrounded by numerous hosts e course of a man's life for good or bad



This assertion cannot be denied, because the belief in the metaphysical cuts across the length and breadth of the Ghanaians religious landscape. It is no exaggeration to say that in Anyako, to be human is to be religious. The people mark the changes that occur in the life cycle of a human being with religious ceremonies and rituals. These rituals which the Dutch writer Van Gennep rightly renders 'rites of passage' ... the rituals are also dedicated to the occupations (Sowu, 2004:7) and this has made Obianim to say: *Konuwo le dowona sia wo dometo de sia de nuti etoxe etoxe* meaning every occupation has its unique ritual (1976 :146). Many of the worldviews of the people of Anyako are similar to those of Anlo. The people believed and are still of the view that the universe is of two components: sacred and profane. The two are

paradoxically one entity for one cannot exist independent of the other. The two must unite permanently to become meaningful. They firmly believe that the material (profane) and the immaterial (sacred) or the world of humans and the world of spirit are not independent worlds, for one has no meaning without the other. Simply put, religion is everything and everything is religion. —Moreover, if it is true that man depends upon his gods, this (2001:279-280) an independent of this world and

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Ansre (1997:10) form their opinion material things, places of spirit trees, large rock

people of Anyako did not ing. According to them or nature, were dwelling ples of such were huge and heavenly bodies...

influence man, his economic and cultural activities. They believed that the world is full of hostile spiritual powers, so every physical event has an underlying spiritual cause — hence cause and effect. There was also belief in what is known as pre-earthly and post earthly homes. They believed that human beings came from *Bome* (pre-earthly home) to this universe and life there is a facsimile of the life here on earth. The post-earthly home is where human beings return to after death (*Tsiefe*).

Before the coming of the missionaries, the people of Anyako believed in the worship of several gods (Polytheism). The area was dominated by the traditional religious beliefs.

They regarded the universe as made up of material and spiritual beings. This seems to be justified by the argument of Hick (1989), that:

—A person's religious beliefs were largely decided by where they were born, and that people cannot be held accountable for 'accidentally' being born in a non-Christian environment. For example, if people are born in India into a Hindu family and lead a devout Hindu life, it seems odd that God should condemn them for this simply because they were not born in a Christian country, a Christian family or because a Christian missionary had failed to reach them and tell them about Jesus before they died.

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it logical that these entities must have a Supreme Head which is called *Mawu* whose abode is in Heaven. Because *Mawu* is far removed from the Earth, He is believed to operate through the supernatural forces—His sons and daughters – on Earth who act as intermediaries between Him and men. So, like others elsewhere, the indigenous religious believer in Anyako believed that there was a great God, *Mawu*, who was regarded as the creator of universe and He sustained life. Asamoah (1986:32) points out that, —religious beliefs and sanctions were part of the socio-political power structure of [pre-missionary Anyako] society.

Next to the *Mawu*, Supreme Being is the ancestral spirits, known as *Togbeawo*. They regarded *Mawu* as the creator of the universe and *Mawu* had two children —*Sodza* the

male and *Sogbla* the female (Asamoah, 1986:32). They believed that the spirits of their dead ancestors, though in the other world –*Tsiefe* or *Aurime* (land of the dead) were in constant and close contact with the living. They could protect as well as punish the living and were therefore revered and often conferred with for guidance and advice. Prayer, sacrifices of food and drink were offered to the ancestral spirits as necessary (Ansre 1997:11).

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Trowo could also punish offenders for wrongdoing (Ansre, 1997:13).

People also believed in other spirits used for practising medicine, charms as well as witchcraft and sorcery. These spirits could be invoked for social or anti-social purposes such as protection, acquisition of wealth, cure of diseases or harming of an opponent. Such more personalized spiritual agencies are called by the general term *Dzo* (fire) or *Bo* (string). They are acquired from other spiritually powerful people like priests, *Bokono* (special magicians). Some of these spirits are symbolized by bracelets, anklets,

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rings, amulets and talismans. These items were kept in special places and those which were in the form of body ornaments were worn on the body (Ansre1997:14).

Anyigba (Earth) was also believed to have spiritual power and referred to as *Anyigbato* (the owner of the land). They believed it to be a female deity. She was revered and till

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missionaries was lived in complete interdependency between the living and the ancestral and between the material and the spiritual such as psycho-religious environment into which the Bremen Missionaries came to introduce the Christian Gospel (Ansre, 1997:14).

2.1.2 The Socio- Economic Life of the People

According to Nukunya (1997:47) —Social organisation of the people was based on patrilineal descent hlowo (clans) and lineages^l. Anyako community was based on clan system or was made up of different clans. Majority of all —the fifteen clans in the Anlo

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statell (Abotchie, 1997:9) had their sub-groups in the town so they were bound together by totems and taboos, they therefore placed very high premium on communal life. Obligations to family and wider community (clan) superseded personal needs. Major decisions were made communally. Individualism was despised. The value of an individual was in the community. With regard to man's relation to society, they noticed that man's membership of a community was emphasized more than his individuality. This is reiterated by Mbiti who pointed out that —to be human is to belong to the whole community and to do so involved participating in the beliefs, ceremonies, rituals and festival of that community (Opoku 1978:11). The inheritance system practised by the people was patrilineal as pointed out by Nukunya (1997: 51) that, —Succession to office and inheritance to property generally follow the patrilineal principle. Gedzi also holds the same view when he writes that people of Anlo inherit from their fathers (2009: 66).

The nuclear family was the smallest kinship unit in Anyako. Spieth claims that —monogamy was originally the only form of marriage practised by the Ewe (as cited in Asamoah, 1986: 23). He maintains that polygyny developed in the course of time. From Spieth's claim it is clear that before the coming of the missionaries most of the marriages were monogamous. However, there were few men who married more than one wife a view which Nukunya (1997) holds that men could marry more than one wife. The husband could make the wives to cook in turn for four days and sexual services were also shared for them. The *Atsusiwo* (co-wives) could live in the same house or different houses (Nukunya, 1997:61). Even though men could marry more than one wife, women were not allowed to do so. Polyandry was not practised.

—Adultery was punishable by fines, and divorce was permitted (Asamoah, 1986:31).

When one married from a family, he or she became a full member of the spouse's family. The man had to settle in his house with his nuclear family. Even if he was living in the father's house before he married, he had to find a new settlement for himself and the wife (Nukunya, 1997:57-58). The wife managed the household, a position that gave

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was *Abla system* in which individuals owned a portion of the lagoon. A fence was erected *Ablakpo* and openings created *xadowo*. The fishing ground could belong to a family (Asamoah, 1986: 17). Some people did the fishing with their bare hands.

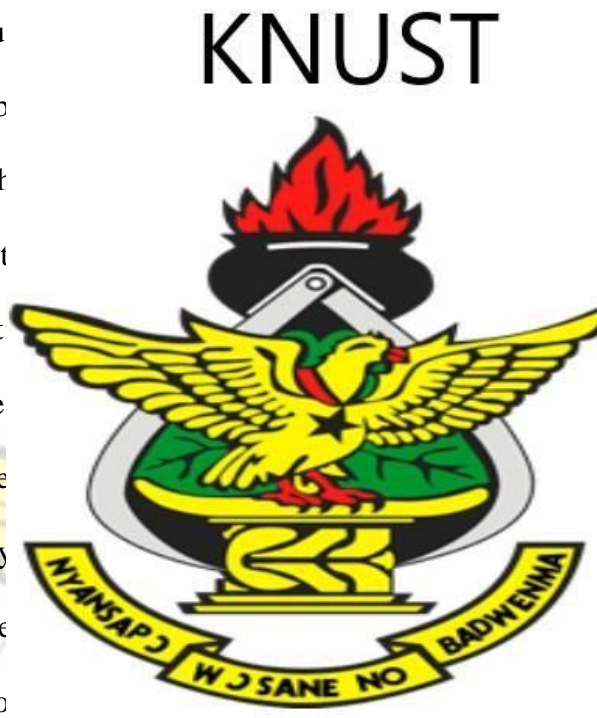
However, when people came into contact with the missionaries different methods of fishing were adopted including *Agutsidoe* (the drag net), *Atsidza* was modernised and *Asabu* (cast net) (Ahiawodzi, 1997:259). Salt extraction was another major economic activity that the people engaged in when fishing in the lagoon fluctuated as a result of drought. During the period men dug wide pits in which the salty water got evaporated and the salt was extracted by women (Asamoah, 1986:18). However, the situation has

now changed; the area is no more experiencing the periodic dryness of the lagoon because of the Keta sea defence construction.

2.1.3 Political Life of the People

Concerns about security formed a major element in the early history of the settlements. The distribution of the populations on the settlements followed the model of an Anlo-

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Prior to the advent of the missionaries, —Anyako was the only town where all the three *Awalogoawo* (war wings) of Anloland were fully represented. It was, therefore, the focal point for Anlo war campaignl (Nukunya, 1997: 66; Tosu, 2007:16). Each division had *Tokofiawo* (sub-chiefs) and these *Tokofiawo* were assisted by council of elders. The *Tokofiawo* (sub-chiefs) were controlled by *Dufia* (paramount chief). The administration of Anyako was in the hands of *Fiahawo* that is; the paramount chief and the sub-chiefs formed the governing body (Asamoah, 1986:25). Before the advent of missionaries

Anyako community was governed by a hierarchy of chiefs and chieftaincy titles were linked to the battle formations such as —*Dusifial* and —*Miafiagal*.

2.2 Evangelical Presbyterian Church in Anyako

2.2.1 Origin and Historical Overview

The Evangelical Presbyterian Church in Anyako traces its origin to the ministry began by the North German

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to them by the Governor of the fort that he would make Keta conducive for evangelism could not materialise. Secondly, the study of the Ewe language at Keta was difficult than at other places in Anlo. For most of the people in Keta at that time were strangers. The people of Anyako were sizeable for the study of the language.

The town was also at a strategic position. It was situated en route to British Mandated Togoland. When missionaries from Keta sent goods to their colleagues at Waya through Anyako, they had to leave the canoe at Anyako where they had nobody to look after it. So it became necessary for the missionaries to set up a station at Anyako.

Tosu (1982:2), records that on the 2nd day of September 1857, Heinrich Knecht arrived at Anyako with building materials landed at the port of Keta by steamship from Dahomey. When the missionaries were about to settle at Anyako, it was rumoured that they were pirates in disguise. Therefore, if they were permitted to settle at Anyako they would raise armies to link up with the Danes in Keta with their other compatriots in

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1926, the church

therefore, became known as the —Ewe Presbyterian Church (Ganusah, 2008:41). The

church was also called —Nyanyuie *Hame* meaning the church was built on the Good

News of Jesus. Finally, in 1954, a new name Evangelical Presbyterian Church was adopted as a result of the expansion of the church in the Eweland (Sabuava, 1997: Ganusah, 2008:42).

The Bremen Missionaries had attached much importance to both evangelism and education. Samwini (2006: 62) writes that, —The mission schools

were also the —nurseries for evangelisation and increasing membership in some

churches. In view of this the Bremen Missionaries established a basic school and

catechist seminary in Anyako to foster their evangelism work. They, therefore,

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established school in the town to enable the people to acquire skills that would help them to develop their talents. In 1864, the Bremen Mission opened a four-year catechist seminary at Ho (Abotchie, 1997:95). This seminary was later transferred to Anyako in 1869 (Ganusah, 2008:38). One of the main aims of bringing seminary to

Anyako was to train more people for the evangelisation of the people (Abotchie,

1997:95). It was

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2.3 Problem

2.3.1 Mission

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However, through the intervention of chiefs and elders, the missionaries were allowed to build their station at Anyako (Tosu, 1982:2). Initially the natives did not allow their children to attend the school built by the missionaries because of fear of cultural alienation and distrust. The early pupils were either slave children brought into freedom by the missionaries from other parts of Eweland. The popular belief at the time was that the school was good for only slaves and strangers. In Anyako children apprenticed their parent's occupation (Tosu, 1982:5).

In 1857, when Knecht arrived at Anyako, the lagoon was in flood; but a year later it dried up completely. Native priests alleged that the local gods were angry because white men were allowed to settle at Anyako to preach a new religion. This made a lot

of people to be hostile towards the missionaries. Some elders consulted the gods a second time to confirm the oracle against the missionaries. The missionaries and a few Christian converts prayed earnestly for rain, soon there was a heavy down pour, which was believed to be heaviest in living memory of the time. The rain lasted into the night. The rainfall was said to become rampant almost every day afterwards, and by June the lagoon was in fl

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to his friends to defend the missionaries and the mission house. The missionaries were impressed by the love and solidarity shown them by Tsigui and his friends (Sabuava, 1997: 14-15; Tosu, 1982:4).

Another bitter experience that the missionaries had was the looting of their residence by natives. This happened when fire broke out in the missionary's residence. Among the looters was a man who took an *agor* (fan palm tree) beam with fire at one end of it. He thought it was something valuable and hid it in his room. Within minutes his house was also on fire. People had to rush from the mission house to put out the new fire. The man's punishment was believed to have been meted out to him almost



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immediately and this ended the raid on the mission house (Sabuava, 1997: 14-15). In 1883, there was strong opposition from the traditional priests against the missionaries and this had made the missionaries move the seminary from Anyako to Keta (Ganusah, 2008:38).

2.3.2 Ashanti

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assured Amegasi, a high political dignitary of Anlo, and his elders that

—the Germans had no links of any sort with the British military action and that... no one may injure the person and property of Chr. Rottmann in Keta or that of the missionaries in Keta, Anyako and Wayal (Amenumey, 1997:22; Ustorf, 2002:131; Kumassah, 2003:31).

Despite the assurance the war affected Anyako station which made Birkmaier remark that he could never have conceived of such an abominable war by which people were being wiped out (Ustorf, 2007: 133). It was during this war that troops moved from Adaklu Waya to Anyako and set fire to the town on 27th January 1874. About 1,000 pigs were reported burnt alive. The Missionaries' residence was also looted and burnt. The

Anlo from 1873-1874.

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estimated loss incurred by the missionaries was £1,200. The war and its destruction made Anyako mission lose the prominent place it had among other stations (Ustorf, 2002:124; Tosu: 2007: 16; Ansre, 1997:37; Debrunner, 1967: 207).

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2.3.4 Missionaries and Early Anyako Converts

When the people of Anyako realised that the missionaries were different from slave raiders, their relationship with them became close to the extent that the missionaries said leaving Anyako would be as difficult as having one's heart removed from one's chest (Sabuava, 1997:15). A native called Tsigui became a close friend to the missionaries and attended church every Sunday for some years. He thought seriously about the sermons and lived a righteous life. He was willing to get baptised but did not like the idea that Christians after death should be buried in a cemetery in the bush. For, he would like to be buried in his own house because only strangers were buried in the

bush. Eventually, Tsigui went through baptismal lessons and when he was ready for baptism he made unusual request that it should be done for him in secret. It was clear to the missionaries that Tsigui had a hidden agenda and they were not happy about it.

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choose between traditional loyalties to old customs and new attachment to missionaries.

2.3.5 Steps Taken by the Missionaries to Minimise their Problem in Anyako To

achieve their goal, the following efforts were made by the missionaries. They built a school to educate children in order to catch young converts since adults were resistant to the Gospel. They also established a seminary to train local people as catechists and teachers. They were most successful through the use of education and health-care delivery (Sabuava, 1997:30; Tosu, 1982:3, Abotchie; 1997:95). Apart from learning to read and write the early pupils were taught carpentry and farming among others. The missionaries combined their teaching and preaching with healing the sick. It was the healing and caring for the sick that won them the trust and acceptance by the people (Tosu, 1982:5). As indicated, from the onset the missionary's efforts were hampered by

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the people but gradually the idea that a school was a place for only slaves began to die down and people allowed their children to enrol. The enrolment increased because pupils from other parts of the Eweland came to attend the school. Sometimes school uniforms, books and pocket money were provided the pupils in order to sustain their interest. Pupils even spent some of the holidays with the missionaries if they felt that they might not be allowed to return after the holidays to the school (Tosu, 2007:17).

2.4 Evangelism and Church Planting Activities

Before one may want to know how evangelism and church planting are done, it is proper to first get the meaning of the concept of evangelism. According to Fayose (2012) evangelism is —the proclamation of the historical, biblical Christ as saviour and Lord with a view to persuading people to come to Him personally and so be reconciled to God. With the result that men will become obedient to Christ, be incorporated into His Church (the body of Christ) and offer responsible service in the world (Paper presented at Synod, 2012). Akanji (1995:40) is also of the view that the call to evangelise is a command. Having accepted Jesus as Lord, the disciples had brought themselves under his rule and were obligated to do whatever he asked. For he had said, —If you love me you will keep my commandment (John 14:15). If the disciples truly loved their Lord they would carry out his call to evangelize. The above position makes it clear that the task of evangelization was not intended to be optional but mandatory for believers who claimed to love their Lord. Their love for the Lord was determined by their evangelistic functions, commitment and obedience.

Missionaries applied some patterns of ministry in the propagation of the gospel. These patterns include the introduction of western education, linguistic studies, and general

improved standards of living, preaching and healing (Adomako, 2010:56; Tosu, 2007:16). According to Sabuava (1997:8), the missionaries built a mission house and a school in Anyako as one of the methods of evangelism. They also put a high premium on the study and usage of Ghanaian language. They learned the local language themselves and urged others to use them in preaching, teaching and other communication. That means the propagation of the faith was made possible by the use of local language.

Another strategy that the missionaries used was taking care of people who were in need at the time. —They sent food, medicines and dresses to the elderly ones in the town (Tosu, 2007:38). In view of this, in 1867 they were able to baptise 15 youths at Anyako (Sabuava, 1997:16).

One of the most effective ways in which the Christian message was articulated and promoted among the people of Anyako was through —morning services and afternoon prayers, the missionaries even visited people in their homes to share the word of God with both the Christians and those who were against the church (Tosu, 2007:38). The missionaries even spread the word through evangelising in the villages around Anyako (Tosu, 2007:16). After the missionaries had left, the pastors, presbyters and the teachers of the Anyako mission station travelled to nearby villages like Afiadenyigba, Atiavi, Asadame, and Tsiamé among others to evangelise (Tosu, 2007:19).

Missionaries trained the local converts to take up leadership positions in the churches (Samwini, 2006:49). For instance in Anyako, Jonathan Akaba and Simon Peter Quist

were trained by the missionaries (Tosu, 1982:8). Not only that, the Bremen missionaries also adopted a positive approach to the culture of the people (Clarke, 1986:60). It can be inferred from the preceding sentence that the Bremen Missionaries did not concern themselves so much with condemning and eradicating customs, traditions and rituals of the people. The missionaries were very accommodating to the people. They were pragmatic in contextualising Christianity in African culture. They were practical in their belief, doctrine and response to the problems of the Anyako congregation.

2.5 Impact of Christianity on the People

The positive and the negative impacts of Christianity on the people are discussed under the following headings: education, conversion, social change and culture. In the field of education, the missionaries like Kohlhammer, Schlegel and Boehm (Boelam) established school in Anyako (Tosu, 2007:15). After 25 years of establishment, the school had an enrolment of 23 pupils (Sabuava, 1997: 19, Wiegrabe, 1936:32).

Unfortunately, out of the 23 pupils, only 2 sons of Anyako, namely Harlley and J.T. Attipoe had passed through the school (Tosu, 2007:17). By 1903 about 300 pupils had completed the school (Sabuava, 1997: 17-19; Wiegrabe, 1936:350). Out of the School work of the missionaries a secondary school named Anlo AwoameFia was established in 1929 (Tosu, 1982:27). To improve standard of education and to make it attractive, the missionaries were providing school uniforms, books and pocket money to the pupils (Tosu, 2007:17). Even though few women were educated, the status of women was improved because before the advent of missionaries women were expected to remain in the home.

Thus in 1908, when the Bremen Mission in Keta decided to recruit indigenes for missionary work

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Quist and Thomas Gyanda products of the Anyako School took over the

administration after the missionaries had left. The Missionaries also established a

seminary to train church agents for evangelism. This helped in the training of the natives

and those from the surrounding towns. Notably among the products of this seminary

was Pastor Rudolf Mallet the first African pastor of the E. P. Church (Tosu, 2007: 17).

In the area of conversion after 25 years of establishing the church in Anyako 39 people

were converted into Christianity (Sabuava, 1997:19; Wiegrabe, 1936:32). By 1909, 50

adults were baptised which was later followed by the baptism of 35 people including 3

fetish priestesses (Dzakpasu, 2012: 8; Tosu, 2007:38). Akpalu the great

Anlo traditional song composer, a native of Anyako was also baptised in February 9,

1964 (Fiagbedzi, 1997:167; Wovenu, 1964:140). Though Akpalu was baptised by

Apostle Revelation Society after the missionaries had left, credit could be given to the

missionaries because the founder was a product of Evangelical Presbyterian Church

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(Gawusah, 2008). Buah (1981:152) says Christianity gives the converts a new religious faith which they feel is superior to the indigenous traditional religions. It also teaches the worship of one supreme God which is against the worship of any form of idols. This had forced some of the converts at the time to abandon their personal gods. Though the new converts were very few initially the coming of the missionaries made a considerable impact on the social and cultural life of the people.

Another significant impact was social change: Bremen missionaries came to meet people who were mainly fishermen, fishmongers and weavers. They came to train the head, the hand, and the heart through formal education. This formal education widened the mental horizon of people and opened the door of people to the outside world. The great numbers of educated people produced by the church helped to make Anyako what it is today. The church, for instance, produced important personalities who helped in the development of the town. Through Christianity people got formal education which widened their horizon. Generally, the town enjoyed a higher living standard. This means that the missionaries did not only come to win people to Christian faith but also to impart basic knowledge and skills which were essential to being useful in society. This means that the informal traditional system of education which trained people in various skills and gave knowledge about traditional religious rites acquired through routine participation in community or family life were replaced with formal education (Agbodeka, 1997:3). In addition to the preaching and teaching missionaries sought help from the people in the community in execution of their projects and trained some of the people to assist them in their work. The influence of these missionaries gradually became manifest in the life pattern of their followers whether Christian or not (Ansre, 1997: 205). Personalities. Even though

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missionaries did not come purposely to help people economically, people who helped in the establishment of school and the chapel got some financial assistance from the missionaries. New methods of fishing were introduced. People learnt English Language and missionaries' style of dressing and the building style was also affected.

The impact of Christianity was more significant not because of its wider influence but because it affected the fundamental notions which underlie the traditional social structure. It affected the belief system of the people. The church made more efforts to enforce the church's code on marriage and other traditional institutions. For example, on 22nd April, 1922 it was said that one of the fetish priests, Sedotove, threatened to evoke *Yewe*, thunder god, on the Anyako Chapel because he alleged that Christians were interfering with his shrine (Tosu, 2007: 17).

The people of Anyako experienced a happy existence, that is, a harmonious blend of security and progress. An individual who is educated and a practising Christian adhere to the Christian doctrine enjoining him to condemn and abhor traditional religious beliefs and obligations. In time of crises-death and disaster, however, when personal and group security is threatened, the educated and practising Christian (of little faith) soon relegates his Christian commandments to seek answers and solution from the traditional deities by performing investigative and redemptive rituals purported to end or avert his affliction (Abotchie, 1997:98-99). At Baptism, the people rejected their former non-Christian outlook. They were obliged to turn their back upon certain traditional practices which the church rightly or wrongly had condemned in their area but they were not asked to deny a religious philosophy. The church in any case took no

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Abotchie (1997:98) pointed out that the traditional deities and their manipulators thus suffered a stunning blow, from the beginning because of the growing number of the educated and new Christian converts the fundamental beliefs which legitimized traditional structures was that, for the Christians, the Almighty God, the creator became the one and only source of the security and progress about which the individual is eternally concerned. He gave life and sanctioned death for the new Christian converts as the traditional gods had done for them before the advent of the Europeans and of Christianity. For the new Christians, monotheism replaced polytheism, the church building replaced the traditional shrine and the Mass replaced the *Vodu* ritual.

Several government employees and civil servants working in Church and elsewhere were direct beneficiaries of missionaries' education and sponsorship programmes. Their human status changed because of the presence of the Bremen Missionaries in

Anyako. Many people have become Christians and accepted to be baptised in the Bremen Church because of the fire. Their life is changed

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Before the introduction of motorable roads. It was the advent of roads that linked Keta to Ho through the hinterland. It is a legitimate trade

no motorable roads. It was the advent of roads that linked Keta to Ho through the hinterland. It is a legitimate trade (Tosu, 1982: 7).

2.6 Evangelism

2.6.1 Missionaries left Anyako

Tosu (2007:17) laments that in 1885, the British set fire to the mission house at Anyako and burnt it. This made the missionaries to leave and Anyako became a substation supervised by Keta, Ho and Amedzofe. The religious aspect of the work declined, as morning and evening services were suspended. Fortunately, school work continued because three of the products of Anyako had become teachers and took over when the missionaries left. They were Jonathan Akaba, Simon Peter Quist and Timothy Gyanda.

By 1900 the products of the school and seminary began to hold positions of responsibility and one of the catechists E.L. K. Ayikutu was transferred to Anyako. He began by recruiting his relatives as pupils. At the later part of 1901, he was replaced by Jonathan Geraldo de Lima. Unfortunately, he did not come from Anyako so he could not continue with the recruitment of the pupils (Tosu, 2007: 18).

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as it did for the Bremen Mission Church as a whole since the church originated from Germany (Tosu, 2007:18).

When Prophetism started in Ghana, leading to a proliferation of the —Spiritual churches and —Pentecostal churches Prophet C. K. N. Wovenu, a native of Anyako and E.P. Church a faithful, founded The Apostles Revelation Society (A.R.S) in 1939 with its headquarters at New Tadzewu. As a result most of the Evangelical Presbyterians in the Anyako left the church (E.P. Church) and joined the Apostles Revelation Society (Ganusah, 2008; 44: Sabuava, 1997:31-32; Wovenu, 1964: 93). This may be because Anyako people like the other Anlo people inherited and cherished a polygamous system of family life. This practice was strongly condemned by the Bremen Missionaries but when Wovenu founded Apostles Revelation Society he was not against polygamy. Therefore, those who found themselves in polygamous marriages left Evangelical Presbyterian church and joined Apostle Revelation Society. (Tosu, 2007:22-23; Ganusah, 2008: 44).

2.7 Conclusion

The focus of the study was on the people, their beliefs, and their worldview. The study aimed to provide insight into the topic of traditional religious beliefs. It was found that the missionaries to Anyako were not a religious vacuum. Secondly, there was a significant impact on the people of Anyako who brought Christianity. The missionaries left upon the people of Anyako, and they also identified some of the problems of the problems.

Anyako. Among these problems were the harsh climatic conditions and diseases. They encountered opposition from some of the traditionalists and also had problem with some of the early converts. They took steps to minimise some of the problems they encountered. The impact made by Christianity upon the people of Anyako in the areas of education, conversion, social and culture changes were also looked at. The efforts made by native after the missionaries left. The next chapter dealt with the results of the main data collected from the field.

CHAPTER THREE

FIELD DATA

3.0 Introduction

The previous chapter presented Anyako before the early missionaries came. The chapter also gave a history of the Evangelical Presbyterian (E.P.) Church in Anyako. The research identified the impacts Christianity made on the life of the people. This current chapter presents field data from informants or respondents in Anyako, based

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3.2 Methodology

The study targeted church members from the Evangelical Presbyterian Church, the Global Evangelical Church and people outside the churches in the research unit. 20 people were interviewed and questionnaires were also retrieved. Apart from individual interviews, a group interview was also conducted. Two entirely different questionnaires were designed. The first one was designed for church leaders. The second one was designed for church members and non-church members. The questionnaire elicited information from respondents on the causes of the religious conflict, the attempts made

to resolve the conflict and the impacts it had or is having on the Anyako town. Purposive sampling procedure was employed as a technique for data collection. The reason was to get reliable information. Almost all the interviewees requested to remain anonymous because of the sensitive nature of the topic under discussion.

3.3 Field Data

During the field survey, 40 persons responded to both the questionnaire and the interview. 24 people representing sixty per cent were males and the rest sixteen that is forty per cent were females. The age of respondents were 22-30 years representing 25 per cent, 31-40 per cent, 41-50 per cent, 51-60 per cent, 61-70 per cent, 71-80 per cent, 81-90 per cent, 91-100 per cent. 46-55 years represents 40 per cent, 35 per cent of respondents had also received secondary education, 15 per cent of respondents had attained basic education. 20 persons were from the Evangelical Church, The rest 20 persons were from non-Christians. Non-Christians were also interviewed because of their knowledge about the topic under discussion.



3.4 Causes of the Religious Conflict in Anyako

The research question —what were the causes of the religious conflict in Anyako— was used to find out from the people was used in the interview. In response to the national factors as the causes, 26 respondents representing 65 per cent stated doctrinal and

liturgical issues as a cause. They cited the introduction of Pentecostal or Charismatic modes of worship into the church. To them, these charismatic modes of worship and formation of prayer group were hitherto not part of the liturgy of E. P. Church. They also thought the introduction of —*Melagbe Theology* into the whole E.P.Church led to schism. This theology was considered by some of the members as anti-Christ. This same group of respondents indicated power struggle as one of the remote causes. They explained this by saying, there was a disagreement that developed into a dispute on whether to allow the incumbent Moderator, Dzobo to be re-elected for a third time as a

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were present at the church service that Sunday had decided to vote. Through the vote it came out that the majority decided to belong or affiliate to the new church (Global Evangelical) church. Even though the vote was done openly, this decision was known to very few people. So when Amewode made the statement openly, it brought confusion within the church because while some of the church members wanted to be identified with E.P. Church, Ghana (E.P. Church) others wanted to be identified with E.P. Church of Ghana (Global Evangelical). Some of respondents alleged that she

sometimes preached provocative sermons, condemning people. This had made some church members left the church before the conflict. It also made even non-church members disliked her. Secondly, some of the interviewees blamed leadership of the Tarso Loyal Orange Lodge of Anyako, who are also church members. They desired to have full control over E. P. Church chapel in Anyako and their claim that some of their items in the chapel were destroyed by the breakaway group led to the conflict.

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Whereas the elderly ones in the church thought that ban should be obeyed, the youth thought otherwise. This had brought about misunderstanding in the church. It shows

there were both national and local factors that caused the conflict. They aggregated to cause the conflict because national one created awareness in the people of Anyako and

local causes served as a catalyst. What were peculiar to Anyako conflict were the allegation against Amewode and the allegation against the leadership of Royal Orange

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3.5 Attempts made to resolve the conflict

Majority of the respondents agreed there were attempts made to resolve the conflict from the onset, but it was not successful. In response to the methods used to resolve the conflict, 10 respondents representing 25 per cent said initially, the case was sent to court but later on it was withdrawn to be settled out of court. However, it did not materialise.

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The fieldwork has shown that there were religious conflicts in Anyako. For example, there was one in 1929 between Anyako church congregation and the headquarters of Ewe Presbyterian Hame. The conflict lasted for 15 years before it was effectively resolved. According to an interviewee, the method used to resolve that particular conflict involved serious consultative meetings held by some key personalities and institutions including, the headquarters of Ewe Presbyterian Hame, chiefs, and elders of Anyako. When the interviewee was asked whether the same method was tried in the

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split in E. P. Church in Ghana which was later most of the respondents w of them indicated that its were asked questions their lives. Respondents such as their religious,

Religious Life

question about how the conflict affected the religious life of the people, respondents indicated that evangelism became a problem because there was no definite plan for evangelism and it looked as if the churches had put evangelism to the background. They added that non-Christians lost interest in the Christian message so it was difficult to win more soul for Christ.

Interviewees complained that churches' evening activities like all night practices, committee meetings and morning devotions were stopped for weeks. Also, they indicated that Children's Day Celebration which was

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having prominent place in the church's programme as a means of training the youth towards evangelism was affected. This has led to decline in spiritual growth of the members of the two churches.

Majority of the interviewees said that because of the conflict a large membership in the parent church (Lutheran Church) and the Pentecostal Church (Pentecostal Church). This had retarded the growth of the church. They further said that initially the parent church had a large membership in the Diaspora but due to the conflict the membership has declined to a small number.

A few of the interviewees said that they will find it difficult to settle. They pointed out that their properties destroyed during church service. The church house was attacked and the Pentecostal Church) was attacked and the chapel. The chapel was locked and the Pentecostal Church) new church. This has prevented the church members from having access to the chapel for worship.

However, the respondents who claimed the conflict had positive impact said due to the conflict a number of churches were established in the town because people left both churches to establish churches like Faith Ministry, Church of Pentecost and Assemblies of God. They added that the conflict served as a means for healthy competition between the two churches in promoting excellence in order to attract more people to their churches.



Almost all the 20 persons interviewed admitted that the conflict had created enmity among the people. They explained that people who used to do things in common became enemies. The interviewees from both churches alike expressed concern over the breakdown of families in the town. Many people were confused about their relationship with one another and went to church gatherings. Funerals and other social gatherings were also affected. Other negative effects included quarrels between members of the two churches. In one instance, a dead person, who belonged to the Anglican Church, complained that he was buried by the Catholic Church. This is because

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were annoyed with one another at funerals and other social gatherings, mockery and quarrels. There was a quarrel between members of the Anglican Church and burial rites of the deceased. The Anglican Church but the deceased was buried by the Catholic Church. cent of the respondents expressed anxiety. This is because



Majority of the respondents also indicated that the conflict brought about public disgrace to the members of the two churches, because people could not respect one another. A respondent had complained about how the conflict affected his marriage negatively, simply because he belonged to E. P. Church and the wife belonged to Global Evangelical Church. Some of the interviewees said the conflict brought about lawlessness in the town. The reason was that chiefs and elders were blamed for siding with one of the factions involved in the conflict. So the neglected group was not ready to obey the orders given by the chiefs and elders. However, a few of the respondents said even though the conflict had led to confrontation between the two churches, it helped in bringing out issues which needed to be addressed.

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Evangelical Presbyterian Church (E.P.) while others joined Global Evangelical Church, thus the division had made the Organisation less effective. However, 2 of respondents representing 5 per cent thought that the conflict had not affected the Organisation in any way. The information gathered showed clearly that the conflict is retarding the development of the town. Also, it is making life unbearable for the people who have to fight for space in order to harvest rain water whenever it rains.

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3.6.3 Impact on

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the E.P. school to other schools in the town. This created under-staffing and poor enrolment in the E.P. school. It also led to the interruption of education of children and caused inconvenience to the affected teachers. There was lukewarm attitude of non E.P. Church teachers towards teaching and learning in the E.P. school.

Some of the interviewees thought that lack of potable water in the town was due to the conflict. In view of this, they claimed it is affecting the standard of education because under this circumstance both the school authorities and students spend much time looking for water in nearby towns and villages. They stressed that even students who

are admitted through the Computerised School Selection and Placement System (CSSPS) into Senior High School in the town refuse to come to the school because of water situation. Teachers feel reluctant to accept posting to the town and this is creating under staffing in the schools.

3.6.4 Impact on Economic Life

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Some people were scared of being attacked on the lagoon so they found it difficult to go to fishing. Fishing partners became enemies. Therefore, it was not possible to get the required number of people needed for some of the fishing methods. As a result, there has been a considerable decline in fishing activities, leading to a fall in supply. Sometimes, the quantity of fish caught depends on the number of people that are

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The conflict has had negative economic effects on town.

3.7 Conclusion

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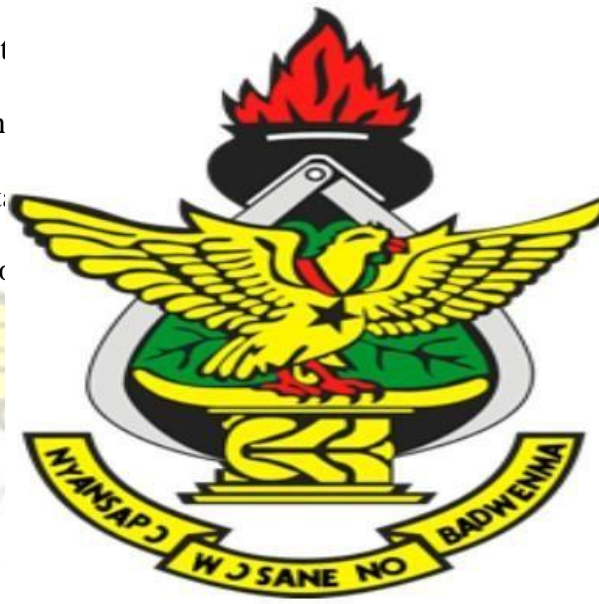
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CHAPTER FOUR

ANALYSIS OF DATA

4.0 Introduction

The previous chapter presented data collected from Anyako, the research unit of the study. The main focus of this present chapter is to analyse the field data collected on the research objects namely the causes and the impact of religious conflict on Anyako.

4.1 Causes of Religious Conflict in Anyako

Based on the questionnaire that were administered to the respondents, the factors that contributed to the religious conflict include doctrinal differences, traditional ban on intermarriage, and the influence of the above order of worship.



4.1.1 Doctrinal Differences in the Presbyterian (E.P) Church

Based on the questionnaire that were administered to the respondents, the factors that contributed to the religious conflict include doctrinal differences, traditional ban on intermarriage, and the influence of the above order of worship.

4.1.1 Doctrinal Differences

Most of the respondents or informants mentioned the introduction of charismatic mode of worship into the E.P. Church as one of the causes of the conflict. Informants believed this innovation was a deviation from the normative way of worship of the church. This supports one of the findings by McSwain and Treadwell (1981) that a church can experience conflict when two groups of people in it disagree on a particular doctrine. This was the case of E. P. Church and Global Evangelical Church in Anyako. This was because soon after the split, one could see the difference in the way the two churches were baptising their new converts. Whereas the new church (Global Evangelical) was

baptising their members by immersion, the parent church was baptising their new members by sprinkling. It is clear that initially most of the members of the parent church (E.P.Church) were not comfortable with charismatic mode of worship like speaking in tongue, mode of baptism, formation of prayer groups, praises and worship and others which formed the basis of the new church's liturgy. It is apparent from the above discussions that the introduction of Charismatic or Pentecostal mode of worship into E.P. Church resulted in the breakaway of Global Evangelical Church from the parent church (E.P.). This is a clear indication that the

E.P.Church belongs to a conservative whereas the Global Evangelical Church runs with radical social transformation (

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conservative whereas the Global Evangelical Church runs with radical social

Some scholars suggest that the schism was due to the Respondents also by Dzobo as a was seen as anti



su (2007), corroborated a reference to Anyako to E.P. Church liturgy. The introduction of *Melagbe* (I live) theology into the E.P church was seen as anti

theology seemed to be an adoption of some Ewe Cultural elements. This is similar to what happened in the Apostolic church when some of the church members considered some of McKeown's new teachings and practices as unacceptable. They, therefore, broke away from the parent church and established a new church (Duah, 2001). Similarly, when Dzobo introduced *Melagbe* (I live) theology into the E. P. Church, members of the Bible Study Prayer Fellowship group expressed their disagreement (Ansre, 1997). This shows that whereas members of the Bible Study

Prayer Fellowship group within E.P. Church were heading away from culture Dzobo and his supporters were heading into culture, so there was bound to be a clash. This is because the two groups were travelling in different doctrinal directions.

From the foregoing, it is clear that doctrinal and liturgical issues contributed to the conflict. Some members of the parent church broke away and found a new church. The parent church (E.P.) and the new church (Global Evangelical) locked up in the conflict because of the differences in doctrine and liturgy. As indicated, literature on religious conflict shows that in a church or a religion disagree over an I thus, Anyako religious conflict is a true

Duah (2001) writes that McKeown and some of his ministers The Latter Rain led by Wyatt to the C mission committee in Bradford heard teachings and practices of the Latter Rain as unacceptable. Later when McKeown's General Quadrennial

Conference, the visit of the Latter Rain was discussed. As a result, the 54 apostles and prophets who were at the conference were invited to accept a purpose-written affirmation of faith as a test of their individual commitment to the doctrines and practices of the Apostolic Church. McKeown and one other minister rejected the proposal and consequently left the church. When McKeown returned to the Gold Coast later that year, he organised and led a breakaway faction of the Apostolic Church of the Gold Coast and renamed his new church Gold Coast Apostolic Church.

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This is analogous to the field finding in Anyako that the introduction of Pentecostal or Charismatic modes of worship, formation of prayer group and the introduction of —*Melagbe Theology* were causes of the religious conflict between members of the parent and the new church. Duah's (2001) finding is similar to what happened in the E. P. Church in Anyako because the causes and its outcome are not different.

Kpobi (2008) argues that doctrinal differences still constitute a form of hindrance to Christian unity in witness and action. He further argues that it is not quite the doctrines themselves but the way they are interpreted and practised that divide churches. For example, the issue of baptism was one of the issues which resulted in the conflict. There were issues of interpretation. The church members hold varied interpretations of the above discussion. The church members interpret doctrines differently. The church members have different ways of interpreting doctrines. It therefore means that much of the conflict is due to the religious groups to understand the different practices of the church.



Even though the parent church (E.P. Church) has accused the breakaway church or the new church (Global Evangelical Church) of introducing Pentecostal or Charismatic mode of worship into the liturgy of the parent church (E.P. Church) which resulted in the schism, surprisingly the research has shown that the parent church (E.P.) in Anyako is gradually embracing those modes, for instance, formation of prayer groups, praises and worship and all-night service. The position of this research is that church members are to be educated about new doctrines and practices that are to be introduced into


churches before it are implemented to avoid any misinterpretations of those doctrines and practices by the congregations. So that division in the church will not be rampant.

Also, the present research findings have shown that the introduction of *Melagbe* theology into E.P. Church was one of causes of the national schism. The research, therefore, looks at how Dzobo himself explains what *Melagbe* symbols and theology itself mean. For

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for interpreting and living this life, especially as we know it in Africa, meaningfully and satisfactorily and by so doing it will reflect the worth of our humanity and human community. It is set out to answer the question. _How do we, Africans, live this life so that it will acquire true value and meaning and what is that true value and meaning of life for Africans? What is the best method to use to reach the true goals of our human existence? *Melagbe* theology then can be said to be a theology of life that is affirmed in its totality and that comes from God, our great Ancestors and that holistic life continues to come from him / her. It is theology that takes the need of individual, the needs of his community and the salvation of his / her environment seriously. As an academic discipline, *Melagbe* theology is a true faith interpretation and understanding of the human existence as Africans come to know it and a search for a valid and viable faith solution to its problems as they are experienced in all sort of world.



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nderstanding. It is a theology

From the explanation given by Dzobo and that of Ganusah(2008) and Dovlo's(1991) response commissioned by E.P. Church (Global Evangelical) show that there was no common ground for Dzobo and his opponents with regard to the teachings and

explanation of *Melagbe* theology. It is also probable that initially Dzobo made people to believe that his theology was solely an academic exercise but later his critics got to know that Dzobo was trying to impose it on the church a situation similar to what Karl Marx states that often the values and interests of different groups conflict with one another especially when the dominant group, in this case Dzobo, attempts to force its values and ideology on less powerful groups (Thompson and Hickey, 2011). This shows that Dzobo introduces the *Melagbe* theology against the wish of some of the church members.

4.1.2 Constitutional Cause of Conflict

As indicated some of the data collected revealed that one of the national factors which caused the split in Anyako E.P. Church was constitutional. According to the respondents, the attempt made by Dzobo to stand again as the moderator of the E.P. Church was unconstitutional because the church's constitution does not permit it.

Field data revealed that Dzobo's infringement on the E. P. Church's constitution to stand for the third term led to a disagreement among some of the church members. Pastors who stood against this third term formed the Global Evangelical Church after their dismissal from the Evangelical Presbyterian Church (see appendix 6). A number of scholars such as Sabuava (1997), Ansre (1997), and Tosu (2007) corroborated this. (Kunhiyop, 2008: 109) also expressed the same view that tension often occurs at the time of elections or nominations to senior ecclesiastical positions. This indicates that one of the national factors which contributed to the conflict was constitutional issue.

The research findings have shown that initially those who broke away from the parent church did not intent to form a new church. It was the dismissal and excommunication of the pastors that prompted those pastors to come together to form the new church.

This account seems to contradict what Adubofour said as cited in Adomako (2010) that “spontaneous schismatic out-step occurs when frustrated Christians in a local church ...withdraw (reluctantly) to start a new fellowship. Sometimes it may be the product of personal conflict...|| This is because in this case an old fellowship became the core of Global Evangelical Church.

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conflict to a declaration made by Rev. Mrs. Amewode, which heightened the tension and the eventual split in the Anyako E.P. Church. Field data agreed with this indicated that initially when there was a split in the whole E.P. Church in the country, the Headquarters of the church sent a letter to the Anyako congregation to decide on whether to be affiliated to the parent church or the new church.

A vote was taken and it was decided by those who were present at church that Anyako E. P. Church should be affiliated to the new church (Global Evangelical). Though there was mixed feeling, however, it was the majority's view which was respected. The decision was known to very few people. So, when Rev. Akama went on retirement and

Amewode made open declaration in favour of the new church (Global Evangelical), confusion arose within the church. However, Tosu (2007) writes that when there was a split in the E. P. Church in the country, Anyako congregation remained with the parent church. This is contrary to the field data and one can say

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Evangelical Church which commissioned her. She had no option than to declare the church for Global Evangelical Church. On the other side Rev. Buama deftly handled Mamprobi and it remained within the domain of Evangelical

Presbyterian Church members one of whom served on Global Evangelical Church Synod Committee were given the ultimatum to withdraw from the parent congregation, which they did to form the Global Evangelical Church in Mamprobi. Gaba tried something similar in Cape Coast but failed. It is clear from the above discussion that Akama was a matured and diplomatic leader that is why he was able to hold the church together whereas his successor, Amewode was a radical leader who tried to bring a change and it had resulted in conflict.

The research data again indicated that Amewode sometimes preached provocative sermons, condemning the traditional believers and this even made some of the church members stopped attending the church before the conflict. This shows that there was an internal wrangling in church. The issue that Amewode condemned anything traditional remain debatable

in complete contrast to those who belong to traditional religions. The funerals of a family are critically analysed and condemned practices of traditional Christianity. From the research, it was confrontational

Also, the research

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the traditional worships of deities are being argued that as Christians, traditional practices such as attending traditional funerals, there is the need to condemn them. For, some of the traditional spirit and morality of traditional worship style of Amewode

of Tarso Loyal Orange

Lodge who claimed their regalia and other items in the E.P. Church chapel were destroyed by some of the members of the breakaway group was the last straws that broke the camel's back because it was Tarso Loyal Orange Lodge members and their sympathisers which owed allegiance to the parent church against the breakaway group which owed allegiance to the new church. The leadership of the Tarso Loyal Orange Lodge was blamed because the research data showed that it was the leadership which organised people to attack members of the breakaway church. The above assertions confirmed what Gwamna (2004) and Lokko (2012) said that bad leadership is one of the contributing factors to conflict in Africa in general. The position of the research is that if it is true that members of the new church, as alleged by the leadership of the Tarso lodge, destroyed the regalia then it means the members of new church were

against the doctrines of the Tarso lodge. However, the position of the research is that the destruction of the regalia as alleged was not the best way to register their displeasure.

Those who destroyed regalia should have asked the lodge members to find a new place

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parent church rather the church owed allegiance to the new church (Global Evangelical Church). Most of the respondents thought that the bulk of the blame must fall on the shoulders of the then pastor Amewode, whose declaration seemed to provoke most of the town folks and the church members both at home and abroad.

The leadership of a church was accused of mismanagement of the funds in a church (Lokko, 2012; Gwamna, 2004). Even though Lokko and Gwamna were speaking in general term, it can be applied in this research as well for this same point came out during the research. Respondents alleged that people held on to financial positions for such a long time but failed to render account to the church. This made many church members deserted the Evangelical Presbyterian Church for other churches. What Gwamna (2004) and Lokko (2012) have said about leadership in general, shows that

financial mismanagement of church leaders can create problem in churches. The research finding .okko (2012) say about leaders.

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ban on drumming and nflict. Church members the tradition had to be al refusal was an affront onal authorities leading ling seems to be similar

to the clash between Presbyterian Church and Traditionalists in Beposo in Ashanti Region over the ban on noise-making where church activities have come under close surveillance by the police to prevent further clashes and thus protect life and property. Traditional authorities at Beposo declared a ban on noise-making prior to the celebration of the annual yam festival by the Fegyare Shrine. Christians would not accept this as it works against their doctrine to accept dictates from a shrine. The Presbyterian Church in particular was vehement in this action leading to an attack on its church by the youth and traditional believers (Daily Graphic, 5th Oct. 2013: page 3). Tsikata and Seini (2004)'s finding compared this to a misunderstanding that occurred in Accra between the Ga Traditional Council and Christians. Church members in Anyako were nearly attacked just like the Accra and Beposo situation but for early Police intervention something bloody would have happened. Even though Tsikata and Seini (2004) research was not about Anyako's conflict, their finding points to the fact that disregard for customs and traditions by some

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Christians usually result in confrontation. Tsikata and Seini's research and the Daily Graphic report therefore provide a link between what happened between the Ga traditional council, traditional authorities in Beposo and the churches in Accra and that of Anyako conflict. In the case of Anyako, the violation of the ban became a subject of controversy between the youths and some of the elderly ones in the church. The elderly ones were of the view that such a practice should be obeyed, regardless of their religious status as Christians. On the contrary, the youth saw it unacceptable.

Even though some of the respondents mentioned the violation of the ban as one of the local factors that caused the conflict, there were others who said this misunderstanding did not last. This is because when the people who were sent by the paramount chief of the town, went to the chapel to tell the congregation to stop the drumming for it was violation of the ban, they did not stop so the drums were seized. The conflict Tsikata and Seini have described was more serious than that of Anyako because what happened in Accra involved more churches and that of Beposo church, people stormed the church premises and destroyed their musical equipment. In the case of Anyako's conflict, this seemed to be one of the causes of the split of the church and after the split it was only the new church (Global Evangelical church) which had the same confrontation with the traditional authorities with regard to the violation of ban on drumming and noise-making. This has indicated that the parent church (E.P. Church) is more accommodating to customs and traditions than the new church (Global Evangelical). This is because while the new church (Global Evangelical Church) considered the ban imposed by the traditionalists as inimical to their faith, therefore not ready to obey, the parent church (E.P.Church) complied.

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or disputants' present relationship and their desire to continue or discontinue that relationship is in the future. This shows that every conflict requires a particular way or approach to its resolution. However, Van Binsbergen (1999:2) argues that —... reconciliation is only possible if the conflict is clearly and publicly discussed by those involved and such discussion creates a clarity which may well have a beneficial influence on future relations, also because previously unexpressed contradictions have found an overt formulation which allows them to be taken into account much more readily in the social process. So there is need for openness about the cause of the conflict, clarity about what is at stake and a willingness to work for the benefit of all.

From the research, it was realised that majority of the respondents are aware of the numerous attempts that have been made to bring about peace in the town but tension and hostility still continue making the peace process impossible. The respondents

mentioned various methods that were used to resolve the conflict. These included court settlement, mediation and negotiation and co-operation and dialogue.

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pastor of the new church was actually occupying the pastor's residence which belonged

to the parent church (Tosu, 2007). On 4th May 1997 the pastor's residence was broken

into by unidentified persons. In view of that, some members of the old church were

arrested by police on suspicion of involvement in the break-in but were later released.

The pastor's residence was later locked up, due to the controversy surrounding it. In

late September 1997, when the new church (Global Evangelical Church) posted a pastor

to Anyako to occupy the house, citizens of Anyako forcibly entered the pastor's

residence and packed out the pastor's

belongings. On October 1, 1997, the culprits were arrested and charged before court

but were acquitted and discharged. On 23rd November, the breakaway Church (Global

Evangelical Church) filed a writ of interim injunction on the use of the Chapel but later

on it was withdrawn to be settled out of court by chiefs and their elders. The research

finding shows that the chiefs and their elders withdrew the case to settle it out of court.

This further confirmed Gedzi's (2012b)'s analysis that socio-economic status, the nature of relationship, what the social environment encourages the disputant to use, among others, will determine the selection of a particular arbitration type. It is therefore highly probable that apart from the few people who wanted court settlement, a majority of the people in Anyako resolve most of their dispute traditionally. So, most of the people might have preferred traditional arbitration to the court settlement.

4.2.2 Mediation and settlement

Initially, mediation method was adopted for the resolution. This method however, failed because C.Y. Tay, a citizen and the chairman of the mediation committee, belonged to one of the factions; therefore, he did not succeed. Tosu (2007) explains that as a result of the factionalism, the chapel was locked up and the keys kept by the breakaway group or new church but leading citizens of Anyako who were members of the church resident in Accra, Tema, Ho and Takoradi met at Anyako on 16th March 1997 under the chairmanship of C. Y. Tay to discuss the issue. After the meeting, they tasked Barrow Tsegah a member of the mediation committee to contact the Moderator of the new church to instruct his people to release the keys of the chapel within a week. However, on that day, armed police surrounded the Chapel and the pastor's residence at the request of the new church hierarchy. Tosu (2007), however, did not indicate why the breakaway group brought police to surround both Chapel and the pastor's residence.

Awedoba (2009) cautions that in settling conflict, when the third party aligns itself with any of the conflicting parties, there is bound to be a failure. The study also agrees with Awedoba (2009) simply because the goal of conflict mediation is to promote collective

problems solving, especially in strife torn communities (see also De Gruchy and Martin, 1994).

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4.2.3 Co-operation

The responses from the respondents in resolving the conflict. According to the respondents, the parties were involved in the conflict that during the conflict, the breakaway church was established after the Easter



The elders made attempt of resolving the conflict from the onset of the conflict. According to the respondents, the two disputing parties were involved in the conflict that during the conflict, the breakaway church was established after the Easter

chapel to Togbui Gligui, the paramount chief of Anyako. At the Easter function Ledo, who succeeded Dzobo as a moderator of the E.P. Church, was present. When he was about to be introduced to the assembly, the members of the Global Evangelical Church walked out. This was when the tension heightened as Evangelical Presbyterian Church members realised that Global Evangelical Church members would not compromise on making peace with them (E.P. Church members). Horowitz & Bordens (1995) argue that to solve a conflict through negotiation, parties involved must be ready to exchange views, clarify their positions and proposed solutions. This is in sharp contrast to the information gathered from the field. This is because in the case of Anyako, the field data shows that the disputing parties were not ready to communicate in order to facilitate negotiation. This might be because of the harm suffered by some during the conflict.

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Many works such as Dovlo's (1995) and Samwini's (2006) maintain that dialogue is an effective way of resolving religious conflicts. They indicate that even though religious conflicts are not common in Ghana, if there should be any of such a conflict, dialogue was the best option. Their view is similar to observation made by Bede Ziedeng, Northern Regional Minister, that dialogue is the only way to resolve the protracted

conflicts (Daily Graphic 5 April, 2013 : page 17). Despite the fact that none of the people mentioned above is writing in term of Anyako conflict, the data collected from the field indicate chiefs and elders tried to resolve it through

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The data corroborate chiefs and elders of Anyako to discuss a committee met public, the Evangelical Global Evangelical committee recognize

to E.P. Church conflict, sing prominent citizens Tosu indicated that the stions from the general Church), members of author indicated that the), one of the objects in

contention, was in the custody of the old church, the mission house (see appendix 9) should also be added to it. The present study, however, contends that traditional authorities and people of Anyako should also help the new church (Global Evangelical) to build a new mission house for their pastor.

Dialogue failed for a simple reason. The committee's recommendation to build another residence for the pastor of Global Evangelical Church was never implemented. This showed in respondents' answers on the recommendation and aftermath. Another possibility is that the dialogue was not effective simply because the committee formed for dialogue did not have access to all relevant information or that the information was not critically analysed to reveal alternative courses of action that was needed to be pursued and implemented (Boapeah, n.d:60-61). The position of the thesis is that even though various approaches seem impossible, the resolution would have been possible

if the conflicting parties were willing to come to a round table discussion, listen to each other and genuine feelings.

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4.3 Impact

Whereas some conflict has negative impacts on the lives of the people, Thompson and Thompson (1990) argue that conflict is harmful to society. They, however, argue that conflict can bring about change. What can be said about every conflict is



positive impacts on the lives of the people. This has confirmed what Thompson and Thompson (1990) argued that conflict is harmful to society and it brings about change. Thompson's (2011) assertion is that conflict is not always destructive. Thompson's (2011) assertion is that conflict is not always destructive.

Anim (2006) also expresses his view that apart from the fact that conflict is inevitable, it is often beneficial, for it has both a cause and an effect of change. It is therefore, obvious that conflict can bring about remarkable improvement at the same time destroy society. Though the above authors are not writing about religious conflict per se their materials are applicable in religious conflict situation. This discussion implies that in spite of the fact that conflict is regarded as being destructive in nature, it is constructive as well.

4.3.1 Impact on Religious Life

The study demonstrated that a large membership in the parent church (E.P. Church) left and formed a new church (Global Evangelical Church) (see appendices 4 and 5). This has retarded and still retarding the progress of the church. According to informants or respondents, initially whereas the membership of the new church (Global Evangelical) was dominated by the youths, the parent church (E.P.) was dominated by the elders. Since the youths are in their productive age, they helped the new church both in kind

and cash. This has made the new church financially sound. The parent church (E.P.) has

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Unfortunately, for the parent church, that was the time it needed more money to buy

some of the church items which were seized by the new church because of the split.

This corroborated Dovlo's (2005) finding that the formation of new churches in this

case (Global Evangelical) affects membership of established churches. The new

churches and for that matter, breakaway churches draw membership from established

churches. Dovlo (2005) added that this makes the breakaway churches more financially

sound than the parent churches. Furthermore, the research findings have indicated that

evangelism became a problem, because both old and new churches lacked definite plan

for evangelism and it looked as if they have relegated evangelism to the background.

According to (Barthel and Edling, 2012:2), —Church conflict often ends with Christ's

name slandered and the church split. According to the respondents, non-Christians lost

confidence in the Christian message; hence it was difficult for the churches to win more

souls for Christ. Also, churches' evening activities such as all night services, choir

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practices, committee meetings and morning devotions were stopped for security reasons. Chapels were locked preventing people from worshipping there. Thus, formation of new churches especially breakaway ones affects the old churches' faith and practices (Dovlo, 2005). Gwamna (2004) also states that a church does not grow and flourish in conflict areas. Thus, one can contend that religious conflict has negative impact on people's spiritual lives. It hinders their spiritual development. In spite of the negative impacts of the conflict, respondents said that the conflict has resulted in the formation of the E. P. Church of Ghana (later renamed Global Evangelical Church) in 2003 and many other churches in the town. The establishment of additional churches attracted more people to the Christianity.

The data also indicated that during the conflict the mission house was attacked and properties destroyed. The breakaway group was attacked during church service in the chapel in order to sack them from the chapel. Church documents were destroyed. Choir robes and other items were seized by the other disputing party. Tosu's (2007) work provides the same information that the conflict gave rise to unrest among members of the congregation both at home and abroad. As a result of the factionalism, the E.P. Church chapel was locked up and the keys kept by the breakaway group. This prevented members of the parent church from using the chapel for church services. The above analysis implies that both churches have been affected negatively in one way or the other. The parent church had very low income that made it difficult for the congregation to meet the monthly allocation for assessment to the church, right from the district level to the national level and other pressing financial obligations to the church. The new church (Global Evangelical) also had to hold its worship services at open spaces like

the lagoon site with its health hazards and sometimes in the house of some of the church members which

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4.3.2 Impact on

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Many people were confused about their relationship in the town. This is in line with what Barthel and Edling said that —Church conflict is a shameful thing, it hurts, divides and it also brings about a painful and devastating family conflict. Friends and family members who had spent their lifetimes together were no longer speaking with one another (2012:1-15). What Barthel and Edling are putting across is that church conflict makes church members bitter and hopeless. Another sad consequence which the research findings revealed was that people were annoyed with one another and were ready to fight at the least provocation.

Respondents complained that negative behaviours such as casting of insinuation and insults were common at social gatherings. This shows that some church members lost perspective and took the conflict as personal offences (Barthel and Edling, 2012:15).

The religious conflict has negatively impacted the social life of the people, such as funeral celebration and others. Samwini (2006) records that the consequences of both

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intra and inter religious conflict is the breakdown of families. Adeyemo (2006) also attests to the fact that conflict can seriously damage a relationship, divide a nation, destroy an organisation and demoralise the people involved. That is the conflict brought about public disgrace to the members of the two churches because people could not respect one another. Ansre (1997) highlighted the effects of the crisis which affected the E. P. Church as division in families and confusion of people about their relationship with others in the town. The conflict has sown a seed of discord among the people. This situation has seriously affected the efforts of the people to develop the town.

Moreover, the data collected from the field indicated that the conflict has brought untold hardships to the town because people's properties were destroyed and it took them some times to get organised. Furthermore, there cannot be development in unsafe environment. This means that the effect of the conflict has set the clock of progress and development back several years. Thus serious conflict brings about a lasting acrimony between combatants (Mahama, 2003). The informants or respondents indicated that they lack social amenities such as potable water for many years because the conflict has taken away the spirit of volunteerism. Thus water pumping machine that broke down remains unrepaired. Informants or respondents further lamented about how they have to travel to surrounding towns like Keta, Abor, Heluvi, Aborlove and Atiavi to fetch water.

According to informants or respondents, there is no unity among the leadership of National Organisation of Anyako-Konu Union (NOAKU) which was (and still is) responsible for the development of the town. The leadership of this organisation is divided. Some (

byterian Church (E.P.)

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while others joined Global Evangelical Church thus the division had made the organisation less effective. This is making it impossible for the organisation to plan effectively towards the development of the town. This implies that the absence of peace and unity retard development (Awedoba, 2009). The position of the research is that, the leadership of NOAKU should resolve their differences first and become a model for others. They should also continue to draw developmental plans which will foster the development of the town.

In a separate interview with one of the informants, he complained about how the conflict affected his marriage negatively. This is because when the church split, he belonged to E. P. Church and the wife belonged to Global Evangelical Church. When it was time for all-night service, the wife had to go with the children and this brought misunderstanding between them which finally led to divorce. This means that married couples from different denominations are sometimes discouraged from marriage (Kpobi, 2008). When there is a divorce as a result of married couple belonging to different religious denomination or because of conflict, their children are affected (Awedoba, 2009). The above analysis implies that women are denied the chance of marriage or remaining in marriage because of their religious faith or denomination (Uchedu, 2010). To avoid this, the marriage counsellors need to educate the people very well that belonging to different churches or religious denominations should never create any problem in marriage. The position of this research is belonging to different religious denominations should not be a basis for divorce.

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staffing and poor enrolment in Evangelical Presbyterian (E.P.) School. It also led to the

interruption of education of children and caused inconvenience to the affected teachers.

Some of the interviewees thought that lack of potable water in the town, was due the

conflict.

In view of this, they claimed it is affecting the standard of education because under this

circumstance, both the school authorities and students spend much time looking for

water in nearby towns and villages. They stressed that even students who are admitted

through the Computerised School Selection and Placement System (CSSPS) into Senior

High School in the town refuse to come to the school, because of the water situation.

Teachers feel reluctant to accept posting to the town and this is creating under staffing

in the schools. From the analysis one can conclude that the conflict has affected

educational life of both teachers and pupils, thereby reducing the standard of education

in the town. This supports what Mahama (2003: 216) indicated when he writes about

ethnic conflicts in northern Ghana where children's education was disrupted because of the conflict.

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there has been a considerable decline in fishing activities. Therefore, fish supply shrank. Uchedu (2010) argued that religious conflict negatively affect economic activities of people. Some respondents in Anyako also pointed out that people's business suffered greatly because of the conflict. Neither Evangelical Presbyterian Church members nor those of Global Evangelical Church were ready to transact business with each other. Many Christians would simply not want to buy anything from counterparts partly because of their fanatical religious position and partly because of anger over the destruction during religious crisis (Uchedu, 2010).

The above analysis implies clearly that there was a high cost of living in Anyako during the conflict because people could not have the chance to go about their normal economic activities freely. This shows that the conflict has affected the livelihood of the people and productivity.

4.4 Conclusion

The above analysis of liturgical issues, noise-making. Conclude that much have negotiation, dialogue materialise. This efficient steps to and resources, to mistrust and enr

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rs such as doctrinal and of ban on drumming and ie conflict, it can be said tion, co-operation and olve the conflict did not ers faced for not taking t only physical property people. It also created

CHAPTER FIVE

SUMMARY, RECOMMENDATIONS AND CONCLUSION

5.1 Summary of the Research

The main focus of this study has been to research into the religious conflict between the Global Evangelical and Evangelical Presbyterian Churches in Anyako. The conflict has created anger, hatred and victimisation in the town. Thus, the conflict was complex and polarised in nature and it has affected the development of the town. The study has revealed issues national causes making were sta

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ditional were the major on drumming and noise-

To start with, the hindrances to the and liturgies. Th

lated. These seem to be challenged the doctrines : trying to impose those

doctrines and liturgies on the whole church. Examples are the introduction of charismatic mode of worship or liturgical practices such as praises and worship, testimonies, healing and deliverance; practices such as praying loud concurrent with public worship, speaking in tongue, use of drums, rhythmic clapping of hands, dancing and the introduction of *Melagbe* (I live) theology. These were hitherto not part of Evangelical Presbyterian Church's theology, doctrine and liturgy.

Constitutional matters were also one of the national factors which caused the conflict. Dzobo was believed to introduce constitution to allow him stand as a moderator for the third time which infringed on the church's constitution. A section of people in E.P. Church objected to Dzobo's intention which led to litigation. It was also noted that leadership and violation of ban on drumming and noise-making were the local factors which contributed to the conflict.

Various people in leadership positions were blamed with regards to the local factors that brought about the conflict. Some blamed a female pastor Amewode for declaring openly that the Anyako church, Evangelical Presbyterian Church owed allegiance to a new church (Global Evangelical)'s headquartered in Accra. Others mentioned leadership of Tarso Loyal Orange Lodge members for alleging that their regalia and

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be one of the causes of

the conflict. This is because some of the church members saw it to be an infringement on their right to freedom of worship. Therefore, they were not willing to comply.

These outstanding grievances were originally not to breed conflict but the failure to resolve them created negative consequences for the town. Consequently, the conflict led to insecurity and hatred. This affected educational, social, religious and economic life of the people. As the conflict raged, people's religious faiths were challenged and they were denied expression of their faith. Both morning and evening services which form an important aspect of the spiritual life of a church was suspended for security reasons. The two churches had not witnessed any kind of revivalism with a view to winning souls. This is because non-Christian had misgivings about the way the church members behaved during the conflict.

Many sacrifices were made by both Christians and non- Christians because of the conflict. These sacrifices far outweighed the benefits of the conflict. For example, whereas some claimed a lot have been achieved by way of establishment of more churches, resolution of some issues on right to freedom of worship, others were also harsh criticisms from both Christians and non-Christians; much time which should have

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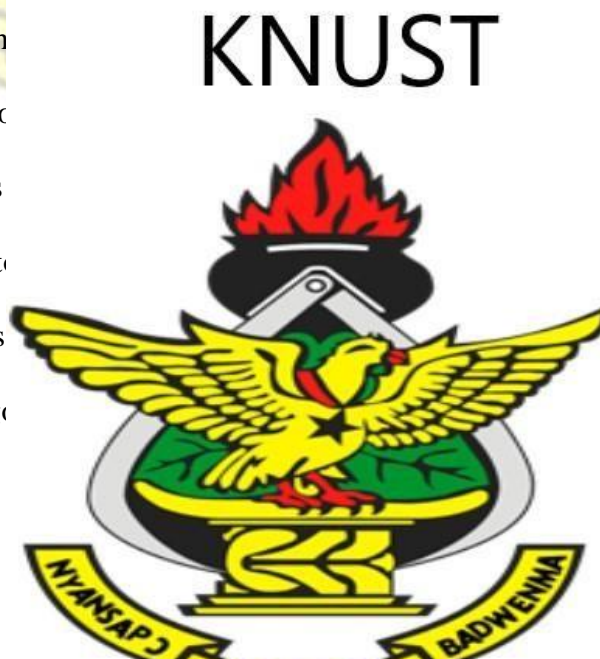
generating activities for the parent church so the church found it very difficult to meet its financial commitments.

Furthermore, evangelism became a problem, for both churches. Hence it was difficult for the churches to win more souls for Christ. Also, the churches' activities such as all night services, choir practices, committee meetings and morning devotions were stopped for security reasons. Evangelical Presbyterian's Chapel was locked preventing people from worshipping there. Church documents were destroyed, Choir robes and other items were seized by one disputing party. This affected people's spiritual lives. The conflict on the other hand led to the establishment of additional churches which attracted more people to the Christianity.

The conflict seriously damaged relationships, divided, destroyed organisations and demoralised the people affected. In addition, the conflict brought about public disgrace to members of the two churches, and people could not respect one another. In short, the conflict has serious consequence on life and communal relationships. It has retarded development of the town. This is experienced in the lack of social amenities such as potable water, because of the conflict; the National Organisation of AnyakoKonu Union (NOAKU) which was responsible for the development of the town could no longer function. The leadership of this organisation was divided over the two churches. This

explains why the town. More women belong and they seem to man either stays or the woman go

retards the development of a situation where the self to the parent church a situation whereby the go for All- night service



Some teachers were released from Evangelical Presbyterian Education Unit to Roman Catholic and Local Authority education units. Most parents withdrew their wards from the Evangelical Presbyterian School to other schools in the town. This had created under staffing and poor enrolment in the Evangelical Presbyterian School. It also led to the interruption of education of children and caused inconvenience to affected teachers. It has also affected the standard of education. Teachers now feel reluctant to accept posting to the town and this has created under staffing in the schools. The conflict played a big role in reducing the overall enrolment, retention and completion rates. In other words many of the children could not continue to higher institutions of learning. The conflict had negatively affected the main economic activity-- fishing. This is because for security reasons fishermen could not get up early enough for fishing. Members of the disputing parties destroyed each other's fishing equipment. As a result, there has been a considerable decline in fish harvest. Fish supply minimised and people's businesses suffered greatly. In addition, disputing party members were not ready to transact business with each other. There was a high cost of living in Anyako during the conflict because people could not have the chance to go about their normal economic activities freely.

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The chiefs, their elders and some influential personalities of Anyako did much about the resolution of the conflict but all the attempts failed. Due to mistrust that some of the people in the disputing parties have for chiefs and their elders who were hitherto considered as responsible for teaching about peace and resolving conflicts. The failure of chiefs and their elders in their attempts to resolve the conflict and the numerous negative impacts of conflict on the town have necessitated this study. During the study, it came out that as part of the attempts made by the chiefs and elders, recommendations were made by committee set up to investigate the conflict, however, those recommendations were not met. The current study therefore suggests the following as recommendations.

5.2 Recommendations

No community can develop and meet the needs of the people if there is no peace in the area. Therefore, it is high time the factions in the religious conflict buried their grievances in order to help in the development of the town. From the analysis of the data collected and the conclusions drawn from the research, the study proposes the following recommendations.

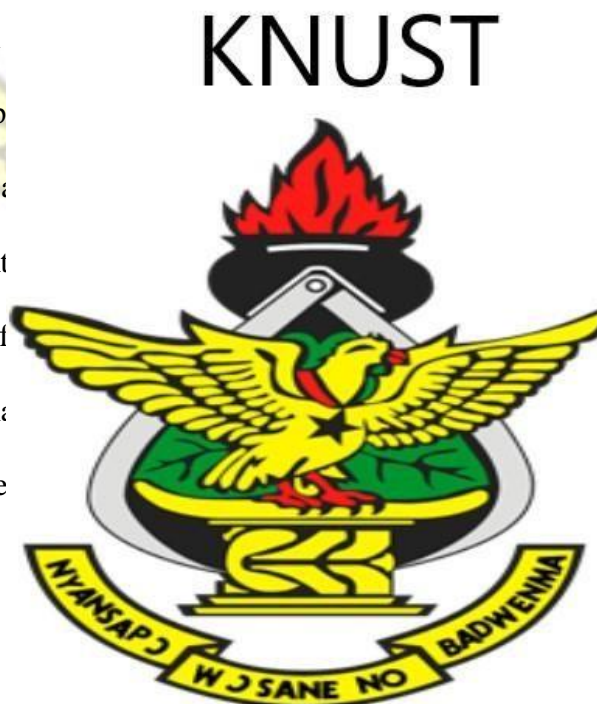
The study recommends promotion of faith-based peace-building by all the peace guarantors so that the country. The peace guarantors which include traditional and religious institutions, local government, mass community, and the media need to work together to ensure that there is need for our brothers and sisters in Anyako to respect the rights of people to worship their God.



In the research area, chiefs and elders are considered by the community as legitimate agents to strengthen peaceful co-existence among the community, whenever there is a conflict. However, the study suggested that they can only provide sustainable solutions to the conflict by co-ordinating and harmonising the indigenous conflict resolution and reconciliation mechanisms. So, first and foremost chiefs and elders should look into the possibility of helping the new church (Global Evangelical Church) either financially or materially and build a new chapel and a new pastor's residence. This will make the congregation of both churches to have peace and unity as their focus.

The question about who should be blamed for the conflict is highly irrelevant in trying to find solution to the conflict. This is because a situation where chiefs and elders were not only seen as unreliable ambassadors for peace but partial may not guarantee any cordial relationship. So, the influence and authority of the chiefs and elders should be brought to bear on their conflict prevention. The best way to resolve this religious conflict may be traditional. Therefore, traditional conflict resolution mechanism suggested in this study is consulting *Amegakpui*. That is traditional leaders should intensify the olden days' way of resolving conflict by way of —Going to consult

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faction. The main reason for choosing this conflict resolution mechanism as one of the alternatives for the resolution is that, the approaches usually use are investigative, narrative, reflective and restorative. It helps the disputing parties to do away with hostility and a desire for revenge, reduces polarisations and ultimately restores peace. It creates an environment conducive to justice through narrations. The narrations help the disputing parties to know the root causes of the conflict. Consulting *Amegakpui* is free from bribing and lobbying. In view of that, suspicions and dissatisfactions are uncommon.

Customarily, the chiefs and their elders are considered as wise (having wisdom) and responsible for teaching about peace and peaceful co-existence, resolving conflicts, and nurturing culture and tradition. Therefore, they should know that the way they handle conflict situation may give clear indications about whether or not peace can be restored. In view of this, they have all within their power to ensure peaceful coexistence between the two disputing churches in the town. They could make the two parties involved in the conflict exchange views, clarify their positions and propose solutions. These proposals evaluated by both sides very well before chiefs and their elders come in with their judgment

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In addition, the Christian Council of Churches in Ghana should be allowed to play a more proactive role in educating the leadership of various churches to enable them play their roles very well when there is misunderstanding within their churches so that they can guard against split of churches. Also, these leaders must foster cordial relationship among their church members for harmonious living. They should have rural-urban intensive outreach programme to impress on their church members, the need for constructive dialogue between religious groups anytime there is a misunderstanding in churches. Topics about conflict resolution and the likes should be talked about during their church meetings. Sunday school teachers must also take active part in biblical study of conflict resolution. They should refrain from doing things which have the potential to raise emotions. In the case of Anyako, a memorandum of understanding should be signed between the two churches and witnessed by the Christian Council of Ghana. This Memorandum can bring some sanity and success to the conflict. The aim of the initiative is to build confidence and foster co-operation in a situation currently characterised by mistrust.

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Church's constitutions should be flexible so that it can favour both clergy and church members. That is, the constitution should be acceptable to all. It should be able to regulate the affairs of the church. The church's constitution or bye law should clearly indicate the number of year(s) that various leaders within the church should be in office. This is to avoid a situation where a leader may be asked to leave his position because his time is due but he will threaten legal action. So out of fear, people leave the church.

There must be intensification of education on the need for Christians to live in peace and harmony. So in connection with the inter-religious conflict in Anyako, there is a need for inter-religious dialogue. For this to be successful, certain factors have to be put in place. These are; individual bias has to be left out of the dialogue process to ensure that there is mutual understanding; trust has to be built during the dialogue process; the two disputing parties have to be equally represented and principle of selfcriticism has to be fostered. There should be a programme which should promote inter-religious co-operation and mutual respect through joint action.

When there is a conflict between two churches, it should be resolved in a peaceful manner. The two disputing churches should come together as one. The Assemblies of God Church of Pentecost and the Church of Pentecost is necessary for the resolution of their disagreements.

The parent church should ensure that its members were not involved in the conflict.



and brother and it cannot be resolved in a peaceful manner. In this case, the two churches should come together to bind them together to resolve their conflict. It is necessary for the resolution of their disagreements.

to avoid the split if the churches are not involved in the conflict, provided those

gifts and practices do not contradict with the teaching of the scripture. Therefore, there is need to re-examine the church's objectives, so that the frustration gone through by some during the split could be reduced.

All the churches in Anyako should come together and institute non-denominational church service after every two month to raise money for developmental project in the town. More so, the two churches (Global Evangelical Church and Evangelical Presbyterian Church) can also draw their programmes in such a way that they sometimes hold joint service worship on rotational basis so that they get to know each other's way of worship. They can even form council of local churches in which the executives may come from either churches or from all the churches in the town. Through this collaboration they may develop some kind of religious tolerance for each other. The two disputing churches share common religious heritage. Pastors must intensify preaching on tolerance to ensure that members appreciate the views and interests of the other. They should let their church members know that they cannot have the same opinion should be enemies amicably.

In the search for Some of opinion youth of both churches could two churches. For some of whom



ion does not mean they em, they should settle it I be impartial mediator. uld be involved and the In view of that the two engage the youth in the hat participate actively, hrough the formation of

the football club, collaboration and the feeling of coexistence may arise in the youth. The youth may also socialise with their peers, share ideas and direct their energies towards the betterment of Anyako. This may inculcate good morals in the youth since they are the future leaders of the town. Charity, it is said, begins at home so to resolve the conflict, initial steps have to start from the home. Parents who stay in the same house but belong to different church denominations especially the two churches in question should create cordial relationship among their children so that even when they go out they will maintain that relationship. Parents should not take the youth or children for granted because they form majority in the two churches and their energies must properly be channelled. Parents themselves should live peacefully with their friends who belong to different denominations so as to set a good example for their children to emulate. This is because past experience are used as a guide into the future which is in line with what the Ewe says that *ka xoxoawo nue wo gbea yeyeawo do* (we weave the new ropes where the old ones are left off). In this concept, people are always the actors of fundamental uni

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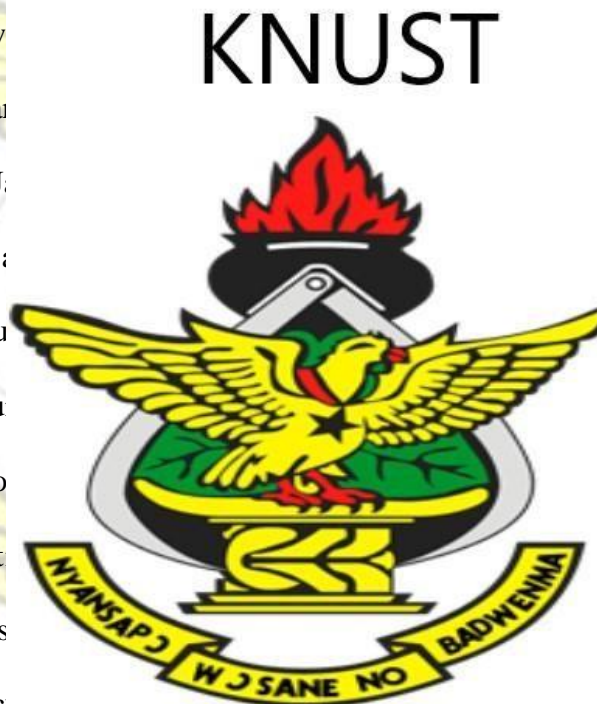


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The leadership of the two churches should be brought together. Chiefs of the community have to deliberate with the leadership of churches so as to solve the issues causing the conflict. Secondly, the Heads or Moderator of Global Evangelical Church and the Evangelical Presbyterian Church should meet the chiefs and members of the churches in the town frequently to discuss their grievances. During that time there should be some sort of educational programme designed to re-visit certain tenets of the Christian faith.

It is important for Christians to know that some of our Ewe traditions and cultural elements that we consider to be anti-Christ may function or fit adequately in other Christian doctrines. Many of our culturally discarded elements are selected for elaboration in different societies or religions. Most of Ewe culture is no more in their pre-colonial form. They are in their post-colonial form so they should be appreciated.

Some of the Ewe traditions, for instance, the ancestral worship, idolatrous. As J. and poured out : libation and allu Israelites' cultu conclusions abo traditional pract not ready to obs against some c



actices in the Bible, for istians consider to be set up a pillar of stone; was aware of pouring of libation was part of ful not to make hasty ndemning some of our e some Christians were aking as well as preach at some of traditional

prohibitions help in the enforcement of good moral standards in communities. So, the refusal to obey these prohibitions has contributed to a breakdown of moral standard in communities, resulting in widespread of social vices. Therefore, being a Christian does

not mean one should downgrade the cultural practices that are held by others who are not Christians. For this creates serious problem for the church. Therefore, the best thing is to consider the fundamental aspects of cultural practices and identify those that can be sustained for enhancing conflict prevention among the communities. We should not disregard those beliefs and practices that are instrumental in promoting peace among diverse groups. More so, traditional bans which affect religious liberty of Christians should be given a second thought. This could be done in a peaceful manner when both the traditionalists and Christians come together to enact bye-laws which could promote and protect religious freedom in their communities.

Focusing purely on inter-faith dialogue as the remedy for religious conflict it is

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implemented fully for the benefit of the groups involved. This process should be based

on equal love, mutual respect, freedom and sense of tolerance. One important element

which has to be taken into consideration during the peace process is human rights

abuses. This is because if they are addressed, the peace process will be durable.

The government through its agencies should look into the possibility of introducing topics of religious conflicts and its implications into the school curriculum and have a well-constructed and elaborated syllabus of Religious and Moral Education and Religious Studies which really deals with religious conflict right from Junior High School to Senior High School. The syllabus must include some of the religious conflicts that have already occurred so that they serve as a reference point for the learners, the nature of the conflict, the religious groups involved, the impacts they had on the people and how they were resolved.

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In-service training

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should be briefed on how to deal with issues relating to religious conflict so that in their attempt to resolve such conflicts, and they are not seen as being biased. This can also be done by non-formal education unit through occasional meetings with the chiefs and their elders.

5.3 Conclusion

It has been noted in this study that there was religious conflict between Global

Evangelical and Evangelical Presbyterian churches. The result of the conflict in Anyako has significantly changed the cordial relationship among the citizenry. This has also shifted people's attention from developing the town. This has presented both challenges and opportunities for the people to understand the meaning of this phenomenon. The causes of the conflict are mentioned and elaborated in this study. These include, for example, doctrinal and non-observance of religious practices by Amewode, chiefs and their families. It has been argued that the conflict but all these ways are bias in the processes.

In view of this, the chiefs and elders have sought to find appropriate strategies to address the challenges it poses.



the efforts made by the government have not failed. To help get the country back on track, the study has sought to identify the causes of the conflict, as well as the strategies that can be used to resolve the conflict and bring peace.

is restored; the study has suggested some recommendations for the resolution, among them are: The need for religious organisations to have flexible constitutions to enable the churches to easily elect their leaders without any confrontation, the need for religious tolerance among Christians, and the essence of Christians appreciating some of the traditional practices, so that they (Christians) can live peacefully with other religious groups. This is because disregarding or making derogatory remarks about their cultural practices may not promote harmonious living in society. Finally, the study suggests the introduction of topics that are related to religious conflicts into the school curriculum so that students will learn more about it. For it will help the students to be aware of how religious conflicts affect society. So that it can be prevented in future.

Apart from the recommendations, which are to be implemented for the complete resolution of the conflict, the study also renders invaluable contributions in the areas such as social, educational, judicial and religious.

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Educationally, this study serves as a reference point for future research. This is because it provides an insight into issues concerning religious conflict and its negative impact on society which were hitherto not given any serious attention. It creates avenue for Curriculum Research and Development Division to consider including religious conflict as a topic in the School Syllabus for the young one so that they get informed at the formative years.

Judicially, the study provides a means of resolving and preventing religious conflict in churches. Chiefs, their elders together with religious leaders are to act as political and judicial leaders of both a church and a community. They are to resolve conflict and impose penalties on offenders, based on the laws and customs of a church and a

community. It also brings out some possible ways of resolving conflict in a church and a community.

Religiously, the study throws more light on some religious doctrines and concepts such

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APPENDICES

Appendix 1: Questionnaire for Church Leaders / Pastors

TOPIC:

Religious Conflict and its Impact on Society: a Case Study of Global Evangelical and Evangelical Presbyterian Churches in Anyako.

1. NAME :

2. RANK :

3. DATE :

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This questionnaire is for the purpose of studying the effects of the conflict between Global Evangelical and Presbyterian churches in Anyako; the effects of the conflict on members of the churches and the steps made to resolve the conflict.

Respondents are grateful if you view this study as a contribution to understanding a



conflict between Global Evangelical and Presbyterian churches in Anyako; the effects of the conflict on members of the churches and the steps made to resolve the conflict.

hence we shall be very grateful for your ability. The findings of this study are a contribution to understanding a

4. What were the factors that contributed to the Religious Conflict in the Evangelical Presbyterian Church in Anyako?

conflict in Evangelical Presbyterian Church in Anyako?

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5. What were the factors that contributed to the Religious Conflict in the Evangelical Presbyterian Church in Anyako?

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6. In the History of the Evangelical Presbyterian Church in Anyako has there been any form of Conflict? Indicate the type of conflict if possible.

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7. What was the outcome in each case?

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8. What was the impact of the conflict on educational life of the people of Anyako?

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9. What was the impact of the conflict on economic life of the people of Anyako?

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10. What were the efforts made to resolve the conflict in each case?

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11. What was the impact of the conflict on educational life of the people of Anyako?

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12. What was the impact of the conflict on economic life of the people of Anyako?

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13. What efforts were made to resolve the conflict in each case?

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14. In your opinion, what do you think should have been done to resolve the conflict?

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Appendix 2: Questionnaire for Church members and non-Church members

TOPIC:

Religious Conflict and its Impact on Society: a Case Study of Global Evangelical and Evangelical Presbyterian Churches in Anyako.

1. NAME :

2. RANK :

3. DATE OF INTERVIEW :

This questionnaire seeks to find views on the causes of the conflict between Global Evangelical and Evangelical Presbyterian Churches in Anyako; the effects of the conflict on members of the churches; the efforts made to resolve the conflict.

Respondents are grateful if you v of this study understanding a



hence we shall be very ur ability. The findings ou for your support,

4. What was the cause of the conflict between Global Evangelical and Evangelical Presbyterian Churches?

	SA	A	D	SD
i) Doctrinal issues	—	—	—	—
ii) Financial matters	—	—	—	—
iii) Constitutional matters	—	—	—	—
iv) Use of abusive words by pastors while preaching	—	—	—	—
v) Proliferation of spiritual churches	—	—	—	—
vi) Undue stay in office by leaders	—	—	—	—
vii) Dictatorship	—	—	—	—
viii) Not paying attention to the aspiration of church members	—	—	—	—

Key

S. A – Strongly agree

A. Agree

D. Disagree

SD. Strongly disagree

ix) Kindly indicate any either causes of the conflict that have not been mentioned.

.....

5. What has been the effect of the Conflict on the Church Members?

	SA	A	D	SD
i) Indictment of members' image	—	—	—	—
ii) Imprisonment of some members	—	—	—	—
iii) Dismissal of some members	—	—	—	—
iv) Demotion of some officers	—	—	—	—
v) Arrest of some members	—	—	—	—
vi) Kindly indicate any other effects that have not been mentioned.				

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6. What has been the effect of the Conflict on the Church?

	A	D	SD
i) Split of churches	—	—	—
ii) Loss of church members	—	—	—
iii) Embarrassment to the church	—	—	—
iv) Loss of church property	—	—	—
v) Loss of church income	—	—	—
vi) Loss of church members' respect	—	—	—
vii) Loss of church members' respect	—	—	—



Destruction of property ___ ___ ___ vii) Loss of reputation ___ ___ ___ viii)

Kindly indicate any other effects that have not been mentioned

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7. What has been the impact of the Conflict on the social life of the people?

	SA	A	D	SD
i) Under development	—	—	—	—
ii) Retard development	—	—	—	—
iii) Tarnish the image of the town	—	—	—	—
iv) Create confusion in / bring about division in the town	—	—	—	—
ix) Bring about insecurity in the town	—	—	—	—
v) Kindly indicate any other effects that have not be mentioned				

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Appendix 3: Table Showing Interviewees


NAME	STATUS	DATE
Acquah Ferguson K.(Rev)	Evangelical Presbyterian Church (E.P.) Parish Pastor	27-11-2012
Amedorme Lewis Enyonam	Catechist of Global Evangelical Church	9- 10-2012
Aidam Joe Fiatorli	Regent of Togbui Dzokoto	10-09-2012
Bonuedi Wilson Kofi	Assembly man and a church member. E.P.	10-09-2012
Doe Jasper	Lawyer and church member. Global Evangelical	9-09-2012
Dzakpasu Richard	Teacher and church member. Global Evangelical	8-09-2012
Ketorwu Godsmann Christian K.	Elder and church member. Global Evangelical	12-09-2012
Macauley Ron (Rev)	Global Evangelical Parish Pastor	9-09-2012
Nutsuakor Courage	Catechist of E.P. Church	12-09-2012
Ackuaku Christine	Presbyter. E.P.	9-09-2012
Sedziafa Juliet	Presbyter. Global Evangelical	12-09-2012
Do Bonuedi		9-09-2012
Amekudzi Victoria	Presbyter. E.P.	10-09-2012
Afealete Esinam	Presbyter. Global Evangelical	10-09-2012
Deegbe Bless Yayra	Church member. E.P.	24-11-2012

Lawluvi Mawuli	Church member. E.P.	20-12-2012
Quarshie Raphael	Non-church member	28-11-2012
Addo Emmanuel	Presbyter. Global Evangelical	24-11-2012
Harley Grace	Church member. E.P.	19-12-2012
Segbefia Charity	Church member. E.P.	13-10-2012
Elom Dovlo (Rev. Prof.)	Church member Global Evangelical	



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**Appendix 4 Statistical Data of Membership of Evangelical Presbyterian Church
Anyako-Konu from 1997 to 2013**

Year	Men	Women	Children	Totals
1997	22	58	18	98
1998	26	62	42	130
1999	39	62	43	144
2000	50	63	45	158
2001	43	69	48	160
2002	45	72	50	167
2003	45	83	53	181
2004	47	94	74	215
2005	47	118	81	246
2006	49	118	83	250
2007	49		83	252
2008	30		85	183
2009	22		95	185

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2010	22	70	59	151
2011	20	83	80	183
2012	28	121	109	258
2013	29	131	121	281

Source: Evangelical Presbyterian Church's document

Appendix 5 Statistical Data of Membership of Global Evangelical Church Anyako-Konu from 1997 to 2013

	Men	Women	Children	Totals
1997	82	209	190	481
1998	72	207	189	468
1999	75	201	196	472
2000	75	201	196	472
2001	80	184	121	387
2002	81	203	121	405
2003	81	203	121	405
2004	76	180	120	376
2005	65	156	125	346
2006	68	159	122	349

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2007	65	JUST	125	346
2008	65	156	125	346
2009	65	156	125	346
2010	70	159	123	352
2011	70	161	122	353
2012	67	175	125	367
2013	75	187	144	410

Source: Global Evangelical Church's document

Appendix 6 E. P. Church Pastors dismissed and excommunicated during crisis in 1991 Volta Region

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7. Rev. G.

8. Rev. E. I

9. Rev. K.

10. Rev. S. I

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|---------------------------|---|-----------------------------------|
| 1. Rev. C. F. A. Gbedi | - | Ho |
| 2. Rev V. E. Otitiaku | - | Anloga |
| 3. Rev. E. K. Gbordzoe | - | Ho – Fiave |
| 4. Rev. W. K. Amedeka | - | Sokode |
| 5. Rev. G. F. K. Ackuayi | - | Ho |
| 6. Rev. F. F. K. Abotchie | - | Headquarters Ho
Dodome Awuiasu |

11. Rev. E. K. Buahini

12. Rev. Setorwu Ofori

13. Rev. E. A. Atiase

14. Rev. M. V. Dogbe

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Source: (Sabuava, 1997:45)

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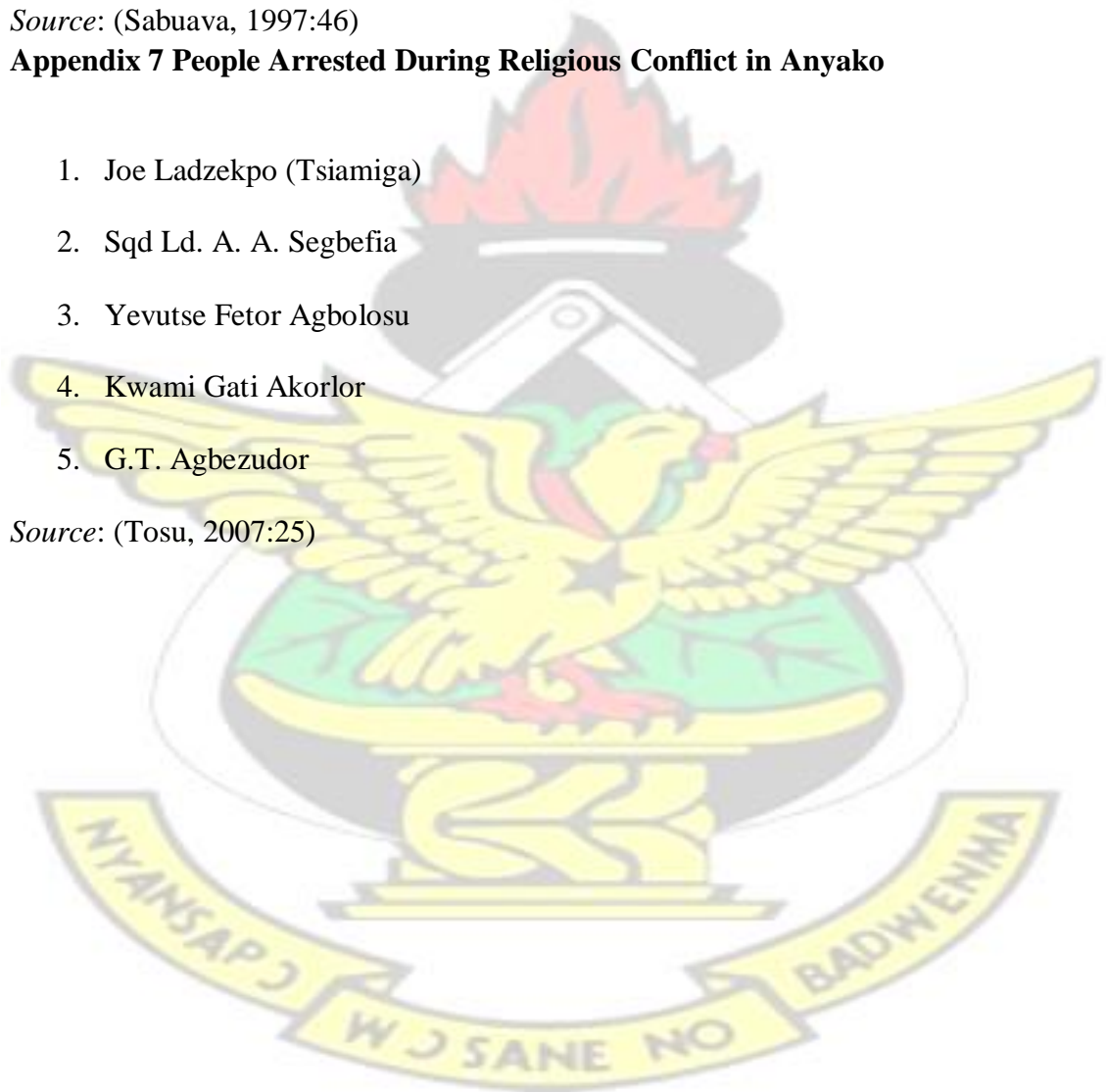
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| 15. Rev. G. K. Agamah | - | South Labadi |
| 16. Rev. W. K. Senya | - | North Labadi |
| 17. Rev. Miss F. A. M. Dade | - | C/O South La, Accra |

Source: (Sabuava, 1997:46)

Appendix 7 People Arrested During Religious Conflict in Anyako

1. Joe Ladzekpo (Tsiamiga)
2. Sqd Ld. A. A. Segbefia
3. Yevutse Feter Agbolosu
4. Kwami Gati Akorlor
5. G.T. Agbezudor

Source: (Tosu, 2007:25)



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Appendix 8 Picture of the Evangelical Presbyterian Chapel in contention



Source: Picture



3)

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Appendix 9 Picture of Pastor's residence in contention



Source: Picture

3)

Appendix 10: Map of Anyako, the research unit, in the Volta Region of Ghana



Source: Ladzekpo, 2012

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