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

By

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DECLARATION

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

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DEDICATION

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ABSTRACT

Conflicts are often viewed as interruption in the progress of any human endeavour. However, it is inevitable in every human institution. The question is what makes people react the way they do which sometimes lead to conflict. The researcher hypothesized that religious conflict is always destructive because of its links to aggressive behaviours of the people involved in it. This research was conducted within the context of the conflict between Global Evangelical and Evangelical Presbyterian Churches in Anyako. The conflict has created tension among the church members and others and hindered development. The research seeks to find out the causes of the intra-religious conflict and its split. The possible ways employed to resolve the conflict have also been studied. The research further investigates the impacts the conflict has had on the life of the people in Anyako. Purposive sampling research technique was used and a total of 40 people were selected from the disputing groups for interview. Questionnaire was also administered. Open and close ended interview techniques were used. Qualitative approach was used to analyse the data. The results revealed that factors such as doctrinal and liturgical, constitutional matters, leadership and violation of ban on drumming and noise-making were the national and local factors which caused the conflict. It became clear that many efforts were made to resolve the conflict but they were not successful. The result also indicated that the parent church lost its members while the new church won a lot of members. People’s relationships became strained creating insecurity within homes and in the community. The conflict had negative economic impacts on the people in terms of fishing; and other economic activities which resulted in inadequate food supply for the community. This is because there was reduction in families’ income. There was also interruption of education of children and staffing problem in schools. Above all, the conflict has retarded development of Anyako. It is, therefore, strongly recommended that appropriate measures be put in place towards resolving the conflict and curbing future occurrence of such conflict. Measures should include assisting the new church (Global Evangelical) to build a chapel and a pastor’s residence; and the parent church and the new church must hold joint service monthly. Chiefs and their elders must make use of the concept of consulting Amegakpui to reach consensus in the resolution of the conflict. The two churches should form one football team and welfare association, Christians have to appreciate their Ewe cultures and traditions,
dialogue and negotiation should be used, churches’ constitutions have to be flexible to avoid confusion during elections in the churches among others. This research is considered very important because the findings would help restore peace and promote development in Anyako. Again the lessons derived would be useful for future conflict prevention.
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CHAPTER ONE
GENERAL INTRODUCTION

1.0 Background to the study

The term religion defies one universally accepted definition. Thus it is a complex, controversial and multifaceted concept. Many people define it to meet their own conceptual designs (Gedzi, 2009:49). Aboagye (2008:22) defines the core meaning of religion “as a belief in the existence of God or a god and this has been part of human experience from the very beginning, and it remains highly developed or relatively primitive”. Religion is a belief in a spiritual being. As such, “It is a key component of individual and group identity” (USAID, 2009:4). It provides a spiritual meaning of life, loyalty and association. These elements according to Balakrishnan, present the connection between religion and politics. This has allowed many people to exploit the relationship and have let loose forces that can no longer be controlled (Anatomy of Religion Conflict, 2005:4).

Alternatively, ‘conflict’ is defined as a relationship between two or more parties that centres on differences, disagreement on some issues of common interest or concern, divergence, incompatibility, clash of wills and the like; it may involve feeling of hatred and opposition (Awedoba, 2009:5; Horowitz and Bordens, 1995:697). In the words of Bamikole (2009), “One of the fundamental challenges that had confronted man in social history is that of the inevitability of conflict and disagreement in human relations”. This is because, “… as long as people live together, work together, and interact with each other, disputes remain inevitable between sub-groups or individuals in a group, or between different groups. When these disputes are fuelled by emotion
and become unsolvable, they develop into intra and inter-group conflicts”, (Angessa, 2013:12). “The reality posed by the challenge of conflict has more often than not, resulted into social problems, especially, when such conflicts are not well and properly managed before degenerating into violent confrontations. History is replete with records of conflicts and armed conflicts at various strata of human relations. Whether at the inter-personal, inter-group, intra-group, intra-national, conflicts have been found recurring in social relations” (Bamikole, 2009).

Conflict is basic and valid part of social and political life, but in many places conflict turns violent, inflicting grave cost in terms of loss of lives, degraded governance, and destroyed livelihood (USAID, 2009:1). According to Angessa (2013:13), “Humans do not have a violent brain. There is nothing in our neuropsychological make up that compels us to react violently. How we react is shaped by how we have been conditioned and socialized’. So what parties learn is what they do and what they do becomes behaviour over time. Parties develop violent behaviour through time due to the incompatibility between the way one perceives the surrounding environment and the way that particular environment responds to one’s needs and desires”. Africa in recent past witnessed wanton wave of violent conflicts. These violent conflicts have disastrous consequences on social stability, peace, development and harmonious human existence (Bamikole, 2009). “The source of the conflicts could be the incompatibility of the objective or subjective interests of groups or individuals. The subjective elements like perceptions, attitudes, values, needs, and understandings have no limit, while objective elements such as competition over scarce resources, quests for empowerment, and claims for autonomy remain relative concepts and usually
create incompatibility of goals which in turn may lead to violence” (Angessa, 2013:12).

“The cost and consequences of conflict, crisis and state failure may be unacceptably high. More often than not, a resolution to a conflict that satisfies one party may not necessarily satisfy the other. For example, the aspirations of the Jews to establish a homeland in Palestine clashed with the aspirations of the Palestinians who were already living in the region. The aspirations of the former were met while the aspirations of the latter were subordinated when the UN voted to partition Palestine; this has led to conflict and war” (Horowitz and Bordens, 1995:697).

Religion is often viewed as a motive for conflict and has emerged as a key component in many current and past conflicts. However, it does not always drive violence; it is also an integral factor in the peace building and reconciliation process. Development assistance and programming does not always consider this linkage, nor does it fully address the complexity of the relationship between religion and conflict. As the main mobilizing force in many societies, proper engagement of religion and its leaders is crucial (USAID, 2009:1).

Religious conflicts for that matter, church conflicts, have existed in this world from time immemorial. This is based on the historical account recorded about the conflict between Barnabas and Paul in regard to John Mark which had led to division of the missionary team (Acts 15:36-41). Since 1990, Ghana has been experiencing different categories of continuous religious conflicts be it inter or intra-religious conflict. There were religious conflicts among Muslims sects. For example, two Muslim groups had a
conflict in Wa in the Upper West Region and in Kumasi in the Ashanti Region as result of religious misunderstanding. A similar incident occurred between Christians and Muslims in Sekondi-Takoradi. Christians and traditional believers also engaged in a conflict in Accra in 1999 (Samwini, 2006:220). This points to fact that Ghana is not immune to religious conflict. An example of such conflicts is the one that happened between churches such as “Global Evangelical (G.E.) and Evangelical Presbyterian (E.P.) churches in Anyako” (Sahuava, 1997:42; Tosu, 2007: 23-24). The conflict between the two churches mentioned above will be a reference point for this research.

1.1 Statement of the Problem

On the 14th of November 1847, the North German Missionary Society (Bremen Mission) arrived and started work in Ewe land at Peki (Samwini, 2006; Ganusah, 2008). They came to Anyako on the 14th of April 1857 and established a mission station known as Bremen Mission which was later called Evangelical Presbyterian Church (Tosu, 1982: 1; Sahuava, 1997:30-31). There was national schism in the Evangelical Presbyterian Church in 1991. This led to two Evangelical Presbyterian Churches (Ganusah, 2008). One is known as Evangelical Presbyterian and the other is known as Global Evangelical. Despite the national schism, Anyako Evangelical Presbyterian Church remained united. After a lapse of six years, there had been disagreement within the church and this had resulted into local schism in Anyako Evangelical Presbyterian Church. This schism did however, have both positive and negative impacts on the Anyako town. This is because prior to the conflict, the town had been peaceful and the church session of the Evangelical Presbyterian (E.P.) Church could approach well- to-do sons and daughters of Anyako both at home and
abroad for special donations either in cash or in kind for developmental projects, which they honoured. (Tosu, 1982:1-5). Unfortunately, all the developmental works had come to stand still due to the religious conflict. Chiefs and their elders made persistent efforts to bring about reconciliation, but all failed. This religious conflict has continued to retard the development of the town. The question is what factors prevented Anyako E.P. for six years from splitting and what local conditions propelled Anyako E.P. Church schism. The study wants to revisit the problem by way of research to contribute to its resolution so that development can continue in the town.

1.2 Research Questions

The guiding research questions which will help to uncover the real situation under discussion are as follows: What are the causes of the intra-religious conflict at Anyako? What are the impacts of the religious conflict on Anyako? In which way can the disputing parties respect each other’s views? What can be done to prevent future religious conflict in Anyako?

1.3 Research objective and Relevance

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

It will serve as means of educating Christians to unite and solve problems facing their communities. It will also serve as a bed-rock for re-establishing sustainable peace among the conflicting parties. It may help religious leaders to know how to react to some sensitive issues within their churches and the need to resolve misunderstandings before they develop into conflicts. More so, it may provide the leadership of religious communities with the skills, tools, and capabilities required to improve dialogue within their communities in order to reduce factionalism. It may be of great help to the Christian Council of Ghana with regard to the drawing of the church’s constitutions. Ghana Education Service will also benefit from this research. For it will help Curriculum Research and Development Division to include topics of religious conflicts and its implications on society in the school syllabus.

1.4 Methodology

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

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

A qualitative (descriptive) approach provides a more accurate picture of events and seeks to explain people’s perception and behaviour on the basis of data gathered at a point in time. One advantage of this approach is that it has the potential to provide a lot of information from quite a large sample of individuals”. The research used the closed and open way of gathering data through interview so that the respondents do most of the talking. Herbert and Riene Rubin make this distinction that: “qualitative interviewing design is flexible, interactive, and continuous, rather than prepared in advance and locked in stone” (Babbie, 1999:268) and observations as well as questionnaire. The close-ended questions aimed at unveiling some specific information about the conflict from the respondents. The reason for the open-ended question was to elicit any further information the respondents might have about the phenomenon under discussion. Purposive sampling procedure was employed as a technique for data collection. The reason was to get reliable information.
Since the study is purely based on qualitative (descriptive) approach, simple percentages were applied for data analysis. Secondary sources such as journals article, books and Internet resources were used. The people earmarked for the interview were put into two groups in order to cover a wider perspective. The first group comprised twenty members from each of the two churches. Non-Christians were put in the second group. Their views were sought concerning the causes and the effects of the conflict on the community. The people were interviewed individually and also in groups. The reason for this research strategy is to make sure that information obtained from the individual informants may be confirmed by those obtained from the group (Gedzi, 2009).

1.5 Scope of the study

The study specifically looked at the causes of the religious conflict between Global Evangelical and Evangelical Presbyterian Churches in Anyako. The negative and the positive impacts of the conflict were examined. The various attempts made to resolve the conflict were discussed. Finally, practical steps were suggested for the resolution. The study was restricted only to the two churches mentioned above. Special significance attached to this choice is that the two churches were those involved in the conflict. Also, the choice is to have access to information easily. The study did not delve deeper into the national schism in the Evangelical Presbyterian Church. The target population were pastors, church members from the two churches, opinion leaders and chiefs in the town.
1.6  Limitations

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

1.7  Literature Review

The literature review intends to review what other writers and authorities have said about religious conflict and its impact on society. The literature review covers the following areas: The concept of religion, causes of religious conflict, impact of religious conflict, attempts to resolve the conflict, conflict resolution, and concept of Melagbe Theology and role of religion.

1.7.1  Concept of conflict

Thompson and Hickey (2011) Society in Focus: an introduction to sociology, write that conflict is often considered to be opposed to human interests harmful to social order and something to be avoided or resolved as quickly as possible. Yet, as conflict theorists emphasize, conflict has a positive side. It may enhance social solidarity for nothing reduces conflicts and strains within a relationship (whether marital or between nations) better than an external threat. They also quote Robert Nisbet who said conflict may serve as a vehicle for social change in which stagnant beliefs and values are dissolved, old tyrannies loosened, and individuals released to achieve new and higher goals. This book will be of benefit to our research as we will get more information about the topic under discussion.
McSwain and Treadwell (1981) gave an excellent explanation of conflict in the church. They are of the view that, “conflict is a situation in which two or more human beings desire goals which they perceived as being attainable by one or the other but not by both”. They gave a vivid description of four different sources of conflict that can be experienced in the church. The first is attitudinal conflict which emerges when individuals have differences of feelings or perspectives about persons and issues. Another is substantive conflict which surfaces when there are differences of opinion about facts, goal, ends or means. For example two groups in a church disagree on a mode of baptism. Emotional conflict also occurs when personal value is attached either to attitudinal or to substantive form of conflict and lastly Communicative conflict which is a by-product of a breakdown in a healthy, open conversation about the sources of the conflict. In concluding remarks they make a significant statement by saying communication is the key to a reconciling ministry in each of the other conflict. The work of McSwain and Treadwell will go a long way in offering good material for this thesis.

1.7.2 Causes of Conflict

Lokko (2012) Choose this Day..., says the factors which cause conflict in Africa are ethnicity, tribalism, poor leadership, mediocrity, lack of accountability, exploitation of national resources by nationals and foreigners without giving back to the society what they deserved, looting of national coffers and asserts. This has led to the destruction of human life and property as well as natural resources. He further indicates that the absence of conflict engenders mental calmness and harmonious existence of law, order and well-being in all relationships in life which brings development and
prosperity to humanity. The researcher agrees with Lokko. This thesis, however, looks more at the issue of religious conflict. This is what is missing in Lokko’s work.

Tsikata and Seini (2004)’s *Identifies, Inequalities and Conflict in Ghana*, write about various conflicts including religious conflicts in Ghana with examples. They deal with a religious conflict which has been much reported and debated. That is the one that occurred between the traditional religious authorities of the Ga Traditional state and Christian churches in several suburbs of the capital Accra. The annual ban on drumming and dancing which precedes the Homowo festival of the Ga people is the point of conflict as several Christian Churches have refused to observe the ban and have been attacked by organised unofficial enforcers of the ban.

They further state that the ban on drumming and noise making with its traditional religious implications is precisely the kind of practice which the church would expect its congregation to ignore and resist. They described the conflict between the Ga traditional authorities and the Christian churches as conflict that touches on the constitutional issue of freedom of worship, mutual respect and tolerance of different communities for each other. It also raises the question of whether any traditional authority has the legal and constitutional powers to make and impose laws outside the 1992 constitution of Ghana. In the case of this conflict it was between landlords enforcing ethnic traditions and religious organisations steeped in modernity and the protection of constitutional religious freedom. They also indicate that violence involving law enforcement agencies and communities raises questions about policing and law and the loss of credibility of state institutions in conflict management and
resolution. The researcher will use this work to enrich the thesis, because the researcher seeks to re-examine and reflect on all that had been said above.

In the work of Uchedu (2010) Religious Conflict in Nigeria: Implications on Socio-Economic and Psychological Perception on Muslims in Igboland, religious conflict was tackled. He based his work on the psycho-cultural theory of conflict. The theory shows that psychological, religious, and other cultural contradictions are the basis of conflict. In this kind of conflict, passion for the protection of one’s identity, religion and culture overwhelms reason and inflames conflict behaviour. It is a theory which shows that conflict is generated by the quest to protect one’s identity. Events which threaten to remove the feeling of ‗safety’ that are tied to different forms of identity usually lead to defensive reactions, which aimed at avoiding such spiritual or physical exposures. It is in the cause of such defensive and offensive reactions based on the protection of faith that religious onslaughts are carried out, which creates socio-cultural, economic and psychological implications for the adherents of the faiths involved in the conflict.

Tosu (2007), in the abridged version of his book Evangelical Presbyterian Church, Anyako (Bremen mission) 1857-2007 writes that in 1990 there had emerged the beginnings of a gigantic split in the entire E. P. Church. This resulted in a sizeable section of the church, led by some pastors, breaking off to form the E. P. Church of Ghana with headquarters in Accra. The parent church is Evangelical Presbyterian (E.P.) Church and the breakaway church had been for many years Evangelical Presbyterian (E. P.) Church of Ghana which was renamed Global Evangelical Church in 2003, after protracted litigation about the name. He stated that the split started as a
disagreement about some rather light doctrinal issues, especially on the move by some break-away members to introduce Pentecostal charismatic modes of worship into the church which were gaining ground throughout the country. Eventually, the disagreement developed into a dispute on whether to allow the incumbent Moderator, Dzobo to be re-elected for a third four-year term as moderator.

In Southern Volta Region and Accra in particular, large sections of some congregations broke away. In the ensuing trading of accusations and litigations over the assets (especially chapels) of churches, animosity rose very high. Though two sons of Anyako namely, E. K. Amenyedu and Gbewonyo were in the forefront of the secession movement, Anyako congregation remained with the mother church for nearly six years. The split started in Anyako when the break-away church hierarchy in Accra ordained and posted C.A. Akorli, a veteran E.P. church catechist and educationist to succeed Akama who was going on retirement. Akorli’s tenure was brief and uneventful. Matter came to a head when he was succeeded by a female pastor Amewode, a devout Pentecostalist. In late 1991, she declared openly to the whole Anyako town that the Anyako church was E. P. Church of Ghana (Global Evangelical), owing allegiance to new church headquartered in Accra, the charismatic forms of worship were therefore fully introduced. This gave rise to unrest among members of the congregation both at home and abroad.

As a result of the factionalism, the chapel was locked up and the keys kept by the break-away group. Leading citizens of Anyako who were members of church resident in Accra, Tema, Ho and Takoradi met at Anyako on 16th March 1997 under the chairmanship of C.Y. Tay to discuss the issue. After the meeting, they tasked Barrow
Tsegah to contact the Moderator of the new church to instruct his people to release the keys of the chapel within a week (i.e. by 22\textsuperscript{nd} March). But on that day, armed police came to surround the chapel and the pastor’s residence at the request of the new church hierarchy.

Sabuava’s work, \textit{E.P. Church of Ghana 150 years 1847-1997 (1997)} writes that May 23, 1991 will always be remembered as one of the darkest days in the history of the Evangelical Presbyterian (E.P.) Church. It was Judgment Day for the Appeal Court hearing of the case in which six concerned members of the E.P. Church took N.K Dzobo to court to stop his elections as Moderator for the third term of office. This is because the Constitution (Hamedodo) had not been amended to allow Dzobo a third term of office. This was underscored first by the ruling of Jiagge Committee, and later by the verdict of the Ho High Court. Therefore, everybody expected the Court of Appeal, the penultimate court in the land, to tell Dzobo that he had no right, under the Church’s Constitution, to be Moderator for the third time.

The Court of Appeal, however, ruled otherwise. The appellate Judges – Justice Essiem, Justice Ofori – Boateng and Justice Ammah unanimously held that the E. P. church had been without a valid Constitution since 1978 when the three – year trial period of the constitution accepted by the joint Synod in 1957 lapsed. In plain language, Dzobo was not guilty or liable and could not be challenged. This judgment was the last straw which broke the camel’s back. It provided the flame or sparked the conflict. In addition, Sabuava said, the judgment had very serious implications which would surprise both the clergy and laity of the church. Based on the judgement, all constitutional office including those of the Moderator and the Synod Clerk had ceased
to exist since 1978. This was preposterous, because these offices existed after 1978. In quick reaction to the judgement a section of the church held a press conference at South Labadi E. P. church on the 24th May 1991 to explain to the public the full implications of the judgement for the church. The spokesman, Dan Amlalo of Nungua E. P. Church called on congregations to be declared autonomous until a constitution acceptable to all was promulgated. This announcement went down well with his hearers and it was greeted with applause. There could not be a vacuum in the E.P. Church Administration.

Sabuava indicated that apart from the constitutional matters raised, there was a doctrinal issues persisting among the church. Members objected to attempts being made by Dzobo to impose his Melagbe Theology which they considered to be anti-Christ. Financial matters were also raised; the concerned members complained about lack of information to the membership of the church about financial administration including the operation of the church’s foreign accounts in Lome, Togo and New York. This book offered the remote causes of the conflict in the Evangelical Presbyterian church in Ghana as a whole. Even though the book did not talk about the conflict in Anyako E. P. Church it will help this researcher in gathering information to support or refute any argument raised with regard to the cause of the conflict at Anyako.

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

The Moderator replied that the ‘Melagbe’ theology was not confessional theology. It was his attempt to demonstrate that we are both Christian and African with a theology that is not necessarily Western. It was similar to Liberation Theology of Latin America, the Plural Theology of Asia and the like. About the split, Ansre (1997) explains that the judgement upholding the Dzobo’s appeal at the Court of Appeal in Accra was passed on 23rd May, 1991 and a large section of the church planned to break away. A good number of these while agreeing that a lot had gone wrong in the church over the years were against this way of rectifying the situation. Some among this section felt that it was necessary to give full backing to the church administration.

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

McKeown and one other person refused to accept the affirmation of faith and accordingly ceased to be minister of the church. When McKeown returned to Gold Coast later that year, he organised and led a breakaway faction of the Apostolic Church of the Gold Coast and renamed his new church Gold Coast Apostolic Church. McKeown’s new church made use of some of the properties and facilities that legally belonged to the parent church; for instance, church accommodation, church furniture, musical instruments and undeveloped plots of land. The relationship between the two sister churches became extremely antagonistic. President Kwame Nkrumah intervened and directed that all the church properties legally belonged to the parent church. The researcher intends to use this material because it seems similar to what pertains in the Evangelical Presbyterian Church in Anyako.

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

Awedoba (2009) writes in *An Ethnographic study of Northern Ghanaian conflicts: Towards. A Sustainable Peace* that conflicts do not happen without cause. The sources are many, some remote and some immediate. There are conflicts based on ideological differences, religious beliefs and practices hence making the issue doctrinal.

In an article written by Gwamna (2004), Ethnic Conflict and Political Development in Africa: The Challenge for the Church, he stated that several explanations have been offered in discussing conflict in Africa. These include the quest for political power, corruption and bad leadership.

In the *Daily Graphic, 5th October, 2013*’s issue, it was reported that there was a clash between Presbyterian Church and Traditionalists in Beposo in Ashanti Region over ban on noise-making. According to the report, church activities have come under close surveillance by the police to prevent further clashes and thus protect life and property. The clash resulted in injuries to some people and destruction of property of the church was related to a 40-day ban on noise making announced by the traditional
authorities in line with the celebration of annual Fegyare Shrine yam festival. The Presbyterian Church maintained that it would not obey instructions emanating from a shrine as it was against the dictates of Christianity.

Kpobi (2008) writes in *Mission in Ghana: The Ecumenical Heritage* that in spite of the generally acknowledged great tolerance that Ghanaians have for each other’s differences, doctrinal differences still constitute a form of hindrance to Christian unity in witness and action. The major differences between Roman Catholics and Protestants which surfaced at the Reformation have in many instances not abated in spite of passage of time, and in Ghana have been somehow compounded by the emergence of Pentecostal Christianity. However, in many cases, it is not quite the doctrines themselves that are the stumbling blocks but the different ways, in which they are understood and practised. Sometimes, cultural and other variations in interpretation become big issues that divide churches.

Generally, Africans appear to have a very different attitude to doctrine and dogma from that of Westerners and therefore the controversies that rocked the Western Church during the Reformation and which resulted in the many divisions and disagreements would probably not have generated the same intense effect among African Christians. He also pointed out the issue of mixed marriages where prospective couples from different denominations are discouraged from marriage. This is an area where the Roman Catholic Church has been quite hedgy for a long time insisting that even if such a union should take place, the wedding should necessarily be blessed by a Catholic priest.
Thompson and Hickey (2011) *Society in Focus: an Introduction to Sociology*, write that the theoretical roots of the conflict perspective can be traced to Karl Marx, who states that often the values and interests of different groups conflict with one another. Marx is of the view that these conflicts are determined by economics and are based on social class, and the struggle between the different values and interests of the bourgeoisie and the proletariat is inevitable. When these battles occur, the dominant group attempts to force its values and ideology on less powerful groups. The result is the domination and exploitation of the masses (the proletariat) by the rich and powerful members of society (the bourgeoisie). This Marxian’s approach to conflict is important to this research because the theory talks about imposition of values and ideology.

1.7.3 Impact of Religious Conflict

Dovlo (2005) *The Proliferation of Churches. Its impact on established Churches in Ghana* discusses how new churches have affected the membership, polity, faith and practice of the established churches. Since most of the new churches claim to be renewal movements by implication, their main targets are the membership of established churches. That is people who are already Christians, whom they intend to renew. The new churches, therefore, draw away members of the established churches. He goes on to point out that economically, newer churches are able to raise more funds locally than the old churches. The researcher quite agrees with Dovlo in his assertion. The researcher will use this document in the thesis.

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

Tosu (2007), in the abridged version his book Evangelical Presbyterian church, Anyako (Bremen mission) 1857-2007 indicated that on 1st May 1997, Mamattah was posted to Anyako as the first parish pastor to head the church after the split in the congregation. His personal effects were deposited in the chapel vestry because the mission house was still occupied by the pastor of the new church. On 4th May 1997, the pastor’s residence was broken into by unidentified persons. The next day, some members of the old church were arrested by police from Abor on suspicion of complicity in the break-in but were later released. For a long time, the Pastor’s residence was closed up due to the controversy surrounding it. But in late September 1997, the new rival church posted a pastor to Anyako to occupy the house. This so incensed some citizens of Anyako who forcibly entered the Pastor’s residence and packed out the pastor’s belongings on the 29th September, 1997. On October 1, 1997, those people were arrested and charged before court but were acquitted and discharged.
Sabuava’s work, *E.P. Church of Ghana 150 years 1847-1997* (1997) stated that by August 1991, it was clear that E. P. Church had two factions, namely the pro-Dzobo faction with headquarters at Ho and the supporters of the “big Six” with headquarters in Accra. The latter faction had Amenyedu as their Acting Moderator. Justice G. K. Acquah had predicted that Dzobo’s continued stay in office as Moderator would tear the church apart. Two separate Synods were held in 1991. The first one took place at the University of Ghana; Legon under the chairmanship of E. K. Amenyedu and the second one took place at Ho under the chairmanship of Dzobo.

He again indicated that the Synod Clerk of the Accra faction was V.E. Otitiaku, Programmes and Inter-Church Relations Secretary, as Commodore P. F. Quaye. The Accra faction of the church adopted the name E. P. Church of Ghana while the Ho faction took the name E.P. Church, Ghana. Many people would be surprised to hear that E. P. Church of Ghana became a hated name to the Ho Administration, although their 1991 calendar had this name. The first act of hostility against the Accra faction by the Ho Administration took place two months after the split. A letter from the Synod Clerk dated 17th July 1991 sought police assistance to retrieve church property from the dismissed and excommunicated pastor who was now on the side of E. P. Church of Ghana. Among the items of property listed to be retrieved were preaching gowns, commission suits and ordination certificates.

According to Samwini (2006) *The Muslim resurgence in Ghana since 1950* records that between 1982 and 1992; the decade was free from ethnic or religious conflicts in Ghana. He, however, goes on to say that from 1994 two years after Ghana went
democratic there were both intra and inter-religious conflicts with serious consequences to life, property and communal relationships.

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

Awedoba (2009) writes in a book *An Ethnographic study of Northern Ghanaian conflicts: Towards. A sustainable peace*, that the absence of peace and unity retards development in the [conflict] area, and that fighting [Conflict] most times leads to considerable destruction of personal property and personal injury and the sense of insecurity remains high, as the wave of fear is created among the vulnerable. Consequently, in the prevailing atmosphere... the area is unlikely to develop until peace returned. He points to the fact that... marriage and kinship relationships suffered, as a result wives have to be divorced their husbands and men have to reject their wives, and young children are caught in-between. The study will make use of this material related to the impact of conflict. Even though, Awedoba deals specifically with conflict in the Northern Ghana.

Mahama (2003) quotes Ethnic Conflict in Northern Ghana from *Uhuru magazine* by stating that the North is finished. This conflict has sent us several years back. The statement is said to be the lamentation of a Dagomba during the 1994 ethnic conflict in Northern Ghana. He again quotes what the Ya-Na said of the effect of the war that
the clock of progress and development has been set back several years and our status nationally as a depressed area economically has further been enhanced. He makes it clear that the consequences of war [conflict], without doubt, are loss of life, personal injury, mental agony and loss of property, environmental degradation and a lasting acrimony between the combatants. He says in 1994, the Nanumba gave details of their property losses in the war. 56 villages with 17,513 houses were burnt down as well as 34 Primary and Junior Secondary Schools were destroyed. One Senior Secondary School at Wulensi was vandalised. This material merely discussed the ethnic conflict in the Northern part of Ghana. Though it does not talk about religious conflict, it will be of great importance to the researcher, because the effects explained above help in enriching the research.

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

Anim (2006) in a thesis entitled Action Research on Suggested Remedy to Combat Parent-Teacher Conflict for Effective School Management has it that apart from the fact that conflict is inevitable it is often beneficial for conflict is both a cause and an effect of change. It is therefore clear that conflict can bring about a remarkable improvement. The causes of conflict are often difficult to determine due to the fact that individuals may themselves be unsure of their motivations and behaviours.
Barthel and Edling (2012) felt that conflicts within a church strike at the heart of witness to the world and yet there are very few rigorously biblical resources available on the topic. These church conflicts often end with Christ’s name slandered, the church split, and members bitter and hopeless. It is a shameful thing as it hurts, divides and besmirches the name of Christ. It also brings about a painful and devastating family conflict. This caused some friends and family members who had spent their lifetimes together to be at logger heads with one another.

1.7.4 Attempts to Resolve the Conflict

Tosu (2007) in the abridged version of his book *Evangelical Presbyterian church, Anyako (Bremen mission) 1857-2007* indicates that the chiefs and elders of the town sent D. K. Zah to Togbui Gligui Dzokoto VI resident at Tema. He came two days later on 25th March and invited the hierarchy of the new church for a meeting. At the meeting it was decided that the chapel should be opened after the Easter Festivities. On 31st March, the keys of the chapel were given to Togbui Gligui. On 13th April, the congregations of the two rival churches came to worship in the chapel with choirs from far and near. Lawluvi came with J. Y. Ledo, Moderator of the old church, and the new church was led by Dogbey. When Lawluvi was about to introduce Moderator Ledo, members of the new church (Global Evangelical) walked out, this was the last time they worshiped in the chapel.

Tosu again said on 23rd November, the breakaway Church (Global Evangelical Church) filed a writ of interim injunction on the use of the Chapel, but this did not hold. On 29th March 2000, the chiefs and elders of Anyako –Konu Dua (Anyako-Konu township) had appointed a reconciliatory committee of 14 prominent citizens of
Anyako to discuss the conflict in order to resolve the problem between the members of the parent church (Evangelical Presbyterian church) and the members of the new church (Global Evangelical church) because families and homes were bitterly divided. He said the committee met 17 times and collected grievances and suggestions from the general public, the Evangelical Presbyterian (E.P.) Church members and members of Global Evangelical Church and Orange Lodge members, who claimed their regalia and other items, were destroyed by the members of Global Evangelical Church.

He further stated that it was noted that the committee recommended that since the chapel was in the custody of the parent church (E.P. Church) the Mission House which is the Pastor’s residence should also be handed over to the parent church (E. P. Church). However, in line with normal practice of traditional authorities assisting church groups to build residences for their pastors, the chiefs and people of Anyako should help the new church (Global Evangelical) to build a new Mission House for their pastor. The writer did not say anything about whether the recommendation was carried out. The researcher wants to find out whether the committee’s recommendations have been implemented.

Sabuava’s work, *E. P. Church of Ghana 150 years 1847-1997* (1997) recorded that on 8th June 1991, a meeting was held at Nungua E.P. Church attended by many delegates from six of the seven Presbyteries of the church who had declared themselves autonomous in response to the press release 24th May 1991. At that meeting a second press conference was addressed by Moses Adibo of South Labadi E.P. Church, Accra. Among other things he announced that in order to overcome the constitutional vacuum occasioned by the Appeal Court judgement and to avoid a
lawless church the meeting had adopted the constitution referred to in the Evangelical Presbyterian Church as the 1979 to regulate the affairs of the church. In accordance with Article 29 of this Constitution, the longest serving pastor on Synod Committee acts as Moderator in the event of the position becoming vacant. Moses Adibo announced that E. K. Amenyedu had been identified as that pastor and had therefore been appointed as an Interim Moderator of the church. Other members of the Synod Executive Committee except the Synod Clerk, who was to be appointed by the Interim Moderator, were also announced to ensure a more balanced and requital representation of the Synod. The West Volta Presbytery was re-demarcated into West Volta North and Volta South with headquarters in Kumasi and Accra respectively. In addition, the headquarters of the E.P. Church was moved from Ho to Accra in line with the practice of all other churches in Ghana which have their headquarters in Accra. It is important to note that the Appeal Court exonerated Dzobo only on a technical ground namely that the church did not have a valid Constitution. Therefore, public opinion against his continued presence as Moderator was overwhelming. Many had hoped that, in the circumstances he would show magnanimity and step down in the larger interest of the church. But he remained adamant and was bent on finishing the third term of office as Moderator.

According to Sabuava (1997), the Ho Administration resorted to court actions to retrieve chapels and pastor’s residences from the dismissed pastors whose congregations had opted for E. P. Church of Ghana. It must be made clear that the Ho Administration did not build these structures. Local congregations built these chapels and pastors residences. Some chapels were vacated and locked up for many years. Furniture and other valuable items locked and unused for years had gone bad or were
stolen by thieves who took advantage of the closure. Some elders of the church, the Christian Council of Ghana and the Bremen Mission were not happy about the crisis in the church. So they made strenuous efforts, overtly and covertly, to bring about reconciliation. One such person was the late Pastor Paul Wiegrabe, the retired but indefatigable Bremen Missionary. In letters to this writer from Bremen, he was very solicitous about “our beloved church” and prayed for that day when the “two factions would come together again”. The Bremen Mission spent considerable sums of money to facilitate an amicable settlement, but their efforts were to no avail. A Memorandum of Understanding was signed between the two factions and witnessed by the Christian Council of Ghana and the Bremen Mission. This Memorandum could have brought some sanity and success in the stalemate but it was violated at various times by the Ho Administration. The memorandum called for certain measures to be taken by both the E.P. Church of Ghana and E.P. Church, Ghana. The E.P. Church of Ghana did comply with its terms. Perhaps, they wanted a settlement on their own terms only. To cite a few examples of the breach of agreement on the part of the Ho Administration, they went ahead and promulgated a Constitution in 1993 against the advice of both the Christian Council and the Bremen Mission.

Sabuava (1997) pointed out that the communiqué stated, both parties should refrain from legal actions and withdraw or suspend all pending lawsuits filed or pursued by the Ho Administration after this Memorandum were thirty three in all. Some sincere enquires have asked: “Now Dzobo has left the scene what prevents the two E.P. Churches from patching up their differences? Others, especially, those taking over from Dzobo say, rather uncharitably that the E.P. Church of Ghana has no reason to justify its separate identity after the Dzobo era. All these people have lost sight of the
fact that the Dzobo Administration has left a legacy of a divided church. The two sides must sit down and iron out their differences as a first step towards proper reconciliation. In the “Ghanaian Times” of 16th November 1994, the J.Y. Ledo, the new Moderator of the E.P. Church, Ghana, was reported to have said that he was ready to even step down as Moderator as this could resolve the impasse in the E.P. Church in Ghana. Regrettably, from the way Moderator Ledo and his Administration treated the Memorandum of Understanding his pious statement was not matched with real deeds. From the beginning of the split all actions taken by the E.P. Church of Ghana were interim measures subject to the promulgation of a constitution acceptable to all in the E.P. Church in Ghana.

Another scholar, Ansre (1997) writes that The Christian Council of Ghana supported by the Bremen Mission tried to get the two divisions of the Church together to reconcile. After several meetings, a memorandum of understanding was signed between the two groups on 16th April, 1993. Each party undertook to urge it’s followers to desist from any act(s) that would lead to the closure of church buildings or disruption of a church service to work together towards getting all chapels then closed to open for Church service to work together towards common use of Church cemeteries and to educate their respective members on Christian living in peace and harmony. This shows how both the Christian Council of Ghana and the Bremen Mission tried to resolve the national schism in the E.P.Church. The study considers this attempt as a good one. The researcher, therefore, wants to see whether the same attempt is used for local schism.
1.7.5 Conflict Resolution

De Gruchy and Martin (1994) in their book; *Religion and the Reconstruction of Civil Society* say there is the need to develop an approach to conflict mediation and such a perspective is reflected in Assefa’s definition: “conflict resolution and therefore peace making involves a restrict using of relationship, a transition from an order based on voluntarism from a relationship characterised by hierarchy to one marked by equality, participation, respect, mutual enrichment and growth” (De Gruchy and Martin, 196-197). Assefa pointed out that this restriction of human relationship is the process of reconciliation that is the one which creates a new community, a new social order. The social order is to be based on equal dignity, love, mutual respect, freedom and a radical sense of tolerance. He went on to say that one goal of conflict mediation is to promote collective problems solving especially in strife torn communities. He reckoned that the restoration of broken relationship is incomplete if it does not affirm the human rights agenda. Assefa was of the view that Christian communities have to embark on programme of dialogue to confront those issues that have created conflict. Such dialogue should enable these communities to refocus on alternative theological visions. In other words, churches must embark on a re-educational process designed to re-visit certain tenets of the Christian faith. This research looks at issues raised above and applies the relevant ones in the work.

Horowitz & Bordens (1995) *Social Psychology*, record some scholars who dealt with how conflict could be resolved. They indicated Rubin and Brown (1975) to have said that to solve conflict through negotiation, the parties involved in a conflict must be ready to exchange views, clarify their positions and propose solutions. Each side presents its demands or proposals for evaluation by the other side, which in turn
presents counter demands or counter proposals. Horowitz and Bordens again quoted Deutsch and Krauss (1962) by stating one of the functions of negotiation is to get the parties to communicate. This implied that if the parties to a conflict can just start talking, they will be able to work out a solution. The researcher quite agrees with Rubin and Brown’s assertion but disagrees to some extent with Deutsch and Krauss on the ground that communication is not a guarantee that people are ready to bury their differences. However, these materials will contribute greatly in enriching this work as the relevant portions will be incorporated and discussed in the thesis.

The work of Samwini (2006) The *Muslim resurgence in Ghana since 1950* records that anytime there is religious conflict, it would be appropriate to seek settlement through dialogue over the matter so that the distorted relationship can be straightened. This book will be of benefit to the research. Samwini again in his article “The need for and Importance of Dialogue of Life in Community Building...” states that many religious conflicts which are the fuel for many wars are easily eliminated through dialogue and constructive engagement among religious people. He points out that when people co-exist peacefully, community can develop physically. Religious people can go about their religious life freely. He says generally development comes at the heels of peace and stability.

Gedzi (2009) also did some work on conflict resolution in Ghana. In his book *Principles and Practices of Disputes Resolution in Ghana*, he writes “conflicts are bound to occur where there is incompatibility of opinions, rules, or norms and others between people, groups or societies over a claim”. He added that there are many ways that disputes or conflicts can be resolved, depending on the type of the conflict, and
indicating that disputes differ in nature and scope. Conceivably, even within the same category of disputes, there may be apparent differences. It may be possible to explain these differences by acknowledging the issues and factors that can influence opposing parties. In this light, it is logical to say that one particular process of dispute resolution may not be applicable to all types of disputes.

For this reason, while one type of dispute may be resolved through negotiation, mediation and intervention of neutral third party, some disputes may even require an expert or the use of an adjudicatory process. Still others may involve application of combination of methods. Thus, processes may involve informal, relatively formal or formal procedures depending upon the relative complexity of the issues at stake. After analysing the work of Bohannan on prevention and settlement of dispute, Gedzi (2009) says there seems to be two basic types of conflict resolution, namely, administered rule and fighting.

Additionally, on his view on dispute resolution and conflict management he stated that variables such as the nature of relationships, the nature of the dispute, the disputant’s past experiences and his or her socio-economic status will determine the selection of a particular arbitration type. Gedzi summarising Merry said that mediation is most likely to succeed between disputants whose various residential and kingship ties require them to deal with one another in the future. To him, the future of the disputants’ relationship is a more deciding factor in the choice of a particular arbitration type. He cited example by stating that anytime there is misunderstanding in families among the Anlo, they try to settle it at home just to avoid public ridicule. His
work has gone a long way in offering a worth of materials in matters of religious conflict resolution.

Adeyemo (2006) in his article entitledConflict Management writes that when conflicts are not well handled, they can seriously damage a relationship, divide a nation, destroy an organisation and demoralise the people involved. Improper handling of the conflict between Barnabas and Paul in regard to John Mark led to the division of the missionary team (Acts 15:36-41). He goes on to say that in resolving any conflict, there should be honest communication, silence and isolation only deepen misunderstanding which fuels conflict. In Genesis 13:1-18, Abram did not gloss over the potential for quarrels between his herdsmen and those of Lot. He discussed it openly with Lot and developed an appropriate strategy to deal with it. For Adeyemo (2006), negotiation is the best way to find peace through a process of give and take in which neither party to the conflict insists on being the winner. The events of 1 Kings 12 show the disastrous consequences of Rehoboam’s unwillingness to negotiate.

Dovlo (1995) contributing to a journal presented an article entitled; ‘The Role of Religious Bodies in Ghana’s Political Development Process’ writes that Ghana has been spared the agony of frequent violent inter-religious rivalry. Nevertheless, the society must not be complacent. It is best to put in place a mechanism to prevent any such occurrence. Dialogue between religious bodies is therefore important.

Awedoba (2009) writes in a book An Ethnographic study of Northern Ghanaian conflicts: Towards. A sustainable Peace, with regard to conflict resolution, Awedoba mentions method like the third party. He says third parties are not necessarily neutral
they can maintain their neutrality in the conflict but they might also take sides as allies of one or the other of the parties to the conflict. Where the third parties have close ties with the two sides in the conflict they might come under moral pressure to mediate rather than take sides since their siding with one of the conflicting parties jeopardizes their stand and relationship, attitudes, compromise, collaboration and dialogue as other means of resolving conflict. The researcher will make use of this material related to the ways of resolving conflict. Even though, Awedoba deals specifically with conflict in the Northern Ghana.

Adeyemo (2006) in an article entitled Leadership writes that besides power and wealth, African leaders are expected to have knowledge. He quotes the proverb which says “when an elder dies, a whole library is buried with him”. Elders are repositories of African history, and therefore expected to have wisdom that is, the ability to resolve community conflicts. A leader is regarded a problem solver and peacemaker.

*Daily Graphic, 5th April 2013*, reports that the Northern Regional Minister, Bede Ziedeng, reminded the people of the region that dialogue was the only way to resolve the protracted conflicts in the region. He says the conflict could have been avoided if the people had chosen to dialogue.

Barthel and Edling (2012) talk about the serious conflict that arose in the early church and thought God gave those involved great wisdom, and same wisdom is available today. They refer to it as Acts 15 model for redeeming church conflicts. This model includes; perspective, discernment, leadership and Biblical response. Perspective - in a church, members lose perspective if they take the conflict as personal offences.
Conversely, if they see so-called opponents with eyes of compassion, then God is working to redeem the conflict for his glory and our growth. Discernment – when the church members find themselves spending more time listening than speaking, as they seek the group’s health rather than merely advancing personal favour. In church conflict, if the leaders embrace their personal and individual responsibility for leadership within each personal sphere of influence, they gradually become group problem solvers and increasingly turn away from narrow personal agendas. Biblical response: in a church conflict, we must remember that Christ loves his church more than we ever will and that our confidence in the Bible and our commitment to faithful pursuit of biblical responses to conflict will be clear and steadfast.

Boapeah (n.d) in *Christian Approach to Development* writes that reconciliation is the heart of Christian development. He stresses that to reconcile is to make friends and bring together those who are at variance or at enmity or cause to be conformed to or adjusted to a specified norm or standard. Reconciliation is, therefore, a process of making two parties or groups that have been alienated from each other come together. The reconciliatory work of the church must go beyond dealing with social conflict in traditional system. The church’s major weapon lies in encouraging and dialoguing between the opposing parties concerned. In doing this, the church must ensure that it has access to all relevant information and that the information is critically analysed to reveal alternative courses of action that need to be pursued and their implications for the parties concerned.
1.7.6 Concept of Melagbe Theology

Dzobo (2004) in The Memoirs of a Progressive Intellectual Melagbe writes that Melagbe theology is about “Affirmative African Christianity” thus the type of Christianity that increases and fortifies all the positive and creative abilities in man and helps him become what he can be. He indicated that the symbol of Affirmative African Christianity is the cross intertwined with the Gye Nyame symbol and is called Melagbe that is “I live”. It is based on texts from the Bible- The first one: “I shall not die, but I shall live, and recount the deeds of the Lord” (Ps. 118:17). The second text is from the New Testament and reads as follows: “The life I now live is not my life, but the life which Christ lives in me” (Gal. 2:20. NEB).

The symbol is further based on what Jesus said to his disciples: “... and because I live, you also will live” (John 14: 19b). Finally, the symbol is based on the Ghanaian Adinkra symbol, Gye Nyame means unless God which are the first two words of a confessional statement which says “Unless God dies I am not going to die-live forever, since God is, therefore I am”. Melagbe is the symbol of the unity of the African and Christian ways of life a new life which is founded on the belief that the life of God as the Supreme Creative principle is the greatest value which is good in our African life and culture. Dzobo goes on to say that Melagbe theology is slightly different from the Western understanding. It is a theology for interpreting and living this life, especially as we know it in Africa, meaningfully and satisfactorily and by so doing it will reflect the worth of our humanity and human community. It is set out to answer the question, ‘How do we, Africans, live this life so that it will acquire true value and meaning and what is that true value and meaning of life for Africans? What is the best method to use to reach the true goals of our human existence? Melagbe
theology then can be said to be a theology of life that is affirmed in its totality and that comes from God our great Ancestors and that holistic life continues to come from him or her. It is theology that takes the need of individual, the needs of his or her community and the salvation of his or her environment seriously. As an academic discipline, *Melagbe* theology is a true faith interpretation and understanding of the human existence as Africans come to know it and a search for a valid and viable faith solution to its problems as they are experienced in all sphere of life. The importance of this review is to examine Dzobo’s view of propounding this theology, what the theology itself means and how it has contributed to the schism.

In reaction to Dzobo’s *Melagbe* theology, Ganusah, (2008) explains that this theology was introduced without the consent of synod or other members of the church. She adds that it was Dzobo’s attempt to interpret the Gospel in traditional moulds. She says the theology has the following symbols: A cross with a snake encircling the intersecting section of upright and cross bar. The snake has its tail in the mouth. It also has a cross with a Ghanaian symbol “*Gye Nyame*” (an Akan expression meaning “Except God”) embossed on it. The first symbol (a cross with the snake), among other things, made many people wary and it became a sources of controversy among many in the church. To Dzobo, the symbol with the snake is reminiscent of rejuvenation of life. On the contrary, some people in the church felt that the symbol is a rejuvenation symbol, especially among the Fon of Dahomey. Therefore, they felt that it was an introduction of a symbol which stands for the snake cult in Dahomey into the church. The introduction of the theology in the church was found to be an unwarranted adulation of the past.
Dovlo (1991), in response to Melagbe theology, indicates that his aim of the reviewing this theology is not only to expose the alien ethos of Melagbe theology to both traditional religion and Christianity, but to place on record the fact that the church did not agree to what it considered the pollution of its beliefs. He then summarises the teachings of Melagbe theology and turns his attention to objections. He says that it became a practice for the Moderator, Dzobo, to be led in procession by a linguist, carrying a traditional linguist staff with the emblem of the Bible. This linguist would stand by the pulpit with the linguist staff as the Moderator delivered the sermon. The linguist staff was also offered in greetings to people who must respond by holding it as is done traditionally. This situation creates room for the emergence of a personality cult surrounding the Moderator. This is because the use of the linguist symbolism in Melagbe context elevates only the Moderator and not Christ. He adds that Melagbe theology is a melting and welding of African and Indian ideas which are given a Christian character and expression. He concludes that it is a sad experience of the E.P. Church; this is because in spite of the claims that Melagbe theology is just an academic exercise, its practical effects, mainly negative, have been felt in the church. This material has given more explanation on Melagbe theology and various objections raised by different scholars. The reviewed of this literature is useful for this research because it offers merits and demerits of Melagbe theology which is considered to be one of the major causes of national schism in the E.P. Church.

1.7.7 Role of Religion

Abdullai Ahmed An-Naim, (1999) Editor, of Proselytization and Communal self-determination in Africa notes that the general goal or vision of Religion is to hold
each family together, unite the inhabitants of every village, bind together the inhabitants of the various villages of a territorial unit and give the cohesion that is essential to their mutual security. The researcher disagrees with the statements, and wants to assess the validity of the statement further in the thesis.

Thompson and Hickey (2011) *Society in Focus: an introduction to sociology*, write that Max Weber’s comprehensive study of religions worldwide revealed that whereas some religious groups were highly conservative, others—in particular, Protestant Puritanism—inspired radical social and economic transformations. Weber concluded that not only do economic forces shape religion, but under certain circumstances the reverse can also occur, and religious values and beliefs may promote economic and social change. This material is useful for this research because the material talks about how some religious groups are conservative and how religious values and beliefs promote social change.

1.8 **Organisation of the Study**

The research was structured into five chapters. Chapter one consists of Background to the study, Statement of the problem, Research questions, Research objective and Relevance, Methodology, Scope of the study, Limitations, Literature Review and Organization of the chapters. Chapter two dealt with the historical overview of Anyako as well as the Evangelical Presbyterian Church in the town. Chapter three covered the main data collected from the field. Chapter four continued the analyses of the result of the study. Chapter five talked about the summary of the findings, recommendations and conclusion.
CHAPTER TWO
HISTORICAL OVERVIEW OF THE PEOPLE OF ANYAKO AND THE EVANGELICAL PRESBYTERIAN CHURCH IN ANYAKO

2.0 Introduction
The introductory chapter, *inter alia* discussed the statement of the problem, which led us to the research; the questions and the methodology of the research. This present chapter deals with the context of the research through historical background of the people of Anyako, how the Evangelical Presbyterian Church was established and operated in Anyako in the Volta Region of Ghana. This raises some basic questions: Who are the people of Anyako? What are the belief and social life of the people? What is their occupation? When was the Evangelical Presbyterian church established in Anyako and what were the problems early missionaries faced? What were the methods they used in propagating the faith? What impacts did the early Christian faith have on the people? What is the present situation of the church after the departure of the missionaries? These questions are important because they provide answers on the research object under investigation.

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

Anyako is one of the major towns or settlements of the Anlo State in the southern part of Ghana in the Volta Region. According to oral tradition, people of Anyako were
among the people who migrated from Ketu in the Republic of Benin (formerly Dahomey). Originally, Anyako belonged to the group called Dogbo under the leadership of Amega Wenya. This is because the genealogical chart of the Anlo showed that all descended from a single ancestor (Amenumey, 1997: 16. Kumassah, 2003:28-37. Gedzi, 2009: 64-66). The town is an island found at the northern borders of the Keta Lagoon (Nukunya, 1997:12). There is an interesting and plausible tale about the origin of the town that it was founded by two brothers. The first brother Kpebiseyisu settled on the end of the island and called it Konu (Ekpoanu) which means the end of the island. His younger brother called Anya settled in the middle of the island and named it Anya fe kpo meaning Anya’s island which was later known and called Anyako. Anyako-Konu is basically a twin town (Ladzekpo, 2012).

But for the purpose of this research, the twin town of Anyako (Any’a’s island) was considered. The island covers about 28 square miles (including the lagoon) (see appendix 11). The inhabitants of the town are Anlo-Ewe, one of the largest ethnic groups in Ghana. The island and its surroundings used to be a habitat for migratory birds from Massachusetts in the USA (Ladzekpo, 2012). It is believed the migratory route was disrupted by the construction of the Akosombo Dam in the early 1960s in Ghana. The town is culturally very active. The people in the town have a strong tradition of drumming and dancing (Ladzekpo, 2012). The town has historical attraction such as the Bremen Missionaries’ Cemetery and Kleve a forest which serves as forest reserve and shrine (Kumasah, 2003:7-8). The town is a religious pluralistic society. There are two main religions: the indigenous religion and Christianity which has gained strength at the expense of the former. The population of the town is seven thousand and sixty-five (7,065) (see 2010 Ghana Population and Housing Census).
The language which is spoken by the people is Ewe. The town has four Primary schools, three Junior High Schools and a Senior High School. There are more than three churches.

2.1.1 The Worldview of the People of the Study

Worldview is defined in terms of “the central systemisation of conception of reality to which members of the culture assent, (largely unconsciously) and from which stems their value system” (Asante, 2007:34). In Abotchie’s (1997:97) opinion people’s worldview is “the decisive factor in moulding (their) life and civilisation”. According to Gaba (1997: 99), “The religious life of the Ewe of Southern Ghana [of which Anyako is part] reveals their worldview”. This worldview includes the way people perceive the universe, the ideas they have about themselves and the environment and how each of these relates with one another to make life meaningful. Pobee (1979:28) provides us with a vivid description of the Ghanaian religious landscape. He argues that; “A traditional Ghanaian, be he Akan, Ewe, or Ga, believes he is surrounded by numerous hosts of spirit-beings ... who are able to influence the course of a man’s life for good or bad”.

This assertion cannot be denied, because the belief in the metaphysical cuts across the length and breadth of the Ghanaians religious landscape. It is no exaggeration to say that in Anyako, to be human is to be religious. The people mark the changes that occur in the life cycle of a human being with religious ceremonies and rituals. These rituals which the Dutch writer Van Gennep rightly renders ‘rites of passage’ ... the rituals are also dedicated to the occupations (Sowu, 2004:7) and this has made Obianim to say: Konuwo le dowona sia wo dometo de sia de nuti etoxe etoxe meaning
every occupation has its unique ritual (1976:146). Many of the worldviews of the people of Anyako are similar to those of Anlo. The people believed and are still of the view that the universe is of two components: sacred and profane. The two are paradoxically one entity for one cannot exist independent of the other. The two must unite permanently to become meaningful. They firmly believe that the material (profane) and the immaterial (sacred) or the world of humans and the world of spirit are not independent worlds, for one has no meaning without the other. Simply put, religion is everything and everything is religion. “Moreover, if it is true that man depends upon his gods, this dependence is reciprocal” Hicks (1999:9). As it is in Ganusah’s (2001:279-280) statement “The Ewe, conceive of the next world not as separate and an independent world which happens to be ‘next’ to this world but as an integral part of this world and interactive with it.”

Ansre (1997:10) explains that African and for that purpose people of Anyako did not form their opinion about themselves and the universe out of nothing. According to them material things, especially those with extraordinary appearance or nature, were dwelling places of spiritual beings, especially Trowo (lesser gods). Examples of such were huge trees, large rocks, mountains, streams and forests. The earthly and heavenly bodies... influence man, his economic and cultural activities. They believed that the world is full of hostile spiritual powers, so every physical event has an underlying spiritual cause – hence cause and effect. There was also belief in what is known as pre-earthly and post earthly homes. They believed that human beings came from Bome (pre-earthly home) to this universe and life there is a facsimile of the life here on earth. The post-earthly home is where human beings return to after death (Tsiefe).
Before the coming of the missionaries, the people of Anyako believed in the worship of several gods (Polytheism). The area was dominated by the traditional religious beliefs. They regarded the universe as made up of material and spiritual beings. This seems to be justified by the argument of Hick (1989), that:

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

Hick’s argument seems to point out that, one’s religious belief depends on the community to which a person belongs and grows up in and on what is learned from the family. It is what forces the person to analyse or perceive things in a certain way.

Ansre (1997:10-11) asserts that Ewe in general [for that matter people of Anyako in particular] believe in the existence of Mawu (Supreme Being). It was believed that the world and all things in it were created by Him. He was the source of all powers including the power over life and death. Abotchie (1997:65) also holds the same view that having rationalised the existence of a pantheon of supernatural entities, traditional mind found it logical that these entities must have a Supreme Head which is called Mawu whose abode is in Heaven. Because Mawu is far removed from the Earth, He is believed to operate through the supernatural forces—His sons and daughters – on Earth who act as intermediaries between Him and men. So, like others elsewhere, the indigenous religious believer in Anyako believed that there was a great God, Mawu, who was regarded as the creator of universe and He sustained life. Asamoa (1986:32) points out that, “religious beliefs and sanctions were part of the socio-political power structure of [pre-missionary Anyako]” society.
Next to the *Mawu*, Supreme Being is the ancestral spirits, known as *Togbeawo*. They regarded *Mawu* as the creator of the universe and *Mawu* had two children –“*Sodza* the male and *Sogbla* the female” (Asamoa, 1986:32). They believed that the spirits of their dead ancestors, though in the other world –*Tsiefe* or *Aulime* (land of the dead)- were in constant and close contact with the living. They could protect as well as punish the living and were therefore revered and often conferred with for guidance and advice. Prayer, sacrifices of food and drink were offered to the ancestral spirits as necessary (Ansre1997:11).

Traditionally, the people believed that there was a host of lesser gods or spirits called “*Trowo*”. *Trowo* derived their power from *Mawu*. In the town, for example, the main *Trowo* were *Emi Vodu* and *Yeue* (the thunder god). One of the most important things they did when it was the time for the worship of *Emi Vodu* was *Godziyiyi* (pilgrimage) the rite performed by the cult servants of the deity made pilgrimage to the sacred grove of the deity (Abotchie, 1997:81; Asamoa, 1986:32; Gaba, 1997:95). They believed that *Trowo* were the messengers of *Mawu*. Some of the lesser gods had been brought from Notsie and were worshipped by the whole town and others are personal gods. The traditional belief has been that the *Mawu* made the *Trowo* to assist mankind especially in times of need. They were consulted for advice, protection and prosperity. *Trowo* could also punish offenders for wrongdoing (Ansre, 1997:13).

People also believed in other spirits used for practising medicine, charms as well as witchcraft and sorcery. These spirits could be invoked for social or anti-social purposes such as protection, acquisition of wealth, cure of diseases or harming of an opponent. Such more personalized spiritual agencies are called by the general term
‘Dzo’ (fire) or ‘Bo’ (string). They are acquired from other spiritually powerful people like priests, *Bokono* (special magicians). Some of these spirits are symbolized by bracelets, anklets, rings, amulets and talismans. These items were kept in special places and those which were in the form of body ornaments were worn on the body (Ansre1997:14).

*Anyigba* (Earth) was also believed to have spiritual power and referred to as *Anyigbato* (the owner of the land). They believed it to be a female deity. She was revered and till today libation is poured to her. There were taboos about her. She could be defiled by having sex on the bare ground (Ansre, 1997:14). Asamoa (1986:32) gives another name to *Anyigba* as “*Miano, a goddess*, as being the head of earthly gods. She was regarded as the wife of Mawu”. The word *Miano* as used by Asamoa means “Our Mother”. Even though Ansre and Asamoa give different names to the Earth in their writings, they both refer to the same belief system.

To the people, the welfare of the Anyako community was under the control of these deities and the ancestral spirits. The presence of the deities and the ancestral spirits and their powers pervaded the totality of existence. Their life before the arrival of the missionaries was lived in complete interdependency between the living and the ancestral and between the material and the spiritual such as psycho-religious environment into which the Bremen Missionaries came to introduce the Christian Gospel (Ansre, 1997:14).
2.1.2 The Socio-Economic Life of the People

According to Nukunya (1997:47) “Social organisation of the people was based on patrilineal descent hlowo (clans) and lineages”. Anyako community was based on clan system or was made up of different clans. Majority of all “the fifteen clans in the Anlo state” (Abotchie, 1997:9) had their sub-groups in the town so they were bound together by totems and taboos, they therefore placed very high premium on communal life. Obligations to family and wider community (clan) superseded personal needs. Major decisions were made communally. Individualism was despised. The value of an individual was in the community. With regard to man’s relation to society, they noticed that man’s membership of a community was emphasized more than his individuality. This is reiterated by Mbiti who pointed out that “to be human is to belong to the whole community and to do so involved participating in the beliefs, ceremonies, rituals and festival of that community” (Opoku 1978:11). The inheritance system practised by the people was patrilineal as pointed out by Nukunya (1997: 51) that, “Succession to office and inheritance to property generally follow the patrilineal principle”. Gedzi also holds the same view when he writes that people of Anlo inherit from their fathers (2009: 66).

The nuclear family was the smallest kinship unit in Anyako. Spieth claims that “monogamy was originally the only form of marriage practised by the Ewe” (as cited in Asamo, 1986: 23). He maintains that polygyny developed in the course of time. From Spieth’s claim it is clear that before the coming of the missionaries most of the marriages were monogamous. However, there were few men who married more than one wife a view which Nukunya (1997) holds that men could marry more than one wife. The husband could make the wives to cook in turn for four days and sexual
services were also shared for them. The *Atusiwo* (co-wives) could live in the same house or different houses (Nukunya, 1997:61). Even though men could marry more than one wife, women were not allowed to do so. Polyandry was not practised. “Adultery was punishable by fines, and divorce was permitted” (Asamoa, 1986:31). When one married from a family, he or she became a full member of the spouse’s family. The man had to settle in his house with his nuclear family. Even if he was living in the father’s house before he married, he had to find a new settlement for himself and the wife (Nukunya, 1997:57-58). The wife managed the household, a position that gave women a certain degree of autonomy in their daily lives. Most wives, however, also knew that their primary function was to bear children. This was what was pertaining at Anyako at the time. Some of these culture, kinship and social structure of people have been preserved and maintained to the present day.

Fishing was one of the lucrative economic activities. The pre-missionary fishermen were familiar with the movements of different types of fishes at a particular time. They knew that when the *Atiefiemi* (Pleiades) appeared in Heavens the rainy season began and when *Avule*, a constellation was also seen, and then it was an indication that the rainy season would end (Asamoa, 1986:16). One common method of fishing at the time was *Abla system* in which individuals owned a portion of the lagoon. A fence was erected *Ablakpo* and openings created *xadowo*. The fishing ground could belong to a family (Asamoa, 1986: 17). Some people did the fishing with their bare hands. However, when people came into contact with the missionaries different methods of fishing were adopted including *Agutsidoe* (the drag net), *Atsidza* was modernised and *Asabu* (cast net) (Ahiawodzi, 1997:259). Salt extraction was another major economic activity that the people engaged in when fishing in the lagoon
fluctuated as a result of drought. During the period men dug wide pits in which the salty water got evaporated and the salt was extracted by women (Asamoa, 1986:18). However, the situation has now changed; the area is no more experiencing the periodic dryness of the lagoon because of the Keta sea defence construction.

2.1.3 Political Life of the People

Concerns about security formed a major element in the early history of the settlements. The distribution of the populations on the settlements followed the model of an Anlo-Ewe military culture in which the entire group was divided into three military units for more controllable precision in defence. Members of each unit would establish their homesteads at the geographical position they would defend in battle. Lashibi unit would occupy the west and were often referred to as the left wing. Adotri unit would occupy the central position and Woe unit would settle at the east or the right wing. In peace, the mostly warlike institutions evolved into institutions of humane and hospitable civilization. The military units became political units and the basis of the present Anlo-Ewe community system. Military commanders became political heads or chiefs of the communities they led in battles within a centralized state system headed by a paramount chief (Ladzekpo, 2012; Nukunya, 2003).

Prior to the advent of the missionaries, “Anyako was the only town where all the three Awalogoawo (war wings) of Anloland were fully represented. It was, therefore, the focal point for Anlo war campaign” (Nukunya, 1997: 66; Tosu, 2007:16). Each division had Tokofiawo (sub-chiefs) and these Tokofiawo were assisted by council of elders. The Tokofiawo (sub-chiefs) were controlled by Dufia (paramount chief). The administration of Anyako was in the hands of Fiahawo that is; the paramount chief
and the sub-chiefs formed the governing body (Asamoa, 1986:25). Before the advent of missionaries Anyako community was governed by a hierarchy of chiefs and chieftaincy titles were linked to the battle formations such as “Dusifia” and “Miafiaga”.

2.2 Evangelical Presbyterian Church in Anyako

2.2.1 Origin and Historical Overview

The Evangelical Presbyterian Church in Anyako traces its origin to the ministry began by the North German Mission Society also known as Bremen Missionaries under the leadership of Heinrich Knecht. On the 14th of April 1857, they came to Anyako with the sole aim of establishing a Missionary station (Agbeti, 1986; Agbodeka, 1997:6; Amenumey, 2011:171; Tosu, 1982:1; Debrunner, 1967: 128). They selected “Gbelave” a spot about 2 miles outside Anyako on the Keta-Anyako route. For one reason or the other the owners of the land refused to sell that place to them. Later on, another spot was sold to them. This plot was full of cactus and was used as a burial ground for madmen, lepers and those who died through suicide. There is another account as to why missionaries came to establish station at Anyako. Sabuava (1997:14) asserts that the missionaries came to Anyako because of the promise which was given to them by the Governor of the fort that he would make Keta conducive for evangelism could not materialise. Secondly, the study of the Ewe language at Keta was difficult than at other places in Anlo. For most of the people in Keta at that time were strangers. The people of Anyako were sizeable for the study of the language. The town was also at a strategic position. It was situated en route to British Mandated Togoland. When missionaries from Keta sent goods to their colleagues at Waya
through Anyako, they had to leave the canoe at Anyako where they had nobody to look after it. So it became necessary for the missionaries to set up a station at Anyako.

Tosu (1982:2), records that on the 2nd day of September 1857, Heinrich Knecht arrived at Anyako with building materials landed at the port of Keta by steamship from Dahomey. When the missionaries were about to settle at Anyako, it was rumoured that they were pirates in disguise. Therefore, if they were permitted to settle at Anyako they would raise armies to link up with the Danes in Keta with their other compatriots in Adaklu Waya and Anyako would then be completely attacked. Men, women and children would be captured and sold into slavery. But after a lot of persuasion by some well-meaning people at Anyako, the chiefs and elders, the people finally were very accommodative and welcoming to the missionaries. This also gave credence to the famous Ghanaian hospitality. Heinrich Knecht and his party built their first residence.

Missionaries then established the church which was initially known as Bremen Mission Church. In 1922, the name Bremen Mission Church was changed to ‘Ewe Kristo Hame’ (Ewe Christian Church) (Sabuava, 1997:30; Ganusah, 2008:40). In 1926, the church adopted the word “Presbyterian” in the place of “Christian” and it, therefore, became known as the “Ewe Presbyterian Church” (Ganusah, 2008:41). The church was also called “Nyanyuie Hame” meaning the church was built on the Good News of Jesus. Finally, in 1954, a new name Evangelical Presbyterian Church was adopted as a result of the expansion of the church in the Eweland (Sabuava, 1997: Ganusah, 2008:42). The Bremen Missionaries had attached much importance to both evangelism and education. Samwini (2006: 62) writes that, “The mission schools
were also the “nurseries” for evangelisation and increasing membership in some churches”. In view of this the Bremen Missionaries established a basic school and catechist seminary in Anyako to foster their evangelism work. They, therefore, established school in the town to enable the people to acquire skills that would help them to develop their talents. In 1864, the Bremen Mission opened a four-year catechist seminary at Ho (Abotchie, 1997:95). This seminary was later transferred to Anyako in 1869 (Ganusah, 2008:38). One of the main aims of bringing seminary to Anyako was to train more people for the evangelisation of the people (Abotchie, 1997:95). It was this school that the first indigenous pastor of the Evangelical Presbyterian Church, Rudolf Mallet attended (Sabuava, 1997:30; Tosu, 1982:3).

2.3 Problems Encountered by the Missionaries in the Spread of the Gospel

2.3.1 Missionaries and the natives

The natives created many problems for the Bremen Missionaries at the initial stage of church planting in Anyako. Among these problems was the unfriendly reception from the host community of Anyako. The missionaries were taken as pirates in disguise. So the natives thought if the missionaries were permitted to settle at Anyako they might raise armies to link up with the Danes in Keta and take the Anyako people into slavery. However, through the intervention of chiefs and elders, the missionaries were allowed to build their station at Anyako (Tosu, 1982:2). Initially the natives did not allow their children to attend the school built by the missionaries because of fear of cultural alienation and distrust. The early pupils were either slave children brought into freedom by the missionaries from other parts of Eweland. The popular belief at the time was that the school was good for only slaves and strangers. In Anyako children apprenticed their parent’s occupation (Tosu, 1982:5).
In 1857, when Knecht arrived at Anyako, the lagoon was in flood; but a year later it dried up completely. Native priests alleged that the local gods were angry because white men were allowed to settle at Anyako to preach a new religion. This made a lot of people to be hostile towards the missionaries. Some elders consulted the gods a second time to confirm the oracle against the missionaries. The missionaries and a few Christian converts prayed earnestly for rain, soon there was a heavy down pour, which was believed to be heaviest in living memory of the time. The rain lasted into the night. The rainfall was said to become rampant almost every day afterwards, and by June the lagoon was in flood (Sabuava, 1997: 14-15; Tosu, 1982:4).

However, the native priests and most people attributed the rainfall to ancestral gods. An edict was therefore, passed by the native priests that no boats should ply the lagoon with hoisted sails. The then AwoameFia (king of Anlo) exempted the missionaries from the edict. One day, when the missionaries were sailing to Anyako, some angry men attacked them splashed water and mud on them and forced them to wade through the water to the bank of the lagoon. There was great commotion. It seemed as if the angry people would attack and destroy the mission house. Fortunately, there was a man called Tsigui who hosted to the missionaries at Anyako. He distributed guns and gunpowder to his friends to defend the missionaries and the mission house. The missionaries were impressed by the love and solidarity shown them by Tsigui and his friends (Sabuava, 1997: 14-15; Tosu, 1982:4).

Another bitter experience that the missionaries had was the looting of their residence by natives. This happened when fire broke out in the missionary’s residence. Among the looters was a man who took an agor (fan palm tree) beam with fire at one end of
it. He thought it was something valuable and hid it in his room. Within minutes his house was also on fire. People had to rush from the mission house to put out the new fire. The man’s punishment was believed to have been meted out to him almost immediately and this ended the raid on the mission house (Sabuava, 1997: 14-15). In 1883, there was strong opposition from the traditional priests against the missionaries and this had made the missionaries move the seminary from Anyako to Keta (Ganusah, 2008:38).

2.3.2 Ashanti War

The Ashanti war was one of the significant wars fought by the Anlo from 1873-1874. In this war, Captain Glover invaded Anlo with his forces. This happened when the British, Ada, Akwapim and Krobo who were at loggerhead with the Anlo combined and engaged in constant war with the Anlo. The combined attack came as a result of the fact that the Anlo allied with the Asante whom the British were determined to bring under control. Therefore, the British thought that they had to attack the Anlo before they could wage successful war against the Asante. The tension between the Anlo and the British threatened the two operational stations, Keta and Anyako. The then African catechist, I. Quist, and Chr. Rottmann, the agent of the Vietor trading post in Keta assured Amegasi, a high political dignitary of Anlo, and his elders that “the Germans had no links of any sort with the British military action and that... no one may injure the person and property of Chr. Rottmann in Keta or that of the missionaries in Keta, Anyako and Waya” (Amenumey, 1997:22; Ustorf, 2002:131; Kumassah, 2003:31).
Despite the assurance the war affected Anyako station which made Birkmaier remark that he could never have conceived of such an abominable war by which people were being wiped out (Ustorf, 2007: 133). It was during this war that troops moved from Adaklu Waya to Anyako and set fire to the town on 27th January 1874. About 1,000 pigs were reported burnt alive. The Missionaries’ residence was also looted and burnt. The estimated loss incurred by the missionaries was £1,200. The war and its destruction made Anyako mission lose the prominent place it had among other stations (Ustorf, 2002:124; Tosu: 2007: 16; Ansre, 1997:37; Debrunner, 1967: 207). Anyako mission station had suffered because of Asante’s wars and other upheavals. The mission was later rebuilt and reopened in 1877 (Debrunner, 1967:206).

2.3.3 Unfavourable Weather

Another problem was bad climate. The climate served as a great barrier against the efforts of the missionaries. This is because according to Tosu (1982:3), “… barely two years after the establishment of school and seminary at Anyako, Kolhammer, Schlegel and Boehm (Bolam) died”. Tosu again says that Wilhelm Jungling who was one of missionaries died at Keta but he was buried at Anyako because on his sick bed, he willed that his remains should be buried at Anyako. Their graves remain in Anyako till date (1982:7). However, we can state with authority after visit to Adaklu Waya that grave of Kolhammer is rather at Adaklu Waya.

2.3.4 Missionaries and Early Anyako Converts

When the people of Anyako realised that the missionaries were different from slave raiders, their relationship with them became close to the extent that the missionaries said leaving Anyako would be as difficult as having one’s heart removed from one’s
chest (Sabuava, 1997:15). A native called Tsigui became a close friend to the missionaries and attended church every Sunday for some years. He thought seriously about the sermons and lived a righteous life. He was willing to get baptised but did not like the idea that Christians after death should be buried in a cemetery in the bush. For, he would like to be buried in his own house because only strangers were buried in the bush. Eventually, Tsigui went through baptismal lessons and when he was ready for baptism he made unusual request that it should be done for him in secret. It was clear to the missionaries that Tsigui had a hidden agenda and they were not happy about it. As a result, he was not baptized (Sabuava, 1997: 14-15). 10 years missionary activity (1857-1867) in Anyako only yielded 15 converts to the Christian faith (Tosu, 2007:17).

It seemed when the Bremen Missionaries came to Anyako, a division arose among the people resulting in two factions. One of the factions supported the presence of the missionaries while other group kicked against settlement of the missionaries in Anyako on the ground that the traditional gods would bring untold hardship to the people. Also, there seemed to be a peculiar and conflicting situation during the early period of evangelism among people of Anyako. This is because people were in dilemma to choose between traditional loyalties to old customs and new attachment to missionaries.

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

To achieve their goal, the following efforts were made by the missionaries. They built a school to educate children in order to catch young converts since adults were resistant to the Gospel. They also established a seminary to train local people as
catechists and teachers. They were most successful through the use of education and health-care delivery (Sabuava, 1997:30; Tosu, 1982:3, Abotchie; 1997:95). Apart from learning to read and write the early pupils were taught carpentry and farming among others. The missionaries combined their teaching and preaching with healing the sick. It was the healing and caring for the sick that won them the trust and acceptance by the people (Tosu, 1982:5). As indicated, from the onset the missionary’s efforts were hampered by the people but gradually the idea that a school was a place for only slaves began to die down and people allowed their children to enrol. The enrolment increased because pupils from other parts of the Eweland came to attend the school. Sometimes school uniforms, books and pocket money were provided the pupils in order to sustain their interest. Pupils even spent some of the holidays with the missionaries if they felt that they might not be allowed to return after the holidays to the school (Tosu, 2007:17).

2.4 Evangelism and Church Planting Activities

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

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

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

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

Missionaries trained the local converts to take up leadership positions in the churches (Samwini, 2006:49). For instance in Anyako, Jonathan Akaba and Simon Peter Quist were trained by the missionaries (Tosu, 1982:8). Not only that, the Bremen missionaries also adopted a positive approach to the culture of the people (Clarke, 1986:60). It can be inferred from the preceding sentence that the Bremen Missionaries did not concern themselves so much with condemning and eradicating customs, traditions and rituals of the people. The missionaries were very accommodating to the people. They were pragmatic in contextualising Christianity in African culture. They were practical in their belief, doctrine and response to the problems of the Anyako congregation.

2.5 Impact of Christianity on the People

The positive and the negative impacts of Christianity on the people are discussed under the following headings: education, conversion, social change and culture. In the field of education, the missionaries like Kohlhammer, Schlegel and Boehm (Boelam) established school in Anyako (Tosu, 2007:15). After 25 years of establishment, the school had an enrolment of 23 pupils (Sabuava, 1997: 19, Wiegrabe, 1936:32). Unfortunately, out of the 23 pupils, only 2 sons of Anyako, namely Harlley and J.T. Attipoe had passed through the school (Tosu, 2007:17). By 1903 about 300 pupils had completed the school (Sabuava, 1997: 17-19; Wiegrabe, 1936:350). Out of the School
work of the missionaries a secondary school named Anlo AwoameFia was established in 1929 (Tosu, 1982:27). To improve standard of education and to make it attractive, the missionaries were providing school uniforms, books and pocket money to the pupils (Tosu, 2007:17). Even though few women were educated, the status of women was improved because before the advent of missionaries women were expected to remain in the home.

Thus in 1908, when the Bremen Mission in Keta decided to recruit indigenes for missionary work at stations outside Keta, Mercy Baeta was one of the people trained and posted to Anyako to work with children especially girls. She did the work with great passion love and dedication that the school which started with twenty young girls and one hundred and thirty little children and some older women, grew rapidly (Tosu, 2007: 37-38). According to Dzakpasu (2012:10), Mercy’s arrival in Anyako in 1909, deepened evangelism work as well as education in the town. She became a role model for most of the women who allowed their girls to attend school. This changed the traditional notion that women’s place is in the kitchen. Although only a relatively small number of women were educated in the school, they had a significant impact on the town. More so, Tosu (2007:17) also indicated that men like Jonathan Akaba, Peter Quist and Thomas Gyanda products of the Anyako School took over the administration after the missionaries had left. The Missionaries also established a seminary to train church agents for evangelism. This helped in the training of the natives and those from the surrounding towns. Notably among the products of this seminary was Pastor Rudolf Mallet the first African pastor of the E. P. Church (Tosu, 2007: 17).
In the area of conversion after 25 years of establishing the church in Anyako 39 people were converted into Christianity (Sabuava, 1997:19; Wiegrabe, 1936:32). By 1909, 50 adults were baptised which was later followed by the baptism of 35 people including 3 fetish priestesses (Dzakpasu, 2012: 8; Tosu, 2007:38). Akpalu the great Anlo traditional song composer, a native of Anyako was also baptised in February 9, 1964 (Fiagbedzi, 1997:167; Wovenu, 1964:140). Though Akpalu was baptised by Apostle Revelation Society after the missionaries had left, credit could be given to the missionaries because the founder was a product of Evangelical Presbyterian Church (Gawusah, 2008). Buah (1981:152) says Christianity gives the converts a new religious faith which they feel is superior to the indigenous traditional religions. It also teaches the worship of one supreme God which is against the worship of any form of idols. This had forced some of the converts at the time to abandon their personal gods. Though the new converts were very few initially the coming of the missionaries made a considerable impact on the social and cultural life of the people.

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

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

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

Armed with the new faith, Christian converts who were faithful sought to free themselves from the spiritual arms of the traditional gods. This is because the Commandments of Mawu expressly forbade the worship of these gods (Abotchie 1997:97). The new converts seemed to behave in line with what Paul said that “... be not conformed to this world-system, but be transformed by the renewing of your mind ...” (Roman12:2).

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

Several government employees and civil servants working in Church and elsewhere were direct beneficiaries of missionaries’ education and sponsorship programmes. Their human status changed because of the presence of the Bremen Missionaries in Anyako. Many people have become Christians and accepted to be baptised in the Bremen Church and today they lead decent faith-filled life. Their life is changed because of the faith they have embraced.

Before the introduction of Christianity in Anyako there were no motor able roads. It was the advent of the missionaries that fostered the construction of roads that linked Keta to Ho through Anyako. The idea was to encourage trade between the coast and hinterland. It is clear that the linkage of the roads with other towns encouraged legitimate trade between Anyako and other parts of Anlo states (Tosu, 1982: 7).

### 2.6 Evangelical Presbyterian (E.P.) Church after the Missionaries left Anyako

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

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

In 1907 the church celebrated its Golden Jubilee. During the celebration, chiefs and the people both Christians and non-Christians were organised by Evangelist Jacob Vormawor Hor. The group was led by Togbui Tenge Dzokoto 11 and they renovated the chapel, the school and the graves of the missionaries. They also built a wall around the compound with three gates. Since then the chiefs and the people of Anyako became more deeply involved in the affairs of the school and the church.

In 1914, when 1st World War broke out, Germany was the country which confronted most other World powers led by Britain. This had created a lot of problems for Anyako, as it did for the Bremen Mission Church as a whole since the church originated from Germany (Tosu, 2007:18).

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

2.7 Conclusion

The focus of the chapter has been to discuss the history of Anyako, the worldview of the people, their socio-economic and their political life. This will help to have insight into the topic under discussion. First, we have shown that before the coming of missionaries to Anyako, the people were predominantly Africa Traditional Religious believers. It therefore means that Christianity did not enter a religious vacuum. Secondly, there was discussion about the efforts made by the early Bremen Missionaries who brought Christianity to Anyako and the indelible impression they left upon the people of Anyako through their (missionaries’) work. The research also identified some of the problems that were encountered by the missionaries in planting Christianity in Anyako. Among these problems were the harsh climatic conditions and diseases. They encountered opposition from some of the traditionalists and also had problem with some of the early converts. They took steps to minimise some of the problems they encountered. The impact made by Christianity upon the people of Anyako in the areas of education, conversion, social and culture changes were also looked at. The efforts made by native after the missionaries left. The next chapter dealt with the results of the main data collected from the field.
CHAPTER THREE
FIELD DATA

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

3.1 Research Questions
What were the factors that contributed to the religious conflict in the Evangelical Presbyterian Church in Anyako?
What were the attempts made to resolve the conflict?
What impacts had the conflict made on Anyako?

3.2 Methodology
The study targeted church members from the Evangelical Presbyterian Church, the Global Evangelical Church and people outside the churches in the research unit. 20 people were interviewed and questionnaires were also retrieved. Apart from individual interviews, a group interview was also conducted. Two entirely different questionnaires were designed. The first one was designed for church leaders. The second one was designed for church members and non-church members. The questionnaire elicited information from respondents on the causes of the religious conflict, the attempts made to resolve the conflict and the impacts it had or is having
on the Anyako town. Purposive sampling procedure was employed as a technique for data collection. The reason was to get reliable information. Almost all the interviewees requested to remain anonymous because of the sensitive nature of the topic under discussion.

3.3 Field Data

During the field survey, 40 persons responded to both the questionnaire and the interview. 24 people representing sixty per cent were males and the rest sixteen that is forty per cent were females. The percentages for the age range of respondents were 22-30 years representing 5 per cent. 31-45 year group represents 40 per cent. 46-55 years represents 40 per cent. 56 year and above represent 15 per cent, 35 per cent of respondents had received tertiary education, 32.5 per cent of respondents had also received secondary education and the remaining 32.5 per cent of respondents had attained basic education.

20 persons were interviewed in the town, 2 of them were pastors that is one pastor from the Evangelical Presbyterian Church (E.P.) and the other from Global Evangelical Church. The rest of the persons were members from the two churches, teachers and non-Christians. Non-Christians were also interviewed because of their knowledge about the topic under discussion.

3.4 Causes of the Religious Conflict in Anyako

The research question “what were the causes of the religious conflict in Anyako” was used to find out from the people was used in the interview. In response to the national factors as the causes, 26 respondents representing 65 per cent stated doctrinal and
liturgical issues as a cause. They cited the introduction of Pentecostal or Charismatic modes of worship into the church. To them, these charismatic modes of worship and formation of prayer group were hitherto not part of the liturgy of E. P. Church. They also thought the introduction of “Melagbe Theology” into the whole E.P. Church led to schism. This theology was considered by some of the members as anti-Christ. This same group of respondents indicated power struggle as one of the remote causes. They explained this by saying, there was a disagreement that developed into a dispute on whether to allow the incumbent Moderator, Dzobo to be re-elected for a third time as a moderator. This disagreement culminated in the dismissal and excommunication of some of the pastors who broke away from the parent church and formed the E.P. Church of Ghana now called Global Evangelical Church.

The remaining 14 respondents representing 35 per cent considered the following local factors as the causes: leadership and the declaration made by the then pastor Amewode that Anyako E.P. Church, Ghana (E. P. Church) belonged to E. P. Church of Ghana (Global Evangelical Church). When there was a split in the E.P. Church in the country in 1991, a letter was sent the Anyako congregation to decide as to which of the churches they wanted to be affiliated to. After the said letter was read, the church members who were present at the church service that Sunday had decided to vote. Through the vote it came out that the majority decided to belong or affiliate to the new church (Global Evangelical) church. Even though the vote was done openly, this decision was known to very few people. So when Amewode made the statement openly, it brought confusion within the church because while some of the church members wanted to be identified with E.P. Church, Ghana (E.P. Church) others wanted to be identified with E.P. Church of Ghana (Global Evangelical). Some of
respondents alleged that she sometimes preached provocative sermons, condemning people. This had made some church members leave the church before the conflict. It also made even non-church members disliked her. Secondly, some of the interviewees blamed leadership of the Tarso Loyal Orange Lodge of Anyako, who are also church members. They desired to have full control over E. P. Church chapel in Anyako and their claim that some of their items in the chapel were destroyed by the breakaway group led to the conflict.

Thirdly, the interviewees also gave instances where the church was at that time losing its members due to the way finances were managed in the church. They alleged that people held on to financial positions for such a long time but they could not render account to the church. To them, this made some of the church members move to other churches and because some of them could not move to any other church they wanted to save the image of the church and this resulted into conflict.

Finally, the respondents indicated non-observance of the annual ban on drumming and noise-making during Togbui Nyigbla (Anlo State deity) annual ritual celebrations in the town. Some of the respondents confirmed this by stating that anytime there was ban on drumming and noise-making, different views were expressed within the church. Whereas the elderly ones in the church thought that ban should be obeyed, the youth thought otherwise. This had brought about misunderstanding in the church. It shows there were both national and local factors that caused the conflict. They aggregated to cause the conflict because national one created awareness in the people of Anyako and local causes served as a catalyst. What were peculiar to Anyako
conflict were the allegation against Amewode and the allegation against the leadership of Royal Orange Tarso Lodge.

3.5 Attempts made to resolve the conflict

Majority of the respondents agreed there were attempts made to resolve the conflict from the onset, but it was not successful. In response to the methods used to resolve the conflict, 10 respondents representing 25 per cent said initially, the case was sent to court but later on it was withdrawn to be settled out of court. However, it did not materialise. 15 respondents representing 37.5 per cent of the two disputing churches thought that through mediation much could be achieved by way of resolving the issue but this method also failed. According to 10 respondents representing 25 per cent an attempt was made to resolve the conflict through dialogue. The remaining 5 of the respondents representing 12.5 per cent indicated co-operation and negotiation as methods used in the settlement of the conflict. In spite of all these efforts, however, suspicion and misunderstanding still prevail. The chiefs and their elders were blamed for their overwhelming support for one faction. This made one of the factions doubt the integrity of the chiefs and their elders, therefore did not appreciate the efforts of the chiefs and their elders. The research has so far shown that many avenues were used to resolve the conflict, but they were not effective for complete resolution of the conflict.

The fieldwork has shown that there were religious conflicts in Anyako. For example, there was one in 1929 between Anyako church congregation and the headquarters of Ewe Presbyterian Hame. The conflict lasted for 15 years before it was effectively resolved. According to an interviewee, the method used to resolve that particular
conflict involved serious consultative meetings held by some key personalities and institutions including, the headquarters of Ewe Presbyterian Hame, chiefs, and elders of Anyako. When the interviewee was asked whether the same method was tried in the recent conflict he said a committee was formed on the 18th May, 2000 under the chairmanship of late Rev Samuel Kotogo Dovlo to find solution to the recent conflict. However, it was discovered that the chiefs and some non-Christian opinion leaders had taken side with the faction represented by the E. P. Church. This made the resolution impossible.

3.6 Impacts of the conflict

Majority of the respondents indicated that it had brought about split in E. P. Church in the town. This resulted in the formation of the E. P. Church of Ghana which was later renamed Global Evangelical Church in 2003. Additionally, most of the respondents said the conflict has negatively impacted Anyako. However, few of them indicated that the conflict has positive impacts on the town. Finally, respondents were asked questions with respect to various ways that the conflict impacted their lives. Respondents mentioned that the conflict has affected them in several ways, such as their religious, social, educational and economic lives.

3.6.1 Impact on Religious Life

Responding to a question about how the conflict affected the religious life of the people, some of the respondents indicated that evangelism became a problem because the churches lacked definite plan for evangelism and it looked as if the churches had relegated evangelism to the background. They added that non-Christians lost confidence in the Christian message so it was difficult to win more soul for Christ.
Some of the interviewees complained that churches’ evening activities like all night services, choir practices, committee meetings and morning devotions were stopped for security reasons. Also, they indicated that Children’s Day Celebration which was having prominent place in the church’s programme as a means of training the youth towards evangelism was affected. This has led to decline in spiritual growth of the members of the two churches.

Majority of the interviewees said that because of the conflict a large membership in the parent church (E.P. Church) left to form a new church (Global Evangelical Church). This had retarded and is still retarding the progress of the church. They further said initially the parent church (E.P. Church) had to rely on church members in the Diaspora for funds because the membership of the church had reduced in number.

A few of the interviewees also stated that the new church is still finding it difficult to settle. They pointed out that during the conflict the mission house was attacked and properties destroyed. The breakaway group (Global Evangelical Church) was attacked during church service in the chapel in order to sack them from the chapel. The chapel was locked and some of the church items were seized by the new church. This has prevented the church members from having access to the chapel for worship.

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

3.6.2 Impact on Social Life

Almost all the 20 persons interviewed admitted that the conflict had created enmity among the people. They explained that people who used to do things in common became enemies. The interviewees from both churches alike expressed concern over the breakdown of families in the town. Many people were confused about their relationship with others in the town. They further said people were annoyed with one another and were ready to fight at the least provocation at funerals and other social gatherings. Funeral grounds turned into places of casting insinuations, mockery and other negative behaviours. They cited an instance where there was a quarrel between the two churches as to which of them has the right to perform funeral and burial rites of a dead person, whose children belonged to Global Evangelical Church but the deceased belonged to the Evangelical Presbyterian (E.P.) Church. 75 per cent of the respondents complained that church members lived in excessive fear and anxiety. This is because the conflict had led to strained relationships in the town.

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

During the research, it came out that renting a house at that time was based on one’s religious denomination. According to respondents, a member of Evangelical Presbyterian Church (E.P.) was not ready to rent a house to a member of the Global Evangelical Church. They added that even if a landlord was ready at all, his church member would pay a moderate rent while a person from other religious denomination would pay higher cost for the rent. This had led to accommodation problem and its possible consequences.

From the data collected, 95 per cent of the respondents indicated that the conflict brought untold hardships to the town. They explained this by saying that they are lacking a lot of social amenities like potable water for many years because of the conflict. They said had it not been the conflict when the water pumping machine broke down individual citizens could have volunteered to repair it. They further lamented about how they have to travel to the surrounding towns like Keta, Abor, Heluvi, Aborlove and Atiavi to fetch water. When they were asked why they were attributing it to the conflict, they argued that the National Organisation of Anyako-Konu Union (NOAKU) which was (and still is) responsible for the development of the town could no longer function as it used to be because there is division among the leaderships. They pointed out that during Easter Sundays this organisation used to organise effective non-denominational church services to raise money for developmental works, but since the conflict erupted there had not been any effective
celebration of that kind to foster development of the town. According to respondents, the leadership of this organisation was also divided. Some of them belonged to the Evangelical Presbyterian Church (E.P.) while others joined Global Evangelical Church, thus the division had made the Organisation less effective. However, 2 of respondents representing 5 per cent thought that the conflict had not affected the Organisation in any way. The information gathered showed clearly that the conflict is retarding the development of the town. Also, it is making life unbearable for the people who have to fight for space in order to harvest rain water whenever it rains.

3.6.3 Impact on Educational Life

An attempt was made to find out whether the conflict had affected or is affecting teaching and learning in the town, 65 per cent of respondents said ‘yes’ 25 per cent of the respondents said ‘no’ whereas 10 per cent said they had ‘no idea’. Among the 65 per cent who said the conflict had an impact on education, it was disclosed that at the inception of the conflict, the headmaster of the E.P. School was transferred against his will to a very remote area, just because he belonged to Global Evangelical Church. Some of the teachers who belonged to Global Evangelical got release from the E.P. Education unit to other education units. Most of the parents withdrew their wards from the E.P. school to other schools in the town. This created under-staffing and poor enrolment in the E.P. school. It also led to the interruption of education of children and caused inconvenience to the affected teachers. There was lukewarm attitude of non E. P. Church teachers towards teaching and learning in the E.P. school.

Some of the interviewees thought that lack of potable water in the town was due to the conflict. In view of this, they claimed it is affecting the standard of education because
under this circumstance both the school authorities and students spend much time looking for water in nearby towns and villages. They stressed that even students who are admitted through the Computerised School Selection and Placement System (CSSPS) into Senior High School in the town refuse to come to the school because of water situation. Teachers feel reluctant to accept posting to the town and this is creating under staffing in the schools.

3.6.4 Impact on Economic Life

For data analysis, two levels of response were developed specifically, “yes or no and I don’t know”, for the question of the impact of the conflict on the economic life in the town, 62.5 per cent of the respondents responded “yes” implying that the respondents believed the conflict did affect their lives economically. 25 per cent of the respondents answered “no” suggesting that they had not been affected by the conflict economically. In response to the question, 12.5 per cent of the respondents answered “don’t know”. This may suggest that they had not considered it or rationalised any view of that sort. One of the interviewees indicated that as much as Anyako is predominantly fishing community, about 85 per cent of its labour force goes into fishing. However, these fishing activities came under threat due to the conflict. The conflict had negatively affected fishing activities for they could not get up early enough to go to fishing as it used to be for security reason. He added that people went to the extent of destroying each other’s fishing equipment.

Some people were scared of being attacked on the lagoon so they found it difficult to go to fishing. Fishing partners became enemies. Therefore, it was not possible to get the required number of people needed for some of the fishing methods. As a result,
there has been a considerable decline in fishing activities, leading to a fall in supply. Sometimes, the quantity of fish caught depends on the number of people that are engaged in it. Some of the respondents pointed out that people’s business suffered greatly because of the conflict. Neither Evangelical Presbyterian Church member nor Global Evangelical Church member was ready to transact business with each other. The conflict has had negative economic effects on town.

3.7 Conclusion

This chapter presented the methodology used in the data collection and information gathered from the survey. It could be deduced from the data that many factors were responsible for the conflict. The field findings have also shown various attempts made by chiefs and their elders to resolve the conflict. The impact of the conflict on Anyako has been devastating. Besides, it looks as if they lack mechanisms by which they can revitalise the eroded social values and reintegrate the divided parties in the community.
CHAPTER FOUR
ANALYSIS OF DATA

4.0 Introduction

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

4.1 Causes of Intra-Religious Conflict in Evangelical Presbyterian (E.P) Church in Anyako

Based on the findings obtained from the data through questionnaire that were administered to respondents and interviews, various reasons were given as factors that contributed to the intra-religious conflict in Anyako. The reasons among others include doctrinal and liturgical, constitutional issues, leadership, non-observance of traditional ban on drumming and noise-making. These reasons are analysed according to above order of sequence.

4.1.1 Doctrinal and Liturgical Cause of Conflict

Most of the respondents or informants mentioned the introduction of charismatic mode of worship into the E.P. Church as one of the causes of the conflict. Informants believed this innovation was a deviation from the normative way of worship of the church. This supports one of the findings by McSwain and Treadwell (1981) that a church can experience conflict when two groups of people in it disagree on a particular doctrine. This was the case of E. P. Church and Global Evangelical Church in Anyako. This was because soon after the split, one could see the difference in the way the two churches were baptising their new converts. Whereas the new church
(Global Evangelical) was baptising their members by immersion, the parent church was baptising their new members by sprinkling. It is clear that initially most of the members of the parent church (E.P.Church) were not comfortable with charismatic mode of worship like speaking in tongue, mode of baptism, formation of prayer groups, praises and worship and others which formed the basis of the new church’s liturgy. It is apparent from the above discussions that the introduction of Charismatic or Pentecostal mode of worship into E.P. Church resulted in the breakaway of Global Evangelical Church from the parent church (E.P.). This is a clear indication that the E.P.Church belongs to the Reformed Tradition and is highly conservative whereas the Global Evangelical belongs to Pentecostal group and concerns with radical social transformation (Thompson and Hickey, 2011).

Some scholars such as Sabuava (1997), Ansre (1997) and Tosu (2007), corroborated that the schism in the E.P. Church generally and with particular reference to Anyako was due to the introduction of charismatic way of worship into E.P. Church liturgy. Respondents also cited the introduction of Melagbe (I live) theology into the E.P church by Dzobo as a cause of the conflict. They maintained that Melagbe (I live) theology was seen as anti-Christ by some of the church members because the content of the theology seemed to be an adoption of some Ewe Cultural elements. This is similar to what happened in the Apostolic church when some of the church members considered some of McKeown’s new teachings and practices as unacceptable. They, therefore, broke away from the parent church and established a new church (Duah, 2001). Similarly, when Dzobo introduced Melagbe (I live) theology into the E. P. Church, members of the Bible Study Prayer Fellowship group expressed their disagreement (Ansre, 1997). This shows that whereas members of the Bible Study
Prayer Fellowship group within E.P. Church were heading away from culture Dzobo and his supporters were heading into culture, so there was bound to be a clash. This is because the two groups were travelling in different doctrinal directions.

From the foregoing, it is clear that doctrinal and liturgical issues contributed to the conflict. Some members of the parent church broke away and found a new church. The parent church (E.P.) and the new church (Global Evangelical) locked up in the conflict because of the differences in doctrine and liturgy. As indicated, literature on religious conflict shows that conflicts emerge when two or more groups in a church or a religion disagree over an issue which members are unable to iron out; and thus, Anyako religious conflict is a true reflection of this.

Duah (2001) writing about the split in the Apostolic Church says that McKeown and some of his ministers invited American evangelistic team “The Latter Rain” led by Wyatt to the Gold Coast. When the Apostolic Church’s missionary committee in Bradford heard of it they were not happy about some of the teachings and practices of the Latter Rain because they considered the teachings and practices as unacceptable. Later when McKeown went to Bradford to attend the Church’s General Quadrennial Conference, the visit of the Latter Rain was discussed. As a result, the 54 apostles and prophets who were at the conference were invited to accept a purpose-written affirmation of faith as a test of their individual commitment to the doctrines and practices of the Apostolic Church. McKeown and one other minister rejected the proposal and consequently left the church. When McKeown returned to the Gold Coast later that year, he organised and led a breakaway faction of the Apostolic Church of the Gold Coast and renamed his new church Gold Coast Apostolic Church.
This is analogous to the field finding in Anyako that the introduction of Pentecostal or Charismatic modes of worship, formation of prayer group and the introduction of “Melagbe Theology” were causes of the religious conflict between members of the parent and the new church. Duah’s (2001) finding is similar to what happened in the E. P. Church in Anyako because the causes and its outcome are not different.

Kpobi (2008) argues that doctrinal differences still constitute a form of hindrance to Christian unity in witness and action. He further argues that it is not quite the doctrines themselves but the different ways in which they are understood and practised that divide churches. For example, from the data, it came out that the mode of baptism was one of the issues which formed part of the doctrinal contention that resulted in the conflict. There were issues of baptism by immersion and by sprinkling. The church members hold varied interpretation as to which of the two ways is the ideal way of baptism. The above discussion confirmed what Kpobi (2008) terms as cultural and different ways of interpreting doctrines and practices that create problem for believers. It therefore means that much of the confusion in Anyako comes from a failure of the religious groups to understand the differences between some of the doctrines and practices of the church.

Even though the parent church (E.P. Church) has accused the breakaway church or the new church (Global Evangelical Church) of introducing Pentecostal or Charismatic mode of worship into the liturgy of the parent church (E.P. Church) which resulted in the schism, surprisingly the research has shown that the parent church (E.P.) in Anyako is gradually embracing those modes, for instance, formation of prayer groups, praises and worship and all-night service. The position of this
research is that church members are to be educated about new doctrines and practices that are to be introduced into churches before it are implemented to avoid any misinterpretations of those doctrines and practices by the congregations. So that division in the church will not be rampant.

Also, the present research findings have shown that the introduction of Melagbe theology into E.P. Church was one of causes of the national schism. The research, therefore, looks at how Dzobo himself explains what Melagbe symbols and theology itself mean. For according to Dzobo (2004):

*Melagbe* theology is about “Affirmative African Christianity” thus the type of Christianity that increases and fortifies all the positive and creative abilities in man and helps him become what he can be. He indicates that the symbol of Affirmative African Christianity is the cross intertwined with the *Gye Nyame* symbol and is called *Melagbe* that is “I live”. It is based on texts from the Bible- The first one: “I shall not die, but I shall live, and recount the deeds of the Lord” (Ps. 118:17). The second text is from the New Testament and reads as follows: “The life I now live is not my life, but the life which Christ lives in me” (Gal. 2:20. NEB). The symbol is further based on what Jesus said to his disciples: “. . . and because I live, you also will live” (John 14:19b). Finally, the symbol is based on the Ghanaian *Adinkra* symbol, *Gye Nyame* i.e. Unless God which are the first two words of a confessional statement which says “Unless God dies I am not going to die-live forever, since God is, therefore I am”. *Melagbe* is the symbol of the unity of the African and Christian ways of life, a new life which is founded on the belief that the life of God as the Supreme Creative principle is the greatest value which is good in our African life and culture will endure.

*Melagbe* theology is slightly different from the Western understanding. It is a theology for interpreting and living this life, especially as we know it in Africa, meaningfully and satisfactorily and by so doing it will reflect the worth of our humanity and human community. It is set out to answer the question. ‘How do we, Africans, live this life so that it will acquire true value and meaning and what is that true value and meaning of life for Africans? What is the best method to use to reach the true goals of our human existence? *Melagbe* theology then can be said to be a theology of life that is affirmed in its totality and that comes from God, our great Ancestors and that holistic life continues to come from him / her. It is theology that takes the need of individual, the needs of his community and the salvation of his / her environment seriously. As an academic discipline, *Melagbe* theology is a true faith interpretation and understanding of the human existence as Africans come to know it and a search for a valid and viable faith solution to its problems as they are experienced in all sort of world.
From the explanation given by Dzobo and that of Ganusah (2008) and Dovlo’s (1991) response commissioned by E.P. Church (Global Evangelical) show that there was no common ground for Dzobo and his opponents with regard to the teachings and explanation of Melagbe theology. It is also probable that initially Dzobo made people to believe that his theology was solely an academic exercise but later his critics got to know that Dzobo was trying to impose it on the church a situation similar to what Karl Marx states that often the values and interests of different groups conflict with one another especially when the dominant group, in this case Dzobo, attempts to force its values and ideology on less powerful groups (Thompson and Hickey, 2011). This shows that Dzobo introduces the Melagbe theology against the wish of some of the church members.

### 4.1.2 Constitutional Cause of Conflict

As indicated some of the data collected revealed that one of the national factors which caused the split in Anyako E.P. Church was constitutional. According to the respondents, the attempt made by Dzobo to stand again as the moderator of the E.P. Church was unconstitutional because the church’s constitution does not permit it. Field data revealed that Dzobo’s infringement on the E. P. Church’s constitution to stand for the third term led to a disagreement among some of the church members. Pastors who stood against this third term formed the Global Evangelical Church after their dismissal from the Evangelical Presbyterian Church (see appendix 6). A number of scholars such as Sabuava (1997), Ansre (1997), and Tosu (2007) corroborated this. (Kunhiyop, 2008: 109) also expressed the same view that tension often occurs at the time of elections or nominations to senior ecclesiastical positions. This indicates that one of the national factors which contributed to the conflict was constitutional issue.
The research findings have shown that initially those who broke away from the parent church did not intent to form a new church. It was the dismissal and excommunication of the pastors that prompted those pastors to come together to form the new church. This account seems to contradict what Adubofour said as cited in Adomako (2010) that “spontaneous schismatic out-step occurs when frustrated Christians in a local church ...withdraw (reluctantly) to start a new fellowship. Sometimes it may be the product of personal conflict...” This is because in this case an old fellowship became the core of Global Evangelical Church.

This implies that it was the dismissed and excommunicated pastors and their followers that established Global Evangelical Church. The research findings suggest that church’s constitution with regard to the election of the leaders should not have been twisted by any individual to suit his/ her desire.

4.1.3 Leadership as Cause of Conflict

From the data, many of the respondents have blamed leadership of the Anyako E. P. Church as a cause of the conflict. The leadership at the time included pastors and some members of the Loyal Orange Lodge of Anyako. Tosu (2007) attributes the cause of the conflict to a declaration made by Rev. Mrs. Amewode, which heightened the tension and the eventual split in the Anyako E.P. Church. Field data agreed with this indicated that initially when there was a split in the whole E.P. Church in the country, the Headquarters of the church sent a letter to the Anyako congregations to decide on whether to be affiliated to the parent church or the new church.
A vote was taken and it was decided by those who were present at church that Anyako E. P. Church should be affiliated to the new church (Global Evangelical). Though there was mixed feeling, however, it was the majority’s view which was respected. The decision was known to very few people. So, when Rev. Akama went on retirement and Amewode made open declaration in favour of the new church (Global Evangelical), confusion arose within the church. However, Tosu (2007) writes that when there was a split in the E. P. Church in the country, Anyako congregation remained with the parent church. This is contrary to the field data and one can say Tosu relied either on one source for his information or he was trying to be biased.

This is because an interview had Dovlo, indicated that when the national schism occurred, some congregations tried to keep together hoping for reconciliation. It was dependent on the pastor. Two key examples were Anyako and Mamprobi led by Akama and Buama respectively. They had a clear disposition towards Global Evangelical Church, but were loyal to Evangelical Presbyterian Church. They went both ways to meetings and even sent financial contributions. Akama retired and became firmly Global Evangelical Church member. Anyako then had a new Global Evangelical Church pastor (Rev. Amewode) posted to them whose loyalty was firmly Global Evangelical Church which commissioned her. She had no option than to declare the church for Global Evangelical Church. On the other side Rev. Buama deftly handled Mamprobi and it remained within the domain of Evangelical Presbyterian Church members one of whom served on Global Evangelical Church Synod Committee were given the ultimatum to withdraw from the parent congregation, which they did to form the Global Evangelical Church in Mamprobi. Gaba tried something similar in Cape Coast but failed. It is clear from the above
discussion that Akama was a matured and diplomatic leader that is why he was able to hold the church together whereas his successor, Amewode was a radical leader who tried to bring a change and it had resulted in conflict.

The research data again indicated that Amewode sometimes preached provocative sermons, condemning the traditional believers and this even made some of the church members stopped attending the church before the conflict. This shows that there was an internal wrangling in church. The issue that Amewode condemned anything traditional remain debatable. This is because traditional practices such as worships of deities are in complete contradictions to the church doctrines. Some may argue that as Christians who belong to traditional set up cannot shun traditional practices such as attending funerals of a family member who is not a Christian. Therefore, there is the need to critically analyse some traditional practices before condemning them. For, some of the condemned practices may not actually be breaching the spirit and morality of Christianity. From the above discussion, it shows that the leadership style of Amewode was confrontational in nature.

Also, the research data showed that the actions of leadership of Tarso Loyal Orange Lodge who claimed their regalia and other items in the E.P. Church chapel were destroyed by some of the members of the breakaway group was the last straws that broke the camel’s back because it was Tarso Loyal Orange Lodge members and their sympathisers which owed allegiance to the parent church against the breakaway group which owed allegiance to the new church. The leadership of the Tarso Loyal Orange Lodge was blamed because the research data showed that it was the leadership which organised people to attack members of the breakaway church. The above assertions
confirmed what Gwamna (2004) and Lokko (2012) said that bad leadership is one of the contributing factors to conflict in Africa in general. The position of the research is that if it is true that members of the new church, as alleged by the leadership of the Tarso lodge, destroyed the regalia then it means the members of new church were against the doctrines of the Tarso lodge. However, the position of the research is that the destruction of the regalia as alleged was not the best way to register their displeasure. Those who destroyed regalia should have asked the lodge members to find a new place the regalia rather than destroying them. This would have shown a clear signal to the lodge members that the Bible Study Prayer Fellowship group in the church is anti-lodge.

More so, during the interview, some of the interviewees blamed leadership of the Tarso Loyal Orange Lodge of Anyako for the desire to have full control over E. P. Church chapel in Anyako and their claim that some of their items in the chapel were destroyed by the breakaway group. Tosu (2007) claims that when there was a split in the E. P. Church as a whole in Ghana, Anyako E. P. Church congregation in Anyako remained with the parent church until 1997 when Amewode made the declaration before the church split. However, data collected showed that the church did not remain with the parent church rather the church owed allegiance to the new church (Global Evangelical Church). Most of the respondents thought that the bulk of the blame must fall on the shoulders of the then pastor Amewode, whose declaration seemed to provoke most of the town folks and the church members both at home and abroad.
The leadership of a church was accused of mismanagement of the funds in a church (Lokko, 2012; Gwamna, 2004). Even though Lokko and Gwamna were speaking in general term, it can be applied in this research as well for this same point came out during the research. Respondents alleged that people held on to financial positions for such a long time but failed to render account to the church. This made many church members deserted the Evangelical Presbyterian Church for other churches. What Gwamna (2004) and Lokko (2012) have said about leadership in general, shows that financial mismanagement of church leaders can create problem in churches. The research finding seems to support what Gwamna (2004) and Lokko (2012) say about leaders.

4.1.4 Non-Observance of Ban on Noise-Making.

Field data revealed that the refusal of the church to observe the ban on drumming and noise-making was also one of local factors which led to the conflict. Church members were divided on the issue. While some church members felt the tradition had to be obeyed others refused. Those who supported the ban thought total refusal was an affront to traditional authorities, so they aligned themselves with traditional authorities leading to a more serious confusion within the church. This research finding seems to be similar to the clash between Presbyterian Church and Traditionalists in Beposo in Ashanti Region over the ban on noise-making where church activities have come under close surveillance by the police to prevent further clashes and thus protect life and property. Traditional authorities at Beposo declared a ban on noise-making prior to the celebration of the annual yam festival by the Fegyare Shrine. Christians would not accept this as it works against their doctrine to accept dictates from a shrine. The Presbyterian Church in particular was vehement in this
action leading to an attack on its church by the youth and traditional believers (Daily Graphic, 5th Oct. 2013: page 3). Tsikata and Seini (2004)’s finding compared this to a misunderstanding that occurred in Accra between the Ga Traditional Council and Christians. Church members in Anyako were nearly attacked just like the Accra and Beposo situation but for early Police intervention something bloody would have happened. Even though Tsikata and Seini (2004) research was not about Anyako’s conflict, their finding points to the fact that disregard for customs and traditions by some Christians usually result in confrontation. Tsikata and Seini’s research and the Daily Graphic report therefore provide a link between what happened between the Ga traditional council, traditional authorities in Beposo and the churches in Accra and that of Anyako conflict. In the case of Anyako, the violation of the ban became a subject of controversy between the youths and some of the elderly ones in the church. The elderly ones were of the view that such a practice should be obeyed, regardless of their religious status as Christians. On the contrary, the youth saw it unacceptable.

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

It became evidently clear that the conflict was not caused by one factor. This supports Awedoba’s (2009) position that conflicts are caused by many factors both remote (national) and immediate (local). Ansre (1997) also makes a point that the immediate and alleged cause and other issues contributed to the crisis (conflict). Even though Awedoba and Ansre are not dealing directly with Anyako’s conflict, the assertion they made shows that factors which contribute to any conflict can be grouped as national and local.

4.2 Attempts made to resolve the conflict

The results of the fieldwork highlights that numerous attempts had been employed to resolve the conflict. According to Gedzi’s (2012b), there are many ways that disputes or disputants’ present relationship and their desire to continue or discontinue that relationship is in the future. This shows that every conflict requires a particular way or approach to its resolution. However, Van Binsbergen (1999:2) argues that “…reconciliation is only possible if the conflict is clearly and publicly discussed by those involved and such discussion creates a clarity which may well have a beneficial influence on future relations, also because previously unexpressed contradictions have found an overt formulation which allows them to be taken into account much more
readily in the social process”. So there is need for openness about the cause of the conflict, clarity about what is at stake and a willingness to work for the benefit of all.

From the research, it was realised that majority of the respondents are aware of the numerous attempts that have been made to bring about peace in the town but tension and hostility still continue making the peace process impossible. The respondents mentioned various methods that were used to resolve the conflict. These included court settlement, mediation and negotiation and co-operation and dialogue.

4.2.1 Court settlement as a method used

The data indicates that initially there were issues of ownership of the chapel and mission house. This had led to the locking out of the E.P. Chapel by Global Evangelical Church. Respondents revealed that Tarso Loyal Orange Lodge members who were influential members of the church tried to claim ownership of the chapel while the Global Evangelical Church also claimed same. Just like what happened in the Apostolic Church of Gold Coast claiming ownership of properties belonging to the parent church when its members broke away (Duah, 2001) so also the new church (Global Evangelical) insisted that properties of the parent church belonged to it (Global Evangelical). A pastor of the new church was actually occupying the pastor’s residence which belonged to the parent church (Tosu, 2007). On 4th May 1997 the pastor’s residence was broken into by unidentified persons. In view of that, some members of the old church were arrested by police on suspicion of involvement in the break-in but were later released. The pastor’s residence was later locked up, due to the controversy surrounding it. In late September 1997, when the new church (Global Evangelical Church) posted a pastor to Anyako to occupy the house, citizens of
Anyako forcibly entered the pastor’s residence and packed out the pastor’s belongings. On October 1, 1997, the culprits were arrested and charged before court but were acquitted and discharged. On 23rd November, the breakaway Church (Global Evangelical Church) filed a writ of interim injunction on the use of the Chapel but later on it was withdrawn to be settled out of court by chiefs and their elders. The research finding shows that the chiefs and their elders withdrew the case to settle it out of court. This further confirmed Gedzi’s (2012b)’s analysis that socio-economic status, the nature of relationship, what the social environment encourages the disputant to use, among others, will determine the selection of a particular arbitration type. It is therefore highly probable that apart from the few people who wanted court settlement, a majority of the people in Anyako resolve most of their dispute traditionally. So, most of the people might have preferred traditional arbitration to the court settlement.

4.2.2 Mediation and settlement

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

Awedoba (2009) cautions that in settling conflict, when the third party aligns itself with any of the conflicting parties, there is bound to be a failure. The study also agrees with Awedoba (2009) simply because the goal of conflict mediation is to promote collective problems solving, especially in strife torn communities (see also De Gruchy and Martin, 1994).

4.2.3 Co-operation and negotiation

The responses from the informants indicated that the chiefs and elders made attempt of resolving the conflict through co-operation and negotiation from the onset of the conflict. According to the data collected when the chapel was locked, the two disputing parties were invited for a resolution in the chapel. This confirms Tosu’s (2007) finding that during the conflict, the chiefs and their elders of the town had a meeting with the breakaway church. At the meeting, it was decided that the Chapel should be opened after the Easter Festivities. On 31st March the breakaway church gave the key of the chapel to Togbui Gligui, the paramount chief of Anyako. At the Easter function Ledo, who succeeded Dzobo as a moderator of the E.P. Church, was present. When he was about to be introduced to the assembly, the members of the Global Evangelical Church walked out. This was when the tension heightened as Evangelical Presbyterian Church members realised that Global Evangelical Church members would not compromise on making peace with them (E.P. Church members). Horowitz & Bordens (1995) argue that to solve a conflict through negotiation, parties
involved must be ready to exchange views, clarify their positions and proposed solutions. This is in sharp contrast to the information gathered from the field. This is because in the case of Anyako, the field data shows that the disputing parties were not ready to communicate in order to facilitate negotiation. This might be because of the harm suffered by some during the conflict.

Field data demonstrated that the two churches were not ready to cooperate and negotiate. The research has also shown that mechanisms like co-operation and negotiation were used to resolve conflicts in the past. Denominational difference between the churches, however, created distrust and prevented them from cooperating with each other for effective solution to end the conflict. Further, confrontation could have been avoided if chiefs and their elders were not blamed for being biased in settling the case. This supports what Adeyemo (2006) says that when conflicts are not well handled, they can seriously damage a relationship.

Adeyemo (2006) maintains that negotiation is the best way to find peace through a process of give and take, in which neither party to the conflict insists on being the winner; and elders are, expected to resolve community conflicts through negotiation. The elders are therefore regarded as problem solvers and peacemakers. The above assertion conflicts with field data. This is because chiefs and elders were rather blamed for aggravating the conflict through siding with one disputing party. From the discussion, it may be gathered that Adeyemo’s argument may be true in some situations; however, it is not applicable to the conflict in question. Therefore, his statement cannot be generalised.
4.2.4 Dialogue and Conflict Resolution

Many works such as Dovlo’s (1995) and Samwini’s (2006) maintain that dialogue is an effective way of resolving religious conflicts. They indicate that even though religious conflicts are not common in Ghana, if there should be any of such a conflict, dialogue was the best option. Their view is similar to observation made by Bede Ziedeng, Northern Regional Minister, that dialogue is the only way to resolve the protracted conflicts (Daily Graphic 5 April, 2013 : page 17). Despite the fact that none of the people mentioned above is writing in term of Anyako conflict, the data collected from the field indicated that when the conflict occurred at Anyako, chiefs and elders tried to resolve it through dialogue.

The data corroborates Tosu’s (2007) finding that during Anyako E.P. Church conflict, chiefs and elders appointed a reconciliatory committee comprising prominent citizens of Anyako to discuss and resolve the conflict through dialogue. Tosu indicated that the committee met 17 times and collected grievances and suggestions from the general public, the Evangelical Presbyterian Church members (E.P. Church), members of Global Evangelical Church and Orange Lodge members. The author indicated that the committee recommended that since the chapel (see appendix 8), one of the objects in contention, was in the custody of the old church, the mission house (see appendix 9) should also be added to it. The present study, however, contends that traditional authorities and people of Anyako should also help the new church (Global Evangelical) to build a new mission house for their pastor.

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

4.3 Impact of the conflict

Whereas some of the respondents claimed that the conflict has positive impacts on the lives of the people, others said it has negative implications. This has confirmed what Thompson and Hickey (2011) posit about effects of conflicts. They argued that conflict is harmful to society, against human interest and should be avoided as early as possible. They, however, admitted that conflict enhances social solidarity and it brings about change. What can be deduced from Thompson and Hickey’s (2011) assertion is that every conflict has both positive and negative sides and Anyako’s situation is no exception. Anim (2006) also expresses his view that apart from the fact that conflict is inevitable, it is often beneficial, for it has both a cause and an effect of change. It is therefore, obvious that conflict can bring about remarkable improvement at the same time destroy society. Though the above authors are not writing about religious conflict per se their materials are applicable in religious conflict situation. This discussion implies that in spite of the fact that conflict is regarded as being destructive in nature, it is constructive as well.
4.3.1 Impact on Religious Life

The study demonstrated that a large membership in the parent church (E.P. Church) left and formed a new church (Global Evangelical Church) (see appendices 4 and 5). This has retarded and still retarding the progress of the church. According to informants or respondents, initially whereas the membership of the new church (Global Evangelical) was dominated by the youths, the parent church (E.P.) was dominated by the elders. Since the youths are in their productive age, they helped the new church both in kind and cash. This has made the new church financially sound. The parent church (E.P.) has to rely on church members who are not residing in the town for funds. Also, the membership of the church had reduced in number (see appendices 4 and 5). The E.P. Church is dominated by elderly ones. In line with this, Dzakpasu’s (as quoted in Tosu, 2007:13) statement that “... the congregation has become rather small, due to migration and other well-known reasons, especially the split”, rightly illustrates a good point about the impact of the conflict on the membership of the parent church(E.P. Church) in Anyako. Consequently, this has seriously affected payment of tithe and other voluntary contributions that the church members made in the church.

Unfortunately, for the parent church, that was the time it needed more money to buy some of the church items which were seized by the new church because of the split. This corroborated Dovlo’s (2005) finding that the formation of new churches in this case (Global Evangelical) affects membership of established churches. The new churches and for that matter, breakaway churches draw membership from established churches. Dovlo (2005) added that this makes the breakaway churches more financially sound than the parent churches. Furthermore, the research findings have
indicated that evangelism became a problem, because both old and new churches lacked definite plan for evangelism and it looked as if they have relegated evangelism to the background.

According to (Barthel and Edling, 2012:2), “Church conflict often ends with Christ’s name slandered and the church split”. According to the respondents, non-Christians lost confidence in the Christian message; hence it was difficult for the churches to win more souls for Christ. Also, churches’ evening activities such as all night services, choir practices, committee meetings and morning devotions were stopped for security reasons. Chapels were locked preventing people from worshipping there. Thus, formation of new churches especially breakaway ones affects the old churches’ faith and practices (Dovlo, 2005). Gwamna (2004) also states that a church does not grow and flourish in conflict areas. Thus, one can contend that religious conflict has negative impact on people’s spiritual lives. It hinders their spiritual development. In spite of the negative impacts of the conflict, respondents said that the conflict has resulted in the formation of the E. P. Church of Ghana (later renamed Global Evangelical Church) in 2003 and many other churches in the town. The establishment of additional churches attracted more people to the Christianity.

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

4.3.2 Impact on Social Life

Abdullai (1999) notes that the general goal or vision of religion is to hold each family together, unite the inhabitants of every village, bind together the inhabitants of the various villages of a territorial unit and give the cohesion that is essential to their mutual security. This stance seems to contradict field finding in Anyako. According to the finding, the protestant religion rather created enmity among the people in Anyako. Informants or respondents explained that people, who hitherto, did things in common, became enemies. They expressed concern over the breakdown of families in the town. Many people were confused about their relationship in the town. This is in line with what Barthel and Edling said that “Church conflict is a shameful thing, it hurts, divides and it also brings about a painful and devastating family conflict. Friends and family members who had spent their lifetimes together were no longer speaking with one another” (2012:1-15). What Barthel and Edling are putting across is that church conflict makes church members bitter and hopeless. Another sad consequence which
the research findings revealed was that people were annoyed with one another and were ready to fight at the least provocation.

Respondents complained that negative behaviours such as casting of insinuation and insults were common at social gatherings. This shows that some church members lost perspective and took the conflict as personal offences (Barthel and Edling, 2012:15). The religious conflict has negatively impacted the social life of the people, such as funeral celebration and others. Samwini (2006) records that the consequences of both intra and inter religious conflict is the breakdown of families. Adeyemo (2006) also attests to the fact that conflict can seriously damage a relationship, divide a nation, destroy an organisation and demoralise the people involved. That is the conflict brought about public disgrace to the members of the two churches because people could not respect one another. Ansre (1997) highlighted the effects of the crisis which affected the E. P. Church as division in families and confusion of people about their relationship with others in the town. The conflict has sown a seed of discord among the people. This situation has seriously affected the efforts of the people to develop the town.

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

According to informants or respondents, there is no unity among the leadership of National Organisation of Anyako-Konu Union (NOAKU) which was (and still is) responsible for the development of the town. The leadership of this organisation is divided. Some of the leaders belonged to the Evangelical Presbyterian Church (E.P.) while others joined Global Evangelical Church thus the division had made the organisation less effective. This is making it impossible for the organisation to plan effectively towards the development of the town. This implies that the absence of peace and unity retard development (Awedoba, 2009). The position of the research is that, the leadership of NOAKU should resolve their differences first and become a model for others. They should also continue to draw developmental plans which will foster the development of the town.

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

4.3.3 Impact on Educational Life

One of the areas that interviewees complained bitterly about was education. They disclosed that any good observer at the time would notice the low output and inefficiency, particularly in the E.P. school in the town. This is because some of the more experienced teachers had left the school either voluntarily or were transferred against their wish to other towns because of the conflict. The respondents gave an instance where the headmaster of the E.P. School was transferred to a very remote area, just because he belonged to one of the factions in the conflict. Some of the teachers who belonged to Global Evangelical were released from Evangelical Presbyterian (E.P.) education unit to other education units. Most of the parents withdrew their wards from Evangelical Presbyterian (E.P.) School to other schools in the town. This created under staffing and poor enrolment in Evangelical Presbyterian (E.P.) School. It also led to the interruption of education of children and caused inconvenience to the affected teachers. Some of the interviewees thought that lack of potable water in the town, was due the conflict.

In view of this, they claimed it is affecting the standard of education because under this circumstance, both the school authorities and students spend much time looking
for water in nearby towns and villages. They stressed that even students who are admitted through the Computerised School Selection and Placement System (CSSPS) into Senior High School in the town refuse to come to the school, because of the water situation. Teachers feel reluctant to accept posting to the town and this is creating under staffing in the schools. From the analysis one can conclude that the conflict has affected educational life of both teachers and pupils, thereby reducing the standard of education in the town. This supports what Mahama (2003: 216) indicated when he writes about ethnic conflicts in northern Ghana where children’s education was disrupted because of the conflict.

4.3.4 Impact on Economic Life

One of the interviewees indicated that Anyako is predominantly a fishing community and about 85 per cent of its labour force goes into fishing. However, these fishing activities came under threat due to the conflict. The conflict had negatively affected fishing activities. This is because of security reason; fishermen could not get up early enough for fishing. The informant added that people went to the extent of destroying each other’s fishing equipment. Some were afraid of being attacked on the lagoon so they found it difficult to go to fishing. Fishing partners became enemies. As a result, there has been a considerable decline in fishing activities. Therefore, fish supply shrank. Uchedu (2010) argued that religious conflict negatively affect economic activities of people. Some respondents in Anyako also pointed out that people’s business suffered greatly because of the conflict. Neither Evangelical Presbyterian Church members nor those of Global Evangelical Church were ready to transact business with each other. Many Christians would simply not want to buy anything
from counterparts partly because of their fanatical religious position and partly because of anger over the destruction during religious crisis (Uchedu, 2010).

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

### 4.4 Conclusion

The above analysis shows that the conflict was caused by factors such as doctrinal and liturgical issues, constitutional, leadership and non-observance of ban on drumming and noise-making. On the various attempts made for resolution of the conflict, it can be said that much have been done through court settlement, mediation, co-operation and negotiation, dialogue. All the above-mentioned attempts to resolve the conflict did not materialise. This is because of the criticism chiefs and their elders faced for not taking efficient steps to resolve the conflict. The conflict destroyed not only physical property and resources, but also psychological and social aspect of the people. It also created mistrust and enmity between the parties involved.
CHAPTER FIVE
SUMMARY, RECOMMENDATIONS AND CONCLUSION

5.1 Summary of the Research

The main focus of this study has been to research into the religious conflict between the Global Evangelical and Evangelical Presbyterian Churches in Anyako. The conflict has created anger, hatred and victimisation in the town. Thus, the conflict was complex and polarised in nature and it has affected the development of the town. The study has revealed issues such as doctrinal and liturgical and constitutional were the major national causes whereas leadership and non-observance of ban on drumming and noise-making were stated as the local causes.

To start with, the national ones were doctrinal and liturgical related. These seem to be hindrances to the unity of the churches, since church members challenged the doctrines and liturgies. This is because they thought a few members were trying to impose those doctrines and liturgies on the whole church. Examples are the introduction of charismatic mode of worship or liturgical practices such as praises and worship, testimonies, healing and deliverance; practices such as praying loud concurrent with public worship, speaking in tongue, use of drums, rhythmic clapping of hands, dancing and the introduction of Melagbe (I live) theology. These were hitherto not part of Evangelical Presbyterian Church’s theology, doctrine and liturgy. Constitutional matters were also one of the national factors which caused the conflict. Dzobo was believed to introduce constitution to allow him stand as a moderator for the third time which infringed on the church’s constitution. A section of people in E.P. Church objected to Dzobo’s intention which led to litigation. It was also noted
that leadership and violation of ban on drumming and noise-making were the local factors which contributed to the conflict.

Various people in leadership positions were blamed with regards to the local factors that brought about the conflict. Some blamed a female pastor Amewode for declaring openly that the Anyako church, Evangelical Presbyterian Church owed allegiance to a new church (Global Evangelical)’s headquartered in Accra. Others mentioned leadership of Tarso Loyal Orange Lodge members for alleging that their regalia and other items in the chapel were destroyed by members of the break-away church (Global Evangelical); which they capitalised on and organised people to attack Global Evangelical Church members. From this, it is clear that the quality of a leadership within a church is very crucial to the development of that church. Finally, church’s refusal to observe annual ban on drumming and noise-making which precedes Togbui Nyigbla (Anlo State deity) celebration was also considered to be one of the causes of the conflict. This is because some of the church members saw it to be an infringement on their right to freedom of worship. Therefore, they were not willing to comply.

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

Many sacrifices were made by both Christians and non-Christians because of the conflict. These sacrifices far outweighed the benefits of the conflict. For example, whereas some claimed a lot have been achieved by way of establishment of more churches, resolution of some issues on right to freedom of worship, others were also harsh criticisms from both Christians and non-Christians; much time which should have been used in development was spent on conflict. The parent church (Evangelical Presbyterian Church) had to rely on church members in the Diaspora for funds because its membership had reduced in number. The new breakaway church (Global Evangelical) drew membership from the parent church (Evangelical Presbyterian). This makes the former more financially sound than the latter. This is because the new church is able to raise funds locally than the parent church. There was no serious income generating activities for the parent church so the church found it very difficult to meet its financial commitments.

Furthermore, evangelism became a problem, for both churches. Hence it was difficult for the churches to win more souls for Christ. Also, the churches’ activities such as all night services, choir practices, committee meetings and morning devotions were stopped for security reasons. Evangelical Presbyterian’s Chapel was locked preventing people from worshipping there. Church documents were destroyed, Choir robes and other items were ceased by one disputing party. This affected people’s spiritual lives. The conflict on the other hand led to the establishment of additional churches which attracted more people to the Christianity.
The conflict seriously damaged relationships, divided, destroyed organisations and demoralised the people affected. In addition, the conflict brought about public disgrace to members of the two churches, and people could not respect one another. In short, the conflict has serious consequence on life and communal relationships. It has retarded development of the town. This is experienced in the lack of social amenities such as potable water, because of the conflict; the National Organisation of Anyako-Konu Union (NOAKU) which was responsible for the development of the town could no longer function. The leadership of this organisation was divided over the two churches. This explains why the organisation could not plan effectively towards the development of the town. Moreover, marriages were negatively affected because of situation where the woman belongs to the new church while the man affiliates himself to the parent church and they seem to adhere to different doctrine. This has created a situation whereby the man either stays with the children in the house for the woman to go for All-night service or the woman goes with the children.

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

The consequences of the conflict changed the situation in the town. The spirit of self-help that held the people of Anyako together was no more instead enmity and suffering were the outcome of the conflict. The chief and their elders struggled to develop cordial relations but later created suspicions. This limited the chiefs’ ability to exercise their powers effectively.

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

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

The study recommends promotion of faith-based peace-building by all the peace guarantors so that religious peace would be sustained in the country. The peace guarantors which include the government, civil society groups, traditional and religious institutions, local council of churches, private sector and business community, and the media need to work towards reducing religious conflicts. There is need for our brothers and sisters in Anyako to know that the conflict is affecting the rights of people to worship their God freely.

In the research area, chiefs and elders are considered by the community as legitimate agents to strengthen peaceful co-existence among the community, whenever there is a conflict. However, the study suggested that they can only provide sustainable solutions to the conflict by co-ordinating and harmonising the indigenous conflict resolution and reconciliation mechanisms. So, first and foremost chiefs and elders should look into the possibility of helping the new church (Global Evangelical Church) either financially or materially and build a new chapel and a new pastor’s residence. This will make the congregation of both churches to have peace and unity as their focus.
The question about who should be blamed for the conflict is highly irrelevant in trying to find solution to the conflict. This is because a situation where chiefs and elders were not only seen as unreliable ambassadors for peace but partial may not guarantee any cordial relationship. So, the influence and authority of the chiefs and elders should be brought to bear on their conflict prevention. The best way to resolve this religious conflict may be traditional. Therefore, traditional conflict resolution mechanism suggested in this study is consulting Amegakpui. That is traditional leaders should intensify the olden days’ way of resolving conflict by way of “Going to consult Amegakpui (an abstract personality considered to be knowledgeable) a situation in which in the process of settling dispute among the Anlo where elders meet and encourage free and fair debate between disputing parties, give them ample time to air their views. Ultimately, the decision is taken depending on data obtained from the plaintiff, the defendant and the witness, and on other evidence. Thereafter, before they pronounce a final verdict. If elders make good use of this concept of “going to consult Amegakpui” there may not be anything like blaming anybody for siding with one faction. The main reason for choosing this conflict resolution mechanism as one of the alternatives for the resolution is that, the approaches usually use are investigative, narrative, reflective and restorative. It helps the disputing parties to do away with hostility and a desire for revenge, reduces polarisations and ultimately restores peace. It creates an environment conducive to justice through narrations. The narrations help the disputing parties to know the root causes of the conflict. Consulting Amegakpui is free from bribing and lobbying. In view of that, suspicions and dissatisfactions are uncommon.
Customarily, the chiefs and their elders are considered as wise (having wisdom) and responsible for teaching about peace and peaceful coexistence, resolving conflicts, and nurturing culture and tradition. Therefore, they should know that the way they handle conflict situation may give clear indications about whether or not peace can be restored. In view of this, they have all within their power to ensure peaceful coexistence between the two disputing churches in the town. They could make the two parties involved in the conflict exchange views, clarify their positions and propose solutions. These proposals evaluated by both sides very well before chiefs and their elders come in with their judgment which may be beneficial to both parties. Chiefs and their council of elders should be neutral and non-judgmental in their approach to the resolution process. This is because conflict which is handled very well may take away fear and suspicion. It also brings people together. If it is not handled well it can lead to all forms of social chaos. It is therefore important that chiefs and their elders continue with their civic and traditional responsibilities as facilitators of peace by sensitising the members of the two churches to live in harmony. Hereby restraining and avoiding provocative acts.

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

Preachers must try and avoid provocative sermons as they mount the pulpit since it has a tendency to create confusion. Leaders should strongly and repeatedly condemn conflict among Christians. During religious conflicts, religious leaders should not give the impression that they cannot negotiate with their opponents to have peace.

The two conflicting churches concerned in Anyako should have conflict resolution mechanism well-explained in their constitution, so that it would always serve as a reminder to the church members. This would help in avoiding any future conflict. Church’s constitutions should be flexible so that it can favour both clergy and church members. That is, the constitution should be acceptable to all. It should be able to regulate the affairs of the church. The church’s constitution or bye law should clearly indicate the number of year(s) that various leaders within the church should be in office. This is to avoid a situation where a leader may be asked to leave his position because his time is due but he will threaten legal action. So out of fear, people leave the church.
There must be intensification of education on the need for Christians to live in peace and harmony. So in connection with the inter-religious conflict in Anyako, there is a need for inter-religious dialogue. For this to be successful, certain factors have to be put in place. These are; individual bias has to be left out of the dialogue process to ensure that there is mutual understanding; trust has to be built during the dialogue process; the two disputing parties have to be equally represented and principle of self-criticism has to be fostered. There should be a programme which should promote inter-religious co-operation and mutual respect through joint action.

When there is misunderstanding between a Christian sister and brother and it cannot be resolved in private, they have to involve other believers. In this case, the two disputing churches must seek advice from churches within the town to bind them together as one. For example, they can seek advice from the Church of Pentecost and Assemblies of God church. By so doing the two churches can resolve their conflict. It is necessary for concerted efforts by both churches to redress their disagreements.

The parent church (Evangelical Presbyterian) could have helped to avoid the split if the members were more sympathetic to new spiritual gifts and practices, provided those gifts and practices do not contradict with the teaching of the scripture. Therefore, there is need to re-examine the church’s objectives, so that the frustration gone through by some during the split could be reduced.

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

In the search for peaceful resolution of the conflict, there should be impartial mediator. Some of opinion leaders who are not necessarily Christians should be involved and the youth of both churches should be involved in the processes. In view of that the two churches could form one football club or team and this might engage the youth in the two churches. For mostly, when there is conflict, it is the youth that participate actively, some of whom even do not know why the conflict has arisen. Through the formation of the football club, collaboration and the feeling of co-existence may arise in the youth. The youth may also socialise with their peers, share ideas and direct their energies towards the betterment of Anyako. This may inculcate good morals in the youth since they are the future leaders of the town. Charity, it is said, begins at home so to resolve the conflict, initial steps have to start from the home. Parents who stay in the same house but belong to different church denominations especially the two churches in question should create cordial
relationship among their children so that even when they go out they will maintain that relationship. Parents should not take the youth or children for granted because they form majority in the two churches and their energies must properly be channelled. Parents themselves should live peacefully with their friends who belong to different denominations so as to set a good example for their children to emulate. This is because past experience are used as a guide into the future which is in line with what the Ewe says that *ka xoxoawo nue wo gbea yeyeawo do* (we weave the new ropes where the old ones are left off). In this concept, people are always the actors of fundamental unity, of time and place.

The two disputing churches should form one welfare association. This may make members of both churches develop a sense of belongingness and unity. Through this, they may care for each other if there is any problem. This may also motivate others who are not Christians to join the churches. This may make the churches grow quantitatively. This is in line with the fact that churches are to provide both spiritual and material assistance to their members, and bring them to development. That is why in the early church’s history, people lived communally and shared their possessions with one another (see Acts 4: 32-37).

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

It is important for Christians to know that some of our Ewe traditions and cultural elements that we consider to be anti-Christ may function or fit adequately in other Christian doctrines. Many of our culturally discarded elements are selected for elaboration in different societies or religions. Most of Ewe culture is no more in their pre-colonial form. They are in their post-colonial form so they should be appreciated. Some of the Ewe cultural practices are similar to some of the practices in the Bible, for instance, the art of making libation which some Ewe Christians consider to be idolatrous. As Jacob was returning from self-imposed exile ... set up a pillar of stone; and poured out a drink offering on it (see Genesis35:14). Paul was aware of pouring of libation and alluded to it (see Philippians 2:17). So pouring of libation was part of Israelites’ cultural practice. Therefore, one needs to be careful not to make hasty conclusions about this ritual. Caution should be taken when condemning some of our traditional practices. As it happened in the case of Anyako where some Christians were not ready to observe traditional ban on drumming and noise-making as well as preach against some cultural practices openly. It must be noted that some of traditional prohibitions help in the enforcement of good moral standards in communities. So, the refusal to obey these prohibitions has contributed to a breakdown of moral standard in communities, resulting in widespread of social vices. Therefore, being a Christian does not mean one should downgrade the cultural practices that are held by others who are not Christians. For this creates serious problem for the church. Therefore, the best thing is to consider the fundamental aspects of cultural practices and identify those that can be sustained for enhancing
conflict prevention among the communities. We should not disregard those beliefs and practices that are instrumental in promoting peace among diverse groups. More so, traditional bans which affect religious liberty of Christians should be given a second thought. This could be done in a peaceful manner when both the traditionalists and Christians come together to enact bye-laws which could promote and protect religious freedom in their communities.

Focusing purely on inter-faith dialogue as the remedy for religious conflict it is important to point out that chieftaincy institutions need to be part of the process as well. This is because the chiefs are influential in our communities so we cannot ignore them when it comes to matters which affect the communities. Chiefs have to let people know that, violence is not the alternative to conflict resolution. They have to make it clear to the disputing parties that they will not tolerate any violent acts by any of the members who will try to disturb the peace and stability of the Anyako. Dialogue and negotiation should be critically looked at if the conflict is to be resolved. Dialogue and negotiation are the best ways to find peace through a process of give and take, in which neither party to the conflict insists on being the winner. They can be resolved completely if grievances collected from the disputed groups and the suggestions gathered are implemented fully for the benefit of the groups involved. This process should be based on equal love, mutual respect, freedom and sense of tolerance. One important element which has to be taken into consideration during the peace process is human rights abuses. This is because if they are addressed, the peace process will be durable.
The government through its agencies should look into the possibility of introducing topics of religious conflicts and its implications into the school curriculum and have a well-constructed and elaborated syllabus of Religious and Moral Education and Religious Studies which really deals with religious conflict right from Junior High School to Senior High School. The syllabus must include some of the religious conflicts that have already occurred so that they serve as a reference point for the learners, the nature of the conflict, the religious groups involved, the impacts they had on the people and how they were resolved.

In-service training courses should be organised for teachers who are already handling the subjects mentioned above so that they can teach the topic, religious conflict competently. Schools should have educational materials like books and audio visual aids on religious conflict which should be used during teaching for the learners to have insight into whatever they are being taught. Also, the learners should be encouraged to make good use of these materials. Films and video tapes must be appropriate to the learner’s age. Non-formal education division of the Ministry of Education should as a matter of urgency be tasked to get into the churches and educate the members on religious conflict. Seminars should be organised for people. Also, traditional leaders should be briefed on how to deal with issues relating to religious conflict so that in their attempt to resolve such conflicts, and they are not seen as being biased. This can also be done by non-formal education unit through occasional meetings with the chiefs and their elders.
5.3 Conclusion

It has been noted in this study that there was religious conflict between Global Evangelical and Evangelical Presbyterian churches. The result of the conflict in Anyako has significantly changed the cordial relationship among the citizenry. This has also shifted people’s attention from developing the town. This has presented both challenges and opportunities for the people to understand the meaning of this phenomenon. The causes of the conflict are mentioned and elaborated in this study. These include, for example, doctrinal or liturgical, constitutional, leadership, declaration by Amewode, and non-observance of ban on drumming and noise-making. It has been argued that chiefs and their elders tried many ways of resolving the conflict but all these ways failed, because there was allegation that the chiefs and elders were bias in the processes.

In view of this, one of the disputing parties did not appreciate the efforts made by the chiefs and elders. Given this weakness, the process was bound to fail. To help get appropriate strategies to deal with this phenomenon has motivated this study. The study has sought to provide various mechanisms to resolve the conflict, as well as the challenges it posed to the people. To ensure that this resolution is successful and peace is restored; the study has suggested some recommendations for the resolution, among them are: The need for religious organisations to have flexible constitutions to enable the churches to easily elect their leaders without any confrontation, the need for religious tolerance among Christians, and the essence of Christians appreciating some of the traditional practices, so that they (Christians) can live peacefully with other religious groups. This is because disregarding or making derogatory remarks about their cultural practices may not promote harmonious living in society. Finally,
the study suggests the introduction of topics that are related to religious conflicts into the school curriculum so that students will learn more about it. For it will help the students to be aware of how religious conflicts affect society. So that it can be prevented in future.

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

Socially, some church members have suffered great violation because of the religious conflict. So, this study serves as a reminder to those victims to recall the days of suffering. For that reason, they may be kind and merciful to others who are also suffering same. Also, the study helps those who are even free from this problem of conflict but are looking for ways and means of avoiding it. It creates avenue for members from the churches to come together. Thus, it promotes unity, solidarity and sense of belongingness among the members. Since, they see themselves as one people sharing a common belief system. The study makes it clear that religious institutions have to collaborate with people to ensure that there is development in society.

Educationally, this study serves as a reference point for future research. This is because it provides an insight into issues concerning religious conflict and its negative impact on society which were hitherto not given any serious attention. It creates avenue for Curriculum Research and Development Division to consider including religious conflict as a topic in the School Syllabus for the young one so that they get informed at the formative years.
Judicially, the study provides a means of resolving and preventing religious conflict in churches. Chiefs, their elders together with religious leaders are to act as political and judicial leaders of both a church and a community. They are to resolve conflict and impose penalties on offenders, based on the laws and customs of a church and a community. It also brings out some possible ways of resolving conflict in a church and a community.

Religiously, the study throws more light on some religious doctrines and concepts such as *Melagbe* Theology. It also deals with how some traditional religious practices issues sometimes come into conflict with some Christians’ doctrines. More so, it touches on how some approaches used by some religious leaders in discharge of their religious duties affect a church and a community.

One can conclude with time things seem to have normalised but this is not case. It is obvious that the situation calls for immediate correction if the town should develop. We must all work to put an end to this conflict before the conflict put an end to Anyako. The discussions on religious conflict and its impacts on Anyako are by no means exhausted; it must indeed be widened and sustained.
Appendix 1: Questionnaire for Church Leaders / Pastors

TOPIC:

1. NAME : 
2. RANK : 
3. DATE OF INTERVIEW : 

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

Respondents are assured of the maximum confidentiality and hence we shall be very grateful if you would answer all the questions to the best of your ability. The findings of this study are purely for academic purpose. Thank you for your support, understanding and co-operation.

4. What were the possible causes of the Religious Conflict in Evangelical Presbyterian Church?

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................................................................................................................................................
................................................................................................................................................

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

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

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………………………………………………………………………………………………………………

7. What was the outcome in each case?

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………………………………………………………………………………………………………………

8. What was the nature of the conflict in each case?

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

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10. What was the impact of the conflict on social life of the people of Anyako?

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

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

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

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

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

TOPIC:

1. NAME : 

2. RANK : 

3. DATE OF INTERVIEW : 

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

Respondents are assured of the maximum confidentiality and hence we shall be very grateful if you would answer all the questions to the best of your ability. The findings of this study are purely for academic purpose. Thank you for your support, understanding and co-operation.

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

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

Key
S. A – Strongly agree    A. Agree    D. Disagree
SD. Strongly disagree
ix) Kindly indicate any either causes of the conflict that have not been mentioned.

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

<table>
<thead>
<tr>
<th>i) Indictment of members’ image</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii) Imprisonment of some members</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>iii) Dismissal of some members</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>iv) Demotion of some officers</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>v) Arrest of some members</td>
<td>__</td>
<td>__</td>
<td>__</td>
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</tr>
<tr>
<td>vi) Kindly indicate any other effects that have not been mentioned</td>
<td>...</td>
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</tbody>
</table>

6. What has been the religious impact of the conflict on the church?

<table>
<thead>
<tr>
<th>i) Split</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii) Creation of enmity between churches</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>iii) Loss of church members</td>
<td>__</td>
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<tr>
<td>iv) Shame and embarrassment to the churches</td>
<td>__</td>
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<tr>
<td>v) Seizure of the chapels / mission house</td>
<td>__</td>
<td>__</td>
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<td>__</td>
</tr>
<tr>
<td>vi) Destruction of property</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>vii) Loss of reputation</td>
<td>__</td>
<td>__</td>
<td>__</td>
<td>__</td>
</tr>
<tr>
<td>viii) Kindly indicate any other effects that have not been mentioned</td>
<td>...</td>
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</tbody>
</table>
7. What has been the impact of the Conflict on the social life of the people?

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

8. What attempts were made to resolve the conflict? Please indicate by ticking

<table>
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<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No Idea</th>
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</thead>
<tbody>
<tr>
<td>Dialogue</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Negotiation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reconciliation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Co-operation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Third–party intervention</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Power restoration</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Court settlement</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>None of the above</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kindly indicate any other attempts that have not be mentioned</td>
<td>.................................................................</td>
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## Appendix 3: Table Showing Interviewees

<table>
<thead>
<tr>
<th>NAME</th>
<th>STATUS</th>
<th>DATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acquah Ferguson K.(Rev)</td>
<td>Evangelical Presbyterian Church (E.P.) Parish Pastor</td>
<td>27-11-2012</td>
</tr>
<tr>
<td>Amedorme Lewis Enyonam</td>
<td>Catechist of Global Evangelical Church</td>
<td>9-10-2012</td>
</tr>
<tr>
<td>Aidam Joe Fiatorli</td>
<td>Regent of Togbui Dzokoto</td>
<td>10-09-2012</td>
</tr>
<tr>
<td>Bonuedi Wilson Kofi</td>
<td>Assembly man and a church member. E.P.</td>
<td>10-09-2012</td>
</tr>
<tr>
<td>Doe Jasper</td>
<td>Lawyer and church member. Global Evangelical</td>
<td>9-09-2012</td>
</tr>
<tr>
<td>Dzakpasu Richard</td>
<td>Teacher and church member. Global Evangelical</td>
<td>8-09-2012</td>
</tr>
<tr>
<td>Ketorwu Godsmann Christian K.</td>
<td>Elder and church member. Global Evangelical</td>
<td>12-09-2012</td>
</tr>
<tr>
<td>Macauley Ron (Rev)</td>
<td>Global Evangelical Parish Pastor</td>
<td>9-09-2012</td>
</tr>
<tr>
<td>Nutsuakor Courage</td>
<td>Catechist of E.P. Church</td>
<td>12-09-2012</td>
</tr>
<tr>
<td>Ackuaku Christine</td>
<td>Presbyter. E.P.</td>
<td>9-09-2012</td>
</tr>
<tr>
<td>Sedziafa Juliet</td>
<td>Presbyter. Global Evangelical</td>
<td>12-09-2012</td>
</tr>
<tr>
<td>Do Bonuedi</td>
<td>Non-church member</td>
<td>9-09-2012</td>
</tr>
<tr>
<td>Amekudzi Victoria</td>
<td>Presbyter. E.P.</td>
<td>10-09-2012</td>
</tr>
<tr>
<td>Afealete Esinam</td>
<td>Presbyter. Global Evangelical</td>
<td>10-09-2012</td>
</tr>
<tr>
<td>Deegbe Bless Yayra</td>
<td>Church member. E.P.</td>
<td>24-11-2012</td>
</tr>
<tr>
<td>Lawluvi Mawuli</td>
<td>Church member. E.P.</td>
<td>20-12-2012</td>
</tr>
<tr>
<td>Quarshie Raphael</td>
<td>Non-church member</td>
<td>28-11-2012</td>
</tr>
<tr>
<td>Addo Emmanuel</td>
<td>Presbyter. Global Evangelical</td>
<td>24-11-2012</td>
</tr>
<tr>
<td>Harlley Grace</td>
<td>Church member. E.P.</td>
<td>19-12-2012</td>
</tr>
<tr>
<td>Segbefia Charity</td>
<td>Church member. E.P.</td>
<td>13-10-2012</td>
</tr>
<tr>
<td>Elom Dovlo (Rev. Prof.)</td>
<td>Church member Global Evangelical</td>
<td></td>
</tr>
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</table>
Appendix 4: Statistical Data of Membership of Evangelical Presbyterian Church
Anyako-Konu from 1997 to 2013

<table>
<thead>
<tr>
<th>Year</th>
<th>Men</th>
<th>Women</th>
<th>Children</th>
<th>Totals</th>
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</tr>
<tr>
<td>2000</td>
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<td>63</td>
<td>45</td>
<td>158</td>
</tr>
<tr>
<td>2001</td>
<td>43</td>
<td>69</td>
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<tr>
<td>2002</td>
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</tr>
<tr>
<td>2003</td>
<td>45</td>
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<td>181</td>
</tr>
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<td>2012</td>
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<td>2013</td>
<td>29</td>
<td>131</td>
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<td>281</td>
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</table>

Source: Evangelical Presbyterian Church’s document
Appendix 5: Statistical Data of Membership of Global Evangelical Church
Anyako-Konu from 1997 to 2013

<table>
<thead>
<tr>
<th>Year</th>
<th>Men</th>
<th>Women</th>
<th>Children</th>
<th>Totals</th>
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<tbody>
<tr>
<td>1997</td>
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<tr>
<td>2011</td>
<td>70</td>
<td>161</td>
<td>122</td>
<td>353</td>
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<tr>
<td>2012</td>
<td>67</td>
<td>175</td>
<td>125</td>
<td>367</td>
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<tr>
<td>2013</td>
<td>75</td>
<td>187</td>
<td>144</td>
<td>410</td>
</tr>
</tbody>
</table>

*Source: Global Evangelical Church’s document*
Appendix 6: E. P. Church Pastors dismissed and excommunicated during crisis in 1991 Volta Region

1. Rev. C. F. A. Gbedi - Ho
2. Rev. V. E. Otitiaku - Anloga
4. Rev. W. K. Amedeka - Sokode
5. Rev. G. F. K. Ackuayi - Ho
7. Rev. G. N. K. Agbevem - Ho
9. Rev. K. A. N. Misrowoda - Dodome Awuiasu
12. Rev. Setorwu Ofori - Klefe
13. Rev. E. A. Atiase - Peki Avetile
14. Rev. M. V. Dogbe - Dabala

Source: (Sabuava, 1997:45)

Greater Accra

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

Source: (Sabuava, 1997:46)
Appendix 7: People Arrested During Religious Conflict in Anyako

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

Source: (Tosu, 2007:25)
Appendix 8: Picture of the Evangelical Presbyterian Chapel in contention

*Source:* Picture taken during the fieldwork (8\textsuperscript{th} September, 2013)
Appendix 9: Picture of Pastor’s residence in contention

Source: Picture taken during the fieldwork (8th September, 2013)
Appendix 10: Map of Anyako, the research unit, in the Volta Region of Ghana

Source: Ladzekpo, 2012
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Ghana Graphic Corporation (3rd October 2013) *Daily Graphic*


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