

**AN EVALUATION OF THE CONTRIBUTION OF THE BASEL MISSION AND
PRESBYTERIAN CHURCH OF GHANA TO THE SOCIO-ECONOMIC
DEVELOPMENT OF THE AGOGO TRADITIONAL AREA**

KNUST

By

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DECLARATION

I hereby declare that this submission is my own work towards the Master of Philosophy and that apart from the sources specifically acknowledged in the work, this thesis contains no material previously published by another person or material which has been submitted in part or whole to any other Seminary or University for the award of any other degree.

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DEDICATION

This work is first of all dedicated to God, the Almighty, Jesus and the Holy Spirit. It is through the help and guidance of the Trinitarian God, that, this work was completed.

—Commit your work to the LORD, and your plans will be established (Prov.16:3).

I also dedicate it to my mother, the late Madam Grace Amma Afrah of blessed memory who saw to my education to the best of her ability. Furthermore, I dedicate this work to my wife Regina Akua Afriyie Aboagye and children, Linda Yaa Aboagye, Rose Maame Akua Aboagye, Abraham Kwasi Banahene Afram Aboagye, Patience Yaa Afrah Aboagye, Jennifer Akua Aboagye, Linda Adwoa Aboagye, Grace Akosua Afrah and Emmanuel Yaw Danso, who gave me the moral support throughout my research work. I also dedicate it to all individuals who contributed to my development, both physically and spiritually. Finally, I dedicate this work to all who fear the Lord and seek for His wisdom daily in their lives.

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ABSTRACT

If the beliefs that knit together practitioners of any religion are not existentially relevant, intellectually stimulating and socially refreshing leading to the ultimate transformation of the nation, all efforts will be a waste of time. Religion is a process of ultimate transformation and also creates an awareness that is transforming. There is no doubt that Christianity has helped African governments in building African nations. In the light of this, Christianity and Islam are very relevant to Ghana's socio-economic development. It is in this regard that this research work sought to examine the activities of the Basel Mission and the Presbyterian Church of Ghana's contribution to socio-economic development of Agogo Traditional Area. This thesis examined and evaluated the culture and resources of the people in Agogo. In an attempt to assess the Basel Mission contribution to the socio-economic development of Agogo traditional area; interviews were conducted with some target groups and questionnaire were also distributed to traditional leaders, ministers of the church, elders, catechists and ordinary people in Agogo. Teachers and hospital administrators were also interviewed. Brochures on anniversary activities and the old chronicle of Ebenezer congregation were read and other relevant sources from the internet were used with caution. It found out among others that, before the arrival of the Missionaries in Agogo Traditional Area, the people regarded priest and priestess -Traditional Authority - as sacred because of their extraordinary position in the society. The arrival of the Basel Missionaries introduced Christian ethical and moral principles that were inconsistent with the laid down customs and norms of the people. This undermined the traditional authorities in a way. In spite of this, there existed cordial relationship between the chiefs and the missionaries and this made the missionary enterprise of the Basel Mission a success.

It found out that, PCG prioritised their works relationship with the Agogo Traditional Authority, with the view that, they are potential partners in development. It noted that, the traditional leaders and their subjects' contribution aided the Basel Mission and Presbyterian Church of Ghana for thorough social change in Agogo State. Nana Yaw Asamoah, Nana Kwadwo Agyekum and the current occupant of the stool have contributed enormously to the socio-economic development of Agogo in partnership with the church. This is in the area of hospitality and corporation in giving large portion of

land and also laboured to bring the desire infrastructure in place. The thesis further noted that, the cultural belief of the people was a key to understanding the gospel. Many women of substance and also many citizens of Agogo state benefited by receiving formal education from the church and these have attained great heights by contributing to knowledge, scholarship and health facilities not only have these persons brought honours and praise to Agogo but also to the nation at large. This not only changed the way they earn a living, they have witnessed an unprecedented shift in the society's basic values. We therefore recommend that the Church and other Traditional state leadership should emulate the Agogo Traditional Area example to enhance the socio-economic development of their respective areas and the country at large.



LIST OF ABBREVIATION

BM	Basel Mission
PCG	Presbyterian Church of Ghana
UNIGOV	Union Government
M.P	Member of Parliament
TUC	Trade Union Congress
KNUST	Kwame Nkrumah University of Science and Technology
NPP	New Patriotic Party
M.S.L.C	Middle School Leaving Certificate
GNTC	Ghana National Trading Cooperation
PNDC	Provisional National Defence Council



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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the study

Streng (1972:219-220) notes that if the beliefs that knit together practitioners of any religion are not existentially relevant, intellectually stimulating and socially refreshing leading to the ultimate transformation of the nation, all efforts will be a waste of time. He points to the fact that religion (Christian or Islam) has helped African governments in building African nations. He believes that religion is a process of ultimate transformation and also creates an awareness that is transforming. In the light of Streng's views, Christianity and Islam are very relevant to Ghana's socio-economic development. In this vein, we would like to examine the activities of the Presbyterian Church of Ghana in the Agogo Traditional area.

Agogo is analogous to the Presbyterian Church of Ghana. Agogo has come to the world map through the activities of the Presbyterian Church. Agogo Eye Clinic is analogous to the Presbyterian Church. Agogo Nursing Training College is also outstanding in the Presbyterian Church. Agogo Girls School (now Practice School) and Agogo Women's Training College (now College of Education) are also first class educational institutions of Presbyterian Church of Ghana. Many men and women who have attended Presbyterian Schools in Agogo are filled with nostalgia for their own school days. The Presbyterian Church brought new values, beliefs and moral prescriptions to her adherents.

Beeko (2004:16) observes that the Missionaries were charged to evangelise to make converts from idolatry and materialism to a living faith in Jesus; the truth and the life, and nurture the converts to orientate their lives towards this new centre of gravity. The missionaries, therefore, had it as a strategy to prepare a generation that could steer towards building a strong united country. The Presbyterian Church placed importance on Western and Christian education which entailed life –long learning of both practical, vocational and grammar education. Girl-child education was encouraged. The education policy of the Missionaries was to help produce educated young citizens who were to become lawyers, teachers, medical officers, priests, military officers and members of other professionals.

The Basel mission succeeded, nonetheless, in setting up schools, hospitals and other infrastructural networks that helped to accelerate the drive towards socio-political, religious and economic development in Agogo. The Basel Mission is often remembered for its promotion of socio-economic projects like plantation farms, roads and schools (for vocational and literary education) as well as the study of local languages of the Gold Coast. There was evidence that the Basel Mission had the noble intention of raising up educated Africans to take charge of future missionary work; and to inculcate in them the virtues of hard and honest labour (Ekem, 2009:73). In the words of Beeko (2005: 16) —the achievements of the Presbyterian Church and the contributions it has made to the development of moral and spiritual life, education, agriculture, health, Ghanaian languages and music cannot be disputed.

This study investigates the socio-economic and religious activities of the Presbyterian Church of Ghana in the Agogo Traditional Area. It further seeks to understand how these activities have gone a long way in contributing to the development of the Traditional Area.

1.2 Statement of the Problem

Before the coming of the missionaries, the Traditional Priests and Priestesses functioned as intermediaries between their communities and the traditional deities into whose services they have been called. These traditional functionaries presented the communities' need to the deities and interpreted their wishes to the communities. Their close contacts with the Spirit world placed them in an extraordinary position, their very persons being regarded as sacred. Their words and actions, therefore, carried much weight in society (Ekem, 2009:53).

The Traditional Priests and Priestesses also engaged in holistic healing ministry. Many of them are experts in herbal medicine, and they make use of their broad knowledge to prescribe cures for various ailments brought to them at the shrines. Ekem (2009:41-42) notes that there was a religious dimension to their function, thus their dependence on spirit-powers (*Nsamanfo*, *Abosom* and *Nyame*) for guidance in the healing process. The priests and priestesses were good counsellors to whom delicate matters were referred. They again functioned as community arbitrators and their words were taken seriously. They were indeed the custodians of (Akan) traditional spirituality.

With the coming of the Basel missionaries at Agogo, a new —deity‖ was to be introduced; new ‘priests’ and ‘priestesses’ of different orientation came to the scene; western medical practices were introduced and herbal medicine was frowned upon. New leadership and new values emerged and therefore two cultures clashed. Which of the cultures would be confrontational to cause social imbalance? What was the Basel Mission’s approach or attitude towards traditional leaders? Did the presence of the Basel Mission disturb the socio-religious ethos of Agogo traditional area? These challenges have informed the researcher to select the topic, ‘The Evaluation of Presbyterian Church of Ghana’s contribution to the socio-economic development of Agogo traditional area’ for critical study.

1.3 Research Question

The thesis focused on how the provision of education, health services and religious values may contribute to the socio-economic development of a country or community and enhance the fortunes of the lives of the people in the society. Therefore, the main question that guides the research is: How can the provisions of education and health services by the Basel Mission and Presbyterian Church of Ghana contribute to the socio-economic development of Agogo traditional area? In seeking to respond to this question the following sub-questions are explored:

1. How did the activities of the Missionaries in Agogo alienate their converts from their culture?
2. How did the missionaries confront the religio-cultural practices in Agogo?
3. How did the missionaries teaching and preaching undermine traditional

authority?

4. How did the mission development paradigm enhance or advance traditional development paradigm?
5. How were the mission activities to assimilate the African into Christian culture when the latter had to renounce all traditional rights?
6. What resources did Africans possess within themselves that enabled them to be subjects rather than objects of Christian Missionary enterprise in Agogo?

These questions and many others would direct the thesis to evaluate the contribution of the Basel Mission to the socio-economic development of Agogo traditional area.

1.4 Objective of the Study

- To find out whether the Basel Missionary and Presbyterian Church of Ghana's efforts and provisions of education and health services have contributed to the socio-economic development of Agogo Traditional Area.

To achieve the said objective the research work sought to explore the following aims:

- To discuss the strategies employed by the Presbyterian Church of Ghana in the development of the Agogo Traditional area.
- To examine how the provisions of education and health services have become instruments of development.
- To discuss the local content of the missionaries' enterprise in Agogo Traditional Area.

1.5 Significance of the Study

The outcome of this research explains why people like Ramseyer have been immortalized in the Presbyterian Church of Ghana. The findings of this work will also serve as a source of information for future researchers in the Presbyterian Church of Ghana. Again, the study will be of great benefit to the missions since it is directly linked with the cooperation between Agogo traditional authority and missionary strategies of the Rev. Ramseyer. Lastly, the work would add to the existing material on the subject of missions.

1.6 Methodology

The researcher used the quantitative and qualitative data analysis approach to collect data for this work. The researcher made use of both primary and secondary sources of data collection. The primary source of data collection involved interviews and questionnaire. The secondary source of data collection made use of information from books, speeches delivered at festivals and anniversary celebrations of the institutions concerned.

Questionnaires were administered to a total of 100 people comprising individuals and focus groups to collect data which was analyzed. The target groups were traditional leaders or authorities, hospital administrators and hospital workers both medical and non medical staff, administrator of the Ebenezer Congregation, other literate members and some of the old members of the Presbyterian Church who are alive.

The published and unpublished works of institutions like health service, hospitals and clinics, educational unit heads (municipal and district directorate), archives of the Agogo Traditional Council from (1869-1933), chronicles of Agogo Presbyterian Church from

(1892-1933), some of those who had passed out of the educational institutions were consulted in the evaluation work and other relevant sources from the internet were used with caution.

1.7 Limitation of the Study

This work is limited to Ramseyer's missionary work in Agogo traditional area. The researcher encountered difficulties in reaching the right people to interview since most of the information was orally handed down by the older generation and was not documented. Another limitation was lack of literature on the missionary work of Ramseyer in Agogo the Traditional area since much has not been written about Ramseyer. Finally, financial constraints also limited the progress of the research since the research required a lot of travelling.

1.8 Literature Review

Ekem (2009: 58-61) says that the coming of the European Missionary into contact with the Ghanaian community was both constructive and destructive for her socio-religious, political and economic development. The people according to the author focused more on the missionaries civilizing mission and how they identified themselves with that policy by means of their method in the mission field. In the view of Ekem (2009:60), how the European Christian Missionaries approached the traditional institutions and religious functionaries of the Gold Coast contributed to a type of Christianity that could not adequately meet the deep-rooted needs of its converts. He notes that the role of indigenous

Africans was not taken seriously into consideration in writing the missionary activities which only tended to view European Missionaries as being mainly responsible for the introduction and growth of Christianity in Africa. We want to agree with the author that because of the missionaries' superiority complex they tended to look down on the religiosity of the indigenous Africans. Hence, wrote the African history only to suite their purpose without indicating what the indigenous contributed in enhancing their mission. This was not the case in Agogo Traditional Area because without the Traditional leaders and the people's hard labour, the entire infrastructure we have today could not have been achieved.

The author however, disagrees with the European Missionaries' view that the indigenous peoples did not have any redemptive potential. In the light of this, he posits that, since Christian Missionaries history did not take into consideration anything African, Africans were seen as possessing no history of their own and, therefore, needed to be moulded. On the basis of the above Ekem (2009:60), believes that Christianity in Africa is not only about what the Missionaries did or did not do but what the Africans thought was going on and how they responded to their activities. We believe that the author brought into view the mindset of those who brought Christianity into Africa who could not differentiate between Christianity and Western culture. They brought along with them a large amount of excess luggage: moral and social taboos, personal prejudices and predilection, ethical and legal codes, economic and political institutions. In so doing they placed on the necks of the African converts a —Yorokl that was more than they could bear. Christianity as it developed in Ghana and Africa as a whole ended up with a _made'

in European culture. It is in the light of this that we want to agree with other authors like Noel Smith and others that it came to be known as a

__‘foreign religion‘ in Africa and a __‘white man’s religion‘. It is therefore no wonder in Ghana that Christianity bore all the year marks of a western institution which did not address the concerns of the people. The question that one would want to ask is how a religion that has been in Ghana for the past 185 years be foreign? – Because it did not address the needs and concerns of the people. Hence the response to these concerns is the institution of the African Instituted Churches all over Ghana.

He further notes that, the indigenous African had or possessed a religious life within them that enabled them to be subjects rather than objects of the Christian missionary enterprise in Africa. He however stresses that in spite of the denominational philosophies and prevailing ideologies of their time, the Missionaries were able to invest much in setting up Schools, Hospitals and other infrastructural networks that helped to accelerate their missionary enterprise in Africa. The author was quick to add that in recognizing the active role of indigenous Africans in shaping missionary history, it is essential to avoid dwelling on the past for its own sake in the wake of new challenges with which African communities are regularly confronted. We incline to go with the author that, it is therefore good that constant evaluation is conducted to assess the European missionaries’ impact whether positive or negative.

Noel (1966: 86-106) views the attitude of the Missionaries towards Akan religion and social customs as very destructive and that no attempt was made on their part to use

anything from the traditional worldview of the Akan as a basis for the preaching of the Gospel or to fuse Christianity with it. He believes that they were representatives of the thought and attitude of their time. That they never attempted to assimilate Christianity with, or build it into African indigenous religious and social life, which made the Christian congregations come into existence in conscious opposition to their ancestral ways of life and thought. These according to Noel (1966), was because the majority of the Missionaries stemmed from pietistic circles in the Württemberg Church in which their primary emphasis was laid on personal devotion to Christ and on experimental religion. In the period of consolidation Noel (1966), says much was achieved as the New religion swallowed the Old religion as a result of the conversion of Paul Mohenu, the fetish priest, who learnt to read, and became an itinerant preacher, whom God used to build up more congregations out Odumase, Ada, and in many small villages on the Accra plains. According to Noel (1966), the Missionaries attitude to African Traditional Religion was a hostile one, to the chiefs and to all who opposed their people or relatives from becoming Christians. However, their cross-cultural mission strategy was one area that contributed immensely to the socio-economic, religious, and political development of Ghana and the world at large. The vernacular concept of Education was used as the medium of instruction; something the Church and the State should revisit, for, it is a vital tool to holistic development.

In Agogo Traditional Area it was not the case, as Buchner 1981:14 states —The hard working people of Agogo traditional area, their cooperation and warm fellowship served as a vital vehicle for what we are witnesses today. This confirms the fact that there was

partnership between missionaries and the indigenous people, whom the missionaries saw as having potentials to build on, to enhance the development drive of the mission. With the above, the indigenous factor was acknowledged by the missionaries unlike what happened in other places.

Maxwell (2005:238), laments that, creativity, innovation and discovery remain a part of our world. In many arena however, he said, man has put God back in His box.... saying that people seem determined to do things their own way, to use only human intellect and skill in all areas of development. He emphasizes that when we include God; and live the very life of God, the big will become bigger, the great will become greater, and the impossible will become possible. He therefore emphasizes that we must walk into the office with the Word written across our work lives and we must reintegrate the

Christian faith and the works that we do.

We belief that many countries are facing both political and economic crisis with fewer Christians available than are needed which Ghana is not an exception. Even more distressing, the Church is facing the same crisis. Failures in political leadership in the nation seem to be an —epidemic level|| reminding us of the adage, —As the leaders go, so the people.|| Almost everybody is craving for material wealth which eventually is making us to drift farther and farther from God into the state of corruption. With so much at stake, how can we raise up effective Christian community who has genuine and lasting impact on their charge? Christians have to realise that participating in civic and political life is an essential expression of —Christian faith.|| This is something we suggest that both present and future Christians and the leadership including politicians are to inculcate.

Dust (2009:1, 3) states that the principled economic vision affirms that the purpose of all cultural activity is to cultivate the virtuous person for a virtuous society. He explains that, although economic activity focuses on the elements of material prosperity, such prosperity can be generated only in a virtuous society, one with healthy cultural norms and ethics. On the basis of this he asserts that religion, culture, and economics are inseparable. There was the emphasis that religious and ethical values are the basic tenets of human nature and purpose of human life. Thus the spiritual aspect of the Church which has seemingly been put apart by politicians must not be observed to be so in the quest for development. We want to agree with the authors' view, because every nation is built upon some religious or philosophy of life. On the other hand, on state building, a well-built state as we know should be religious and should have political stability and peace that entails communal harmony for all and finally, a well-built nation should be one that makes economic progress for the improvement in the lives of the people. In this regard that we believe that the purpose of all cultural activity is to cultivate the virtuous person for a virtuous society whose purpose is to improve the socio-economic life of the people.

Asante (2007: 1, 4-8, 9) discusses the topic of the Christian perspective on the call for cultural re-awakening in Ghana and national development. Development means release from that which holds a captive. As in the words of Asante (2007), —development points to restoration and transformation that, in simple term development leads to progress and change for the better.

Among the issues he deals with in these pages are the call for cultural renaissance as a socio-political reaction, culture and development and Christianity and culture. In his treatment of these issues he took into account recent developments in culture, religion and development. He posits that —a balance theological enterprise will take into consideration all aspects of human culture, politics and development if theology is to serve its mission of transforming human society and human lives. That if it is to be relevant to the real questions people ask, it has to be a reflection on the real lives people live and lift them to a vision of better life beyond. Mercy Amba Oduyoye on her part in the introduction remarked that all Africa needs a post-colonial reading of its Western missionary and colonial heritage in order to move from the reactionary to the constructive mode of responding to this heritage. Asante (2007) intimates that development is concerned not only with material but also moral, intellectual and spiritual needs of humans as well. It is in the light of this that he said in development, the human being attempts, through his own creation and construction, to bring into actualization his creative potentials as a reality created in the image of God, the Creator. It is therefore possible to appreciate that one's religious belief is inseparable from development.

Agyeman (2005:203-207) says that the relationship between the Presbyterian Church and the State has been cordial. He explains that after the Basel Mission captives led by Rev. Ramseyer were freed by Sir. Garnet Wolseley, the work of the various religious Churches and the colonial government was one of enlightened cooperation in the interest of the people and the government till Independence Day. The Churches according to Agyeman

(2005) were encouraged by the government to re-establish more firmly their cooperation with them as in their pre-independence era. They contributed their input and influence and plans on education, morality, human rights, creeping social evils, outmoded and backward cultural practices, like female genital mutilations, trokosi, ‘ritual murders, and not the least, the growing, spreading and deepening endemic corruption’, which has gripped and ruined the moral fiber of our society.

Agyeman (2005:207) intimated that the Presbyterian Church has been part and parcel of the Colonial Government; — the Church was to relate with the Council of State, the Cabinet, Parliamentary Leaders, the T.U.C., and the political parties; Chief Directors in the Civil and Public Services and Private Enterprise. He posits that —the colonial government gave recognition to the Church, since it has a considerable wealth of spirituality, intellect, objectivity, experience, expertise and goodwill for the good of the people. These, the government said should not be hidden under a bushel. That the Church must reveal in words, deeds, in perception and in reality that it is the —salt and light to heal a rotten society and shed light to lead their people in and outside the Church from the deeds and works of darkness to the development of Ghana. This gives credence to the fact as to why the Presbyterian Church has contributed her quota to all that relates to social, political, and religious matters in Ghana’s development.

Beeko (2004: 16-24) writes that —the achievements of the Presbyterian Church and the contributions it has made to the development of moral and spiritual life, education, agriculture, health, Ghanaian languages and music cannot be disputed. This, the

Presbyterian Church of Ghana according to him, has sought to play all these years. However, criticism of the missionaries is not reserved, being levelled at the rigidity and intolerant attitude of the missionaries towards the indigenous culture. Ghanaians knew God before the arrival of the Missionaries so, they never introduced us to God. In our proverbs and philosophy of life, it was the firm belief of the people that there existed a Supreme Being who was good and far. The people by this knowledge worship the Supreme God through the lesser gods for protection and prosperity in life. The Missionaries' arrival brought a change in the way we built houses, and also formal education would have taken a longer period to reach us. There was a factor to the Missionaries' educational activities which were that the full measure of Christian civilization could not be enjoyed without education.

Debrunner (1967: 249), Beeko (2004: 10) and Kwamena-Poh (2011: 176-177) all quotes Henry Venn's (1799) assertion that —The African was capable of managing his own affairs|. This Native Pastorate Scheme was Venn's evolutionary process in three stages, by which he said Churches in both Africa and Asia would become indigenous.

They write that —the scheme was gradual in nature; self supporting, self governing and self propagating Church. That in this scheme the African should be trained to assume leadership in the Church. For the converts to assume financial responsibilities of their Church; that they should be able to pay their pastors emoluments and their incumbents.

Not only that but they were to come under one 'Native Pastorate' to be placed under African pastors whom the Europeans had trained. For Beeko, it was the Scottish Missionaries that organized the Church they met in almost disarray to become a selfgoverning and independent Presbyterian Church coming into existence in 1918. All

of this means that the Europeans were not to be pastors but were to move to another area to begin the whole process again. Notwithstanding, the Churches were not to become isolated, independent bodies; rather they should cooperate and govern themselves through various councils and committees composed of ordained ministers.

1.9 Organisation of the Study

The study considered the Presbyterian Church of Ghana and the Agogo Traditional Council in the Asante-Akyem North Municipal Assembly. The research looked at the contributions the Presbyterian Church of Ghana has made to the socio-economic and religious development of the traditional area. Thus, the said contributions were analysed to find out whether they were positive or negative.

This research is divided into six chapters. The first chapter is titled General Introduction and comprises the following: background of the study; statement of the problem; aims and objectives of the study; significance of the study; methodology; and limitation of the study; literature review and organization of the study.

Chapter two of the research study considers the history and culture of Agogo traditional area. It discusses Religion and Belief system of Agogo, language of the people, clan system, chieftaincy, traditional authority, social control mechanism, marriage, economic life of the people, and other aspects of the people's culture.

Chapter three is on the history of the Basel Missionary work in Agogo Traditional area. It discusses the Basel Mission and its mission's strategies, the Basel Mission and the Native Missionaries, the Church and Traditional Leadership, the Presbyterian Church of Ghana today, and the Presbyterian Polity.

Chapter four discusses the intervention of Presbyterian Church of Ghana in the socioeconomic development of Agogo Traditional Area by focusing on the sectors of health, education, local language development, agriculture, trade and commerce, ethics and other infrastructural development.

Chapter five comprises the analysis and discussion of field data gathered.

Chapter six ends the research study with a Summary of findings, Recommendations and Conclusion.



CHAPTER TWO

THE HISTORY AND CULTURE OF AGOGO TRADITIONAL AREA

2.1 Introduction

The previous chapter presented background to the study and indicated the statement of problem, aims and objective, research questions, methodology, literature review and how the thesis would be organized. The people of Agogo belong to the large Akan family in Ghana. According to Nkansa-Kyeremateng (2008:8), the pattern of human organization in Ghana starts with the nuclear family through the extended family, the ethnic group and the tribe. As part of the Asante and the Akyem they form an integral part of the Akan society. According to Osei (2004:2), the ancestors of the Akan lived in clans. Hence the

Agogo people talk about Asona, Agona, Aduana, Asakyire clans. The traditional authority is shared among the clans mentioned.

2.2 Brief History of Agogo

The Agogo Stool is known and called Kyei and Krobon Stool. It is the property of the Aduana Clan. The royal clan of Agogo; the Aduana clan is believed to have migrated from Esumegya, Asantemanso to Nyanoase near Nsawam in or about the year 1500. Oral traditions according to Frimpong Manso Nicholas states that they were among the Akwamu people who migrated from Asantemanso under their chief Ansa Sasraku to Nyanoase. The first Chief of Agogo, Nana Ofori Krobon was said to be a royal of the Akwamu Stool and a sub- Chief of Akwamu State. He further states that there was war between the Akwamu people and the Ga people during the reign of Ga Chief Okai Koi in about 1630 AD. In this war, the Akwamu people were defeated. This defeat brought disorder in the Akwamu State therefore Nana Ofori Krobon and his people left Akwamu and settled at Osatenso in the Afram plains.

Nana Ofori Krobon and his people wandered in the mountainous area at the Eastern banks of the Volta River and Anum area until they found an area at the Western banks of the river which looked undulating. The problem then was how they could cross the river to the Western side. This problem was solved when the hunters who were leading them saw a fleet of boars roaming along the eastern banks of the river. Instead of killing some of the boars for food, their leader ordered them that they should not kill any of them but should watch and trace their hideouts. However, when the animals saw the hunters, they

retreated and passed through the river to the other bank. The hunters then followed on through the river and found the crossing place to be shallow. They therefore erected sticks in the river bed. They left the sticks in the river and came back to their people at Osatenso and told their Chief of their discovery. After hearing the hunters' discovery, Nana Ofori Krobon ordered the people to follow them and cross the river Volta to the opposite side, (Frimpong Manso Nicholas, February 19th, 2013 - Interviewed).

To show their appreciation for the role the boars played, Nana Ofori Krobon ordered that from that time onwards the occupants of the Stool of Agogo should not eat the flesh of a boar. Thus the eating of a flesh of a boar became a taboo to the occupants of Ofori Krobon Stool. Ataara Finam a very powerful king was then the supreme Ruler of the Afram Plains. The settlers learnt from their hunters that there were other people at the area who were also Aduana clan. The people in question were the Kumawu and Kwaman people. The hunters of both towns complained that they were always harassed by the hunters of Ataara Finam. The hunters of Agogo also complained same.

In or about the year 1600 three chiefs of the Aduana Clan, Ofori Krobon (of Agogo), Ntori Nimpa (of Kwaman) and Effa Kai (of Kumawu) left Akwamu and joined forces under the command of Ofori Krobon of Agogo to fight Ataara Finam, the ruler of Afram Plains. The three Aduana Chiefs defeated Ataara Finam in a war that lasted a better part of three years. All the lands controlled by the vanquished Ataara Finam were annexed to the three stools that were independent of each other including Ataara Finam god Abamo, Odwira and Ntahala. Meanwhile the Aduana Chief, Ofori Krobon and his

people that came to Agogo had settled at Satenso where the three year war with Ataara Finam was fought to a finish. After the war, one of the warriors of Ofori Krobon, in his hunting expedition came to the banks of a river he named Agogoamu because he was so tired and thirsty. The Aduana Clan after this discovery, moved from Satenso, their old place to live around the found river as their permanent abode-Agogoamu. It was there that they discovered that some people were also living around a distance from them, who were Asona Clan. They were three women, who oral tradition states were living at Pimkoko -- the land of red clay, around the year 1450.

Oral tradition further states that —whenever, Agogohene is carried in his palanquin to celebrate the Akogya Festival he comes down from his palanquin and walk pass Pimkoko and back as a sign of respect to the Asona clan, the first to live at Agogo,||

(Nana Agyei Badu- Nifahene, personal communication, 18thFebruary, 2013).

The three Chiefs after the war according to oral tradition swore that they will never depart from one another in time of trouble or war. That pledge gave rise to the motto of Agogo traditional area: —*Yen som obi, Yennan Obi, Nanso Yenne Yen Ho*,|| – That is, we serve no one, we depend upon no one, yet we are not independent. Oral tradition according to Nana Kwame Nti-Krontihene of Agogo Traditional Area asserts that Nana Kyei Panyin was Nana Okumanin Awere's nephew who succeeded him during the reign of Nana Kusi Obodum as the Asantehene. Nana Kyei Panyin was said to be a wise and a powerful Chief in Agogo. The Asantehene capitalised on the above attributes and therefore often sent him on peace missions to resolve differences between rival Chiefs in Asante and sometimes beyond Asante's boundaries. It was during the peace mission to resolve differences between the Aseibus and Assin that he lost his life in the Pra

River, which oral tradition states —Gave birth to the Agogo Oath _Mesuae Kyei Prasoll—‘I swear by what happened to Nana Kyei at Praso. In the home front, oral tradition asserts that Nana Kyei Panyin did a lot to show that he was an agent of peace. Firstly, he realized that although the Aduana was the royal clan of Agogo, they came to meet some people of the Asona clan who were living at Agogo before them. To remove fear of war, he encouraged intermarriage among the people of the clans and created the Akyeamehene Stool for the Asona clan. Nana Kyei Panyin realized that many a time royal houses were torn apart whenever a Stool becomes vacant. To forestall any future chieftaincy disputes, he in his wisdom created Stools for Agogo royal houses, i.e. for:

- Etia Aduana Royal house – he created Abakoma Stool for Nana Yaawa.
- Krotia Aduana Royal house – he created Kyidom Stool for Nana Tutu.
- Konkromase Aduana Royal house - he created Adonten Stool, for Nana Efa Kwatia.

Agogo traditional authority has five divisional Chiefs:

- Asona Clan – Nifahene.
- Agona Clan – Benkumhene.
- Aduana Clan – Krontirehene.
- Asakyire Clan – Akwamuhene.
- Aduana Clan – Kyidom.

(Nana Kwame Nti - Krontihene of Agogo Traditional Area, personal interview, February 18th, 2013).

2.3 Religion and Belief system of the Traditional Area

Oral tradition, according to Nana Agyei Badu – Nifahene of Agogo Traditional Area the people of Agogo Traditional Area were traditionalist in their religious orientation. They had their own religious institution at the advent of the Basel missionaries. As a matter of fact, the religious apprehension of the indigenous people was open to God. Furthermore, he states —The people of the traditional area had and still have a spirituality that is open and all embracing. For them, the spiritual is the inner reality of the material world, and this is given religious expression in their daily activities.¶ For them God is very immanent and real. He is accordingly acknowledged in their religious institution as the creator, the sustainer of the world and the dependable one, (personal interview, February, 2013). They have their own idea of salvation which is justified by

Ekem (2009:40) that among the Akans:

The maintenance of society's equilibrium and holistic well-being is guaranteed through an appeal to the supernatural with the aid of ceremonial rituals. Important among these are sacrificial rites for propitiatory, expiatory and reconciliatory purposes. The supernatural powers usually work through human channels that dramatize and interpret their wishes to supplicants using symbolic gestures.

Oral tradition, according to Nana Agyei Badu, —The people of Agogo are extremely religious with religious beliefs and sanctions constituting the very foundation of the society. These beliefs and assumptions are fundamental that they determine behaviour of the people in the traditional area. They acknowledge various deities besides the Supreme *God, Onyankopɔn* the creator of mankind and the universe like, *Afram, Akogya, Tano Kofi, Anokye and Ntiwa Tano*. These deities inhabit natural objects such as mountains,

trees, rivers etc; they serve as mediators between *Önyankopɔn* and the people, (Personal communication, February 20th, 2013).

Within Agogo traditional society, Nana Agyei Badu, in his words intimated, oral tradition asserts that it is a taboo to go to bed with cousins or in-laws of the opposite sex; furthermore, it is an abomination for a woman to have two men as her husbands'. Agogo Traditional people believe that things like mountains, trees, rivers, and the sky have souls or consciousness, they also believe in a Great Spirit – *Önyankopɔn* —a factor that helped to pave the way for the introduction of Christianity to Agogo. *Önyankopɔn* Great Spirit-God is called by different names like *Awurade*, or *Onyame* and his existence is recognized by the people of Agogo. Indeed, the presence of the Great Spirit is acknowledged in the area. Nana Agyei Badu states that —*Awurade* is never far away, for the people of the traditional area live close to nature and the veil between them, the seen world and the unseen world is very thin. They have no hang-ups regarding the supernatural. The traditional area carries religion in its soul and constantly communes with the unseen powers of the universe that are subject to *Önyankopɔn*. The people of Agogo traditional area, in the vicissitudes of their daily life, may be preoccupied with spirits and demons; but in their more sober moments they recognize the presence and power of the Great Spirit who lives in the sky, who sends sunshine and rain, who watches over crops and cattle, who can both protect and punish man. Similarly, Agogo traditional area has its own traditional health system, non-formal educational system, economic, and marriage institutions which ensure harmonious living and continuity of society (Nana Agyei Badu, Nifahene, Field work, February 10, 2013).

The people of Agogo are aware and observe the festive days, like *Akwasidae*, *Awukudae*, and *Fofie* and keep these days sacred. It is a known fact that, every traditional area has its own ‘taboo’ day; however, the traditional area has Fridays for communal work not necessarily as a ‘taboo’ day. Among the indigenous people, oral tradition asserts that there is a story of and belief in a creator God, but he had gone away and had little effect on their living, (personal interview, February 22th, 2013).

2.4 Culture of the Traditional Area

Conrad (2001:1186) writes —culture is a way of life. The culture of Agogo traditional area is embedded in their language, clan system, marriage, funeral celebration, traditional games, and festival.

2.4.1 Language of the people

The people of Agogo speak Akan - Twi. It is through the use of their language that the people learn their culture: by talking and by listening to other members of the society. The presentation of the gospel is something that can be inhibited by cultural-(customs and norms). The goal of the missionaries’ who came to Agogo traditional area thus, found ways to interact with the culture in order to promote the furtherance of the gospel message. They appreciated and respected the culture of Agogo traditional area. They saw that for the message of salvation to cross any people group they must be willing to understand the culture. The role of culture was therefore a key to understanding the gospel. As one’s culture makes it either easy or more difficult to show how the words of

Jesus apply to a particular people group, the gospel was presented to the people of Agogo in their cultural milieu and social setting, (Nana Agyei Badu – Nifahene of Agogo Traditional Area, Field work, February 26th, 2013).

2.4.2 Clan System

Agogo traditional area has been structured into —Abusual clan system. The —Abusuahenell-Family heads are the Sub-Chiefs, that come together to form council of elders anytime the traditional head sits in state to symbolise the Traditional Authority. In the clan system there is an *Abusuapanin* on whose behalf the Sub-Chief acts to represent the clan or family before the traditional authority gatherings. He is the head of the clan and the custodian to the clan's history, culture and belief system. There is also *Abusuadua* known as the family tree. It is by this *Abusuadua* that all who want to become one of the future traditional leaders albeit the Paramount or Sub-Chief of all the clan within Agogo traditional area is asked to produce for identification and acceptance.

The *Abusuadua* concept for selecting a genuine or right person for any vacant Stool as a result of either death or voluntarily abdication by the occupant runs through the social structure of Agogo traditional area. This tells or shows ones' ancestral background or lineage to the vacant stool. The existing social structures concerned is group-oriented, or the —clan system or Family oriented simply known as —Abusual (known as mmogya – blood) in which emphasis is more on the good of the —Abusual than on that of an individual member, (Nana Kwame Nti – Krontihene of Agogo Traditional Area, personal interview, February 28th, 2013).

In this case, members of this traditional area would tend to sacrifice themselves for the good of the *Abusua* - Clan-; the survival of the Clan means more to society than that of a single person. In the Agogo Traditional Area, for example, people are judged by and identified with the name of —Abusua or family name he or she belongs to. It is also important to belong to *Abusua* - a Clan, regardless of that Clan's social standing. To function alone, and thus be part of no Clan or family-tree – simply known as *Abusuadua* in particular, is undesirable and unacceptable. The traditional community sometimes takes precedence over an individual's family, and ethics is learnt through telling folklore and proverbs to preserve harmony within the community to teach respect and modesty. Agogo traditional area's school children learn the cultural norms through their cultural display and add up to the efforts of the traditional area. Conformity to *Abusua* - Clan or family system is so paramount to Agogo traditional society that the utterance *wose saa fiemufo* (he or she resembles the behaviour of the people in the said clan or family) is often used.

Another way to look at it is that Agogo traditional area visualises the family as a whole entity spanning the living, the dead and the unborn. The family transcends death. For individuals, death is simply another stage in a long series of stages that begins at birth. The past (i.e., dead) members of the family have a continuing interest in and have powers to affect the lives of the living family members. While ancestors look out for and provide protections for living family members, they were also concerned that living members

ought to pay sufficient respect to ancestors, including performance of rites and ceremonies, providing gifts of food and drink etc. (Nana Kwame Nti – Krontihene of Agogo Traditional Area, personal interview, February 20, 2013).

The —traditionall nuclear family, —by marriagel as it has often been conceptualized and celebrated, consists of a man, his wife, and all their children. Nowadays, however, the term —familyl has been liberally spread to any group of people who are both situationally and emotionally related, and are living together in the sense that in addition to living together.

In Agogo traditional area, the family fulfil many more social needs. The families not only take care of children but also of their basic and religious education as well as of the economic needs of each family unit. However, the Akan concept of family extends beyond nuclear family (the father, mother and children) to the extended family which is the recognised clan system in Agogo. In the Akan concept of family where mother is part, the father is not part of the *Abusua*- family. The members of *Abusua* - Family in Agogo are seen as people having *mogyakoro* or blood relations. Meyerowitz (1949: 29) writes —Through the centuries it has been only the maternal ancestors who mattered, the succession and inheritance has remained strictly in the female line, the children belong to the *abusua* of their mother.l The family system extends from the mother, so it is matrilineal. In this sense the children of a nuclear family belongs to the mother’s family not the father’s. He further explains that each abusua has *akyeneboa* or totem and if it takes the character of an animal, it must not be trapped, killed, or eaten. In making his

point clearer he quoted Rattray (1929: 65) in his work that: —The clan does not see itself as having descended from the —akyeneboa, but it embodies the ideals and represents the qualities clan must live up to.

Among family members, the regular and constant interaction among members of a family is bound to produce the ideal conditions under which people can learn from each other. Either consciously (such as a parent teaching a family recipe to one of the children), or unconsciously (in which case idiosyncrasies and habits tend to —rub off onto other people); such transfer of both mannerisms and other —features is practically inevitable considering the circumstances under which many of them appear. This combined with biologically-related traits passed on from generation to generation which also seem to install a tendency towards such behaviours, makes it no wonder that children resemble their parents in several aspects, (Ballard, R., 2002., *Found in*

Myonnie, Bada *Culture and Social Structures*.

Presentation at the 44th Annual International Studies Association Convention. P.5.

Available at < <http://isanet.ccit.arizona.edu/portlandarchive/bada.html>).

Growing up as a largely passive and dependent member of Agogo society, oral tradition, according to Nana Kwame Nti- Krontihene, states —a child learns through discipline (or lack thereof), modelling, direct and indirect participation. Through several other processes of conditioning and experience, what kinds of societal norms exist (or do not exist!), which behaviours illicit which reactions, and the limits of right and wrong. Oral tradition according to him states that, —The natural duties of the parents, therefore, are

to teach and expose their children to these norms. Through interactions with these elders, a child develops concepts, patterns of authority, and perceives concepts of the social structure and her or his place within.

Social values and norms are common orientations toward social conduct that prevail in a society or group. Social values govern the choice of objectives that are experienced as worth striving for, and social norms differentiate between proper and improper conduct. Nana Krontihene states —That the traits are what one would find among the people of Agogo traditional area.¶ Furthermore, Nana asserts —People conform to prevailing norms partly because they would feel guilty if they did not and partly because they gain social approval by doing so.¶ These norms according to Nana Krontihene in combination with elements of the child's own personality will shape a child's thinking, behaviour, preferences, expectations, etc. Not only will they determine a child's behaviour towards adults, but they have shaped adults' behaviour towards children as adults may treat children as they were themselves treated as children or as they have once observed. Hence, social values expressed through these norms according to the Krontihene shapes a society's attitude towards its young ones and determine its behaviour towards it, including the type of and conditions for discipline, (Nana Kwame Nti – Krontihene of Agogo Traditional Area, Fieldwork, February 22, 2013).

In Agogo traditional area, Nana Kwame Nti–Krontihene states —children within the traditional culture are brought up in a group-oriented society which espouses nurturing the weaker members and respect for all members.¶ Furthermore, these children observe

these actions and through living these principles day in and day out, learn that they constitute normal, accepted behaviour. Thus, Krontihene says, —the children grow and become citizens who continue to practice these beliefs, ultimately becoming role models for the next generation.¶ Within the Agogo traditional culture, on the other hand, according to Nana Kwame Nti, children are not shunned to be victims of their inferior place in society; they learn that life is not harsh and that everything must not be earned through selfish assertiveness and quarrelling with others. This is because they observe this daily, ultimately believing that those behaviours constitute the norm of everyday life within the society in which they form a part, (Nana Kwame Nti – Krontihene of Agogo Traditional Area, Personal Communication, February 24, 2013).

2.4.3 Chieftaincy

According to Nana Agyei Badu-Nifahene of Agog Traditional Area, chieftaincy is the traditional form of government in Akan state of which Agogo is part. Agogo Traditional Area has its own social structure which ensured a high degree of self-sufficiency, security, and harmonious existence. The people of Agogo according to the Nifahene had their own political system of which the Omanhene, Sub-Chiefs, and Traditional Priest are leaders. Nana Agyei Badu asserts —The position of the Chief or Omanhene is inherited and is the custodians of the land of Agogo. Agogo in the Asante Akyem Northern Municipal Assembly in the Ashanti Region has one of the most colourful chieftaincy institutions in Ghana. The Omanhene or (the Chief) of Agogo Traditional Council is Nana Kwame Akuoko Sarpong I and the Queen is Nana Abena Serwaah II. The Agogo Traditional Council has divisional chiefs some are Krontire, Nifa, Benkum

Akwamu, Kyidom, Gyaasi, Adonten and Ankobea and a Queen, (Nana Agyei Badu—Nifahene of Agogo Traditional Area, Personal Communication, February 18, 2013).

All major decisions are made by the Traditional Authority headed by the Omanhene, the Sub-chiefs, and the Traditional Priests and Priestesses and the members of the clans or *Abusuadua* simply obeyed orders. Therefore, Chieftaincy affairs in Agogo traditional area are important to the people. However, oral tradition says —when many of the indigenes became Christians and were detribalized, through —Salem systeml their constituent enlightenment imbued them with skeptical attitude towards traditional things. These according to Abotchie imbued in the educated females and males a Cultural distinction which contributed to their spitefulness of traditional behaviour norms (Abotchie, 1997: 100).

Addo Dankwa III (2004:1) writes that, —among many human societies, the paramount reasons for getting together are security and protection against external enemies or aggression, and the need to have leadership that inspires and motivatesl. Furthermore, he states —Chieftaincy in Ghana is deeply embedded in the fabric of the society, it is settled on the solid social foundation of the extended family structurel. He stressed that Chieftaincy in Ghana today has family units with family heads as the base of the Chieftaincy triangle and the Paramount Chief at the apex, who exercises traditional authority. It is believed that, because the Chieftaincy in Ghana emerged from the social fabric of the land unlike Chieftaincy set-ups as requested by the Israelites in 1 Samuel

8:19-20 and other parts of Africa, Ghana's own which is nobody's creation can therefore not be easily destroyed.

The Agogo Traditional Area has 6 traditional or divisional heads; each is headed by a family-head or chief of the clan. They are the decentralized units of administration by traditional authority and are to mobilize the people at the local or villages and community levels for development. The spiritual head of the traditional area is the Agogo Omanhene. All the Family heads known as Sub-Chiefs in the traditional area are members of the Agogo Traditional Council, with the Agogo-Omanhene as the President or head of the council. The main language spoken in the traditional area is Twi.

Akuoko Sarpong (1995: 2-6) states —Agogo Chieftaincy went through setbacks after Yaa Asantewaa war of 1900, for the loyalty of the then Agogohene Nana Yaw Asamoah to the Golden Stool, however it could not be destroyed by the British government after the Paramountcy status was stripped from Agogo to Bompata. The Paramountcy, which serve as a traditional court for the arbitration of family, land and chieftaincy disputes and as such make for complementary and alternative conflict resolution mechanisms lost it.

The chief is central to Agogo traditional area's political systems. In theory, the chief is an absolute ruler with total power over his people:

- The chief owned all lands.

- He controlled the traditional court system and his court is the highest and final court of appeal; in matters of defending the culture of the people,
- He is the traditional religious leader.

In practice, however, Nifahene posits that, —Agogohene is more like constitutional leader with many restraints and checks on his power.¶ There are a few exceptions – especially as Omanhene, he cannot take any decision without the family-heads. The chief or king is regarded as the ‘father of the people’. The ancestors of the royal clan have an interest in and influence over all the people in the chieftaincy or kingdom; thus, the rites and ceremonies of the royal clan takes on many aspects of a traditional religion. The health and welfare of the chief and other members of the royal family affect the well being of all the people and extended to social and economic aspects of general society, (Nana Agyei Badu–Nifahene of Agogo Traditional Area, Field Work, February 18, 2013).

.4.4 Traditional Authority

The ‘Omanhene’ (Paramount chief) according to Nana Kwame Nti-Krontihene is the head and epitome of the traditional authority. Nana states that —He is the picture and culture of Agogo traditional area.¶ He is always surrounded by the Clan-heads or Family heads (hereafter known as Divisional-chiefs) whenever he sits in state. They include: The Nifahene, Benkumhene, Krontire or Krontihene, Akwamuhene, Kyidomhene and Gyasehene who form the traditional authority. The sitting arrangement according to oral tradition begins from Nifahene and his subjects under his control on the right side of the Omanhene with Benkumhene and his subjects on the left wing of the Omanhene. The *Akyeame* the mouthpiece or spokes person for the ‘Omanhene’ stands between the Paramount Chief and his subjects when he sits in state. *Akyeame* serve as a link for the Omanhene and his subjects albeit Sub-Chiefs or people of the community will not be permitted to have a direct talk with the Omanhene except through the *Akyeame*. The subjects of both Nifahene and Benkumhene always speak through their head to Omanhene. This therefore means within the council of elders the structure is such that no one can just speak directly to the traditional head except through the Omanhene’s *Akyeame* (mouthpieces of the Paramount Chief), (Nana Kwame Nti-Krontihene of Agogo Traditional Area, Personal Communication, February 19, 2013).

2.4.5 Social Control mechanism

In theories of social control, it has been that between individual and society, it is assumed that society has to control the animal nature of humankind, if order is to be established

and maintained. Human's tendency to pursue his or her self-interest to the point of war against all becomes the essence of social control mechanism. It becomes evidently clear that without social control mechanism humankind were prone to violence and the selfish calculations as typified by suicide and economic murder. Social control according to Abotchie (1997: 16) comes —when one group determines the behaviour of another group, when the group controls the conduct of its own members or when individuals influence the response of others. In Agogo traditional area the traditional authority through the divisional Chiefs or clan-heads controls the conduct of its members who are matrilineal descent. This is for the purposes of inheritance and succession, where persons are reckoned as belonging to one *abusua* who are direct descendants from a common identifiable female ancestor.

Agogo traditional area put the following mechanism to control people behaviour within the society. According to the Krontihene, naming ceremony was for both boys and girls whereas *bragoro* – puberty rites was for only girls. *Bragoro* has become a thing of the past due to social change which has taken place in Agogo traditional area. The educated females see *bragoro* as uncivilized art which should not be exercised by the civilized person. In traditional Agogo according to oral tradition boys are socialized into the community and their family after naming ceremony with others and circumcised on that same day to signify their manhood, (Nana Kwame Nti-Krontihene of Agogo Traditional Area, field work, February 19, 2013).

.4.6 Marriage

Marriages are very important because it is the institution by which the perpetuation of the family takes place through procreation. Marriage within the traditional area according to Obaapayin Afra-the Traditional priestess of Asuo Tano shrine is contracted, only when it is between two *abusua* – clan or family. Marriages cannot be contracted among people of the same *abusuadua*-clan or family. A marriage contracted in such circumstance is considered a taboo in the traditional area. In marriage all the *abusua* –clan or the family within the traditional area is knitted together to bring harmony into the community. It also serves as a tool against every rancour and acrimony among individual *abusua*-clan or family. This has been the cause for the peace that Agogo traditional area has enjoyed all this while. Marriage therefore in Agogo traditional area is a factor to the harmonious living in Agogo. This seems to be justified by little, quoted in Noel Smith (1966: 68) that —the purpose of marriage is conceived of as economic and procreative rather than as a union of man and wife, and the modern idea of marital partnership is in direct conflict with primary obligations of both spouses which are to their respective kinsfolk. Obaapanyin Afra asserts —Among the people of the traditional area the chief characteristic of the Abusua is that the children belong to the mother's lineage to make mother and child relationship as well as that between siblings profoundly strong.¶

Marriage in itself is pleasing to the ancestors; there would be a number of overt appeals and rituals recognising the ancestors, seeking their protection and assistance for the marriage. Especially, whenever a bride comes to homestead of her new husband's family.

Oral tradition according to her, Clans in Agogo traditional people are patrilocal, there are special ceremonies to introduce the bride to the ancestors, of the bridegroom; libation is poured by the Clan head, or the Sub-Chief, (Obaapanyin Afra - the Traditional priestess of Asuo Tano shrine, Personal Communication, February 18, 2013).

2.4.7 Funeral celebration

The peoples' attitude toward the dead according to *Okomfo* Serwaah of Akogya shrine is very high and observed with reverence when a corpse is laid in state. They also observe the oaths of the various traditional areas with greatest respect. Attendance to funeral sites is one aspect of life that the people participate without reservation, (Personal communication, February 19, 2013). Nketia (1955:6) quoted in Smith (1966:71) gives five distinct phases in the Akan funeral: the preparation, the pre-burial mourning (including the lying-in-state and wake-keeping), the actual burial, the afterburial mourning, and the subsequent periodic remembrance. Agogo traditional area's celebration of funerals is the exact feature as given by Nketia. The house and the yard of the dead is thronged with people from the four corners of the traditional area to exchange greetings and join in general conversation as quoted by Smith (1966:72). The traditional area according to *Okomfo* Serwaa sees death as a transition from this world to the next world such that the dead person needs some articles on his or her journey such as; clothing, sponge, and towel, small sums of money and other treasured personal possessions are placed in the coffin before it is fastened, (Smith, 1966).

.4.8 Traditional Games

The people of Agogo traditional area have varieties of games for both male and female folk. These include Oware, Ampe, Kope, Akotosie, Ntoawakyirie, and Aso. I will describe how only three is played.

2.4.9 Oware

Oware is played by two people, either both males or females or a male and a female. It is played to test the intelligence and how strategic those playing are. A wood carved with twelve round holes and either white marble stones or what we normally call *Oware aba* is used in the playing of the game. Each partner takes six holes with twenty-four marbles. It is a game that one party wins by gaining more of the marbles to seize the other partners' hole depending on the number of marbles he or she gains.

2.4.10 Ampe

It is played by girls as many as they are and sometimes even some boys have the competence to play as well. In this game one person stands before the rest and he or she uses jumping with tricks to determine his or her intelligence not to let his or her chosen leg meet the opponent. Should the players' chosen leg and the opponents be same, the opponent wins the main player to come forward for a challenger. It is an interesting game played among girls of all ages and even the women.

2.4.11 Kope

It is played by both boys and girls. Ten shapes of different sizes are drawn on the ground. The game is played with five square sizes and six rectangular sizes in shape. It is set to test how young boys and girls can gauge and meet their target. It is used to prepare them to focus on their future goals in life and how to reach the set goals. In this game one leaps to and from the first square and should not step where his or her dash falls or he or she is disqualified to play for another to take it up. Should a player able to go through all the squares include the space beyond, he or she throws his or her dash to take control of the squares as many as he or she wins, as a domain which nobody should step in. It is an interesting game since it tests how one can stand fast on one leg in times of uncertainties, (The Researchers' Own Personal experience, as an indigene).

2.5 Economic Life of the People

According to Odotei (2008) before the coming of the Basel Missionaries, the indigenous economy was based on agriculture, trade and industry. The agricultural activities involved in the cultivation of food crops, animal rearing and fishing depending on the geographical location and its physical endowments. Catechist

Amoako asserts that —Agogo is a forest area with crops such as cocoa, coffee, plantain and animals like goats and sheep were grown and reared respectively. Also, Agogo Traditional Area is a major source of grain production. Furthermore, Agogo is the centre for the production of foodstuffs like, (plantain, cocoyam, yam, cassava) and tomatoes, maize, pepper, garden eggs, etcl, (S. A. Amoako-Catechist – Field work,

February 16, 2013).

KNUST



Oral tradition according to Okomfoɔ Serwaa states —The people of Agogo are predominantly farmers in both food and cash crops mainly, cocoa as earlier stated. Ideally, almost every ethnic group in the country can be found in the Traditional area because of economic structures like the hospital, Teacher Training College, Schools both first and second cycle, Nurses Training College, the Presbyterian University College, transport and trading activities etc. These serve as a boost in the economic life of the ethnic groups found in Agogol. Oral tradition according to her further states —the fertility of Agogo land has made Agogo traditional area the home of many ethnic groups in Ghana. The area has never been subjected to any ethnic pressures except the recent skirmishes that erupted between the indigenous people and the Fulani herdsmen.

The dominant ethnic groups are the Akuapems, people of Northern extraction and the Ewes. The traditional area is peculiar in terms of chieftaincy institution and its social structure, (Okomfoɔ Serwaa, Personal Communication, February 18, 2013).

2.5.1 Tourism Potentials

Aside the festive days observed by the people of Agogo Traditional Area, there existed years back, The Great Akogya Siakwan festival by the people of Agogo. With respect to Tourism, the Agogo Traditional area and its environs are blessed with a lot of tourist attraction and historic sites areas such:

- Bonfun forest - with all kinds of animals for hunting
- River gods like Afram, Tano, Anokye and Akogya
- Pataban Tetoabo Bo – a valley having the smell of kerosene
- Onyemso Aguoso - Water-falls – a fall with an exciting outlook
- Dente-Boɔmu (cave) – serves as a prayer ground for churches and formerly for

Dr. Mister and Opanin Acheampong (Papa Peace)

- Waterfalls at Hwidiem – a town before Agogo – when going to Agogo from Konongo.
- Nana Toku-Booano - water runs from the rock to serve the then Agogohene Nana Toku only, and nobody was allowed to fetch drinking water from the cave.

This is how the name came by.

These sites are surrounded by virgin forests which also serve as a tourist potential, (Joseph Nti, Assistant Regional Registrar-Agogo Traditional Council, Personal Communication, February 16, 2013).

2.6 Festivals

According to Nana Agyei Badu-Nifahene, Agogo Traditional Area is culturally rich with numerous festivals especially *Adae kесе* which involves all the people. This occasion according to the Nifahene is used to take stock of the year's activities and mobilize funds for development. Several festivals are celebrated in the traditional area, the major ones being the *Akwasidae*, *Adaekesej* and *Akogyia Osiakwan*. These are religious festivals celebrated by the traditional area of Agogo. The festivals are celebrated to remember past leaders and heroes. Though they are dead, their spirits are supposed to be alive and taking interest in the affairs of the living, watching their doings and consulting with them at *Adae*.

Though the people participate fully in their traditional practices like the Akwasidae Festival which is celebrated every (42) Forty-two days, in second Sunday of every month in the year. It is celebrated nine (9) times in the year. Whereas the ones below are not observed as such:

- a. Awukudae - celebrated Wednesday after forty - two days of Akwasidae.
- b. Forjour - celebrated on Monday after forty - two days from Akwasidae
- c. Fofie - is also celebrated every forty - two days from Awukudae.
- d. Dapaa- is celebrated on Saturday- that is forty - two days

The reason being that, in those non sacred days the Omanhene does not sit in state to receive visitors and Nananom. Libations are only poured as a sign to indicate a sense of responsibility. On the other hand, Fofie and Dapaa are used by the traditional priest to show appreciation to their gods.

One of the main festivals of Agogo Traditional Area which is celebrated every two or three years is Akogya Festival. Akogya festival according to Nana Agyei Badu states —our ancestors bring peace, prosperity, unity and most importantly protection to the people of Agogo when celebrated appropriately. Akogya Festival is a week-long celebration which involves a lot of activities. It also brings people of all walks of life to the town. Another festival is the Asuo Afram Shrine Festival; the purpose of the festival is similar to Akogya Festival, that is, peace, prosperity, unity and protection, (Nana Agyei Badu—Nifahene of Agogo Traditional Area, Field Work, February 20, 2013).

Nana Agyei Badu-Nifahene of Agog Traditional Area asserts that —The Akogya Siakwan Festival is an important festival for the people of Agogo. It is a festival of peace, thanksgiving, love and harmony in the community. It is the recognition of the people of Agogo's primordial self belief in their identity, with their own native religion. The festival is a week of joyous satisfaction, which is normally held in December, a period of bountiful harvest in a rural setting such as Agogo traditional area. It is an Odwira festival of thanks to the gods of Production and Protection. There is a legend in the light of it, which states that in such times the people, recognising the part played by their gods, give thanks to Akogya the incarnation of all the gods in Agogo, including Afram, Anokye, Tano Kofi, and Ntiwa Tano. Akogya shrine, both a river and a lake is strategically situated at the outskirts of the Traditional capital Agogo, and in combination with all the gods of rivers and mountains.

According to the Nifahene the people believe that Akogya protects the community from attacks of all kinds and give them plenty in the form of food, prosperity and good health for which they show gratitude. In response to their belief in Akogya's protection sacrifices are made in appreciation of that. According to the traditional Priest of Akogya Shrine and oral tradition the Akogya god supplanted Ataara Finam and its subordinates. This called for the indigenous people to always give a number of gifts and hold ritual ceremonies to appease the spirits of the dead who had lived there previously and were involved in the war between Akogya gods and Ataara Finam gods.

In terms of religion, Christianity is dominant. 80% of the population are Christians. However, in practice the Christian percentage may fall below the earlier percentage to give rise to Islam and Traditional religion. Islamic and Traditional religion forms 15 and 5% respectively of the people in the Agogo Traditional Area in physical sense, (Nana Agyei Badu-Nifahene of Agogo Traditional Area, Personal communication, February 20, 2013).

2.7 Conclusion

The history and culture of Agogo people point to their worldview. Their worldview is the way they understand and interpret the things which happen to them and other people. The above discussions point to the way the people of Agogo understand life and the world in which they live. We have discussed what is real and what is not real to the people. We have emphasised on life in community with others of the same extended family and nuclear. The focus of the next chapter discusses the Basel Missionary work in Agogo Traditional Area

CHAPTER THREE THE HISTORY OF BASEL MISSION AND PRESBYTERIAN CHURCH OF GHANA IN AGOGO TRADITIONAL AREA

3.1 Introduction

The previous chapter delved into the history and culture of Agogo people and their world view and how the traditional authority and the indigenous aided the missionary work to thrive. This chapter discusses the Basel Missionary work in Agogo Traditional Area.

3.2 History of Presbyterian Church of Ghana

The stories of the heroic decision of the Basel Mission to undertake mission work in the Gold Coast and the sacrifices they had to make to sustain the mission continue to be cited with pride and gratitude to God by many Ghanaians today. The year 1828 will forever remain significant in the life of the church because this was the year of the arrival of the very first missionaries from Basel. The Basel Mission that sent them had been founded in Basel, a city in Switzerland, who mainly was Businessmen, Industrialists and Philanthropists who wanted to make a totally different impact on Africa unlike what their slave trading compatriots had done. They were interested in a practical demonstration of Christian love to fellow human beings, and therefore attracted people

from varying backgrounds and expertise, (history of Presbyterian Church of Ghana. Available < <http://www.pcgonline.org/index.php/about-us/history-ofpcg>)

They also insisted that persons offering themselves for this task should be persons —with a deep sense of humility|. The reason for demanding these qualities were obvious. They were not going to be the first to attempt evangelization in the Gold Coast. As far back as 1471, Portuguese Catholics had arrived on the Gold Coast and had attempted to spread the Gospel, but had failed woefully because many other motives accompanied their evangelization. After a few years, commercial interest totally submerged that of the Gospel. The slave trade made it difficult, if not impossible for any clear distinction to be made between missionaries and traders. Soon the recipients of the good news became victims of slavery, and mammon planted his kingdom where Christ's should have been. Other nations also made a few half-hearted attempts with no lasting results. In the early 18th century, the Moravians had also embarked on ambitious evangelization propaganda, beginning from Elmina and ending in failure at Christiansborg. The period between these attempts and the arrival of the Basel Mission was, for the ordinary observer, an era of fruitless endeavour, but from the perspective of God's salvation history, it was a preparatory period for the baptism of fire that was to come. The abolition of the slave trade at the beginning of the 19th century was an indication that something new was going to happen in the Gold Coast. The Basel Mission was that new thing, (Available at <http://www.pcgonline.org/index.php/about-us/history-of-pcg>).

The first event of significance in our history therefore was the arrival of the first missionaries from Basel. When they arrived at Osu, it was exactly one week before Christmas and two weeks before the end of the year. Symbolically, they had come to witness the birth of Christ in the Gold Coast in a new way. Hardly anything of significance is known to have happened in the short period of stay of these first missionaries, for all four of them died before the end of the following year. However, the few months of their lives that they spent in Osu must have touched a few lives. For eight months, they interacted with the people of Osu, started learning the Ga language, made a few friends and even attempted starting a school. Their immediate successors who arrived in 1832 made similar efforts, renting a house at Osu and living among the people, (Available at < <http://www.pcgonline.org/index.php/about-us/history-of-pcg>).

Two of the three who came also died. These missionaries who died have been largely overlooked in the narration of the history, often due to the attention given to the work of Andreas Riis whose commitment and industry ensured that the mission was not abandoned. It was he who in the face of much frustration and possible death took the bold decision to move from Osu to Akropong to make a new attempt. He also initiated exploratory moves into Akyem and other areas before returning to Basel in 1840. It is however necessary to put these other missionaries out of obscurity and acknowledge their role however little, in our history, (Beeko, 2004:3).

The story about the penetration of the Christian mission into Ashanti and beyond is another significant event in the life of the church which must be mentioned. The most exciting of these stories are those surrounding the Rev. Fritz Ramseyer and his contribution to the mission. It would surely be wrong to say that Ramseyer achieved everything alone, but he was the man God used at that time. He was a man who God put in the right place at the right time. Without a man of his calibre and his commitment, it would have taken much more time and energy to get the Gospel grounded in Kwahu and Ashanti and beyond. It is a well known story that needs no re-telling, but there are certain aspects of it which has made the church what it is today. The stories of the Kwahu and Ashanti missions in which he featured are important because they constitute an important step in the Basel Mission's unrelenting efforts to reach beyond the area where they started. The story of Kwahu, although not altogether smooth was not as intriguing and difficult as that of Ashanti, (Available at <http://www.pcgonline.org/index.php/about-us/history-of-pcg>).

The Ashanti kingdom had been traditionally averse to the establishment of any European Institution. The Methodist mission into Ashanti in the 1840s had limited successes and lasted for only a few years because of general hostility to the Church. But the Ashanti wars of domination finally brought them into direct confrontation with British forces who were allies of the coastal tribes. The invasion of Anum and the subsequent capture and imprisonment of Ramseyer finally gave the British an excuse to attack and defeat the

Asantes in the Sagrenti War of 1874. Ramseyer, who was released and assigned to Abetifi, became the moving spirit behind the evangelization of the area.

Towards the end of the century, he also undertook missionary work in Kumasi, and by 1899, thirty people were baptised. Ramseyer wrote in his report. —It is no longer a dream; I am again in Kumasi and can now say (that) Kumasi is a Basel Mission Station....|| (Kpobi, D., 2003:19 / Kwamena-Poh, 2011: 193).

From this time on, the mission spread out from Kumasi to Techimantia and subsequently to other parts of the kingdom and some parts of Brong Ahafo. The interruption of the Yaa Asantewaa wars of 1900 was only brief and did not affect the mission in any significant way. It is now virtually impossible to talk of the PCG without reference to the branch of the church in Ashanti and beyond. As far as the Northern parts of Ghana are concerned, the Presbyterian presence may be traced to the beginning of the 20th century. The Basel Mission had made exploratory visits to Salaga, Kete Krachi and Kpandai as early as 1876 but conditions were then not conducive for the start of full scale mission work. When however, Northern Ghana became a British protectorate in 1901, six more expeditions were undertaken, and finally in 1912 three Basel missionaries Otto Scheming, Immanuel Kless and Hans Huppenbaeur were allowed to settle in Yendi, (Presbyterian Church of Ghana, 175th anniversary Brochure, P19).

They established a school and clinic and started reaching out to the surrounding areas. Progress was however halted by the outbreak of the First World War in 1914 which led to the expulsion of the missionaries from the Gold Coast. The mission was however restored after the war and by the end of the second decade of the 20th century congregations were to be found in Tamale and Salaga in addition to Yendi. Today, the PCG in Northern Ghana is one of the most interesting aspects of the mission. One wonders what the impact of PCG's mission would be today without the significant Northern dimension. The inclusion of the north in the Presbyterian Church may have made it possible for the PCG to describe itself as a truly national church, (Beeko, 2004).

3.3 The Salem Pattern

Another issue of significance in PCG's history is the system of community living introduced by the Basel Mission for its converts. No narrative of its history is complete without reference to this innovative and practical response to a prevailing situation. The very fabric of traditional society was held together by the adherence of all members to rules and taboos established and passed on from generation to generation. Deviant behaviour was intolerable under all circumstances since it constituted not only an affront to authority but also a danger to social cohesion and welfare. Converts to Christianity therefore often found themselves confronted with situations of conflict regarding their new faith and their participation in certain rituals and practices. Many converts were incapable of standing against the weight of traditional society which sought to compel

them to conform. The few who stood up and defied the traditional authorities found themselves ostracized or banished and sometimes even stood in danger of being killed. Mission work was most difficult under such circumstances; pastoral care and counselling was almost impossible and the nurture of converts suffered considerably, (Beeko, 2004).

Faced with the reality of this pervasive social control system of traditional administration, the missionaries had to develop a means by which some form of control could be exercised over their converts. The Salem system was their solution to this problem. The missionaries bought land, usually at the outskirts of the towns or villages and created new settlements where the converts could live away from the other people.

In these new settlements they would be freed from the restrictions and obligations of the traditional systems and subject only to Christian pastoral care, and eventually become missionaries to their own people. The Salems flourished in many towns and villages and in no small way helped in the growth of the Christian mission. The well arranged houses with flower gardens were a novelty in many towns in the Gold Coast and soon became examples of orderly living which was copied by others. Most of the Salems have now become part of the main towns as the towns developed towards them (Beeko, 2004).

The Salem system, in spite of its many positive aspects, has been criticized for introducing division into the Ghanaian society. It has been attacked for creating Christian gentlemen

and ladies who acquired European tastes and habits and displayed glaring disdain for traditional norms and practices. It also produced a class of society where the educated Christians had access to better jobs and prosperity, and started to regard the inhabitants of the traditional areas as uncivilised and barbarous. The Salems no doubt also undermined the authority of the traditional rulers and jeopardised social cohesion.

In spite of these criticisms, almost every beneficiary of the system will testify to its immense contribution to the growth and modernization of the communities in which they existed. The character training and discipline characteristic of the Salems is something that many adult Christians still cherish. It is a fact that without the Salems, the growth of the church would have been stunted and perhaps even curtailed in some areas (Beeko, 2004).

Social mobility became easier as people through hard work could easily acquire wealth for themselves leading to new urbanized elite. Agogo traditional area has witnessed continuities and changes in different spheres of its existence. Basel Mission impacts have been both positive and negative. Politically it has evolved to a traditional-state with some Western cultural sophistry. As indicated by Abotchie (1997: 100) that new ways of social behaviour such as the manner of dress, speech and general comportment. These new traits induced in the young educated males and females a cultural distinction which contributed to their spitefulness of things traditional. In the political system of governance, the people's allegiance to the traditional authority was also given to the Church and the Missionaries.

These changes have brought some conflict between allegiance to the Church on one side and traditional forms of governance on the other with the power of chiefs relegated to customary and chieftaincy issues.

3.3.1 Church managing its own Affairs

The edifying stories of Basel Mission success were in no way limited to the German and Swiss missionaries alone. The PCG was from the beginning a Church that produced local leadership who not only assisted the missionaries but also became missionaries to their compatriots. By the early 1850s the first products of the Akropong Seminary had started coming out as trained teachers and catechists, and in no time, were competent enough either to be put in charge of some of the stations or sent out to evangelise. These include David Asante who was even sent for further training in Basel and was ordained a minister and put in charge of Larteh. Other local leaders emerged in the ensuing years and became the field force of the mission. Therefore, by the end of the 1870s, African agents, including the Jamaicans, were working alongside the European missionaries. The Jamaicans had by then fully integrated and some had gone into marriages with the local people.

In 1914 when the First World War broke out the Basel missionaries were compelled to leave Gold Coast. The task of sustaining the mission fell squarely on the shoulders of the local agents, and they held the fort satisfactorily until the arrival of the Scottish

Mission team. The Scottish team, led by the Rev. Dr. A.W. Willkie, teamed up with the Africans and initiated a reform of the administrative structure of the church. Gradually the church moved from the centrally-controlled model and adopted a more democratic model in line with Reformed polity. In 1918, Rev. Wilkie helped to organize the first Synod meeting of the church which elected the first Moderator, Rev. Peter Hall and the first Synod Clerk, Rev. N.T. Clerk, both of whom were descendant of the pioneer Jamaican missionaries. When in 1926, the Basel missionaries were allowed to return, they found themselves having to fit into the new structure, and this they did although with a little reluctance. In any case, the cooperation between the Basel and Scottish missionaries on one hand and the African agents on the other was rather cordial and ensured that the church continued to flourish and face the future with confidence (Kpobi, D., 2003: 20).

3.4 The Presbyterian Church of Ghana Today

The PCG is a key player in the Ghanaian society; it has continued to make great strides in every area of life of the people of Ghana. By the end of 2004, the Church was running a total of 1,907 Schools and a University. It has been the champion of the use of local languages for one hundred and seventy-six (176) years and has done much work in reducing them into writing. A total of thirty-seven (37) health institutions and seven (7) agricultural development programmes are under the care of the church. There is a thriving market ministry as well as a prison ministry run by competent agents of the church in

addition to numerous initiatives in social evangelism at both national and local levels. Currently, the pervasive influence of the PCG is evident everywhere. Its members can now be found all over the world. There are about twenty congregations bearing the name of the PCG in Western Europe and North America, (Available at <http://www.pcgonline.org/index.php/about-us/history-of-pcg>).

About ten years ago, the Synod Committee sought a new direction for the church and took a decision to review the Regulations, Practice and Procedure (RPP) which had been the basis of our structure and government for many years. This was the seventh time since 1918 that this document had been subjected to review, and it was meant to keep the church in tune with developments both within and without its environment. It was also meant to provide a constitution that would enable the introduction of the General Assembly system into the church's administration. The new constitution came into force in 2000 and Synod was accordingly abolished and replaced with the General Assembly as the supreme court of the church. The stories of our involvement in the lives of the people can fill many books and we should continue telling it to succeeding generations. After 175 years, the PCG, with a membership of about 527,000 is still marching on, full of hope and promise. The church has faced and continued to face many challenges but has a store of achievements and experiences that keep the church focused, (Available at <http://www.pcgonline.org/index.php/about-us/history-of-pcg>).

The missionary work of the Basel and Scottish missions emerged as the Presbyterian Church of Ghana. The Church's foundation was based on twin pillars; evangelism and education. The evangelical aspect involved the spread of Christ's redeeming work to humanity which aimed at making converts for the expansion of the Church. On the other hand, the school was regarded as a nursery for the church which was aimed at teaching mostly children how to read the Bible and write. In the words of KwamenaPoh, —It was the main aim of the Basel missionaries that children should learn how to read the Bible and as a result, be informed about civilization of the advanced world and to help in building of themselves and their country (Kwamena-Poh, 1975).

According to the 2009 statistics presented to the 10th General Assembly of the Church, the Presbyterian Church of Ghana's population stands at 652,083. The Church can now boast of the provisions of a number of social services which include 2015 Basic Schools, 29 Senior High Schools, 9 Vocational and Technical Institutions, 5 Colleges of Education, 2 Nursing Training Colleges, 2 Universities (The Presbyterian University College and Akrofi-Christaller Institute), 5 Agriculture Stations, 4 District Hospitals, 4 Clinics, 8 Health Posts, 11 Primary Health Care and Mobile Clinics. It must be noted that Agogo Traditional area is enjoying the fruits of these social services named above.

3.4.1 Presbyterian Polity

There are three fundamental characteristics of the Presbyterian polity and without these fundamentals; no system of church government could be called. These policies are:

1. Representative: Since man is sinful by nature, it will be wrong to put power or authority into the hands of one person. This explains why the Presbyterian Church of Ghana is governed by groups of Presbyterians who are either elected or nominated into committees or councils. These elected/nominated people are representatives of the people.

Article 1 of the P.C.G constitution has established courts of the church to govern the church.

These courts are:

- a. The Congregation Session
- b. District Session
- c. Presbytery Session
- d. The General Assembly.

The composition of these courts is made up of elected or appointed representatives. One of the rights of the Reformed polity is that Congregations, Districts, Presbyteries and the General Assembly elect its own —permanent officers.

2. Constitutional: The Presbyterian Church of Ghana, as a people of God, is governed by a body of rules and principles based on the scriptures that emphasise the supremacy and authority of the Bible and the centrality of God.

These rules and principles are embodied in the constitution of the church. The church's life and work have been conducted under two important documents namely:

- a. The constitution- a body of rules and regulations
- b. Manual of Order - practices and procedures of the church

The polity stands for order, decency, discipline, respect for the elderly and truth. The church lives out its life according to the Constitution and the Manual of Order. The Constitution and the Manual of Order define the systems of beliefs, rules and bye-laws. They state the duties, principles, terms and conditions of office holders with their mode of election, training and replacement. The constitution codifies the jurisdictional authority of the hierarchy of the courts from the congregation to the General Assembly. These measures form checks and balances to prevent the tendency of a leader being autocratic or dictator and ruling for life.

3. Relational: The representatives at the courts are responsible first to God and secondly to the church members. In the hierarchical order the courts are the General Assembly, the Presbytery, the District Session and the Local Session. Appropriate rules, regulations and committees govern these various courts. Although the various courts are autonomous, they are interdependent and related to each other (Eph. 5:5-6, 1 Cor. 12). Under the crest of the church is the inscription —That they all may be one! which underscores the belief in unity and

oneness.

According to Dan Antwi (1998), —A congregation cannot hold to Reform Theology while electing to be independent. However, it would hardly be justified in calling itself —Presbyterian because that word itself implies the relational character of the polity. Each court is constituted by representatives made up of clergy and laity. The clergy usually heads them. The courts rule with appropriate committees. They function as parts of the human body bound together in Christ (Eph.5:5-6, 1 Cor.12). There are constant interactions among the courts in the form of personnel, ideas, finance and materials through correspondence, visits and meetings. (Ofori-Antwi, 2000:78).

3.4.2 The Crest of the Church

When the Church became self-governing, it adopted a crest, which combined the triple heritage of:

- a. Basel Mission - represented by the White Cross on the red background
- b. Scottish Heritage - represented by the X called the Saint Andrews Cross on the blue background
- c. The tradition Ghanaian Heritage - represented by the Green Palm Tree in the middle of the White Cross
- d. Under the crest is the inscription, —That they all may be one, (Available at

<http://www.pcgonline.org/index.php/about-us/history-of-pcg> /PCG Constitution

1998: 133).



3.4.3 Vision & Mission Statement of the Church

Vision of the Church is —To be a Christ Centered, Self- Sustaining and Growing Church and the mission is —To uphold the Centrality of the Word of God and through the enablement of the Holy Spirit, pursue a holistic ministry so as to bring all of creation to glorify God;

- i. Mobilizing the entire Church for prayer
- ii. Improving growth through evangelism and nurture,
- iii. Attaining Self-Sufficiency through effective resource mobilization
- iv. Promoting Socio-economic development through advocacy and effective delivery of social services,

v. Upholding the Reformed Tradition, and vi. Cherishing partnership with the worldwide body of Christ.

(Available at <http://www.pcgonline.org/index.php/about-us/history-of-pcg>).

3.4.4 Presbyterian Church of Ghana as a member of World Reform Churches

Any Presbyterian Church as part of the world-wide Reformed Churches has its leadership anchored in the Reformed Tradition. It is a leadership that is forward-looking and strives for wholeness, reconciliation and sufficiency when need be adapted or changed to meet particular circumstances. John Calvin states —That the order by which the Lord willed His church to be governed. He states —Among other things that Jesus alone should rule and reign in the church as well as have authority or pre-eminence in it, and that this authority should be exercised and administered by His Word alone (Calvin, BK2, Chap3).

Secondly, Jesus Christ, the Head of the church, uses the ministry of men and women (justified sinners) to declare openly His will. The justified sinners are given delegated work and not by transferring to them His right and honour. This human ministry which God uses to govern the church is the chief sinew by which believers are held together in one body (Eph. 4:4-7, 10:16). Again through the elected or appointed leaders to whom Jesus has entrusted His office and has conferred the grace to carry out His ministry, He

dispenses and distributes His gifts to the church and he shows himself as though present by manifesting the power of His Spirit through the institution of leadership (1 Cor. 3:9).

Thirdly, the whole jurisdiction of the church pertains to discipline and morals. John Calvin points out that, for the Church no city or town can function without magistrate and polity, so the church of God needs a spiritual polity. Therefore this power of jurisdiction will be nothing in short, but an order framed for the preservation of the spiritual polity. So the power of the church is strictly that of moral and spiritual influence.

Fourthly, leaders of the Presbyterian Church tradition should regard themselves as ambassadors of Christ and Stewards of the mysteries of God (1 Cor. 4:1). Furthermore, the Reformers held the view that those Justified Sinners who have been called into leadership should humble themselves and hold to the faithful word, which is able to give instructions in sound doctrine and to confute those who contradict it (Titus 1:9). The particular powers of the governing bodies are only those that have ecclesiastical jurisdiction for the purpose of serving Jesus Christ and declaring and obeying Him in relation to Truth, Order and Discipline, (Calvin, BK2 Chap3).

In addition, the Church polity is a Participatory Leadership. It calls for a deep respect for the ability of Church members to participate in their own government. The kind of leadership is not restricted by sex, race, or colour. Everyone - men, women, adult and

youth; depending on their gifts are called to leadership role. The theological foundation of the church polity is based on the intrinsic value and worth of all human beings before God. As justified sinners by grace, everyone exercises authority on the basis of the conviction that he or she is equal before God and has the same value before God. As pointed out earlier, before God man and woman have gifts that enable them to contribute to the life of the church according to abilities. Since they have the same value before God, they have same rights before all courts. The polity based on the intrinsic value worth of all human beings before God, denies authoritarianism or dictatorship of any kind. Indeed dictatorship and pride are anathema to the church polity because they contradict both the theological and governance principles on which Presbyterian Church of Ghana is based. The significance of Presbyterian Church leadership is the reformed polity which is reflected in the biblical paradigm that sees leaders as servants, shepherds and imitators of Christ. As servants, leaders must have One Master (Ps.123:2, Eph. 6:5, 1 Peter 2:18) and must be faithful to the master who has called them into ministry (1Cor. 4:2). Again, as Shepherds, leaders are expected to pasture the flocks (Ezek. 34:2, 13-14); provide water for the flocks (1 Sam 17:34-35, Luke 2:8); seek the lost sheep (Ezek. 34:16, Matt 18:10-13), care for injured sheep (Matt 12:11), regularly account for the sheep (Gen 31:18-39).

In the Reformed Polity, the leaders are to imitate Christ Jesus as the Servant Lord, fulfilled the servant songs of Isaiah (Matt 12:17, Acts 8:32-35, 1 Peter 2:22-25). Jesus took the

nature of a servant (Phil 2:7) and called Himself as Servant (Mark 10:45, Luke 22:27). Jesus compared himself to a servant, demonstrated servant-hood by washing his disciples' feet and demonstrated servant-hood service by his death on the cross. Leadership in the Reformed Polity should imitate Christ in the above examples cited. This is very important because the church polity was fashioned to reflect the leadership patterns of the early church over against the authoritarianism of feudal, medieval church polity of which Calvin and other reformers strongly opposed, (Calvin, BK2, and Chap3).

3.4.5 Leadership Structure of the Church

The writers of the 2000 Constitution of Presbyterian Church of Ghana graphically captured the structure and the character of the church's leadership and government in the second schedule under faith and order of the church by stating that —our Lord Jesus Christ, the King and head of the Church gives His body of government quite distinct from that of the state.¶

The government of the church appointed by the Lord Jesus Christ, who is the divine King and Head of the Church, has the right and power subject to no civil authority to legislate and to adjudicate finally, in all matters of doctrine, worship, government and discipline of the church including the right to determine all questions concerning membership; and office in the church, the constitution and membership of its courts and the mode of

election of its office-bearers and to define the boundaries of the spheres of labour of its ministers and other office bearers.

The Presbyterian Church of Ghana is therefore a theocracy embodying scriptural principles. It is Christ's church, not humankind's. In fact, it is Christ who declares that his church shall have government and how the nature of government should be. According to John Calvin, the system of government and its nature should have their liturgical space in scripture. That scripture should serve as the spectacle to help us define the PCG system of government. Hence the reformed principle of sola scripture as opposed to the scripture and tradition must prevail for determining both the type of government and how it should function. Calvin states —Jesus alone should rule and reign in the church as well as have authority or pre-eminence in it, and this authority should be exercised and administered by his word alone (Inst. IV:3.1).

Every church worth her salt has two dimensions, namely, spiritual and human dimensions. Precisely because of these two dimensions, it demands a structure and system of agreed rules to carry out its functions, since every organized group functions under rules or by laws, conventions of some sort, even informal and unwritten so does the church.

But the Reformers were guided by Calvinistic thought that man has an innate pride, contaminated thought and corruption. It is informed thought that pushed the Reformers

to construct a polity that could be representative, with elected presbyters and power not put into the hands of one man. No single individual wields power; power is from grassroots not top-down. Thus Presbyterian meeting in representative bodies can seek and know the will of God and that through these bodies the whole church can be governed in ways that are just, decent and orderly, (Calvin, BK2 Chap3).

Hesselink (1983) mentioned among other things are distinctive characteristics of the reformed tradition. They are:

- Theo-centric or God-centred.
- Its emphasis on being a people of the word
- Its common church order
- Its promotion of a world and life view
- Its demand that doctrine be useful

I agree with the writer that the above characteristics informed the Presbyterian Church of Ghana as to what it does. The democratic polity is not like other churches' polity.

3.4.6 Non-Congregational

The congregational style of polity is the direct government by people who make up the congregation. The final authority on any question is the vote of the majority of the members of that particular congregation. Each local church is autonomous, and functions without any outside control. No church body can tell a church with this kind of polity what to do or to believe. Each congregation has its own bye-laws and is sovereign in

dealing with matters within its fellowship. The congregation decides on all matters of policy. Churches of this kind may belong to certain associations or conventions made up of all-minded congregations, but they guard their independence. Frequent meetings of the congregation are held in which the business of the church is transacted.

3.4.7 Non Episcopal Polity

This form of church polity takes its name from the Greek word for bishop; episkopos, literally meaning —shepherd. While congregation polity gives virtually all authority to the congregation, in Episcopal polity, power is located in the highest ranking bishop and is delegated downward through the clergy. One important facet of Episcopal polity is the doctrine of —Apostolic Succession— the belief that those that are ordained as clergy stand in an unbroken line of authority reaching back to Jesus himself. The purity of the church's teaching and administration of sacraments is protected by a succession of laying of hands in ordination that reaches back to the apostles.

In this polity, those who stand in the unbroken line of orthodoxy have been given the authority to govern in the church. Various rankings of clergy are essential here. Power is apportioned according to rank in the church, with some functions also being reserved for certain offices. The appointment of power and function provides for control of and unity among the various congregations.

3.5 Basel Missionary Work in Agogo

Oral tradition according to Moses Peprah-Administrative officer, Agogo Traditional Council, church history and archival documents from Agogo confirm that as part of the Basel Missionaries' activities, Abetifi became the —Jerusalem of the church from where missionaries, pastors and catechists were sent to other parts of Kwahu and Asante-Akyem to visit mission stations and schools.

The Agogo Ebenezer Congregation Chronicle states that —it was in 1869 that the first European missionary came to Agogo. He was in the person of Rev. F.A Ramseyer, a captured war prisoner. Oral sources according to Nana Akuoko Sarpong Omanhene of Agogo Traditional Area also hold that Ramseyer was not alone; he was with this family, that is, his wife, and his young baby and Johannes Kuhne. The Ebenezer Presbyterian Church, Agogo Centenary brochure (1869-1969) Nana in his words notes:

The historical ties of Basel Missionaries with the Traditional Area began in 1869. It was in June 1869 that the first European missionaries came to Agogo, on their way to Kumasi, not to preach but as prisoners. They had been captured in Krepi war by Asante Army under the veteran, Adu Boffour, the Gyasehene of Kumasi.

Nana Asamoah of Agogo was sympathetic towards the war prisoners of Asante. He saw the prisoners off by offering strong men with his palanquin to carry the war prisoners a few miles away from Agogo. Ramseyer reciprocated the good treatment received from

the chief and his people by offering special prayers and blessings for the town of Agogo and its people. The Agogohene, Nana Asamoah pleaded with the escort to allow the Ramseyer's to rest for a few more weeks to overcome the stress and tiredness to which they had been subjected for the past month. Oral tradition holds that Nana Asamoah and his sub-chiefs and the people of Agogo freely offered to accommodate and feed the Ramseyer's as long as the Asante escorts would allow. The people of Agogo offered more eggs and varieties of fruits to the Ramseyer's. It was said the favourite fruit of the Ramseyer's was pawpaw.

Ramseyer himself wrote in his memoirs that —when we have no more eggs, time and again someone who saw our sorrow brought us more. May the Lord show the friend who helped us that he does not forget the cup of cold water given to one of his little ones.‖ (Sic) Local church history and oral tradition say that the Rev. Samuel Boateng while serving at the Basel Mission at Bompata started a mission at Agogo. The early converts he had were Joseph Asiedu, Joshua Pepra, Emmanuel Adu and his children. The local chronicle of the church at Agogo confirms that in 1893, Charles Meyer Owusu was appointed a teacher-catechist to be in-charge of Agogo Mission Station. He nursed and nurtured the young church and ran a primary school in his house. In 1894, the Rev. Edward Perregaux, a nephew of Ramseyer visited the mission station at Agogo.

3.6 Mission Strategy

The Basel Mission developed a strategy for growth and development. Kwamena-Poh (1975:22) notes that —the Basel Missionary work in the Gold Coast was based on twin pillars: evangelical and school work.¶ According to Ekem, the missionaries soon realised that, they could get more Africans to Christianity if they started with schools. By 1894 on-wards many Asante-Akyem people spearheaded by the chief and elders had favoured western education and Christianity because they wanted their relations to become scholars in order to enjoy a new social status and increase their economic potentials. Due to their strong desire to convert Africans to Christianity, the Basel Mission made education part and parcel of their programme to serve as a vehicle for conversion. Hence, day schools, boarding schools, infant schools (kindergartens) and seminaries followed mission stations. The schools set up by the Basel Mission became nurseries for change to Christianity.

The Basel Mission's approach towards some traditional religious functionaries and institutions of the Gold Coast was on the principles of —total war against heathenism and cultural enlightenment.¶ The principle disturbed the socio-religious ethos of several communities in which the missionaries operated; and Agogo Traditional Area was not an exception. The mission schools were to be used as a means of —delivering the local people, from enslavement to fetish worship and converting into Christianity¶ (AddoFening: The Basel Mission and Social Change in the 19th Century). In the wake of

formidable challenges, the Basel Mission was compelled to adopt new strategies of evangelism through the opening of schools and hospitals. Following unsuccessful attempts to evangelise the adult population, the mission schools concentrated their efforts on children and youth. The pupils were instructed in English and Twi. Thus English and Twi became the medium of instructions. It was hoped that products of the schools would eventually serve as teachers and evangelists among their own people.

Awedoba (1960:45-46) observed that the school curriculum was stereotyped. The subjects taught, the examples used and the medium of instructions took the African pupils far from his or her African cultural environment. The mission education which was more of western education systems had not always paid much attention to African cultural knowledge and education. Christian ideas and life were taught while traditional practitioners and believers were discouraged from participating in traditional practices like festivals, initiation, sacrifices and traditional dances. Through attending school, many pupils became Christians and abandoned traditional beliefs and practices.

3.7 Basel Mission and Native Missionaries

Natives who had received training from Akropong and Abetifi came to support the missionary enterprises. Most of first and second generation Christians, also offered themselves to the service of the church as preachers, teachers, catechists, presbyters and

group leaders. This band of preachers, teachers, catechists and presbyters did their best to serve the church in the steps of their Lord, and more importantly as products of solid Presbyterian training and discipline found in the schools (Presbyterian Church of Ghana, Agogo Ebenezer Congregation, Anniversary Brochure, November 1999-March 2000, P 39).

Samuel Boateng, a catechist at the Basel Mission at Bompata started an out station at Agogo. His regular pastoral visits yielded fruits. After several visits at Agogo, Opanin Joseph Asiedu, Opanin Joshua Peprah and Emmanuel Adu became his early converts. These converts came with their families i.e. wives and children. These early converts became the foundation members of Agogo Ebenezer Congregation.

Western education was introduced to Agogo area immediately churches were established. The Basel Mission had realised that until the African converts were able to read the Bible in their own mother tongue and write in their language; and sing in their own language, Christianity would continue to be a white man's religion. From the Basel Mission Stations at Bompata and Abetifi, both the foreign missionaries and natives used the Twi Bible, the Twi hymns and Twi catechism translated by Reverend Johannes Christaller at Kibi. Christaller translated most of the German and church hymnals into Twi for use in the schools.

The following hymns were a few translated either from German or English Church hymnals into Twi by Johannes Christaller.:

- i. *Monto dwompa mma Agyenkwa* (PH 3)
- ii. *Onyame ne yen Agyenkwa pa* (PH 16) iii. *Me wura meda w'ase* (PH 114) iv. *Momma yen Agyenkwa so* (PH 229)
- v. *Amansan mu atorosomfo* (PH 279)
- vi. *O, Yesu Kristo yeda w'ase* (PH 106)
- vii. *Onyankopɔn dom behyira yen* (PH 285) viii. *Agya pa a wowɔ soro* (PH 327) ix. *Asempa na yeka kyere mo* (PH 364)

As part of their aims to evangelise the people, the native missionaries taught their converts and the school pupils how to read the Bible, and sing the hymns in their own language.

Charles Meyer Owusu was appointed a teacher catechist after Rev. Samuel Boateng to be in-charge of Agogo church and the school. Through hard work and sheer determination he nurtured the church and the school. George Okyere took over from Mr Samuel Agyei as a teacher-catechist and rendered sacrificial services from 1908 to 1912. F.B Kwakye, a catechist organised the Christian community in Agogo to carry stones for the construction of the Ebenezer Chapel. Later Catechist S.R Asihene also organised

members for the construction of the Mission House. In 1938, Evangelist Paul Tawiah preached and spread the gospel to surrounding villages- Ananekrom, Onyemso etc. (Presbyterian Church of Ghana, Agogo Ebenezer Congregation, Anniversary Brochure, November 1999-March 2000, P 40). In 1934 Martha Akomah, a female teacher at Basel Mission Girls' School at Agogo and two female missionaries, namely Schlatter Goetz and Ackermann organised the women to establish women fellowship in the church at Agogo. These female leaders taught the women how to read the bible in their own language. In addition, Martha Akomah and her two foreign missionaries organised —women's classes. These groups or fellowships became the means of spreading knowledge of hygiene, baby care, child welfare and housekeeping as well as fostering Christian ideas of marriage and the home. Women's group and child welfare clinics were organised, (Presbyterian Church of Ghana, Agogo Ebenezer Congregation, Anniversary Brochure, November 1999-March 2000, P 40).

3.7.1 The Church and Traditional Leadership

The story of Presbyterian contribution to the socio-economic development of Agogo would not be complete and fulfilling without the contribution of traditional leaders. The traditional leader generally provides land, protection and security for mission.

3.7.1.1 Nana Yaw Asamoah

Oral tradition according to Nana Akuoko Sarpong says, —If we cast a retrospective reflection on the performances of our ancestral pioneers, particularly the chiefs, Nana Yaw Asamoah was the first Agogo chief to come into contact with the missionaries. He played a significant role in the founding and development of the church. These developments though seemingly remote, indeed became relevant in one way or the other towards the coming into being of the Church later in about 1892 (Centenary Anniversary Brochure, November 1999 –March 2000, p.11). Nana Asamoah, left a legacy for his immediate successors, something traditional leaders in Ghana as a country need to emulate for the present and future development.

3.7.1.2 Nana Agyekum

Between 1913 and 1914 when the layout of Agogo township was prepared, Nana Kwadwo Agyekum (alias Konkonsew), the Agogohene allocated a large portion of land to the Basel Mission for settlement and for church and school activities. The settlement was known as —Salem or —Sukuu-mu. (Amoateng and Schaeffer, 1928:9) also noted that in the middle of 1928, the then Agogohene Nana Agyekum assisted in cutting the big trees on the top of the hill where the Agogo Hospital was to be constructed. (Buchner, 1929:14) also observed that in the middle of 1928, the first piece of forest was cleared by Agogohene and his people to support mission work.

Sometimes as many as one hundred and fifty (150) artisans were engaged in the construction. The sawyers in the forest also did not look on unconcerned; rather, they supplied beams and planks for the construction. Young women in Agogo township and surroundings carried stones and water to the construction site. Agogohene, Nana Agyekum and his elders supported and encouraged mission work.

It was during the reign of Nana Agyekum that the Agogo Presbyterian Hospital was constructed. The official opening of the Agogo Hospital took place on 21st March, 1931. That ceremony was attended by sixteen (16) chiefs from Agogo traditional area. (Buchner, 1931:14) wrote that the chiefs were fully dressed in their traditional costume, under beautiful umbrellas and adorned in gold ornaments. The hardworking people of Agogo traditional area, coupled with their co-operation and warm fellowship served as a vital vehicle for the mission growth agenda.

The Chronicle of Ebenezer Presbyterian Church notes that the foundation stone of the church was laid on 2nd January, 1933 during the reign of Nana Agyekum. Nana Agyekum and his elders and the people of Agogo supported the church. (Hans Buchner, 1931:15) again observed that if it had not been the co-operation and collaboration of Agogohene and his people, their hard work (communal labour), zeal - development projects involving hospital, Girls School buildings could not have been achieved.

3.7.1.3 Nana Kwaku Duah

Following his ancestral relationship with the Basel missionaries which started when his great uncle Nana Asamoah Yaw received the missionaries, he continue this relationship by sending his nephews, nieces and children of his household to Basel Mission School at Agogo. Nana Kwaku Duah worked with the mission to start Presbyterian Schools in the surrounding towns and villages during his reign, (Nana Akuoko Sarpong-Omanhene of Agogo Traditional Area).

3.7.1.4 Nana Akuoko Sarpong

Nana Akuoko Sarpong is a product of the Basel Mission. He was born on the 11th of August, 1938 at Agogo. He enjoyed the benefits of Presbyterian discipline in school.

His ancestral relationship with the Basel missionaries started when his great uncle Nana Yaw Asamoah warmly received the first missionaries as prisoners of war in 1869 and it has been his proudest moment to have continued this relationship by encouraging the Presbyterian Church to establish a campus of the University in Agogo, (Agogo Presbyterian Hospital, 80th Anniversary Brochure, P 6).

Nana Akuoko Sarpong and his elders offered buildings; land and educational materials to the Presbyterian Church of Ghana free to enable the church establish a medical school at Agogo. Nana has a strong belief that —a nation cannot be greater than its people and that a nation can only be great when it develop its human capacity.¶ (80th Anniversary

Brochure, 1931-2001:6) It is in line with this philosophy that the chiefs and elders of Agogo State work together with the Basel Mission to develop Agogo State. Nana Akuoko Sarpong and his sub-chiefs and elders have along the years acknowledged the role of the church and its impact on their lives. Nana and his people continue to look upon the church as an institution of hope, inspiration, decency and enlightenment. Nana Akuoko Sarpong observed:

Our contribution towards the church's educational and religious programmes has been free and hearty. We assure the church of the continuation of this healthy relationship, (A Message delivered at the 80th anniversary).

Nana has personally worked hard to maintain the cordial relationship between his palace and the church. The success life of Nana Akuoko Sarpong can be attributed to the good moral and intellectual up-brining he had from the Basel Mission as the adage goes —charity begins at home. Nana has contributed to the development of Ghana in several spheres. As a state lawyer, he has won landmark cases such as State versus Twinkle J. He has been President of the Central Region Bar Association and served on the Executive Board of the Ghana Bar Association, Scholar of the United States

Department of State to Study the United States Political Institutions as well as its Judicial System, Deputy Secretary General of the Ghana Bar Association and Member of the Executive Board of the Ghana Bar Council, Elected Member of Parliament on the Ticket of the Popular Front Party, Member of the Parliamentary Select committee on Defence

and Interior, Minister for Health and developed the Health Policy Document for Health Delivery in Ghana.

He acted as Minister for Foreign Affairs and a substantial Minister for the Interior, became Member of the National Security Council, PNDC Minister for Foreign Affairs and played a leading role in the Transition to Democratic rule, Minister for Chieftaincy Affairs, Presidential Advisor for Chieftaincy Affairs, Executive Chairman, Ghana National Commission on Culture with Ministerial responsibility for the development of National Culture, Council of Elders of the National Democratic Congress and Member of Council of State.

The next chapter discusses contribution of the Presbyterian Church of Ghana to the socio-economic development of Agogo traditional area.

CHAPTER FOUR THE BASEL MISSIONARY'S CONTRIBUTION TO SOCIO-ECONOMIC DEVELOPMENT OF AGOGO

4.1 Introduction

This chapter examines and evaluated the Basel Missionary's contribution to the socioeconomic development of Agogo Traditional Area. It further discusses how their

activities had gone a long way in contributing to the development of the Traditional Area. The Basel missionaries about 144 years ago chose health and education as the instruments of development in the Agogo Traditional area.

4.2 Socio-Economic Development

Development can be assumed to take place in three naturally highly overlapping and intertwined forms. The forms of development are economic, social, and human development (Little 1995: 124–128). Briefly, economic development denotes increased material well-being, the provision of basic needs, and equal income distribution. Social development is manifested by social integration and security whilst human development means self-actualization and enjoyment of prestige. This dichotomy is based essentially on psychologist Maslow's (1954) hierarchy of human needs in which he presumed the route to high-stage human development to be initiated from low-stage economic development and to proceed through intermediate social development.

Socio-economic development is the process of social and economic development in a society. It is measured with indicators such as GDP, life expectancy, literacy and levels of employment. Changes in less-tangible factors such as personal dignity, freedom of association, personal safety and freedom from fear of physical harm, and the extent of participation in the affairs of the society are also considered. Hence one of the critical

factors in socio-economic development is social capital which has been an essential element of the Ghanaian culture and development.

For socio-economic development to be achieved and be sustainable, it must come from the people themselves. In other words, social and economic development must be driven from the culture of the people. In Agogo State, this may easily be achieved with the inclusion of traditional authorities and the church in the formulation and implementation of development policies since they are the symbols and custodians of culture in the area. This can also go a long way to make the numerous poverty reduction efforts a success in the country over the long-run.

4.3 Health

The Presbyterian Church of Ghana being aware of her social responsibilities has introduced social interventions like health and education as part of her strategic drive to the development of all sectors of the traditional area. Oral history from the people notes that with the return of the Basel Missionary after the First World War, serious activities started all over again. When Mr. Adolf Kirchner who together with Mr. Hans Buechner arrived at Agogo to supervise the building operations of a hospital in 1928. In 1931, the Agogo Hospital was opened. Blessed with an army of dedicated, able and efficient doctors and nurses, the Agogo Hospital carved a niche for itself, earning a reputation for being a life-

saving station. The health needs of the people were also catered for with the establishment of health facilities. These combined with the Christian virtues of pietism, purposefulness and hard work improved the quality of life of the people. Dr J.H.Meister, a Swiss surgeon, through his indomitable efforts the hospital was extended and enlarged to include a Nurses' Training College. The Presbyterian Hospital of Agogo is reputed to be one of the best in the Asante Region and ranks second to the Komfo Anokye Teaching Hospital in the Northern Sector of Ghana. It is accredited for the training of housemen in various fields. The hospital has all the important departments that are required for training in health and medical sciences. It also has a diploma awarding Nurses Training College. The hospital is also reputed for eye care and therefore has the setup for training students in optometry, (Presbyterian University College, 1st Anniversary Lectures 2005:23)

4.4 Education

Formal education was introduced in Agogo with the coming of the missionaries. The Agogo Presbyterian Girls School (now Practice School – from Primary One to Junior High School) was built. Later on the Agogo Presbyterian Nursing Training College was put up. A Training College, which has now become Agogo Presbyterian College of Education, was established. It is worthy to note that in recent times, the Presbyterian University College of Health Science in the town also attests to the enduring presence of the Basel missionaries' activities in Agogo traditional area.

The Basel missionaries brought with them schools as a vehicle of development by developing the person holistically. However, it was largely the church that established the schools. These primarily focused on literacy and numeracy and were an attempt to develop the analytical skills of the people. The training involved the head, the hand and the heart. Through literacy and numeracy the pupils developed analytical skills. The mind was trained to be analytical and critical. Through the hands, vocational skills were imparted. Religious education prepared the heart to make the pupils honest, truthful and good citizen able to fit into the society. In addition, pupils in the educational institutions founded by the missionaries were trained to tap strength daily from the Living Lord, the source of life and vitality. Scriptures were taught to make pupils aware that the fear of God is the beginning of wisdom.

Besides, the Christian teaching imparted helped pupils to develop a sense of dignity and virtues of manual labour. This distinct pattern of the Basel Mission School System became the educational system adopted by the colonial government and used throughout the country from 1861-1990. The system had six years of Primary School, followed by four years of Middle School Course. The Middle School served as the bridge between the Primary School and the College. It was in 1990 that the Provisional National Defence Council Government changed the educational programme and introduced the three year Junior and the three year Senior Secondary School courses. (Beeko 2004:26).

The Basel Missionaries, knowing the role education plays, used education as the pivot around which everything they did evolved. The three areas the Basel Missionaries concentrated were the affective, cognitive, and psychomotor. The focus of the Basel Mission was to:

- To inculcate in the pupils the full appreciation of Christian and traditional values, that is, for the child to become fruitful in contributing to the society at large.
- To train the Ghanaian female and male teachers for girls and boys missionary schools, and inculcate in them Christian principles, to take up leadership roles in the society and build Christian homes.
- To prepare the Ghanaian students to be true teachers with head, hands and heart to give their very best to the teaching profession and to the nation as a whole.

All this is to make a point that the Basel missionaries had a mind to make and invest in female education to steps up social and economic development, alleviate poverty and enhance human capital in general. The establishment of Agogo Presbyterian College of Education in 1931 was therefore, an appropriate response to the vision and objectives of the Basel Mission to train Ghanaian women teachers for Girls Mission Schools. Again the Basel Missionaries saw that gender discrimination was part of Agogo traditional social norms, which kept most girls away from school, put them into peripheries of early marriage and beset them with a whole lot of challenges. These unfortunate situations necessitated many of the violations against the Girl-child. The Basel Missionaries then thought that, the Girl-

child therefore, needs to be provided with new orientation and disposition through the provision of quality education and be free from such mental shackles. (Beeko, 2004:24-26)

In his work on contribution towards Education, Beeko (2004: 25) states, —The teachers were not merely concerned about training pupils to read, write, and work arithmetic, but also to be able to use their hands as experts in crafts and agriculture. The missionary strategy was cross-cultural in context with the ideas and techniques of revivalism which the early nineteenth-century conservative Presbyterians used to combat alien philosophies, particularly deism was also used to combat the culture and belief system of Agogo traditional area.

To help the converts to lead a Christian life in a non- Christian environment, the new convert was isolated, not to be exposed to non-Christian practices and customs and without privacy for personal devotions the —Saleml system was introduced. The missionaries wrote Bible commentaries in Twi, and prepared catechisms and story books to explain the teaching of the Bible in the local language as a means to reinforce their teaching. The converts were encouraged to build near the mission quarters called *Sukuumu* in Agogo Traditional Area. All of this is to say that they developed the local language in a manner that it became reader able to the indigenous community - both the children and the adult folk. All of the above infrastructural networks contributed by the missionaries helped to accelerate the drive towards socio-economic development in

Agogo Traditional Area.

4.4.1 Prominent People who had their education from the Basel Mission School in Agogo

As it is argued elsewhere in this study, the contribution of Presbyterian Church of Ghana to the socio-economic development of Agogo traditional area cannot be downplayed. Many of the indigenes of Agogo have received various forms of development from the church's social services as well as holistic human development. Such avenues included the provision of mission schools to train the indigenes wholly, morally and ethically by giving those principles that guided acceptable and responsible behaviour needed of development. Through such avenues provided by the Basel Mission and through the dint of hard work inculcated into the formation of members of a society, people received training and nurturing from the Basel Mission. Programmes have contributed greatly to knowledge and development of Agogo and Ghana as a whole.

The following are few selected individuals who had the opportunity to be trained and nurtured in the Basel Mission's programme, and who served in one way or another in the socio-economic development of Agogo:

To begin with, David Kwasi Aninakwah who later became Nana Opuni Yirenkymedu II, Dadiesoabahene of Agogo Traditional Area was a native of Agogo. He had his basic education at Agogo Basel Mission and Middle School. He later moved to Kumasi Basel

Mission Middle School to write the M.S.L.C Examination. Through the training received from Basel Mission's programmes, he was employed at U.A.C (Konongo) after Middle School.

He exhibited a lot of discipline and hard work which won him promotion to Store-keeper at the same company, Konongo Gold Mines branch. After fifteen years of service he was promoted to the status of Manager. Through his hard work and discipline, he was then sent to Lagos as Managing Director at Kingsway Stores. He rose from Manager to General Manager (first African to ascend that office). In 1984, he was called to serve as an Executive in G.N.T.C and Ghana Cocoa Board respectively during the P.N.D.C era. He was a fellow at the British Institute of Management and later became the President of Ghana Institute of Management. He was a Council Member of International Cocoa Organisation among many others, (Brochure for Burial & Thanksgiving Service; April 2003: 2-5).

Following his hard work and love for Ghana, he was enstooled as a chief in Agogo. As a chief, he played a key role in various developmental projects within the traditional area. Many of the developmental projects he assisted in the Agogo Traditional Area include the construction of the Ebenezer Community Library and the mortuary at the Agogo

Presbyterian hospital. All of the above affirms that the Basel Mission and the Presbyterian Church of Ghana have contributed significantly towards the development of both human and social life of individuals.

Mr. F.E.O Donkor a native of Agogo also had his elementary education at Agogo Basel Mission School. He was baptised and confirmed at Agogo Ebenezer Presbyterian Church. After completing Middle School, he went to learn a trade. Upon completing successfully from the trade, he went to stay in Accra where he was employed as a storekeeper in U.A.C. Within a space of time, he was able to build a house at Kokomlemle in Accra and housed a number of Agogo indigenes who came to Accra for greener pastures. He later became a Unilever distributor which won him various awards. He contributed greatly to the development of Agogo in various developmental projects, (Celebration of life Anniversary Brochure: 5-8).

Francis Kwabena Asamoah has also contributed quite enormously to the socio-economic development of the Agogo Traditional Area as a result of the Basel Mission training he received at Agogo. He was a lecturer at the Department of Electrical Engineering at Kwame Nkrumah University of Science and Technology (K.N.U.S.T). He also lectured in Electrical Engineering at the University of West Indies. He also taught Maths in the Presbyterian University College. Presently, he works at the Royal Inners Financial Services, (Personal Communication, February 20, 2013).

Kwadwo Baah Wiredu was born in Asante Akyem Agogo. He benefited from the Basel Mission education at his early life that gave him a solid foundation to build his life on. He continued with his Secondary Education at the Kumasi High School, in 1967. He obtained the GCE Ordinary Level Certificate in 1972. He had his Sixth Form education at Prempeh College, also in Kumasi. Baah Wiredu proceeded to the University of Ghana in 1974 and obtained a B.Sc. in Administration (Accounting option). He then did a four-year course with the institute of Chartered Accountant qualifying as a chartered accountant in 1985. Kwadwo Baah Wiredu has worked at various positions with the now defunct Ghana Airways Airline and the Volta River Authority. He has worked as a Senior Consultant on computer-systems and as Finance Manager of Ananse Systems. In addition, he was a partner in Asante Wiredu and Associates, an accounting firm, prior to being an MP. Baah Wiredu was one of the campaigners against the Union Government (UNIGOV) concept put forward by General Acheampong of the Supreme Military Council in 1978. He joined the New Patriotic Party when it was formed in 1992. He became an MP in the Second Parliament of the Fourth Republic after the 1996 Parliamentary Elections and retained his seat since then. He became a minister in John Kufuor's NPP Government in 2001. He has so far held the portfolios of Local Government and Rural Development (2001–2003) and Education, Youth and Sports (2003–2005). He was the Minister for Finance and Economic Planning, a position he had held from 2005 to 2008. As a Member of Parliament and a Minister of the Ghana Government, he uplifted

the image and reputation of the traditional area and again initiated a number of developmental projects, (Church and Traditional Council Archives).

Anyang Kusi, a former World Bank worker was a consultant in Accra. He was a native of Agogo who was also trained in the Basel Mission's programme. His Basel Mission training has helped him make contributions to the socio-economic development of the Agogo Traditional Area, (Moses Peprah, Agogo Ebenezer Church Administrator, Personal Communication, February 16, 2013).

Many of such indigenes of Agogo who received training from the Basel Mission School as we have alluded to, have exhibited true formative values and qualities from the Basel Mission and Presbyterian Church of Ghana (P.C.G). Such prominent personalities' achievement could be indeed attributed to P.C.G's influence on the people of Agogo Traditional Area. Hence the churches socio-economic influence is seen in every facet of the traditional area's development. The current Member of Parliament for Asante Akyem North was a product of the Basel Mission Education programme in Agogo. All of these affirm that, the coming of the Basel Mission and the Presbyterian Church of Ghana has contributed vastly to the development of human resource and other forms of development that is needed for the well being of a society like Agogo and its environs.

4.4.2 Women of Substance Produced by Basel Mission at Agogo

To add to the above beneficiaries of Basel Mission and Presbyterian Social Service like education, women were not left out. Many prominent Ghanaian women who received Basel education within Agogo and its environs have not only brought honours and praise to Agogo, but also the nation at large. Such women of substance included; Mrs Theodosia Okoh, (a brain behind Ghana flag), and Bessie Addo who after passing out successfully from Basel Mission's School (Elementary and Training College and later became the Principal of the College.

Others include Mrs Comfort Ntiamoah-Mensah who exhibited academic excellence and her scholarship prowess cannot be underestimated. She has worked with various institutions both local and on the international front. She has studied at Georgia State University, Atlanta, in the area of Business, (Brochure for Burial, Memorial & Thanksgiving Service 2011:3-6). Christiana Acheampong (Senior Nursing Officer), Mrs. Dr. Victoria Asamoah (Industrial Pharmacist), Christian Amoako Nuama (former Minister of Education), Nana Afrakomah (Queen of Agogo Traditional Area) just to mention a few supported the argument that indeed, the Basel Mission and the Presbyterian Church of Ghana was and is committed to girl-child education and that they were the first to establish girl schools in Ghana. (Brochure for Burial Service; March 2012: 4-5).

Such celebrities are products of Basel Mission enterprise and attest to the fact in point that when it comes to the socio-economic and other human disciplines that seared towards the enhancement of societal well-being, Agogo Traditional Area among many pre-missionary Ghanaian societies or communities indeed reveals that the role of Presbyterian Church of Ghana in the provision of social services such as education, health, and agric which cannot be over emphasised. From the above discussion, the study agrees perfectly with Beeko (2004) when he avers that Ghana as a nation owes a heavy debt of gratitude to the Presbyterian Church Ghana. These according to the author and as this study also brings to fore proofs that many indigenous members of various communities in Ghana have been trained in Basel Mission enterprise to contribute their scholarship and other great acquired knowledge to the well-being of their communities and Ghana as a whole.

4.5 Local language development

Since proper education cannot take place without an appropriate medium of instruction, the Basel Mission engaged itself in the development of local languages that had been envisaged to be used for the purposes of education and development. As has been argued already, the development of the local languages was a deliberate policy undertaken by the Basel missionaries to reach a wider audience with the Christian message.

Beeko (2005) for instance, supports the view that the Basel missionaries should be left out of the blame game of lumping their activities with the European imperialist system in

West Africa. He maintains that the policy of reaching out to the Africans in their own cultural milieu as adopted by the Basel Mission was a complete departure from the colonial masters who had sought to assimilate the Africans into the various European languages and cultural forms.

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

With the interest shown in education and local language development, the PCG went a step further to be the first religious institution in the country to establish a Publishing House for the production of literature to support the cause of education. The production of the needed literature to support the education sector is a prerequisite for the successful advancement of any country bent on breaking the back of illiteracy and ignorance. In order to sustain the Church's desire and conviction to give the local languages a boost in their study and acceptance, the Basel Mission established a newspaper: *The Christian Messenger*, in 1883 to disseminate information in the Twi and Ga languages (Schweitzer, 2000; Nkansa-Kyeremateng, 2003). The renewed interest in the study and promotion of local languages in various educational reforms undertaken by the country could be credited in part to the foresight the Basel missionaries had in the pursuit of the religious agenda from the perspectives of the local people, using their own language as the medium of transmission.

In recent times, this renewed interest has manifested itself in the proliferation of private and public media houses that conduct most of their programmes in the local languages, of which the Akan language is predominant.

4.6 Agriculture

Agbeti (1986) writes, —Agriculture is an important aspect of industrial development. Responding to this view the Basel Mission made persistent effort to develop agriculture not only as a cash-crop but as a course studied in all their schools also. Through agriculture, the missionaries introduced into the country new crops like coffee, cocoa, mangoes, pineapples, sugar cane, pear and new species of cocoyam and improved methods of farming; in so doing food production was increased. (Asante, 2007: 25).

Agriculture was combined with the Basel missionary's virtues of pietism, purposefulness and hard work which improved the quality of life of the people in the traditional area. In its pursuit of the religious agenda, the PCG did not fail to participate in the development and promotion of agriculture, which was and has continued to be the mainstay of the economy and the people of Ghana.

4.7 Trade and Commerce

Notwithstanding, Christian missions made some significant contributions to the development of the Agogo Traditional Area. This had an effect on the peace and stability enjoyed by the traditional area. As many wars were also halted by the missionary activities at the time, as tribal wars were motivated by the desire to capture people for the slave trade. Supported by the then Colonial Government, the missionaries' presence at Agogo provided security and safety. Consequently, trade boomed as people could move about freely to engage in other productive ventures. The colonial government encouraged trade and

commerce. The trade route from the coast to Asante was protected and traders moved freely from the coast to the forest areas including Agogo.

4.8 The Christian Ethics

Throughout the later part of the 19th century the Basel Mission sought to introduce and enforce a new moral code in Agogo Traditional area. It waged relentless war on certain cultural practices which, in its view were not only inconsistent with Christian morality but were also the cause of rural indebtedness, social hardships and inhuman activities. These included polygamy, sexual permissiveness, alcoholism and orgiastic funerals.

To eliminate polygamy, adultery and fornication which offended the Basel Mission sensibilities, the Basel Mission in Agogo sought to make marriage monogamous and less expensive. The church insisted on marriage under Ordinance of 1884 for its members and for this purpose its chapel at Agogo was licensed, (Agogo Ebenezer Chronicle: 1940-1948).

One consequence of the adoption of Ordinance was the modification of the traditional system of inheritance. Instead of a male Christian's inheritance passing in its entirety to his brothers or nephews in accordance with customary Akan practice, the church ruled that it should be shared in three equal parts among his widow, children and maternal family. This method of disposing of the property of a Christian male who died intestate ultimately became

institutionalised in the church. The Chronicles of the churches in Agogo have a list of couples under the ordinance. The under listed are some members of church of the Ebenezer Agogo Presbyterian Church who married under the ordinance laws of the Basel Mission:

1. Mr Ansong Joseph and Yaa Boatemaa
2. Oppong Agyemang and Adomah
3. Agyemang Duah and Yaa Yaa, (Agogo Ebenezer Chronicle: 1940-1948).

4.8.1 The Basel Mission's Moral Principles and Suspension

In another breath, the church also instituted ethical and moral principles that were used to nurture its members to equip them with values needed to sustain communal harmony. Such principles included the churches' ethical principles that regulated the conduct of its members and the community at large. These moral and ethical codes ensured that individual members live their lives according to the accepted behaviour of both the church and the traditional ethical principles. Those who acted contrary to the accepted codes of the church attracted punishment to serve as deterrent for others, thereby promoting harmonious living in the community. These principles contributed adequately to the social order among members to the development of harmony and communal living in Agogo Traditional Area. Some people were suspended by the church in the acts of fornication, and those who even participated in Tigare fetish worship. It must also be put on record that the Presbyterian's moral and ethical principles also attracted many in to the Christian community. Such

examples included many who were Tigare worshippers. The church also settled many disputes that arose within the community. For instance as cited in the church's 1948 Chronicle, the missionaries settled a divorce case between Eric Apea and Afra Sophia. The new Christian ethics propagated by the Basel Mission in Agogo Traditional Area also made taboos of drunkenness, traditional drumming and dancing as well as traditional funeral rites. Below are names of members of the church who were suspended based on new Christian ethics the Basel Mission introduced in Agogo Traditional Area:

1. Annor Amoah, a presbyter, a former hospital accountant of the church was expelled from the church for having a polygamous marriage.
2. Maria Asantewaa was suspended for being a second wife in a polygamous marriage.
3. Hannah Ofosua was also suspended for being a second wife in a polygamous marriage.
4. Benson Asadu was suspended for having a polygamous marriage.
5. Alice Agyakoma was suspended for being a second wife in a polygamous marriage.
6. Gabriel Owusu was suspended for having a polygamous marriage.
7. Felicia Adoma was suspended for committing fornication.
8. Debra Acquah was suspended for committing fornication.
9. Salina Akwaah was suspended for committing fornication.
10. Dora Anima was suspended for participating in fetish worship at the Tigari Shrine, (Agogo Ebenezer Chronicle: 1940-1948).

4.8.2 The Salem

In order to ensure the strict observance of the new Christian ethic; the Basel Mission established Christian settlements called —Salem or —Sukuumull. The Basel Mission encouraged their converts to abandon their homes in the main township and resettle themselves at the Salems. The Salem institutionalised the dichotomy between church and state in Agogo and seriously undermined the traditional Akan conception of community. Whilst in Akyem Abuakwa, the institutionalisation of the Salem created serious tension among the traditional leaders; the same cannot be said about Agogo traditional area. Even though, the separateness of non-Christian and Christian communities and was acknowledged, there was no personal animosity between the palace and the church. Since the reign of Nana Yaw Asamoah the people of Agogo have shown love and kind-hearted towards the mission, (Noel Smith, 1966: 49-50).

4.9 The Educated Traditional Leaders

Addo Fening (2008) has observed that in Akyem Abuakwa Christianity and chieftaincy had been viewed as incompatible and mutually exclusive institutions. Agogo state had a different picture. The chiefs and elders were please to send their nephews and sons to school to enjoy the benefit of western education and Christianity. Christianity was regarded as an instrument of progress. Nana Akuoko Sarpong, the current occupant of

Agogo stool, benefited from western education and Christianity. He describes himself as an educated Christian-traditionalist, a lawyer per excellence and a politician.

4.10 The Boarding School System

The Basel Mission at Agogo left a legacy in the educational structure which was devised in 1860s. The structure survived with hardly any serious modification beyond 1943. Perhaps the most important legacy of the mission educational structure was the boarding school system first introduced in the 1880s. Like the Salem, the boarding school originated from the need to isolate pupils from the uncongenial atmosphere of the parental home in the interest of good academic progress (Addo-Fening 2008:39). The Basel Mission at Agogo established a Girls' Boarding School in 1931 to produce elite young ladies for the country, (see 80th Anniversary celebration brochure, p. 21).

4.11 Conclusion

It is suggested that the origins of social institutions of Agogo State lay in the 19th century historical developments. It is pointed out in particular that some of these institutions like the Salem, the elementary school, and the Girls Boarding House were originated from the Basel Mission, while others of indigenous origin like marriage, inheritance and chieftaincy were considered modified by the influence of the Basel missionary activity. These institutional legacies of the 19th century are today regarded by the generality of the people as still relevant. The focus of the next chapter discusses the fieldwork.

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CHAPTER FIVE

PERESENTATION, ANALYSIS AND INTERPRETATION OF FIELD DATA

5.1 Introduction

In an attempt to assess the Basel Mission contribution to the socio-economic development of Agogo Traditional Area, interviews were conducted with some target groups and questionnaires were distributed to Traditional Leaders, Ministers of the Church, Elders, Catechists and ordinary people in Agogo. Teachers and Hospital Administrators were also interviewed. This chapter presents and analysis the data collected from the field.

5.2 Presentation of Responses

Questions were raised on the activities of the missionaries, the religio-cultural practices, the effects of missionary activities on traditional authority, missionary development paradigm, the attitude of the indigenous people towards the church. Even though the

responses vary in some instances, there were reoccurring views in most of the instances. As a result the responses are presented in their frequencies of occurrence. That is, conclusions were drawn ranging from views that were most expressed to those that were least expressed. Questionnaires were distributed to one hundred people in all with following breakdown:

Ten (10) to Traditional Leaders; twenty (20) to Ministers and Catechists of the

Presbyterian Church; twenty (20) to Presbyters; Ten (10) to Hospital Administrators;

Ten (10) to Educational Administrators; fifteen (15) to Ordinary members of the Presbyterian Church; fifteen (15) to Young people (town folks). Out of the hundred

(100) people sampled, eighty (80) people responded to the questionnaire.

5.2.1 Missionaries' Activities and Alienation of the People

Responses to the question whether missionaries' activities alienated the new converts from their cultural roots received a huge affirmation. Nana Agyei Badu, Nifahene of Agogo Traditional Area, agreed that the missionaries brushed aside indigenous cultural practices and would not like new converts to participate in any cultural practices. Nana Agyei Badu remarked: —They were against our culture, they were not in agreement with us to pour libation. They even advised us to abandon our shrines and the worship of our deities.

Joseph Nti, Assistant Regional Registrar of Agogo Traditional Council also asserted that: —Formal education was largely used to eradicate the dependence on the lesser gods as the means to achieve salvation; not to educate the girl-child was seen by the missionaries as evil practice associated with the shrines.

Nana Kwame Nti, Krontihene of Agogo agrees that missionaries' activities alienated the people from their cultural roots. He was of the opinion that the —Salem system was used to divide the family system. The Salem system tended to be spiteful of most things traditional. Young adults who lived in the Salem were ignorant of most traditional practices. However, the Senior Presbyter and the Session Clerk of Ebenezer Presbyterian Church were of the view that missionaries' activities were transformational in nature. That the preaching to the people of Agogo had impact and changed people's lifestyles, the gospel helped people to do away with superstition and fear.

A traditional priest, Okomfo Afra of the Tano Shrine was of the view that missionaries' activities were targeted against the traditional social structure and institutions. Boakye Dankwa of the Tano Shrine added that the missionaries targeted traditional heads and made converts out of them which helped them to break the cultural barriers.

During my third visit to Nana Kwame Nti, the Krontihene of Agogo, it was gathered that some Christians who lived in the Salem showed outright disregard for traditional customs

and practices. He said, —We perceived usurpation of the sovereignty and authority of the traditional rulers. The new converts considered themselves virtually as the property of the church and had nothing to do with their own town or village in terms of participating in the communal labour, traditional cultural practices and other festivals. He was emphatic that the policy of residential segregation was an attempt to cause dissatisfaction among the locals with the potential of creating animosity between the converts and their kinsmen and kinswomen.

5.2.2 The Religio-Cultural Practices

Responses to the question as regards to how the missionaries addressed the religiocultural practices of the people seventy (70) respondents constituting ninety percent (87.5%) responded that the missionaries in Agogo confronted the religio-cultural practices with caution. It was not confrontational since the traditional leaders have been kind to the mission. Mr S.A Amoako of Presbyterian Church, Bethel Congregation observed: The missionaries were able to oppose or came face to face with the religiocultural practices in Agogo by the empowerment of the Holy Spirit and the propagation of the Good News of the Lord Jesus Christ, which gave the converts hope and assurance of salvation.

Frimpong Kwarteng, a teacher also observed: —They first sought to go after the head of the community- the chief, enticing him with gifts and promises of bringing development.

In the long run, they believed the only way such barriers could be broken was when their leaders saw them as agents of development and not killers of their culture.

The Assistant Regional Registrar of Agogo Traditional Council, Joseph Nti responded that the missionaries used education to confront the religio-cultural practices. He notes: —They educated the residents to turn away from idol practices to Christianity and made free gifts in the form of clothing and subsidised education fees and gave free health care and promised the establishment of a good hospital - now Agogo Hospital.

The District Minister, Rev Yao Mawule Agbesi asserted that the —missionaries acquired land and resettled the new converts on the Christian Quarters - Salem. They were taught to live and worship God according to Christian precepts. Their way of life was thus transformed. Gradually, the Christian religion and culture permeated the entire community. He further noted that the missionaries' works were not against our cultural practices, they were only against human sacrifices and fetishism.

5.2.3 Missionary Activities on Traditional Authority

On the question as to whether missionaries' activity influenced traditional authority, ninety percent (90%) of the respondents confirmed that they have. An elder of the Akogya Shrine mentioned that before the advent of Christianity, the people listened to their traditional priests for protection, healing and guidance. Medicine men and women were

there to meet the psychological needs of the people. Sixty percent (60%) of the respondents agreed that missionaries teaching and preaching undermined traditional authorities. In spite of this, sixty percent (60%) of the respondents still believe that the chiefs were in control and exercised their sovereignty over their people.

Boakye Dankwa of Tano Shrine also asserted that the missionary attitude was very destructive to Akan traditional religion and social norms. That no attempt was made by the missionaries to use anything traditional worldview of the Akan for preaching. But an elder of Ebenezer Presbyterian Church, Madam Akuoko held a different view. She held the view that missionary activities did not undermine traditional authority. The missionaries stayed with the chiefs and asked them to release lands for development. According to Madam Akuoko, it did not undermine the traditional authority because some of them were converted through the public preaching of the church. Some chiefs and elders were also invited to Christian gatherings.

5.2.4 Assimilation of Indigenous People into Christian Culture

Sixty percent (60%) of the respondents affirmed that missionary activities end up assimilating the indigenous people and that some converts renounced all traditional rights and practices. Thirty five percent (35%) of respondents held the view that since the gospel message was preached in the local language of the people, and within the people's setting,

the people were not coerced into accepting the message but rather were encouraged to do so.

The secretaries to Asuo Tano and Akogya Shrines and their priestess indicated that the presence and the activities of the missionaries to a large extent distorted traditional worship. Frimpong Manso, a teacher said that most of the first and second generation Christians took Christian or English names; they did not recall the traditional days and festivals.

5.3 Data Analysis

5.3.1 Missionary Activities

Sixty (60) respondents representing seventy-five percent (75%) were of the view that the missionaries' activities did uproot the indigenous from their culture and made them aliens by the —Saleml system. People nurtured by the Salem system, according to some respondents, tend to be spiteful of most things traditional. Ten respondents representing twelve percent (12.5%) were of the view that the activities of the missionaries were transformational in nature. People's lives were changed for the better.

5.3.2 Religio-Cultural Practices

Seventy (70) of the respondents made up of, eighty-seven point five percent (87.5%) affirmed that the missionaries did confront the religio-cultural practices of the people.

Ten (10) respondents representing twelve point five percent (12.5%) were of the view that, though the missionaries confronted the religious practices of the people, it was in a mild manner. Forty percent (40%) of the respondents agreed that the Basel mission waged a relentless war on polygamy, sexual permissiveness and alcoholism. The old Chronicles of Ebenezer Presbyterian Church shows a list of people who had been suspended due to misconduct.

5.3.3 Effects of Missionary's Activities on Traditional Authority

Seventy (70) respondents representing eight seven point five percent (87.5%) affirmed that the missionaries teaching and preaching undermined and challenged traditional authority. Just thirteen respondents representing ten percent (16.25%) did not believe that teaching and preaching of the missionaries undermined traditional authorities. Again, ninety percent (90%) of the respondents agreed that the chiefs were in control and their presence in the traditional area were visible. Respondents agreed that the chiefs supported and helped the mission to thrive.

5.4 Effects of Missionary's Activities on the Standard of Living of the Indigenes

As discussed above, the Missionaries and the current Presbyterian Church in Agogo are involved in a lot of social services. In the light of this, the researcher sought to find how these social services have improved the standard of living of indigenes. Thirty-eight percent (38%) of the respondents agreed that the social services such as provision of

schools, health care, among several others, have given them a source of employment. Fifteen percent (15%) of the respondents also affirmed that, the existence of the various schools and the hospital has brought a lot of people to the town, and this has increased the population of the town thereby boosting trade and commerce in the area. They also asserted that the presence of these social services have made the Agogo Traditional Area famous and a stop-point for commercial activities in the Ashanti Region. Forty percent (40%) of the respondents were of the view that the missionaries' activities have benefitted them by way of receiving formal education from the church and this has opened a lot of opportunities for them. This has moved a lot of people from the farm lands into the formal sector of our economy. New opportunities have been created to employ educated men and women into teaching, nursing, trade and commerce. Seven percent (7%) of the respondents were of the view that, the missionaries' activities and the church have improved the moral lives of the people thereby ensuring security in the area until the arrival of the *Fulani* Herdsmen.

5.5 Discussion

The missionaries provided modern scientific education for the people of the Agogo traditional area. The first school to be opened was a mission school which in no time at all was in great demand in all over the traditional area. In their eagerness to open schools the missionaries did not discriminate against any sex. Female education was a mark feature of the Basel mission. It was a response to the treatment meted out to the

womanhood in Agogo traditional area. In the Agogo traditional area the mission were the sole purveyors of education. In Agogo today there is hardly a leader in any walk of life who did not receive part of his or her education in a mission school. Along with education they introduced modern scientific medicine. This is the Agogo hospital which its story can never be told without mentioning an important name like Dr. J. H. Meister a Swiss surgeon by profession. It was through his indomitable courage and foresight that the Agogo hospital was extended and enlarged. The capstone of the medical work was an Ecumenical Nurses Training College built at Agogo to provide training facility for State Registered Nurses. Through the years it has produced some of the finest Nurses and medical officers in ophthalmology for eye care. For many years the foremost and best-equipped medical hospital and Nurses Training College outside Accra and Kumasi is the Presbyterian Hospital in Agogo traditional area. The missionaries again introduced social and political reforms. They did this by indirect rather than direct method. This indeed, they could not, launch a frontal attack on the social and political system of the traditional area. Quietly, consistently, and unobtrusively, they went about their business of teaching and preaching the Gospel message the world has ever known where some traditional leaders were converted. By precept and example they inculcated the ideas and ideals of Christianity – the sanctity of life, the worth of the individual, the dignity of labour, social justice, personal integrity, freedom of thought and speech which have since permeated all spheres of life in Agogo traditional area.

5.6 Conclusion

From the above analysis and discussion, Basel Mission operated as a veritable propaganda outfit seeking to inculcate new values, habits and beliefs. To this end the Basel Mission created institutions some of which have lasted up till now. Church and state collaborated to enhance and develop Agogo State. The above discussion also affirms the fact that, the Basel Mission and the Presbyterian Church of Ghana have and are contributing to a holistic, and not one sided form of development in the Agogo Traditional area.



CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

In the previous chapter, the data of the respondents was analysed. This chapter concentrates on the summary of the findings, conclusions and recommendations.

6.2 Summary of Findings

On missionary activities and alienation the respondents, held the view that, the missionaries' activities did uproot the indigenous from their culture to make them aliens by the —Saleml system. The activities of the missionaries were transformational in nature. People's lives were changed for the better. On development paradigm we observed that PCG prioritised their works relationship with the Agogo traditional authority, with the view that, the traditional authority is a potential partner in development.

The traditional authority on their part gave out large portions of land for development and mobilised their people for development. The missionaries teaching and preaching, according to respondents, undermined and challenged traditional authority, however they

say, traditional authority was in control and their presence in the traditional area was visible. The chiefs supported and helped the mission to thrive. The missionaries in Agogo confronted the religio-cultural practices with caution, since the traditional leaders have been kind to the mission. The missionaries stayed with the chiefs and asked them to release lands for development; some were also converted through the public preaching of the church. Some chiefs and elders were also invited to Christian gathering.

6.3 Issues Emerging Out of the Study

The story of Presbyterian Church in Agogo is a perfect example of church-state collaboration. The Church-State collaboration in Agogo has enhanced the socioeconomic development of Agogo State through moral and spiritual discipline, education, health, local language development, introduction and enforcement of a new moral code. The Basel Mission wages relentless war on certain cultural practices which were not only inconsistent with Christian morality but were also the cause of moral indebtedness and social hardship. In the past half-century, Agogo Traditional Area has undergone political, religious and social change at a breathtaking rate. In this brief span of time, Agogo Traditional Area has moved from been predominantly farmers in both food and cash crops mainly, cocoa as earlier stated to a commercial-based centre in Asante region. Ideally, almost every ethnic group in the country can be found in the Traditional area because of economic structures like the hospital, Teacher training

college, Schools both first and second cycle, Nurses training college, Presbyterian university college, transport and trading activities etc.

These serve as a boost in the economic life of the ethnic groups found in Agogo. We found out that the fertility of Agogo land has made Agogo traditional area the home of many ethnic groups in Ghana. Until 1956, the majority of the work force labored at farm land occupations; today 40-45% holds commercial-related jobs and only 25% hold farming jobs. At the turn of the century, fully one-third of Agogo Traditional Area workforce earned a living in farming. Today, the number is a little above 30%. Not only has the way they earn a living changed, they have witnessed an unprecedented shift in the society's basic values. In our evaluation, we noted that the educated men and women are different from their parents and themselves.

Issues Emerging out of the Study continued:

We found out that, formal education introduced in Agogo like Presbyterian Girls School now Practice School, primary one to junior high school, the Nursing and Midwifery Training college, a Teacher Training College, now Agogo Presbyterian College of education and the Presbyterian University College of Health Science in the town also attest to the enduring presence of the Basel missionaries' and Presbyterian church of Ghana' activities in Agogo traditional area. People's lives were changed for the better.

We noted that, gender discrimination was part of Agogo traditional social norms, which kept most girls away from school, put them into peripheries of early marriage and beset them with a whole lot of challenges – (kitchen as her office), violations against the Girlchild. With the advent of the missionaries the girl-child and womanhood was set free, they now enjoy like their male counterparts. Before the advent of Christianity, the people listened to their traditional priests for protection, healing and guidance. Medicine men and women were there to meet the psychological needs of the people (i.e.

traditional birth attendants).

With the establishment of health facilities now consultations are done in the hospital where trained nurses and doctors take care of people's health need. On the negative side it affected the economic life of practitioners. Now the doctors and nurses in the hospital are there to meet the psychological and health needs of the people. We found out that religio-cultural practices and its inhibition against women and other practices like menstrual- period and bragoro, (not to enter chiefs palace or even greet the chief) work only in the market or kitchen, not a leader (sub-chief) and human sacrifices/ fetish have become a thing of the past. Many women of substance have not only brought honours and praise to Agogo but also the nation at large. Many citizens of Agogo State have attained great heights by contributing to knowledge, scholarship and health facilities.

We noted that, the social services such as provision of schools and health care have given them a source of employment and improved the standard of living and moral lives of

indigenes. The existence of the various schools and the hospital has brought a lot of people to the town, and this has increased the population of the town thereby boosting trade and commerce in the area. Housing and accommodation has become very difficult to come-by. These social services have made Agogo Traditional Area famous and a stop-point for commercial activities in the Ashanti Region.

We noted that, education and the hospital moved a lot of people from the farm lands into the formal sector of the economy. Yet, it affected traditional farming, making cost of living to be high. New opportunities have been created to employ educated men and women into teaching, nursing, trade and commerce. Making the family which is the basic foundation of the society dismantled, which somehow, affected the socialisation of the children in the traditional area in a way. The new Christian ethic propagated by the PCG was a catalyst for socio-economic development of Agogo State.

The Basel Mission naturally made genuine mistakes, as regards their rigid and intolerant attitude towards some of indigenous cultural and customary practices such as drumming and dancing. But with the need to pause and take a retrospective glance of what the Basel Mission bequeathed to the current generation, one wonders if the current generation is fulfilling their mission of continuing where they left off. Many citizens of Agogo State have attained great heights by contributing to knowledge, scholarship and health facilities.

6.4 Conclusion

From the studies, one observes that since Nana Yaw Asamoah, all traditional rulers in Agogo are kind-hearted toward the Presbyterian Church. The relationship that existed between the Church and Agogo State was that of trust and goodwill. Christianity and chieftaincy in the Agogo State has been viewed as compatible and bed-fellows. Christianity has obviously been regarded as an instrument of progress. Discipline among school pupils while in school was seen as essential to pupils' future life; girlchild education was seen as very important for the socio-economic development of Ghana. The new Christian ethic propagated by the Basel Mission was a catalyst for socio-economic development of the Agogo State. Owing to their respect for our culture and philosophy of life in Agogo State, the missionaries learnt the local language, used them to teach and preach and moreover committed them to writing. Besides, our proverbs were collected and printed in the language.

In the light of these observations, the Basel Missionaries should not always be condemned; rather we must be filled with gratitude for the prudence, foresight, efforts and sacrifice of the pioneering work which have helped the people of the Agogo State. The socio-economic development of Agogo State is a collaborative and joint operation of church and state. The chiefs of Agogo galvanised the people to work with the Basel Mission to bring about development of the state, the individuals and institutions.

6.5 Recommendation

We put forth the following recommendations:

1. A strong bond of relationship between the church and traditional state (Traditional Leaders) is recommended for national development.
2. Development strategies should always take cognisance of tradition and culture of the people.
3. Traditional rulers should be seen as agents of change and development.
4. Religious resources should be tapped into socio-economic development of the people.
5. Both church and traditional state should extend a hand of friendship to each other to avoid mistrust that can derail development processes.
6. The church and traditional state leadership should work together to galvanise the people for development.

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2. Moses Peprah Administrative Officers and Financial Secretary		14 th February, 2013
3. John Mawule Yao Agbesi. Presbyterian Minister - Agogo.		14 th February, 2013

4. Frimpong Kwartemaa Regail – Student Teacher – a Church Member 15th February, 2013
5. Joseph Nti - Assistant Regional Registrar – Agogo Traditional Council 16th February, 2013
6. S. A. Amoako – Catechist – Trinity Congregation - (PCG) 16th February, 2013
7. Boakye Dankwa and Komfoɔ Afra - Tano Shrine 17th February, 2013
8. Emmanuel Danquah - Secretary - Asuo Akogya Shrine 17th February, 2013
9. Nana Agyei Badu – Nifahene – Agogo Traditional Council 18th February, 2013
10. Nana Nti – Krontihene – Agogo Traditional Council 18th February, 2013
11. Obaapanyin ɔkomfoɔ Afra – Tano shrine - 18th February, 2013
12. Frimpong Manso Nicholas – Teacher (APCE JHS) 19th February, 2013
13. ɔkomfoɔ Serwaah – Akogya shrine 19th February, 2013

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APPENDICES

APPENDIX A

Questionnaire used to Interview Traditional Authorities

This research is conducted in partial fulfilment of the requirement for the award of a Master of Philosophy in religion.

Respondents are assured of confidentiality and anonymity of the information provided. You are further assured that any information provided will be properly treated for academic purpose only

Topic: Evaluation of the Contribution of Basel Missionary and Presbyterian

Church of Ghana to the Socio-economic Development of Agogo Traditional Area 1.

- Did the activities of the missionaries alienate their converts from their culture?
2. How did the missionaries confront the religio-cultural practices in Agogo?
 3. How did the traditional authorities cooperate with the missionaries?
 4. Do you know any traditional ruler who helped the missionaries in their work? Yes or No
 5. If yes, name that leader and how the person contributed to the missionary work?

6. Did the missionaries teaching and preaching undermine traditional authority?
7. How did the mission development paradigm enhance or advance traditional development paradigm?
8. Were the mission activities to assimilate the African Christian culture when the later had to renounce all traditional rights?
9. What resources did Africans possess with themselves that enabled them to be subjects rather than objects of Christian Missionary enterprise in Agogo?
10. How have you benefited from the missionary work of the Basel Mission?

APPENDIX B

Questionnaire used to Interview Church Leaders

This research is conducted in partial fulfilment of the requirement for the award of a Master of Philosophy in religion

Respondents are assured of confidentiality and anonymity of the information provided. You are further assured that any information provided will be properly treated for academic purpose only

Topic: Evaluation of the Contribution of Basel Missionary and Presbyterian Church of Ghana to the Socio-economic Development of Agogo Traditional Area.

1. Did the activities of the missionaries alienate their converts from their culture?
2. How did the missionaries confront the religio-cultural practices in Agogo?
3. Did the missionaries teaching and preaching undermine traditional authority?
4. How did the mission development paradigm enhance or advance traditional development paradigm?

5. Were the mission activities to assimilate the African Christian culture when the later had to renounce all traditional rights?
6. What resources did Africans posses with themselves that enabled them to be subjects rather than objects of Christian Missionary enterprise in Agogo?
7. How have you benefited from the missionary work of the Basel Mission?
8. How the new ethics the missionaries introduced affected the people?
9. Do you know anyone who fall casualty to the new Christian ethics?
10. If yes, what offence did the person commit and what was the sanction given to the person?
11. Do you know any important personality who benefited from Basel Mission School?

APPENDIX C

Questionnaire used to Interview Citizens of Agogo

This research is conducted in partial fulfilment of the requirement for the award of a Master of Philosophy in religion

Respondents are assured of confidentiality and anonymity of the information provided. You are further assured that any information provided will be properly treated for academic purpose only

Topic: Evaluation of the Contribution of Basel Missionary and Presbyterian Church of Ghana to the Socio-economic Development of Agogo Traditional Area

1. Did the activities of the missionaries alienate their converts from their culture?
2. How did the missionaries confront the religio-cultural practices in Agogo?
3. Did the missionaries teaching and preaching undermine traditional authority?

4. How did the mission development paradigm enhance or advance traditional development paradigm?
5. Were the mission activities to assimilate the African Christian culture when the later had to renounce all traditional rights?
6. What resources did Africans possess with themselves that enabled them to be subjects rather than objects of Christian Missionary enterprise in Agogo?
7. How have you benefited from the missionary work of the Basel Mission?
8. Do you know any important personality who benefited from Basel Mission School?

