

ACHIEVING THE MILLENNIUM DEVELOPMENT GOAL ONE (MDG1): THE ROLE OF
THE CHURCH IN GHANA - ASHANTI REGION AS A CASE STUDY

BY

KNUST

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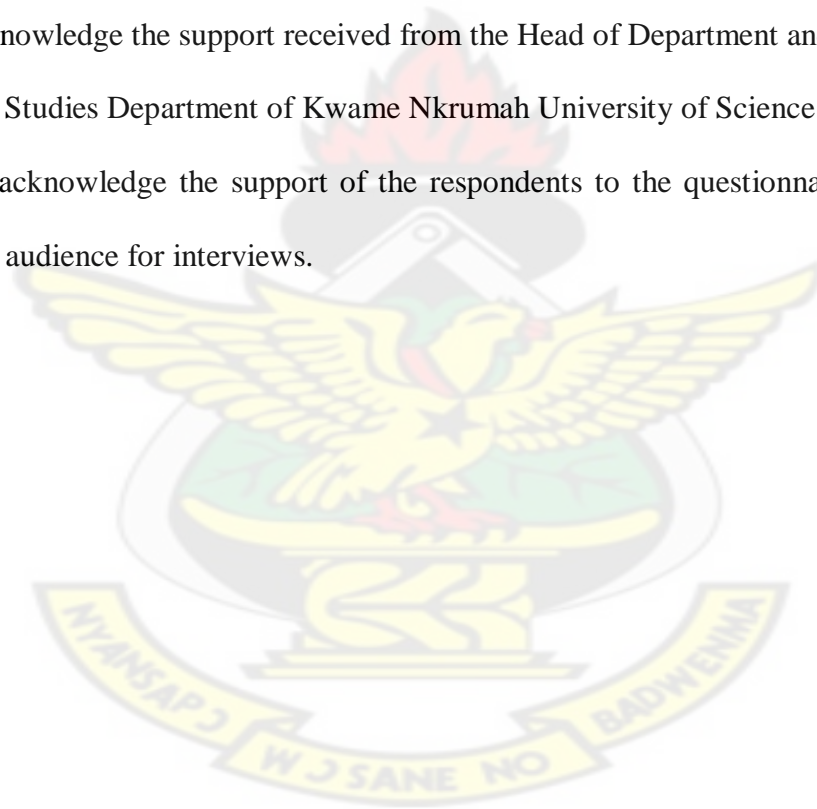
Dedications

This work is dedicated to millions of people in Africa who are living in abject poverty and are struggling to feed themselves. I also dedicate it to my wonderful wife Mrs. Vivian Soso and our two lovely children, Emmanuella and Lemuel.



Acknowledgement

My sincere appreciation goes to God Almighty, the maker of heaven and earth. Obviously without his grace this work would not have been possible. The immense support and contribution of my supervisor, Rev. Dr. Paul K. Boafo cannot be glossed over, I am really grateful to him. I also want to acknowledge the support received from the Head of Department and all the lecturers of the Religious Studies Department of Kwame Nkrumah University of Science and Technology, Kumasi. I also acknowledge the support of the respondents to the questionnaire and all those who granted me audience for interviews.



DECLARATION

I hereby declare that this submission is my own work towards the MA and that, to the best of my knowledge, it contains no material previously published by another person nor material which has been accepted for the award of any other degree of the University, except where due acknowledgement has been made in the text.

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LIST OF ACCRONYMS



ADRA:	Adventist Development and Relief Agency
AIDS:	Acquired Immune Deficiency Syndrome
CAADP:	Agriculture Policy Development Programme
CEDEP:	Centre for the Development of People
CRS:	Catholic Relieve Services
CSOs:	Civil Society Organisations
DFID:	Department for International Development
ECA:	Economic Commission of Africa
ECOWAS:	Economic Commission of West African States
FBO:	Faith-based Organisations
G-CAP:	Global Call for Action against Poverty
GDP:	Gross Domestic Product
GHC:	Ghana Cedi



The logo of Kwame Nkrumah University of Science and Technology (KNUST) is a large, faint watermark in the background. It features a central shield with a yellow eagle with spread wings, a red star, and a green base. Above the shield is a red torch. A banner at the bottom contains the text 'WISDOM BEGETS NO BAD WENNA'.

GLSS:	Ghana Living Standards Survey
GPRS:	Growth and Poverty Reduction Strategy
HIPC:	Heavily Indebted Poor Countries
HIV:	Human Immunodeficiency Virus
ILO:	International Labour Organisation
LDCs:	Least Development Countries
LEAP:	Livelihood Empowerment Against Poverty
MDBS:	Multi Donor Budgetary Support
MDGs:	Millennium Development Goals
MTDP:	Medium Term Development Plan 1996-2000
NEPAD:	New Economic Partnership for Africa's Development
NGOs:	Non Governmental Organisations
NSAs:	Non State Actors
ODA:	Official Development Assistance
PPP:	Proportion of population below \$1 per day
UN:	United Nations
UNDP:	United Nations Development Programme

WCC: World Council of Churches

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background of Study

In September 2000, leaders from 189 nations agreed on a vision for the future: a world with less poverty, hunger and disease, greater survival prospects for mothers and their infants, better educated children, equal opportunities for women, and a healthier environment; a world in which developed and developing countries worked in partnership for the betterment of all. This vision took the shape of eight Millennium Development Goals, which provide a framework of time-bound targets by which progress can be measured. International and national statistical experts selected relevant indicators to be used to assess progress over the period to 2015, when targets are expected to be met.

The eight Millennium Development Goals are:

Goal 1: Eradicate extreme poverty and hunger.

Goal 2: Achieve universal primary education.

Goal 3: Promote gender equality and empower women.

Goal 4: Reduce child mortality.

Goal 5: Improve maternal health.

Goal 6: Combat HIV/AIDS, malaria and other diseases.

Goal 7: Ensure environmental sustainability.

Goal 8: Develop a global partnership for development.

This work focuses on the Millennium Development Goal One (MDG1): Eradicating Extreme Poverty and Hunger, by year 2015.

According to the 2005 *Global Monitoring Report*, almost 1.4 billion people lived below the international poverty line, using a new World Bank threshold for extreme poverty, which is now set at \$1.25 a day. (We however used the \$1 per day threshold in this work).

According to available statistics, over 70% of the poor live in South Asia and sub-Saharan Africa. In the latter region the incidence of absolute poverty is nearly 50% and the rate of poverty decline is six times lower than needed to meet the Millennium Development Goal 1(MDG 1): Eradicate extreme hunger and poverty. Around 300 million people in sub-Saharan Africa are believed to be living below the international poverty line of USD 1 a day. It is estimated that if the current trends continue, the number of impoverished people in sub-Saharan Africa is expected to rise from 315 million in 1999 to 404 million by 2015. There are clear indications that, with current trends, Africa will miss the Millennium Development Goals – and by a wider margin – than any other developing region. Therefore, the Commission for Africa, in its 2005 report “Our Common Interest”, states that Africa cannot wait. Based on the presumption that the world has a responsibility to support Africa’s social development, action must come now: “The world crisis of poverty is now in Africa, whereas 25 years ago, at the time of the

Brandt Commission report on development, the focus was on Asia with its much larger population and higher population density.”

Ghana is classified under the Low-income economies and finds itself among the African countries south of the Sahara, where poverty and hunger is very high. According to the official information from the World Bank, it is estimated that as at 2006, about 28.52 percent of Ghana’s population lived below the poverty line of \$1 per day, as per United Nations standard. So the problem of poverty and hunger in Ghana is real and obviously something must be done about it.

The clarion call now is for everybody to put his/her hands on the deck to work towards Eradicating Extreme Poverty and Hunger, which is the Millennium Development Goal One (MDG1), with clear targets: halving by 2015, the proportion of people whose income is less than one dollar a day; halving by 2015, the proportion of people who suffer from hunger. In the words of Kofi Annan, the immediate past Secretary General of the United Nations, “Hunger is one of the worse violations of human dignity. In a world of plenty, ending hunger is within our grasp. Failure to reach this goal should fill every one of us with shame,” (www.fao.org/worldfoodsummit/top/detai...)

Governments and Civil Society groups (including the Church) must respond positively to this call by advocating and developing various interventions that facilitate the process towards the achievement of this goal. It must be said that already International bodies like the United Nations Development Programme (UNDP) are partnering with the government of Ghana and some local NGOs to work towards achieving the Millennium Development Goals (MDGs) in Ghana, one of

which, is to Eradicate Extreme Poverty and Hunger, which is, the Millennium Development Goal One (MDG1).

The call to fight poverty and hunger may not be a new thing to the Church (both denominational and inter-denominational), because the Bible has a lot to say about that. “Whoever shuts his ears to the cry of the poor will also cry himself and not be heard” (Proverbs 21: 13). “But whoever has this world’s goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?” (*1John 3:17*)

Again, Jesus Christ taught His disciples the need to care for the poor and hungry when He said:

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, 36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ “The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’” (Matthew 25: 35-46, NIV).

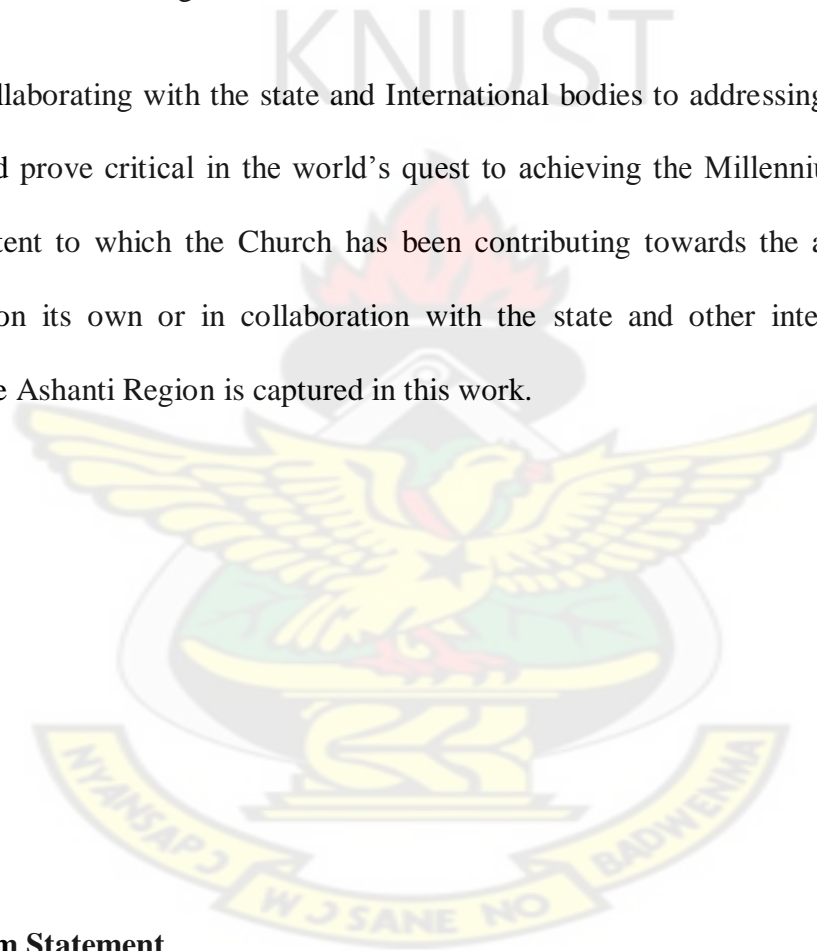
The issue of poverty and hunger should concern every believer and for that matter, the church. This is succinctly summarised by the United States of America Senator, Mark Hatfield “As believers in the power of Christ, we must work to minimize the injustice in the world. We must strive to feed the hungry and clothe and house the poor. We must share the necessary skills that will enable them to reach their full human potentials”.

At a public seminar on "The role of the churches in fulfilling the Millennium Development Goals" which took place in New York City during a World Council of Churches (WCC) International Affairs and Advocacy Week at the United Nations, speakers representing a variety of WCC partners, generally agreed that:

The power to achieve the MDGs and debt cancellation lies with the national governments in the South as well as the North, and that churches should focus their advocacy work on these governments. Mobilizing at the grassroots, local level on economic issues, and advocacy on good governance and anti-corruption campaigns at the national level, are important ways that churches can work towards more just economic systems. (chuckcurrie.blogs.com/chuck_currie/20...)

The Church in Ghana has over the years undertaken some socio-economic activities in areas such as education, health, micro finance among others, however, not in an integrated fashion toward an international and national agenda like the MDGs, which are well defined and measurable.

The Church collaborating with the state and International bodies to addressing socio-economic challenges could prove critical in the world's quest to achieving the Millennium Development Goals. The extent to which the Church has been contributing towards the attainment of the MDG1, either on its own or in collaboration with the state and other international bodies, especially, in the Ashanti Region is captured in this work.



1.1 The Problem Statement

In an introduction to the book, *Faith in Development, A new Partnership between the World Bank and the Churches of Africa*, Deryke Belshaw, et al (2001), tried to establish the correlation between poverty in Africa and religion:

Most of Africa's poor are deeply religious. Those who would serve them, or would work with them to improve their material condition, must remember that they have spiritual resources to draw on in overcoming their poverty. Why is religion so important to the poor? Why do they value the support of those with religious commitment? Certainly, religion provides consolation in the midst of misery; but typically faith is also part of the poor's personal identity, the foundation of their sense of community, and the basis of their hope.

It may be legitimate for one to critique the above statement, but there is no denying the fact that the church in Africa, and for that matter, Ghana has a role to play in an attempt to lift the socio-economic standards of the people.

In the words of Polycarp Omolo Ochilo, Director of International Affairs, service and witness with the All Africa Council of Churches,

"The hope of humanity is in the churches. Churches need to challenge the neoliberal policies of the World Bank and International Monetary Fund when they undermine the spirit of the Millennium Development Goals, and also need to keep national governments in the South accountable to rational and honest use of their national resources,"(<http://www.christianpost.com/news/wcc-opens-international-advocacy-week-with-millennium-development-goals-3193/>)

The Christian Church in Africa is estimated to have grown impressively over the past three decades to 390 million Christians in 2005, more than three times than 35 years ago. (<http://www.christianpost.com/article/20050228/fastest-growth-of-christianity-in-africa>). It is estimated that about 55% of the Ghanaian population are Christians. Assuming that 30% out of this constitute the church, it follows that whatever interventions the Church pursues will go a long way to affect the lives of about a third of the population. It is said that the basic mission of the church is to evangelise, equip and care for the "flock". However, it appears that the Church has over concentrated on the first two at the expense of the third, caring for the flock. Caring for the flock could mean caring for both the spiritual and the socio-economic needs of the members. "If the gospel is 'good news' isn't it because it has something to say to all of life- and not just spiritual concerns?" Art Bearls, Beyond Hunger, (1985).

Again, in the words of the Very Rev. Prof, K.A Dickson, the former president of the Methodist Church, Ghana, “Our country’s socio-economic and political situation is the sphere within which our Christian conviction is to be exercised. A social concern is imperative; to think otherwise is to misread the scripture” (Emmanuel Asante, *Stewardship: Essays on Ethics of Stewardship*, 1999).

Now, one may ask, is the church aware of the MDGs: If it is, what has the church been doing towards the attainment of MDG1 at the stipulated time? Do the state and the UN bodies tasked with the MDGs see the Church as a major stakeholder in the quest to achieve the set targets,? This research was designed to seek answers for these questions. The work sought to find out what role the church in Ghana, has played; is playing; and can play in achieving the Millennium Development Goal One (MDG1), by year 2015, using Ashanti Region as a case study.

1.2 The Scope of Work

This research focused on the Millennium Development Goal One, Eradicating Extreme Poverty and Hunger, which is only one of the eight goals set by the United Nations in 2000. Due to time constraints and inadequate resources, the research was carried out by collecting data from the Church mainly in the Ashanti region. However, the researcher went outside the Ashanti region to solicit for vital information that enhanced the credibility of the findings. For instance, the head quarters of the Christian Council of Ghana, situated in Accra, was visited.

1.3 Objectives of the Work

Firstly, this research was intended to find out the awareness level of the Church in Ghana about the Millennium Development Goal One (MDG1).

Secondly, the work sought to find out about the various interventional programmes being pursued by the Church towards achieving the Millennium Development Goal One.

Finally, this research sought to find out about the level of cooperation between the Church, the state and International bodies like the World Bank and the United Nations, in addressing the socio-economic needs of the people.

1.4 Significance of the Study

The research would be significant to the Church, the State, United Nations and academia. Its findings would inform the reviews and reforms to be done as the progress of the MDG1 is tracked on yearly basis. It highlights the role of the Church in achieving the Millennium Development Goal One.

1.5 Methodology

Through the use of questionnaires and personal interviews, we sought to approach this research in a way that would give us the required data for effective analysis. We also used secondary sources to collect existing data which in our view helped in arriving at reasonable conclusions. The primary data collected was analysed, using Ms SPSS tool. In as much as we have a firm belief that this tool helped a great deal in achieving the objectives of this research, we also acknowledge the inherent limitations in them.

1.6 Problems and Challenges

It was challenging getting adequate resources to undertake this work within the time frame it was supposed to be completed. Again, the usual feet dragging of respondents to promptly provide information posed some challenges to the work. Also, the inability of the relevant institutions to release data on time made it difficult to readily get the needed information at the right time. In spite of all these, the work was conducted in a manner which to a very large extent reflects the reality on the ground.

1.7 Literature Review

Deryke Belshaw, Robert Calderisi, and Christ Sugden, *Faith in Development, A new Partnership between the World Bank and the Churches of Africa*, (2001): This book is a compilation of

papers from representatives of churches in Africa and the Senior staff of the World Bank. The book discusses the principle and the practicalities of a partnership between the World Bank and the Churches in Africa, to alleviate poverty in Africa. The book deals with the broad issues concerning poverty and hunger in Africa which is very resourceful, it appears that it does not focus on a particular country and what they are doing concerning the MDG1, which is the subject matter of this work.

According to Professor Jeffrey D. Sachs, director of the UN Millennium Project in his book, *“The End of Poverty”*,

Bold comprehensive action on scale needed to meet the challenges can only be done through a new kind of partnership, what we are suggesting is a new kind of development, based on mutual respect and solidarity, and rooted in a sound analysis of what actually works. This can speed up progress, building on recent positive developments in Africa, towards a just world of which Africa is an integral part.

This book again raises very pertinent issues about the need for partnership, but fails to look at the country specifics, and that is where this work filled in by looking at the Ghanaian situation.

Emmanuel Asante in his book, *Stewardship: Essays on Ethics of Stewardship*, (1999), discusses the factors responsible for high levels of poverty in Africa and draws the world’s attention to the new paradigm that would ensure economic justice. It appears that he had a different focus and so did not deal with the issue of partnership and the role of the church to fighting poverty and hunger, which is what this work sought to do.

John M. Perkins, in his book, *Beyond Charity: The Call to Christian Community for Development*, (1994), calls on Christians to go beyond charity mentality and see the struggle against poverty and hunger as a biblical obligation. He shares his own experience of growing up from a poor background in an urban community and the challenges he had to go through. John

M. Perkins even though did a good work, did not focus on some specific interventions the church can embark upon to deal with the issue.

In his book *Church Administration: Dollars and the Sense of It*, David R. Pollock talks about the need for churches to manage the huge physical resources at their disposal well in order that they could meet the basic mission of the church including the socio-economic needs of the flock. As good as his work is, Pollock's focus was on prudent management of church resources so he failed to narrow it down to specific socio-economic needs that the churches could address.

In this research we took particular interest in what specific interventions the Church in Ghana is pursuing to address the high levels of poverty and hunger with a view of achieving the MDG One.

Art Beals with Larry Libby, *Beyond Hunger: A Biblical Mandate for Social Responsibility* (1985). The book discusses the social responsibilities of the church, as thought by the Lord Jesus Christ, towards the poor and the hungry in their midst and the society at large. Although this book brings the church's mind to its biblical mandate for social responsibility, it does not focus on particular interventions aimed at dealing with the problem of poverty and hunger in the society. And that is the gap this work sought to fill.

1.8 Organisation of the Study

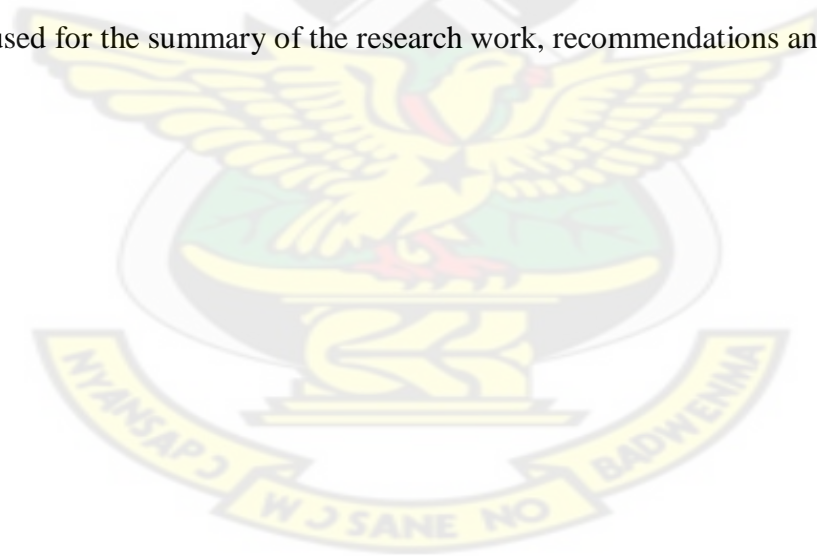
Chapter one is devoted to general introduction, the problem statement, methodology, literature review, the scope of work, the significance of the work, and the problems encountered in the course of the work.

Chapter two takes a look at the Millennium Development Goals, the target set by the UN and the achievements made so far, with emphasis on Goal One.

Chapter three discusses the Biblical mandate of the church for social responsibilities.

Chapter four discusses the Church and the MDG1: the awareness level of the church; the specific interventions being pursued by the Church towards achieving MDG1 and the challenges being faced by the Church. This chapter again, considers the level of collaboration between the church, the state and International bodies like the UN and in addressing Social Issues, with special emphasis on the MDG1

Chapter five is used for the summary of the research work, recommendations and conclusions.



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CHAPTER TWO

THE MILLENNIUM DEVELOPMENT GOALS (MDGs)

2.0 Introduction

Ten years have gone by, since the declaration of the Millennium Development Goals in 2000, by the member countries of the United Nations (UN). This chapter looks at the Eight Millennium Development Goals, the targets set by the UN and the achievements made so far, with particular reference to Goal 1(One) and the Ghana experience, which is the focus of this study.

2.1. The Millennium Development Goals

As indicated in the introduction to this study, The Millennium Development Goals (MDGs) were set by the United Nations in year 2000 with a vision to eradicate extreme poverty, hunger and disease, and have greater survival prospects for mothers and their infants, have better educated

children, give equal opportunities for women, and to have a healthier environment, and a world in which developed and developing countries worked in partnership for the betterment of all. In a sense, the MDGs encapsulate the development aspirations of the world, at least to the year 2015

The United Nations set clear targets for attaining these goals in all the eight areas and also, the indicators for monitoring progress. In furtherance of this, a task force known as MDG Gap Task Force was created by the Secretary-General of the United Nations to improve the monitoring of MDGs by coordinating the activities of the various UN Agencies and other stake holders. The task force is made up of more than twenty United Nations agencies, including, the World Bank and the International Monetary Fund, as well as the Organisation for Economic Cooperation and Development and the World Trade Organization. The United Nations Development Programme and the Department of Economic and Social Affairs of the United Nations Secretariat act as lead agencies in coordinating the work of the Task Force. (www.un.org/millenniumgoals)

The focus of this work is Millennium Development Goal One (MDG I) which is, to eradicate extreme poverty and hunger with a target of halving by 2015, the proportion of people whose income is less than one dollar a day and achieving full and productive employment and decent work for all, including women and young people, with the under-listed indicators, as benchmarks for monitoring progress:

- Proportion of population below \$1 Purchasing Power Parity (PPP) per day
- Poverty gap ratio
- Share of poorest quintile in national consumption
- Growth rate of Gross Domestic Product (GDP) per person employed

- Employment-to-population ratio
 - Proportion of employed people living below \$1 (PPP) per day
 - Proportion of own-account and contributing family workers in total employment
- (www.un.org/millenniumgoals).

The full list of the eight MDGs, the targets and the indicators for monitoring progress are provided in Appendix 3 to this work.

The causes and manifestations of poverty and hunger are somehow interrelated with that of the other seven MDGs. To this end, one cannot dissociate the MDG 1(One) from the other seven MDGs. Whatever happens with the others, invariably affect the levels of poverty and hunger. If the world succeeds in its quest towards achieving the other seven goals, the fight against poverty and hunger would become less cumbersome. The poor people are almost caught up in a vicious circle. The poor because of their low income levels cannot afford good medical services, good education and other aspects of human necessities. Poor mothers are more likely to die in childbirth; children of poor families are more likely to be malnourished; children from poor family are more likely to die in their childhood before they reach age five, from childhood diseases; children from poor home are at a greater risk of receiving less or no education. Gender imbalances may be seen more among the poor. The poor are often the worse hit in times of conflicts, natural disasters and other global challenges like the global warming. From this perspective, even though this work focuses on the MDG I, what is happening with the other MDGs may give some pointers as to what is likely to happen with the fight against poverty and hunger

To this end, we shall proceed by looking at the general overview of the current global situation and zero in eventually on the Ghanaian situation, using the indicators as yardstick.

2.2. General Overview of the MDGs

The challenges involved in the journey towards the achievement of the Millennium Development Goals have not been lost on the United Nations since the declaration in 2000, as captured in the following statement by the then United Nations Secretary-General Kofi A. Annan:

We will have time to reach the Millennium Development Goals – worldwide and in most, or even all, individual countries – but only if we break with business as usual. We cannot win overnight. Success will require sustained action across the entire decade between now and the deadline. It takes time to train the teachers, nurses and engineers; to build the roads, schools and hospitals; to grow the small and large businesses able to create the jobs and income needed. So we must start nothing less will help to achieve the Goals. (un.by/en/undp/millenniumgoals/)

According to the 2008 United Nations Global Report on MDGs, some considerable progress has been made on all fronts. However, the report also acknowledges that there are still some challenges to overcome in order to achieve all the goals at the set date.

Among the major issues challenging the attainment of the MDGs are the Global economic slowdown, food security crisis, and global warming. How the world handles these global factors is critical to the realisation of the MDGs. For instance, the global economic slowdown would directly and indirectly affect the inflow of resources from the developed economies to less endowed economies, particularly, the pledge by the G8 Nations in its 2005 Gleneagles Summit

to increase Official Development Assistance (ODA) to Africa by US\$25 billion annually by 2010. Already, indications are that donors are falling short by \$35 billion per year on the pledge on aid to Africa, according to the 2009 Report of the MDG Gap Task Force. Other sources of inflows, which would have usually shored-up the capital resource base of developing countries, are also affected. For instance, according to a TV3 News bulletin (2nd November, 2009), Ghana lost about seventy million US Dollars (US\$70m) in remittances from abroad in 2008, and this has been attributed to the global economic crunch. The food security crisis could derail all the efforts to reduce the number of hungry people in the world, as more and more people find it difficult to get food to eat. It is estimated that the food security crisis may throw about 100 million more people into poverty in the coming years, if not checked. The now worldwide accepted crisis of climate change has serious consequences on the world and especially, the poor. Its negative effects cut across and pose a challenge to the attainment of some of the MDGs, particularly, Goals 1, and 6, which have to do with poverty and hunger, and environmental sustainability. The 2008 global report however, says that, some of the challenges militating against the attainment of the MDGs are peculiar to some regions of the world.

We provide for the purposes of this study, some general highlights of progress made so far, as given in The Millennium Development Goals Report 2008:

- The overarching goal of reducing absolute poverty by half is within reach for the world as a whole;
- In all but two regions, primary school enrolment is at least 90 percent;
- The gender parity index in primary education is 95 per cent or higher in six of the 10 regions, including the most populous ones;

- Deaths from measles fell from over 750,000 in 2000 to less than 250,000 in 2006, and about 80 per cent of children in developing countries now receive a measles vaccine;
- The number of deaths from AIDS fell from 2.2 million in 2005 to 2.0 million in 2007, and the number of people newly infected declined from 3.0 million in 2001 to 2.7 million in 2007;
- Malaria prevention is expanding, with widespread increases in insecticide-treated nets used among children under five in sub-Saharan Africa: in 16 out of 20 countries, use has at least tripled since around 2000.
- The incidence of tuberculosis is expected to be halted and begin to decline before the target date of 2015;
- Some 1.6 billion people have gained access to safe drinking water since 1990;
- The use of ozone-depleting substances has been almost eliminated and this has contributed to the effort to reduce global warming;
- The share of developing countries' export earnings devoted to servicing external debt fell from 12.5 per cent in 2000 to 6.6 per cent in 2006, allowing them to allocate more resources to reducing poverty;
- The private sector has increased the availability of some critical essential drugs and rapidly spread mobile phone technology throughout the developing world.

On the evidence of the global report, it could be seen that the world has covered some grounds, with regard to the achievement of the MDGs. But the fact remains that, millions of people are still living below the poverty line; many children of school going age are not in school; the maternal and infants mortality rates are unacceptable; the incidence of malaria and HIV and

AIDS are still high, Many people do not have descent drinking water; unemployment rates are still high in many parts of the world; the environmental challenges are still with us; and there is still mistrust among nations in the world. Therefore in going forward, the world has to double her effort in responding to the issues, even in the face of all the challenges. This has been reiterated by the UN Secretary-General, Ban Ki-moon in the following words:

Looking ahead to 2015 and beyond, there is no question that we can achieve the overarching goal: we can put an end to poverty. In almost all instances, experience has demonstrated the validity of earlier agreements on the way forward; in other words, we know what to do. But it requires an unswerving, collective, long-term effort. Time has been lost. We have wasted opportunities and face additional challenges, making the task ahead more difficult. It is now our responsibility to make up lost ground – and to put all countries, together, firmly on track towards a more prosperous, sustainable and equitable world. (UN, Millennium Development Goals Report, 2008)

2.3. The Millennium Development Goal One (MDG I): The Progress So Far in Sub Saharan Africa

Sub-Saharan Africa appears not to be doing too well regarding the achievement of the MDGs, particularly, Goal One (G I). Sub-Saharan Africa has the highest prevalence rate of poverty and hunger. Sub-Saharan Africa and Southern Asia were almost at the same levels of poverty, but it appears Southern Asia, is making much more gains in the fight against poverty, as compared to Sub-Saharan Africa. According to the United Nations Report on the MDGs (2008:4), even though the downward trend in poverty continued through 2007 and that the goal of cutting in half the proportion of people in the developing world living on less than \$1 a day by 2015 remains within reach, the gain is due largely to extraordinary economic success in most of Asia. In contrast, the report suggests that little progress was made in reducing extreme poverty in sub-Saharan Africa and that, the proportion of people in sub-Saharan Africa living on less than \$1 per day is unlikely to be reduced by the target of one-half. The numerous conflicts in the region is also affecting the fight against extreme poverty and hunger. For instance, according to United

Nations Report on the MDGs (2008:7), sub-Saharan Africa, Southern and Western Asia are home to the largest populations of refugees.

2.4. The Ghana Situation

Ghana has over the years been pursuing various programmes aimed at reducing poverty and hunger. We can mention programmes like Making People Matter: A Human Development Strategy for Ghana (1991), National Development Policy Framework,¹ (1994), Vision 2020: the First step (1995) and the First Medium Term Development Plan 1996-2000, (MTDP). These were all programmes initiated by the Government of Ghana which placed emphasis on poverty reduction and human development.

The most recent ones are the Growth and Poverty Reduction Strategy One and Two (GPRS1 & GPRS 2), operationalised from 2002 to 2004 and 2005 to 2009 respectively. The GPRS represents comprehensive policies, strategies, programmes, and projects to support growth and poverty reduction over a period of time, which would eventually lead to stabilising the economy of Ghana and laying the foundation for a sustainable, accelerated and job creating agro-based industrial growth. In a nutshell, the goal of the GPRS 1 & 2 was to create wealth by transforming the nature of the economy to achieve growth, accelerated poverty reduction and the protection of the vulnerable and excluded within a decentralized, democratic environment.

The Growth and Poverty Reduction Strategy (GPRS) document serves as Ghana's road map of achieving the MDGs by the year 2015. The GPRS 1 in particular reflected a policy framework that was directed primarily towards the attainment of the anti-poverty objectives of the UN's

Millennium Development Goals (MDGs). Although the central goal of the GPRS 2 is to accelerate the growth of the economy so that Ghana can achieve middle-income status by 2015, the underpinning objective is the attainment of the MDGs. In pursuance of the objectives of the Growth and Poverty Reduction Strategy (GPRS), the Government of Ghana has been undertaking other programmes and projects, such as the School Feeding Programme, Capitation Grant, Livelihood Empowerment Against Poverty (LEAP) and the free maternal health programmes, all aimed at reducing poverty, hunger and their effect on the populace. Some of these projects and programmes may seem ad hoc and unsustainable in nature, but somehow they are indicative of the Government's commitment to reducing poverty and hunger.

Specific to the attainment of the Millennium Development Goal One (MDG 1), Ghana is said to be among a few African countries likely to meet the target of cutting poverty by half by 2015, ahead of schedule. According to the Annual Progress Report on the Ghana Growth and Poverty Reduction Strategy Two, (2008:2), Ghana Living Standards Survey (GLSS-5) confirms that Ghana is on track to halving the poverty rate before the target date. The national poverty headcount had declined to 28.5 percent by end of 2006, down from 39.5 percent in 1998 and 52 percent in 1992. While the report commended the government for this achievement, it said some of the underlying trends raise some concerns, in particular, the fact that the poverty headcount declined more slowly in rural areas, especially in the northern regions.

In a speech read on his behalf, John Evans Atta Mills, the President of Ghana, said "Ghana is among a few African countries likely to meet, ahead of schedule, the millennium target of cutting poverty by half by 2015". The speech was delivered at a roundtable discussion on

Ghana's Medium Term Agriculture Sector Investment Plan organised under the auspices of the ECOWAS Agriculture Policy Development Programme (CAADP) of the New Economic Partnership for Africa's Development (NEPAD), in Accra on October 27, 2009. The President attributed Ghana's progress to its focus on growing agriculture. He indicated that Ghana experienced an average agricultural rapid growth rate of about 4.3 per cent between 1984 and 2009. And this relatively high growth rate in agriculture, he said, caused radical decline in poverty, from a high of 52 percent rate during the early 1990s to roughly half that level by 2009.

According to the current available United Nation's statistical data on member countries, Ghana is generally performing well relative to the MDG I indicators. For instance, the Proportion of population below \$1 (PPP) per, day has reduced from 39.1% in 1998 to 30% in 2006; the poverty gap ratio has reduced from 14.4% in 1998 to 10.50% in 2006; share of poorest quintile in national consumption has appreciated from 5.6% in 1998 to 10.50% in 2006; growth rate of GDP per person employed, has moved from 2.0 in 2000 to 3.8 in 2008; employment-to-population ratio has reduced from 66.6% in 2000 to 65.1 in 2007. Proportion of employed people living below \$1 (PPP) per day has reduced from 39.1% in 1998 to 30% in 2005; Children under 5 moderately or severely underweight, has reduced from 24.9% in 1998 to 17.7% in 2006 and; children under 5 severely underweight has reduced from 5.2% in 1998 to 3.2% in 2006. (www.un.org/millenniumgoals)

Ghana may be doing relatively better in the quest to meeting the MDGs, in this case, MDG 1: cutting poverty and hunger by half by year 2015, there is still the need to double her effort, especially, in the wake of the recent global economic challenges.

One area Ghana seems not to be doing too well is that of awareness creation about the MDGs among the public. According to the Communications Assistant, Ghana MDGs/ Global Call for Action Against Poverty (GCAP) Secretariat, (Public Agenda, October 9, 2009) “Currently, the case is that most Ghanaians do not have adequate information about what the MDGs are” He said:

This became very evident after a random vox-pop was conducted on the streets of Accra by some members of the Ghana MDGs Campaign Coalition to ascertain the level of MDGs awareness in the country. The results of the vox-pop which revealed that only one out of ten Ghanaians had heard about the MDGs was enough to determine how citizens are lagging behind in the MDGs realization efforts.

If this finding is anything to go by, then the call for effective collaboration with other stakeholders such as Religious Bodies and Traditional Authorities becomes more pronounced. The need for partnerships and collaboration toward the attainment of the MDGs has been emphasised by the 2009 Global MDGs Report by United Nations, as in the following quote:

So far there are significant advances together with important set-backs. Every region faces particular challenges but has the opportunity to work together in order to achieve the MDGs. Although there is a long way to go, we know that the goals are achievable with global political support, strong partnerships and coordinated efforts. We also know that if some trends persist, some of the goals will be very difficult to reach.

In summary, one would say that, the world is gradually making some progress towards the quest to eradicate extreme poverty, hunger and disease, and have greater survival prospects for mothers and their children, have better educated children, give equal opportunities to women, and to have a healthier environment, and a world in which developed and developing countries worked in partnership for the betterment of all. All things being equal, Ghana should be hitting the MDG I target by 2015, as the trend shows from the available statistics. However, the events

of the last few years, particularly from 2007, such as the economic crunch and the food security crisis, should be a wake up call to all that, we need not take anything for granted. And this calls for the involvement of all, including, the Church.

The next chapter discusses the concept of the social responsibility of the Church and the involvement of the Church in Ghana, with reference to Ashanti Region, in achieving the Millennium Development Goal One (MDG1): Eradicate extreme poverty and hunger.

The logo of Kwame Nkrumah University of Science and Technology (KNUST) is centered in the background. It features a yellow eagle with spread wings perched on a shield. Above the eagle is a red and orange flame. Below the eagle is a yellow banner with the text 'WJSANE NO BADIWIMA' in black. The entire logo is semi-transparent.

CHAPTER THREE

THE CHURCH AND SOCIAL RESPONSIBILITY

3.0 Introduction

This chapter discusses the Church and social responsibility. Has the church any obligation to meeting the social needs of its members, the community and the state at large? If yes, to what

extent can the Church go in fulfilling its social responsibilities? The researcher discusses the various arguments and considers the biblical perspective to the issues.

3.1 What is Social Responsibility?

Social responsibility is an ethical ideology or theory that an entity, be it an organization or individual, has an obligation to act to benefit society at large. This responsibility can be passive, by avoiding engaging in socially harmful acts, or active, by performing activities that directly advance social goals. (www.Wikipedia.com).

The concept of social responsibility is usually associated with business entities, with the expectation that business concerns would give back to the society some of the profits they have made by operating in that environment. Companies, corporations and other business enterprises are deemed as corporate citizens of the society and are therefore expected to behave as good members of the society by adhering to the rules and regulations governing the society and contributing to the wellbeing of the society, apart from the product or service they render. Some do this by providing social amenities such as toilets facilities, recreational centres, community centres, provision of potable water and electricity, educational facilities and sponsorship packages to sections of the society.

The church by nature, is not a business concern with profit orientation, from this premise, can we then say that the Church is obliged to give back to the society, as the business enterprises do? Or can we say that it is more of an issue of morality than that of social responsibility? In dealing

with the matter we first of all have to consider what the Church stands for and its mandate as stipulated in the bible.

3.2 What is the Church?

The word Church (Greek, ekklesia) simply means “a called out group.” It is most often used in a technical sense of believers whom God has called out of the world as a special group of his own. Church is used in two primary ways in the New Testament—the “universal” church and the local church. (Enns, Paul, 1996)

According to the Easton’s Bible Dictionary, the church is used in five different senses in the New Testament:

- (1.) It is translated “assembly” in the ordinary classical sense (Acts 19:32, 39, 41).
- (2.) It denotes the whole body of the redeemed, all those whom the Father has given to Christ, the invisible catholic church (Eph. 5:23, 25, 27, 29; Heb. 12:23).
- (3.) A few Christians associated together in observing the ordinances of the gospel (Rom. 16:5; Col. 4:15).
- (4.) All the Christians in a particular city whether they assembled together in one place or in several places for religious worship (Acts 13:1). Example, “the church at Jerusalem” (Acts 8:1), and “the church of Ephesus” (Rev. 2:1).

(5.) The whole body of professing Christians throughout the world (1 Cor. 15:9; Gal. 1:13; Matt. 16:18) are the church of Christ.

In his book, *Gems from the Preacher's Pedestal*, (2006:95), Emmanuel Asante quotes Conner, “the Church consists of those who have obeyed the call of God through Christ and have convoked around Christ as believers, regardless of race nationality or culture. It consists of those who have been called out from the world, the flesh and the devil. The Church therefore is not institutional, racial, national, international, denominational, undenominational, sectarian or non-sectarian. It is the body of Christ”.

In this work however, the church is defined as the body of believers whom God has called out of the world into His kingdom of light. This body can be seen universally and locally. For the purposes of this work, the Church connotes the universal body of believers of Christ. We may however refer to the local assembly when the need be.

3.3 The Purpose/ Mandate of the Church

The word “church” was first used in the bible by Jesus Christ when he said, “And I also say to you that you are Peter, and on this rock I will build My Church, and the gates of Hades shall not prevail against it”, (Matthew 16:18). It is believed that the church actually started on the day of Pentecost, in Acts 2, after the outpouring of the Holy Spirit. Christ is seen as the founder of the Church. So his actions and statements regarding the subject matter are important. It has been said that Jesus’ statement in Matthew 28: 19-20, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to

observe all things that I have commanded you; and lo, I am with you always, even to the end of the age”, constitutes the mandate of the Church. The mandate of the Church can be spelt out simply as, 1. To preach the gospel 2. To baptize 3. To teach. But are these all there is to be done by the Church as its mandate?

To others, what happened among the early believers, as recorded in the Acts of the Apostles (2:42), “And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers”, could be considered a purpose statement for the church. According to this verse, the purpose of the church should be 1) teaching biblical doctrine, 2) providing a place of fellowship for believers, 3) observing the Lord’s Supper, and 4) praying.

Rick Warren, in his work *The Purpose Driven Church* (1995:103-6), states that, Christ has ordained five purposes for the church:

1. Love the Lord with all your heart. According to him, the word that describes this purpose is worship and that the Church exists to first of all worship God
2. Love your neighbor as yourself. The word Warren uses to describe this purpose is ministry, and that the Church exists to minister to people. “Ministry is demonstrating God’s love to others by meeting their needs and healing their hurts in the name of Jesus” He mentions some of the needs the Church ministers to as spiritual, emotional, relational and physical.
3. Go and make disciples. In the view of Warren this purpose refers to evangelism. The Church exists to communicate God’s word. It is every Christian’s responsibility to share the Good News wherever we go. We are to tell the whole world of Christ’s coming, his death on the cross, his resurrection, and his promise to return

4. Baptising them. Warren believes that baptism as one of the purposes of the Church symbolises fellowship. He says “baptism is not only a symbol of salvation, it is a symbol of fellowship. It not only symbolises our new life in Christ, it visualises a person’s incorporation into the body of Christ”
5. Teaching them to obey. Rick Warren explains that the Church exists to edify or educate God’s people. He defines this purpose as discipleship. “As a Church we are called not only to reach people, but also to teach them”

A clear understanding of the mandate of the Church would help a great deal in resolving the controversy as to whether the church really has any social responsibility. The researcher sees this as the genesis of the whole argument for or against the social responsibility of the Church.

3.4 The argument for social responsibility of the church

Some argue that the Church’s resources are exclusively for the preaching and teaching of the Word of God. Therefore, the suggestion that the Church should direct resources away from spreading the Gospel of Salvation is misplaced. For instance, in His article, The Church, the State, and Social Responsibility, Bill Muehlenberg quotes a critic, “believers should not be in the business of “social welfare” at all, but should leave this entirely to the state. Those who do these activities are basically involved in a works-based salvation and have distorted the gospel”. Muehlenberg however counters this by stating that, “Any worldly gospel that does not talk about our sin and need of a saviour is not the gospel. But proclaiming the true gospel is not inimical or

contrary to expressing the love of Christ in very tangible and practical ways, in whatever ways God might lead”. (www.billmuehlenberg.com).

Arguing for the church’s involvement in social services, in the article “The Church, the State, and Social Responsibility” Bill Muehlenberg stated that:

The good news is not just about getting disembodied individuals into a cloudy heaven. That is Gnosticism, not biblical Christianity. God created us as whole persons, bodies included. Every aspect of us is the subject of redemption. And the cultural mandate of Genesis 1 is still in effect. The fall was an interruption to God’s intended program on planet earth. Establishing the reign and rule of Christ in all areas of life is part and parcel of the biblical Gospel. The Lordship of Christ demands that we seek to reclaim and redeem every aspect of life, all of which were created by God and declared to be good. Sure, sin has affected every area, be it the cultural, social, political or spiritual, but the saving work of God is to reclaim all things in Christ (Col. 1:20).

Thomas Schirrmacher believes the Church has a social responsibility towards its members and the larger society but it must clearly distinguish the two. “The church must distinguish clearly between its social obligations toward fellow Christians and its social responsibility for others”. He goes on to say that the institution of the office of the deacon in the Church as recorded in the Acts of the Apostles chapter six (Acts 6), is significant in the pursuance of the first social obligation of the Church.

Schirrmacher believes that the provision for the socially weak was also considered a matter of course in the Early Church, which universally reserved special funds for social purposes. Its provision for widows was exemplary. “As a matter of fact, more money was spent on social concerns than on the salaries of the elders and pastors”. He quotes Eusebius, one of the foremost historians of the Church, “the church in Rome in the year 250 A.D., for example, supported 100 clergymen and 1500 poor people, particularly widows and orphans”. (www.contra-mundun.or/schirrmacher/social_acts6).

Molefe Tsele commenting on the issue, 'The role of the church in poverty alleviation', wrote "many Christians see development as a dangerous thin edge of the social gospel. They worry that before long, the church will have deviated from the real issue, which is saving people for the Kingdom. They counsel those who busy themselves with matters of poverty alleviation to tread with care lest they forget the real prize" (*Faith in Development*, 2001).

Tsele goes on to counter this position by stating that "Human, social and economic development is not alien to the Christian concept of mission, even though it is true that mission cannot be reduced to poverty alleviation. A holistic understanding of the mission reaffirms that God is not only concerned with the supernatural, but is active to humanise the world as we know it, and that his power is active in humankind". In the view of Tsele, the Church should see human development work as an integral part of its core business and that the churches are not in it apologetically, or by default.

The whole argument of the Church's social responsibility may be considered from two broad perspectives;

1. The Church's social responsibility towards its members
2. The Church's social responsibility towards the larger society

In the view of the researcher, Jesus may not have explicitly instructed the Church to carry out social responsibilities as part of its mission; however, his intention in that direction for the Church may not be far fetched. A careful study of some of the statements of Jesus and his reaction to certain situations would reveal that he cared dearly for the social wellbeing of his followers and the larger society. In what is usually referred to as the manifesto of Jesus, as

recorded in (Luke 4:18, 19), he said “The spirit of the Lord is on me, because he has anointed me to preach good news to the poor, he has sent me to proclaim freedom for the prisoners and the recovery of sight to the for the blind, to release the oppressed, to proclaim the year of the Lord’s favour”. This statement by Jesus gives an idea of his mission on earth and the various categories of people mentioned indicate that the poor, the needy and the vulnerable, were at the heart of his earthly mission. Subsequently, he demonstrated this by attending to the needs of the poor, the needy and the vulnerable. He attended to both the spiritual and the physical needs of the people.

Jesus fed over five thousand people (Matthew 14:15-21), and on another occasion four thousand people (Matthew 15:32-38), who followed him for miracles and to listen to his words. By this, he demonstrated that he did not only care for their spiritual wellbeing but their social wellbeing as well. Jesus’ healing of the mother in-law of Peter could also be an evidence of his care for his disciples.

Beyond the examples of Jesus, the early Apostles who carried the gospel of Jesus Christ after his departure from the earth also demonstrated the need for the church to care for the members and also be socially responsible to the larger society

3.5 The Church’s social responsibility towards its members

After the ascension of Jesus, the early church cared for the needs of its members. Saint Luke in Acts 4:32-37 reported:

Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all. Nor was there

anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, and laid them at the apostles' feet; and they distributed to each as anyone had need. And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet.

The Early Church demonstrated amply the social dimension of the existence of the Church of Christ, by meeting the needs of the brethren irrespective of class or status. As seen in the above passage, all those who believed were of one heart and one soul. This signifies the bond of love that existed amongst them, which in the view of the researcher is important in social service; seeing your neighbour's problem as yours and going the extra step of doing something about it. To the extent that people were prepared to sell their properties and bring the proceeds to the feet of the apostles so that none of them 'lacked anything' could mean that the Church was socially responsible, at least to its members.

Paul's counsel to the Church to care for the widows in their midst is another ample example of the early Church' concern for the social needs of its members. "Give proper recognition to those widows who are really in need". (1 Timothy 5:3). James also admonished the brethren who were in the position to help the needy amongst them to do so. He puts it this way, "does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, 'Depart in peace, be warmed and filled', but you do not give them the things which are needed for the body, what does it profit" (James 2:15-17).

3.6 The Church's social responsibility towards the larger society

The Church must be seen and behave as good corporate citizens, by fulfilling its social obligations and contributing to the social wellbeing of the general public. Jesus taught his disciples to pay taxes to the state, which is used by the state to provide social amenities for the people, (Matthew 17:24; 22:15-21). Paul also advised the Church to respect state authorities and honour their obligations to the state. "...Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor". (Romans 13:1-7).

Humankind has a corporate responsibility to take good care of God's creation, including the people in it. This could be inferred from the mandate God gave to humankind in Genesis 1:28, "God blessed them and said to them be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and every living creature that moves on the ground". The society may have reneged on this responsibility due to the falling nature of man, but the Church having known the 'light' must wake up to this responsibility. God expects his people to seek the welfare of the land where they are planted whether in their own land or foreign land. When the Israelites were taken into Babylonian captivity, God through his prophet Jeremiah admonished them to seek the welfare of the land and that it was out of the peace of the land that they would have their peace.

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;... And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace. (Jeremiah 29:1-7).

The Church's social responsibility to the larger society could be seen in the provision of social amenities such as, schools, hospitals, and potable water. The Church could again undertake educational activities in the area of health, politics and the environment. The Church in Ghana

has over the years been doing some work in these areas. For instance, delivering a speech at a public lecture at the South Wing Faculty Block of the Dansoman Campus of the Methodist University, the Presiding Bishop of the Methodist Church Ghana and Chairman of the Methodist University College Council, The Most Reverend Prof. Emmanuel Kwaku Asante, outlined the types and number of Methodist educational institutions in the country as at 2009 as follows: Kindergarten - 719, Primary - 1, 017 and Junior High School - 483. He gave the total for the first cycle institutions as 2, 219. For the second cycle institutions he gave the following statistics: second cycle (public)- 20, Secondary /Technical / Vocational-22, Colleges of Education-3. The Presiding Bishop said the Methodist Church Ghana has two hospitals; one at Wenchi in the Brong Ahafo Region and another at Ankaase in the Ashanti Region.

(<http://www.mucg.edu.gh/news/ml.html>)

Apart from their contribution to education in Ghana at the basic and secondary levels, almost all the mainline Churches have now established universities in Ghana. In the Ashanti region, church-based basic and secondary schools are scattered across the region. We also have a few church-based clinics and hospitals in the region. For example, St Monica's Senior High School at Ashanti Mampong, Assemblies of God Senior High Schools at Kwadaso and Tafo Nhyiaso, Kumasi, Pentecost Senior High School at Abrepo, Kumasi, St Patrick Hospital at Offinso and Akomaah Memorial Adventist Hospital at Kotwia (Bekwai Municipal Assembly).

The researcher shares the view that the Church has a social responsibility towards its members and the society at large. The preaching of the gospel of Jesus Christ would be effective if the Church is seen in the eyes of the public as socially responsible. This the Church can diligently do without compromises on the preaching of the gospel.

To this end, the question is, to what extent has the Church been involved in working together towards the global goal of halving extreme hunger and poverty by year 2015? Has the Church embraced Millennium Development Goals, in this case Goal One (1) and are working towards them?

The next chapter analyses data collected from the field and specific socio-economic interventions by the church in Ghana, Ashanti region in particular, relative to the achievement of the Millennium Development Goal One (MDG 1).



CHAPTER FOUR

PRESENTATION OF FINDINGS AND ANALYSIS

4.0 Introduction

This chapter focuses on the findings and analysis of data obtained from respondents sampled. The questionnaire was designed and administered to church and non church members whilst we had personal interviews with the clergy, church leaders and administrators. Random sampling method was used in selecting respondents for the questionnaire. However in interviews, purposive sampling was used to allow the researcher select cases that best suit the research questions in order to achieve the set objectives of the study.

4.1 Demographics of respondents

4.1.1 Sex Distribution of Respondents

Out of the total number of 130 respondents, 82 were male representing 63.1% of the sampled respondents with the remaining 48 members, being female, representing 36.9%. This is shown in Table 1 below:

Table 1: Sex distribution of respondents

Sex distribution of respondents	Frequency	Percent
Male	82	63.1
Female	48	36.9
Total	130	100.0

Source: Field study (2010)

4.1.2 Age Distribution of Respondents

More than half of the respondents fell within the age bracket of 18-24 years (53.1%). This could be a reflection of the level of activeness of the youth in the Church and in the country today, and also confirms the fact that the Ghanaian population is a youthful one. Those within 25 and 39 years constitute 34.6% of respondents. The remaining 12.3% of the respondents were 40 years and above as shown in table 2 below:

Table 2: Age Distribution of Respondents

Age Distribution of Respondents	Frequency	Percent
40 and Above	16	12.3
39 – 25	45	34.6
24 – 18	69	53.1
Total	130	100.0

Source: Field study (2010)

4.1.3 Educational background of Respondents

59.2% of the sampled population had tertiary level education. Those with Senior High School education represented 23.1% whilst that of Junior High School constituted 15.4%. 2.3% of the respondents were illiterate. These are shown in table 3 below:

Table 3: Educational background of Respondents

Educational background of Respondents	Frequency	Percent
Tertiary	77	59.2
S.S.S.	30	23.1
J.H.S.	20	15.4
Other	3	2.3
Total	130	100.0

Source: Field study (2010)

4.1.4 Profession of Respondents

Regarding the profession of respondents, majority were students, representing 50.8% of the total number of respondents. 23.8 % were civil/public servants with the remaining, into business representing 10.8% of the sampled population. 16 were unemployed representing 12.3% and the remaining 3 did not indicate their profession. Table 4 below gives a pictorial view of profession of respondents. These are shown in table 4 below:

Table 4: Profession of Respondents

Profession of Respondents	Frequency	Percent
Business man/woman	14	10.8
Civil/Public servant	31	23.8
Student	66	50.8
Other	16	12.3
N/A	3	2.3
Total	130	100.0

Source: Field study (2010)

4.1.5 Religious Background

Responding to the question ‘Are you a Christian?’ 121 people representing 93.1% of the respondents said Yes with remaining representing 6.9% responding No. This could be a confirmation of the high level of Christianity in the region and which also may reflect the Ghanaian situation. These are shown in table 5 below:

Table 5: Religious Background of Respondents

Are you are Christian?	Frequency	Percent
Yes	121	93.1
No	9	6.9
Total	130	100.0

Source: Field study (2010)

4.1.6 Length of time with the Church as a member

Longevity of one's membership of a church was investigated and the findings revealed that 37.7% of respondents have been with the church for 21 years and above. 23.1% have been with the church between 1-5 years. 13.1% of the respondents have been with the church for between 6-10 years. 10% have been with the Church between 11-15 years and 9.2%, 16-20 years. The remaining 7% are not Christians. These figures are shown in Table 6 below:

Table 6: Length of time with Church

Length of time with Church	Frequency	Percent
1 - 5 years	30	23.1
6 - 10 years	17	13.1
11 - 15 years	13	10.0
16 - 20 years	12	9.2
21 years and above	49	37.7
N/A	9	7.0
Total	130	100.0

Source: Field study (2010)

4.2 Poverty in Ghana

Answering the question, Is poverty and hunger real in Ghana? 120 respondents representing 92.3% said 'Yes' with the remaining 10 (7.7%) saying 'No' to the question. Available data, as indicated in the earlier chapters of this work, show that poverty level in Ghana has been reducing steadily over the past decade. However, from the outcome of our field work, most of the respondents believe that poverty level in Ghana is still high. This may be as a result of the differences in methodologies and other parameters used; however, the perception of the people on the ground may be an important pointer to the general situation on the ground. We show in Table 7 below the responses from respondents on the issue:

Table 7: poverty and hunger real in Ghana

Is poverty and hunger real in Ghana	Frequency	Percent
Yes	120	92.3
No	10	7.7
Total	130	100.0

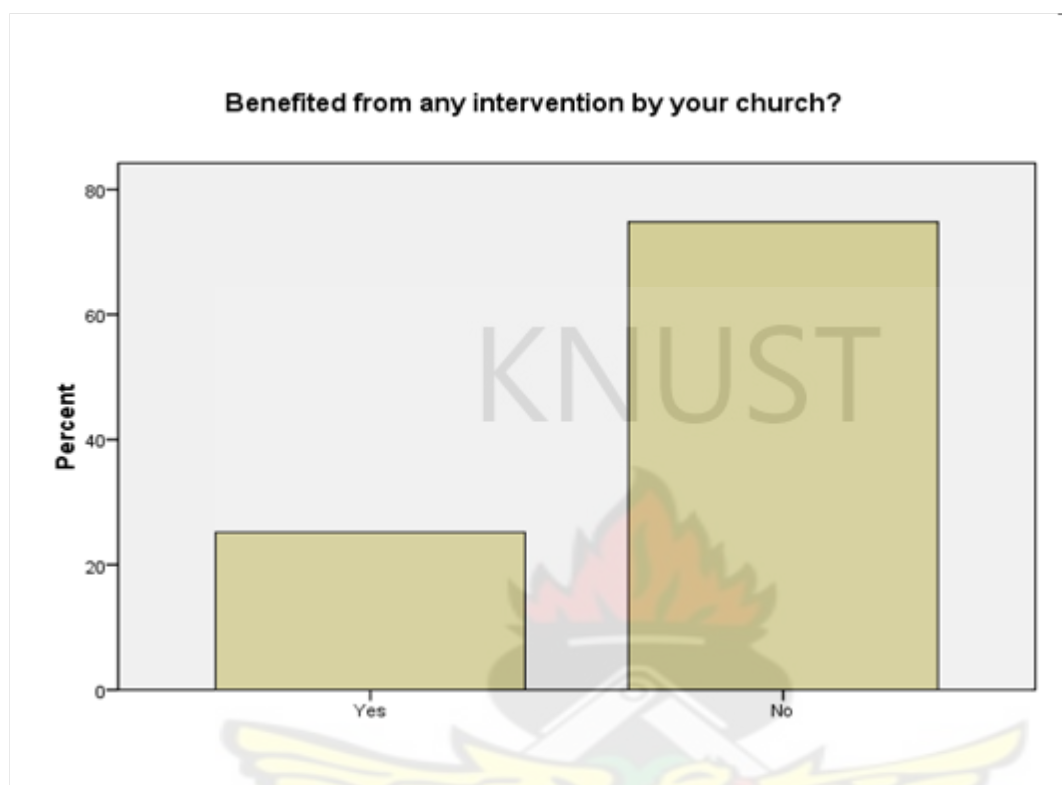
Source: Field study (2010)

4.2.1 Respondents benefiting from poverty reduction intervention by their Church

75% out of the 130 respondents said they had not benefited from any direct poverty reduction intervention by the church. The remaining 25% said they had benefited directly from such interventions by the church. These are shown in Table 8 overleaf:



Table 8: Respondents benefiting from poverty reduction intervention by their Church



Source: Field study (2010)

The effect of the support of the 25% of the respondents who have benefited directly from the interventions by the Church goes beyond the direct beneficiaries. For instance, the parents who have been set up in business would be in the position to feed their children and send them to school, which has a long term effect on the future of the children, the family and the society at large. That child who has been sponsored to go to school could become a genius in his/her field of endeavour. Again, apart from the positive contributions he/she could make, the society may be spared of a potential drug addict, armed robber or another social misfit. This again lessens the burdens of the state and thus frees resources for other developmental projects of the country.

4.2.2 How Respondents see the church as an agent for poverty alleviation

Responding to the question, is the church in Ghana in the position to help address the problem of poverty and hunger in the country? 107 (82.3%) responded ‘Yes’, while 23(17.7%) of the respondents believed the church was not in the position to help address the problem of poverty in the country. These are shown in Table 9 below:

Table 9: Church in Position to help Alleviate Poverty

	Frequency	Percent
Yes	107	82.3
No	22	16.9
Not Sure	1	0.8
Total	130	100.0

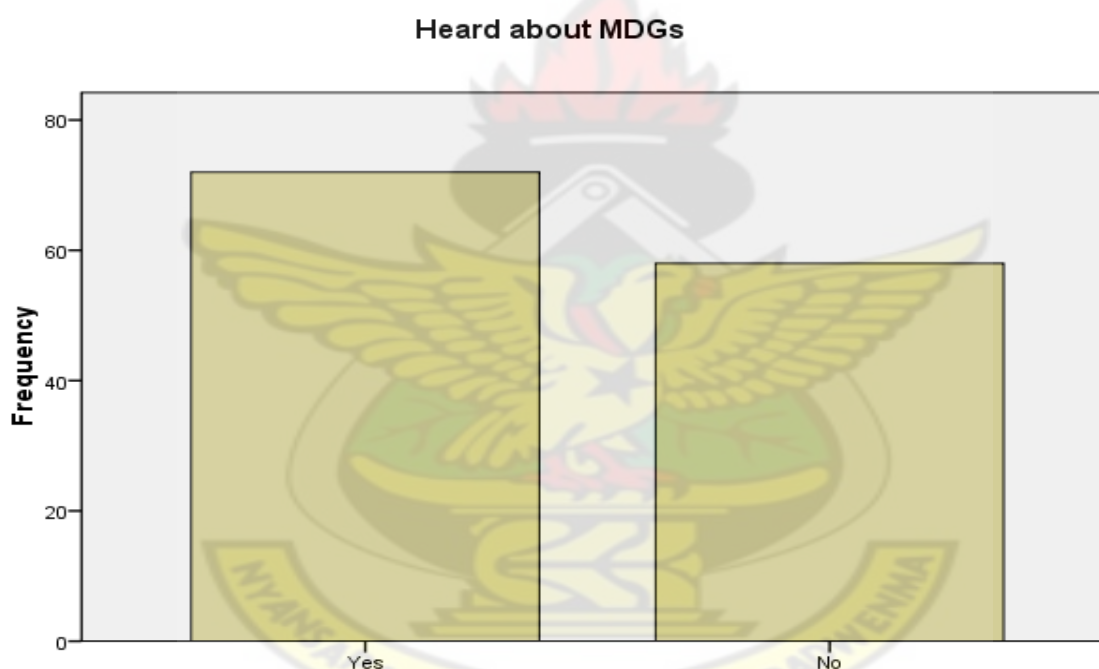
Source: Field study (2010)

There is a general perception that the Church is in the position to support the fight against hunger and poverty. 82.3% of respondents believe the Church is in the position to support the fight against hunger and poverty. However, they believe that the Church is not doing enough on the ground presently to fight poverty and hunger. For instance, Fifty one point five percent (51.5%) of the respondents believe that the Church is not doing enough in fighting poverty.

4.3 Respondents’ knowledge about the Millennium Development Goals (MDGs)

In answering the question ‘have you heard about the Millennium Development Goals (MDGs)’? 72 respondents representing 55.4% said yes, with the remaining 58 (44.6%) saying no. This result suggests that the level of education may be a factor in determining ones knowledge about the Millennium Development Goals. Out of 72 respondents who said they have heard about the MDGs, 52 have tertiary education, 16 are at the Senior Secondary while the remaining 4 are at the Junior High School Level. None of the 3 respondents with ‘other’ education background has heard about the MDGs. These are shown in Tables 10 and 11 below:

Table 9: Respondents’ knowledge about the Millennium Development Goals (MDGs)



Source: Field study (2010)

Table 11: Educational Background * Heard about MDGs Crosstabulation

Heard about MDGs

Educational Background	Yes	No	Total
Tertiary	52	25	77
S.S.S	16	14	30
J. H. S	4	16	20
Other	0	3	3
Total	72	58	130

Source: Field study (2010)

Going by this finding, as presented in tables 10 and 11, the question that arises is what is being done to raise the awareness level about the Millennium Development Goals in Ghana? May be the awareness creation strategies ought to be evaluated and re-engineered to suit the various segments of the societies. In 2007, the United Nations Development Project (UNDP), teamed up with the Centre for the Development People (CEDEP), a local Non-Governmental Organisation (NGO) in Kumasi, to localise the MDGs in the Offinso district of the Ashanti Region. Such initiative should be up-scaled and fashioned to suit the various “classes” of the society, with a particular emphasis on the illiterate population.

4.4. The Church and Poverty/Hunger Eradication

The Church in Ghana has been contributing in diverse ways towards reducing poverty in the country, as revealed by the interviews conducted by the researcher. Many churches have put in place various interventions, both formally and informally, in dealing with poverty and hunger among members and in some cases, non-members. We share in this study some of the ways by which churches in Ghana have been contributing towards alleviating poverty and hunger in the country.

4.4.1 Welfare Committees

The researcher found out that many of the churches have constituted what they call ‘welfare committees’ or ‘welfare societies’, which attend to the needs of the members as and when they come up. The various welfare committees in the Churches help members meet their needs such as payment of school fees and craftsmanship fee, payment for accommodation facilities, procurement of working tools and farm implements, and in some cases setting up members in petty trading. For instance, when Joseph Emmanuel Mensah, the vice president of Christ Resurrection Church was asked about what his local church was doing to help members in the area of poverty and hunger alleviation, he said, Christ Resurrection Church has instituted Scholarship schemes and welfare loans system for its members.

Similarly, Collins Kwame Okai, the Head Pastor of Gospel Light Assemblies of God, Yenyawso, Kumasi, indicated the local church has instituted scholarship scheme for brilliant but needy children in the church, and helped various members of the church to go into petty trading. Akwasi Boateng, the Executive Secretary, South Central Conference of Seventh Day Adventist Church, also said that the Adventist Church has put in place welfare mechanisms to deal with

issues relating to poverty and hunger among the members. He said the church has welfare committees in the various groupings in the church, such as the women's group and the men's group which attend to the needs of members.

Robert Asante, the Head Pastor of the Grace Baptist Church, Kumasi, mentioned in an interview, that, his local church has put in place welfare schemes that take care of the poor, the needy and the vulnerable amongst them and sometimes to people from outside the church. He said the Church takes care of the aged in the church who do not have any social support, by giving each person a monthly allowance of one hundred Ghana cedis (GHC100). Robert Asante said the Grace Baptist Church, Kumasi, is currently running a scholarship scheme that sponsors about forty (40) students, from the basic school through to the tertiary level. He said the local church spent about twenty thousand Ghana cedis (GHC 20,000) in the year 2010, on the beneficiaries of the scholarship scheme.

Agyemang Badu, an Elder of the Church of the Pentecost, Asawase in Kumasi also indicated that the Church of Pentecost has instituted welfare committees in the various assemblies which handle the welfare needs of the members.

By this arrangement the Church believes that it is creating a support system which helps to meet the socio-economic needs of its members. In the words of Robert Asante, the Head Pastor of Grace Baptist Church, Kumasi “the state seems to be failing in its responsibility to create a reliable social system that takes care of the needy, the poor, and the vulnerable in the country; and this is where the Church must come in”.

4.4.2 Cooperatives Societies and Credit Unions

Formation of Cooperative Societies and Credit Unions is becoming quite popular in the church. Many local churches now have Cooperative Credit Unions. The researcher found out that there are about twenty-four cooperative credit unions in the Assemblies of God Churches in Kumasi alone. Overall, there are over 70 church based cooperative credit unions within the Kumasi Metropolis. Mention can be made of Grace Baptist Credit Union, St Peters Credit Union, St Paul Credit Union, Emmanuel Assemblies of God Credit Union at Asofo and, Gospel Light Assemblies of God Credit Union at Yenyawso. This development is mostly a response by the church to the growing demand for financial assistance by the members. One of the challenges facing the church in its attempt to support members financially has been inadequate resources to meet the volumes of demand they receive, as indicated by almost all the church leaders the researcher interviewed. The formation of the Cooperative Credit Unions has afforded the church an avenue to meet some of these demands in a more sustainable manner. The credit unions pool resources together, invest in short and medium term investment portfolios and grant loans to members at reasonably low interest rates, compared with what the traditional banks offer. According to Collins Kwame Okai, of the Gospel Light Assemblies of God Church, Yenyawso in Kumasi, the setting up of the credit union has been a great success story for the church. According to him, apart from the loans that the credit union grants to members, it has also created employment for both members and non-members of the church, and thus enhancing their ability to meet their socio-economic needs. According to Samuel Opoku Nyame, the branch manager of the Gospel Light Assemblies of God Credit Union, Yenyawso, Kumasi “The setting up of these schemes has helped many members and non-members of the church set up businesses and those with existing businesses expand. Apart from that, it has helped members with some immediate needs such as, payment of school fees and also created employment opportunities for

members and non-members of the church”. Currently, the Gospel Light Assemblies of God Credit Union scheme employs 74 people, some of whom are not members of the church, and also has a membership base of about 9500. Again, Samuel Opoku Nyame said the scheme has opened seven branches in the Sefwi area, (namely, Sefwi Bodi, Sefwi Akontombra, Sefwi Ahibenso, Sefwi Amoaya, Sefwi Bokabo, Sefwi Proso, and Sefwi Boinzain), providing support to a lot of farmers to expand their farms and grow more.

4.4.3 The Role of Faith Based Organisations

Another level of intervention by the Church in dealing with issues relating to poverty and hunger is seen in the work of Faith Based non-governmental Organisations (FBOs), such as Adventist Development and Relief Agency, (ADRA Ghana) and the Catholic Relief Services (CRS Ghana). It appears these institutions are rather popular with the ‘main line’ churches. For instance, ADRA is the humanitarian arm of the Seventh-day Adventist Church whiles CRS renders social and relief services in the name of the Roman Catholic Church. Akwasi Boateng, the Executive Secretary, South Central Conference of Seventh Day Adventist Church, in an interview with the researcher said, “ADRA is the main institution of the SDA Church which deals with poverty and hunger at the national level”

Faith Based Organisations have been at the fore front of the fight against poverty and hunger. The mission statements of many of these organisations are geared towards supporting the fight against poverty, hunger and generally support the vulnerable and the marginalised in the society. For instance, the mission statement of ADRA is, “to work with people in poverty and distress to create just and positive change through empowering partnerships and responsible action”. These

FBOs are contributing in diverse ways towards the realisation of the MDGs, particularly, goal one. According to the 2006-2007 annual report of ADRA Ghana, the organisation sustained assistance to some 29,486 farmers who cultivated over 25,308 acres of fruit tree crops (mango, cashew and mango) and 3908 farmers who cultivated woodlot. The organisation extended support to 29,486 in the cultivation of legumes, cereals & other crops (each farmer supported to cultivate an acre/year). The farmers were trained to intercrop their plantations with soybeans, groundnuts and maize to generate household income. Agricultural extension education was enhanced and community-based marketing associations were also constituted. Linking of client farmers to markets was also a priority during the closeout period. ADRA Ghana Micro Finance Foundation has also reached out to some 7,614 micro entrepreneurs. The program disbursed a sum of GH¢1,031,471, to its clients. (ADRA Ghana, Annual Performance Review 2006-2007). Such are direct interventions towards eradicating poverty and hunger which is in line with the MDG1.

Centre for Community Development, a local NGO established by the Grace Baptist Church, Kumasi, has trained over twenty five thousand people over the years, equipping them with various skills which help them earn a living and also contribute to the socio-economic development of the country. According to Robert Asante, the Head Pastor of Grace Baptist Church, some of the trainees benefit from loans granted by the organisation to enable them establish their own businesses after training.

The Faith based Organisations mobilise resources both internally and externally for their operations. Sometimes, they are able to source for funding from international donor agencies.

4.5 The Church and the Millennium Development Goals

The Church has been working on various poverty and hunger related issues as could be seen from the work done by the researcher. We found that many of the local churches are motivated to undertake these interventions for reasons such as:

1. demonstration of their belief in the teachings of the bible
2. fulfillment of their social responsibility
3. respond to the demands from members for assistance

It appears achieving the Millennium Development Goals (Goal One in this case) is the least motivation for the church doing what they are doing in the area of poverty and hunger alleviation. For instance, when Joseph Emmanuel Mensah, the Vice President of Christ Resurrection Church, was asked about what motivates the church to support the poor amongst them, he said, “the new Christian is like a new born baby who needs to be nurtured spiritually and physically to fit well into both the Christian community and the social environment. According to him, the physical nurturing includes caring for the poor, providing proper education, good health and empowering members to take advantage of the opportunities in the environment to make life better for them”. Bright Asare Boadi, an Elder of the Seventh Day Adventist Church, Bantama, said “before the advent of the Millennium Development Goals the Church was doing these things and it will continue to help the poor after 2015”. Similarly, Robert Asante, the Head Pastor of the Grace Baptist Church, Kumasi, believes the Church has

corporate responsibility to take care of the poor and the needy and it does not have to take the declaration of the Millennium Development Goals for the Church to do that.

The Millennium Development Goals have been with us for ten years now but it appears, from the outcome of this work that they are not too popular amongst the leadership of the Church in Ghana. Three categories of people have emerged from the work done by the researcher, about the awareness level of church leaders about the MDGs:

1. Those who have not heard at all about the Millennium Development Goals,
2. Those who have heard but do not know what they are about and,
3. Those who have heard and know what they are about.

The leaders of the Church who have heard and know about the Millennium Development Goals are in the minority, whiles those who have heard but not knowing exactly what the MDGs are constitute the majority. We had considerable number of church leaders who have not heard about the Millennium Development Goals. This outcome was generated from the responses we got when we posed the question, “have you heard about the Millennium Development Goals and what they are?”, to the various church leaders in the Ashanti Region.

4.6 Collaborations and Partnerships

As acknowledged by the United Nations, one of the ways of achieving the global goals is by forging strategic alliances and partnerships with civil society, such as Faith Based Organisations and key national and international organisations advocating for the MDGs. In our bid to know more about how this works, we visited the secretariat of the Christian Council of Ghana which

hosts the coalitions of Non-Governmental Organisations working on the Millennium Development Goals. And in an interview with the Manager in-charge of programmes at the Secretariat, Kyerewaa Asamoah, she indicated that her office saw the Church as a key partner in achieving the Millennium Development Goals. She said the Church has a wide network and can reach out to a significant proportion of the population which places it in a strategic position to support the global effort to eradicate hunger and poverty. She said the Secretariat has been working with the church towards the attainment of the Millennium Development Goals, by involving the Church in their activities. Asamoah however, admitted that very few churches have so far come on board and that a lot needed to be done to get more local churches involved. This position confirms the earlier finding above that, the awareness level about the MDGs among church leaders is generally low, which is not adequate to enable the nation take full advantage of the strategic position of the Church in achieving the goals. The major activity by the secretariat (which the church is involved in, in some way) is the Global Call for Action (G-CAP) against Poverty, captioned “Stand Up Take Action”, an advocacy activity organised in October every year. However, with this activity, very few churches are aware and partake in it. The G-CAP is a global event which seeks to bring the world’s attention to the need to stand up against poverty, and particularly, for governments to commit more resources into poverty alleviation.

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CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This section takes a general view of the entire study to cover research findings, recommendations and conclusion. The presentation and analysis of the data obtained from the field helped in arriving at the conclusion and recommendations.

5.1 CONCLUSION

The intent behind the declaration of the Millennium Development Goals by the member countries of the United Nations captures the desire of many people in our world today. It is not surprising therefore, that it appears to be one initiative by the United Nations which is generally embraced by the world. Naturally, a vision to eradicate extreme poverty, hunger and disease, and have greater survival prospects for mothers and their infants; a vision which helps the world to have better educated children, give equal opportunities for women, and to have a healthier

environment; and a vision to have a world in which developed and developing countries partner each other for their mutual good, should be embraced by all. The challenge for the world however has got to do with translating these ideas into realities. To this end, after over ten years of implementation there are still lots of grounds to cover, which makes it imperative for all stakeholders to be brought on board, including governments, local and international agencies, civil society groups and the Church.

This work focused on the extent to which the Church in Ghana has been involved in working towards the achievement of the Millennium Development Goal one (MDG 1), which is, eradicating extreme poverty and hunger by 2015. We have come to the understanding that, to the Church, the call to work towards eradicating poverty and hunger is not a new phenomenon, because it fits well into the biblical mandate of the Church and falls in line with the teachings of Jesus. However, the Church's effort in dealing with the issue of poverty and hunger is not driven by the universal call to end extreme poverty and hunger by 2015. From the perspective of this work, the Church is involved at various levels of interventions in fighting the canker of poverty and hunger, albeit not very coordinated and well focused, especially, towards the attainment of the Millennium Development Goal one (MDG 1). The Church's efforts are mainly motivated by the provisions of the bible to take care of the poor and contribute to the well being of the society and not necessarily as a response to governmental policies and initiatives by international bodies, like the United Nations.

In our humble opinion, the MDGs is one of the initiatives by the United Nations which could take advantage of the platform that the Church offers and get the Church deeply involved in

awareness creation, direct implementation of interventions and also to lobby governments to commit more resources into fighting poverty and hunger.

From this work, it appears the Church in Ghana is at the periphery of the framework for the realisation of the Millennium Development Goals, particularly Goal one, which is the focus of this work. However, on the ground the Church is practically involved in the attempt to alleviate hunger and poverty. The church's contribution to the economy of Ghana goes beyond meeting the spiritual needs and the provision of basic infrastructure such as of schools, hospitals and others. The Church is increasingly getting directly involved in alleviating poverty and hunger by fashioning out and engaging in various interventions such as, the institution of Welfare schemes, Scholarship Schemes, establishment of farms, formation of Cooperative Credit Unions, setting up of Faith Based Organisations and direct provision of employment to members and non members.

We have also come to the understanding that, irrespective of whatever the Church is doing in the area of poverty and hunger alleviation, the general view among both the members and the non-members of the Church is that it could do better than it is doing presently. This suggests that the societal expectation of the Church to be in the forefront of the fight against poverty and hunger is very high. However, the leadership of the Church believes the Church is constrained by the limited resources at its disposal to meet the high expectations of both members and non-members, and to practically meet the demands it faces on daily basis. This is where partnerships and collaborations come about for the good of the people.

Given the strategic position of the Church and its role in poverty and hunger alleviation, it may be important for the Church to be considered as a key partner not only in moral development of the society but also in economic development of the country. In view of this, the government, the United Nations and the international communities should consider committing resources to the Church in Ghana to enhance the work they are doing in furtherance of the achievement of the Millennium Development Goal One (MDG1). This can be achieved with a shift in the understanding of the role of the church in our contemporary environment by government, local and international bodies, as an agent for advocacy and the leader in shaping the moral fiber of the nation, to a partner, a critical actor and direct implementer of socio-economic programmes which help in alleviating poverty and hunger.

In our opinion, it is not too late for an effort to get the Church more involved and making it a part of this global quest, considering its strategic position. By so doing, an enabling environment is also created for future relationships and collaborations for mutual interests. Issues about hunger and poverty may not go away entirely after 2015; however, the gains made with the MDG1 could be consolidated and sustained beyond 2015. To achieve this, the world can have a partner in the Church because the Church's involvement in the quest to alleviate hunger and poverty did not start with the declaration of the MDGs and will not end by the end of 2015.

5.2 Recommendations

Based on the findings and objectives of this research, the followings recommendations are made:

- i. It is recommended for the consideration of the government and the various UN bodies responsible for the MDGs to roll out a comprehensive programme strategically aimed at getting the Church to be aware and interested in the MDGs. This recommendation comes against the backdrop of our finding that the awareness level of the Millennium Development Goals among the Church is low.
- ii. We recommend that the United Nations use all diplomatic means to get donors, particularly, the G8 members to fulfill their pledge of increasing the Global Official Development Assistance (ODA), to qualified countries so that the world can meet the 2015 deadline on the MDGs.
- iii. Beyond point two (ii) above, we recommend that the United Nations should ensure that Governments of sub Saharan African countries in particular, are committed to their pledge of committing certain percentages of their national budgets into poverty and hunger alleviation programmes.
- iv. It is recommended for the government, the United Nations and the other development partners to build a strong collaboration and partnership with the Church towards the achievement of the Millennium Development Goals, particularly Goal One in the remaining years to the 2015 deadline. This recommendation is made on the basis of

our findings that the Church is already engaged on the ground in the fight against poverty and hunger.

- v. Following from point four (iv) above, we recommend that the government, the United Nations and other development partners commit resources to the Church to increase its capital base so that it could scale up its activities on poverty and hunger alleviation. The Church has got the numbers and direct audience contact to do grassroots advocacy and direct implementation of poverty and hunger related programmes.
- vi. Considering the large numbers of the Church and its unique characteristics it is recommended that the Church should not be classified together with Civil Society Organisations. For the Church to attract the needed attention and play its role effectively for the socio-economic development of the nation, it may be prudent to at all times consider the Church separately from other Civil Society Organisations (CSOs). To this end, we wish to suggest that the Church be classified as the “Christian Community”.
- vii. It is recommended for the Church to be more interested in and avail itself of the policies and programmes of the state and international organisations such as the United Nations, geared towards the socio-economic wellbeing of the people, so it could work together with the world for the betterment of all.

- viii. It is recommended for the local churches which have either not been interested or involved in working towards the socio-economic needs of their members and the society, to begin doing that, in fulfillment of the social responsibility of the Church.
- ix. It is recommended for the Church to play an active role in advocating for the state to allocate more resources into fighting poverty and hunger in the country. Periodically, the Church leaders should issue statements to create awareness about the high level of poverty in the country. Umbrella bodies such as the Christian Council of Ghana, Ghana Pentecostal Council and the National Catholic Secretariat should provide leadership in this direction.
- x. We wish to recommend that the local churches put in place an effective communication mechanism to propagate their social interventions to their members and possibly the outside world.
- xi. Conflicts in the regions pose a threat to the attempt to alleviate hunger and poverty. We therefore wish to recommend that the Church use its platform to advocate for peace and create awareness about the dangers of conflicts to our country.

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Appendix 1

RESEARCH QUESTIONNAIRE FOR CHURCH AND NON-CHURCH MEMBERS

Dear Sir/Madam,

I am a final year post graduate student at KNUST conducting research on the topic: ACHIEVING THE MILLENNIUM DEVELOPMENT GOAL ONE (MDG1): THE ROLE OF THE CHURCH IN GHANA - ASHANTI REGION AS A CASE STUDY. I would be grateful if you could take few minutes of your time to answer the following questions. All information you provide will be treated in the strictest confidence and will be used purposely for the research.

Thank you for your help.

Emmanuel Soso

(Religious Studies II – KNUST)

Tel.: 0244583586

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QUESTIONNAIRE FOR CHURCH AND NON-CHURCH MEMBERS

Please, check ☐ or provide necessary information

1. Gender:

a. Male ☐

b. Female ☐

2. Age: a. 40 and above ☐

b. 39-25 ☐

c. 24-18 ☐

3. Marital Status:

a. Married ☐

b. Single ☐

c. Widowed ☐

d. Divorced ☐

4. Educational Background:

a. Tertiary ☐ b. S.S.S ☐ c. J.H.S ☐ d. Others-----

5. Profession:

a. Businessman/woman ☐ b. Civil/public servant ☐
c. Student ☐ d. Other, please specify-----

6. Are you a Christian? Yes ☐ No. ☐

7. If yes, what is your denomination -----

8. For how long have you been in the church? a. 1-5yrs ☐ 6-10yrs ☐ 11-15yrs ☐
16-20y ☐ 21yrs and above ☐

9. Do you think the problem of poverty and hunger is real in Ghana? Yes ☐ No. ☐

10. How would you rate the level of poverty and hunger in the country? Very high

High ☐ Average ☐ Low ☐ Very Low ☐

11. Do you know of any programme your church is undertaking to help address poverty among the members?-----

12. Have you personally benefited from any of the interventions by your church or any other church to address poverty and hunger? Yes ☐ No. ☐

If yes, can you specify-----

13. Do you think churches in Ghana are doing enough to address the problem of poverty among its members? Yes ☐ No ☐

14. Do you think the church is in the position to help address the problem of poverty and hunger in the society? Yes ☐ No ☐

15. How will you rate what churches in Ghana are doing to help address the problem of poverty and hunger in the society at large a. Excellent ☐

b. Very good ☐ c. Good ☐ d. Fair ☐

e. Unsatisfactory ☐

16. What do you think the Church can do differently to help address the problem of poverty among its members-----

17. Have you heard about the Millennium Development Goals (MDGs)? a. Yes

b. No ☐ ☐

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Appendix 2

INTERVIEW GUIDE FOR PRIESTS AND CHURCH ADMINISTRATORS

1. The Church and social responsibilities
2. The Church and the Millennium Development Goals
3. Interventions by the church to address poverty among members
4. Success stories by the church on poverty alleviation interventions
5. The Challenges the Church faces in its quest to help address the issue of poverty
6. The state church partnership in addressing common socio-economic issues
7. Suggestions and recommendations relating to the subject matter

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APPENDEX 3

Table below gives the list of the 8 MDGs, the targets and the indicators for monitoring progress

Millennium Development Goals (MDGs)	
Goals and Targets	Indicators for monitoring progress
Goal 1: Eradicate extreme poverty and hunger	
Target 1.A: Halve, between 1990 and 2015, the proportion of people whose income is less than one dollar a day	1.1 Proportion of population below \$1 (PPP) per day 1.2 Poverty gap ratio 1.3 Share of poorest quintile in national

	consumption
Target 1.B: Achieve full and productive employment and decent work for all, including women and young people	1.4 Growth rate of GDP per person employed 1.5 Employment-to-population ratio 1.6 Proportion of employed people living below \$1 (PPP) per day 1.7 Proportion of own-account and contributing family workers in total employment
Target 1.C: Halve, between 1990 and 2015, the proportion of people who suffer from hunger	1.8 Prevalence of underweight children under-five years of age 1.9 Proportion of population below minimum level of dietary energy consumption
Goal 2: Achieve universal primary education	
Target 2.A: Ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling	2.1 Net enrolment ratio in primary education 2.2 Proportion of pupils starting grade 1 who reach last grade of primary 2.3 Literacy rate of 15-24 year-olds, women and men
Goal 3: Promote gender equality and empower women	
Target 3.A: Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no	3.1 Ratios of girls to boys in primary, secondary and tertiary education 3.2 Share of women in wage employment in the non-agricultural sector

later than 2015	3.3 Proportion of seats held by women in national parliament
Goal 4: Reduce child mortality	
Target 4.A: Reduce by two-thirds, between 1990 and 2015, the under-five mortality rate	4.1 Under-five mortality rate 4.2 Infant mortality rate 4.3 Proportion of 1 year-old children immunised against measles
Goal 5: Improve maternal health	
Target 5.A: Reduce by three quarters, between 1990 and 2015, the maternal mortality ratio	5.1 Maternal mortality ratio 5.2 Proportion of births attended by skilled health personnel
Target 5.B: Achieve, by 2015, universal access to reproductive health	5.3 Contraceptive prevalence rate 5.4 Adolescent birth rate 5.5 Antenatal care coverage (at least one visit and at least four visits) 5.6 Unmet need for family planning
Goal 6: Combat HIV/AIDS, malaria and other diseases	
Target 6.A: Have halted by 2015 and begun to reverse the spread of HIV/AIDS	6.1 HIV prevalence among population aged 15-24 years 6.2 Condom use at last high-risk sex 6.3 Proportion of population aged 15-24 years with

	<p>comprehensive correct knowledge of HIV/AIDS</p> <p>6.4 Ratio of school attendance of orphans to school attendance of non-orphans aged 10-14 years</p>
Target 6.B: Achieve, by 2010, universal access to treatment for HIV/AIDS for all those who need it	6.5 Proportion of population with advanced HIV infection with access to antiretroviral drugs
Target 6.C: Have halted by 2015 and begun to reverse the incidence of malaria and other major diseases	<p>6.6 Incidence and death rates associated with malaria</p> <p>6.7 Proportion of children under 5 sleeping under insecticide-treated bed nets</p> <p>6.8 Proportion of children under 5 with fever who are treated with appropriate anti-malarial drugs</p> <p>6.9 Incidence, prevalence and death rates associated with tuberculosis</p> <p>6.10 Proportion of tuberculosis cases detected and cured under directly observed treatment short course</p>
Goal 7: Ensure environmental sustainability	
Target 7.A: Integrate the principles of sustainable development into country policies and programmes and reverse the loss	<p>7.1 Proportion of land area covered by forest</p> <p>7.2 CO2 emissions, total, per capita and per \$1 GDP (PPP)</p>

of environmental resources	7.3 Consumption of ozone-depleting substances
	7.4 Proportion of fish stocks within safe biological limits
	7.5 Proportion of total water resources used
Target 7.B: Reduce biodiversity loss, achieving, by 2010, a significant reduction in the rate of loss	7.6 Proportion of terrestrial and marine areas protected
	7.7 Proportion of species threatened with extinction
Target 7.C: Halve, by 2015, the proportion of people without sustainable access to safe drinking water and basic sanitation	7.8 Proportion of population using an improved drinking water source
	7.9 Proportion of population using an improved sanitation facility
Target 7.D: By 2020, to have achieved a significant improvement in the lives of at least 100 million slum dwellers	7.10 Proportion of urban population living in slums ⁱ
Goal 8: Develop a global partnership for development	
Target 8.A: Develop further an open, rule-based, predictable, non-discriminatory trading and financial system	<i>Some of the indicators listed below are monitored separately for the least developed countries (LDCs), Africa, landlocked developing countries and small island developing States.</i>

<p>Includes a commitment to good governance, development and poverty reduction – both nationally and internationally</p> <p>Target 8.B: Address the special needs of the least developed countries</p> <p>Includes: tariff and quota free access for the least developed countries' exports; enhanced programme of debt relief for heavily indebted poor countries (HIPC) and cancellation of official bilateral debt; and more generous ODA for countries committed to poverty reduction</p> <p>Target 8.C: Address the special needs of landlocked developing countries and small island developing States (through the Programme of Action for the Sustainable Development of Small Island Developing States and the outcome of the twenty-second</p>	<p><u>Official development assistance (ODA)</u></p> <p>8.1 Net ODA, total and to the least developed countries, as percentage of OECD/DAC donors' gross national income</p> <p>8.2 Proportion of total bilateral, sector-allocable ODA of OECD/DAC donors to basic social services (basic education, primary health care, nutrition, safe water and sanitation)</p> <p>8.3 Proportion of bilateral official development assistance of OECD/DAC donors that is untied</p> <p>8.4 ODA received in landlocked developing countries as a proportion of their gross national incomes</p> <p>8.5 ODA received in small island developing States as a proportion of their gross national incomes</p> <p><u>Market access</u></p> <p>8.6 Proportion of total developed country imports (by value and excluding arms) from developing countries and least developed countries, admitted free of duty</p> <p>8.7 Average tariffs imposed by developed countries on agricultural products and textiles and</p>
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special session of the General Assembly)	clothing from developing countries
Target 8.D: Deal comprehensively with the debt problems of developing countries through national and international measures in order to make debt sustainable in the long term	<p>8.8 Agricultural support estimate for OECD countries as a percentage of their gross domestic product</p> <p>8.9 Proportion of ODA provided to help build trade capacity</p> <p><u>Debt sustainability</u></p> <p>8.10 Total number of countries that have reached their HIPC decision points and number that have reached their HIPC completion points (cumulative)</p> <p>8.11 Debt relief committed under HIPC and MDRI Initiatives</p> <p>8.12 Debt service as a percentage of exports of goods and services</p>
Target 8.E: In cooperation with pharmaceutical companies, provide access to affordable essential drugs in developing countries	8.13 Proportion of population with access to affordable essential drugs on a sustainable basis
Target 8.F: In cooperation with the private sector, make available the benefits of new technologies, especially information and	<p>8.14 Telephone lines per 100 population</p> <p>8.15 Cellular subscribers per 100 population</p> <p>8.16 Internet users per 100 population</p>

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