

# GHANA JOURNAL OF RELIGION AND THEOLOGY

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NEW SERIES  
Volume 7.1 (2017)

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## **Ghana Journal of Religion and Theology** **New Series Volume 7.1 (2017)**

The Ghana Journal of Religion and Theology (GJRT), formerly Ghana Bulletin of Theology (GBT), is an interdisciplinary and ecumenical refereed journal that seeks to serve as a forum for religious studies and to promote the encounter between people of different faith commitments and different perspectives on religion.

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## EDITOR'S NOTE

Welcome to the seventh edition of your preferred African Religious Studies journal. As always, the articles in this edition have been carefully selected to reflect our mission of presenting thought provoking discussions on aspects of the humanities.

In the first article, Dovlo discusses the issue of distinguishing between which race qualifies to be called God's people. He shows how the Bible is sometimes deployed by some interpreters to perpetuate or construct negative identities about the African race. Through a comprehensive analysis, the writer reveals how African Christians in the Diaspora and Ghana reconstruct their identities as 'people of God.'

Kissi, in his article describes the similarities in some of the strategies the author of the letter to the Hebrews and the Akans of Ghana adopt in redirecting the pain they feel in their suffering situation, to reflect positively energized perspectives. This provides a refreshing new way of viewing the Epistle to the Hebrews.

The next article by Quayesi-Amakye decodes the ethical issues embedded in the book of Esther. Often, the story is read uncritically so the social, political and ethical implications have not been applied for holistic benefit of the people of God. Attention is drawn to several ignored spots in the narrative that are necessary for sociopolitical considerations.

Amevenku and Boaheng in their article explore the superficial contradiction between the teachings of Paul and James on justification in Romans 3:28 and James 2:24. Whereas Paul believes that people are justified by faith apart from works of the law (Rom. 3:28), James is of the view that people are justified by their deeds and not by faith alone (Jas 2:24). This article analyses the Greek terminologies employed by James and Paul in communicating their views, and contends that the concept of justification expressed by the two authors are complementary rather than contradictory.

The fifth article discusses a different indicator for development as enshrined in the *Populorum Progressio* written by Pope Paul VI. Although much emphasis is placed on economic growth as an indicator for

development worldwide, Antwi argues that favourable economic indicators do not necessarily reflect the Christian vision of development which corresponds to the well-being of all aspects of every citizen's life.

Adubofour and Nso-Yine's article focuses on the establishment of mono-ethnic churches in southern Ghana for migrants from the north. The study portrays the principal role the Frafra Christian Fellowship played in the planting of Frafra churches by assisting the mainline churches. It also shed light on the cardinal importance of mother-tongue in indigenous mission work.

White investigates pastoral transfer in Classical Pentecostal Churches in Ghana and its implication on church life and the pastoral family. The author recommends that pastoral transfers should be carried out in an impartial manner, without compromising on the missional agenda of God and the holistic development of the pastoral family.

In the last article, Majeed examines Gyekye's critique of selected authors; whilst revealing the flaws in Gyekye's arguments. Based on recent scientific studies of genetic influences, Majeed argues that Gyekye's interpretations of the related concepts of *ntoro* and *sunsum* are unclear. From Majeed's analysis, it has become significant for philosophers to engage with the necessary resources in an effort to better understand and inform the masses on how, from the indigenous perspective, Akan thinkers construe human personality.

Evidently, the writers have challenged themselves with in-depth analysis of their selected topics and I dare say they have outdone themselves! May I take this opportunity to congratulate them and urge them on in their academic pursuit. It is equally appropriate to thank all our avid readers for joining us on this journey of producing quality research into contemporary religious issues which is practicalized in day-to-day life.

Thank you and enjoy this edition!

George Ossom-Batsa

GHANA JOURNAL OF RELIGION AND THEOLOGY (GJRT)  
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DEVELOPMENT OF THE 'WHOLE' PERSON AND 'FOR EVERY' PERSON? *POPULORUM PROGRESSIO*, 14  
AND DEVELOPMENT IN GHANA

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**Emmanuel K. E. Antwi**

**Abstract:** *Much emphasis is put on economic growth as an indicator for development. Unfavourable economic indicators signal less growth in development, whereas favourable economic indicators of a nation signify attainment of growth. The encyclical letter, Populorum Progressio written by Pope Paul VI in 1967, calls for an integral development with the person at the centre. This paper presents a historical survey of development in Ghana to see how it accords with the Christian vision of development as enshrined in Populorum Progressio. It examines how the trends of economic development in Ghana mirror the Christian vision of development recommended by the encyclical. The paper argues that favourable economic indicators do not necessarily reflect the Christian vision of development. It submits that the economic development of the nation must correspond to the well-being of the 'whole' person and 'for every' person.*

**Key Words:** *Populorum Progressio*; Christian vision of development; economic growth; human development.

### **Introduction**

While developed nations are tightening their security to protect their people and wealth, developing nations are struggling to imitate the developed nations to attain heights of development. If the notion of development, which is an important aspect of life, is misconstrued, it will adversely affect the development of the person. Economic indicators have been used to assess the development of a nation. Good and favourable economic indicators point toward an attainment of growth in development. Does development of a nation from this perspective really correspond to the integral development of the person? Does infrastructural development help attain the development of the whole person and every person?

Such questions were some of the concerns of the encyclical letter *Populorum Progressio* (PP).<sup>1</sup>

Fifty years after the writing of the encyclical letter, the Catholic Church has created the dicastery for promoting Integral Human Development to cater for issues concerning migrants, the needy, the sick, the marginalized, victims of armed conflicts among others.<sup>2</sup> The creation of the dicastery is perhaps meant to re-examine and to implement in practical terms the Christian vision of development in *Populorum Progressio*. This challenges both developed and developing nations to revisit their development plans against the care for the welfare of the whole person and every person.<sup>3</sup> Ghana concentrates on the development of infrastructure with the hope of improving economic growth.<sup>4</sup> Does the development of infrastructure necessarily imply the development of the whole person and every person? This paper traces the trend of development in Ghana, from the pre-colonial era to the present day, to find out if the growth of development in Ghana reflects the Christian vision of integral development of the person envisaged by the encyclical letter.

## Defining Human Development

Development connotes a desirable and positive change in an entity to a better or superior quality.<sup>5</sup> It entails a growth of the entity from one

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<sup>1</sup> Encyclical letter is a circular letter which is written by the Pope and addressed to all Catholics and people of goodwill to address issues of morals and faith. They usually touch on problems concerning the life of the church and the world in general.

<sup>2</sup> Pope Francis, *Apostolic Letter Issued Motu Proprio Instituting the Dicastery for Promoting Integral Human Development*. Accessed April 2, 2017, <http://w2.vatican.va/content/francesco/en/motuproprio/documents/papa-francesco-motu-proprio20160817humanam-progressio-nem.html>

<sup>3</sup> The religious encyclical letter serves as an eye opener to development planners of a nation. The former president of Tanzania, Julius Nyerere, had a similar view of the Christian vision of development as contained in *Populorum Progressio* — “The purpose of Development is man.” Cf. Aylward Shorter, *African Christian Spirituality* (London: Geoffrey Chapman, 1978), 82.

<sup>4</sup> Cf. Magdalene Apenteng, “Ghana steps up infrastructure investment,” *World Finance: The Voice of the Market* (July 2, 2013). Accessed April 5, 2017. <https://www.worldfinance.com/inward-investment/middle-east-and-africa/ghana-steps-up-infrastructure-investment-programme>

<sup>5</sup> The Cambridge Advanced Dictionary defines development as, “when someone or something grows or changes and becomes more advanced; healthy growth and development”. P. Gillard, ed. *Cambridge Advanced Learner’s Dictionary* (London: Cambridge University Press, 2003).

condition to an improved state. Rodney, for example, defines development in human society in reference to the individual as “increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and well-being.”<sup>6</sup> He outlines the social dimension of development of the individual, indicating how the development of the individual is linked to that of the society. For him, development of the society needs to correspond to the development of the person or the individual in that society.

The indispensability of development in the human society is such that it has been the concern of international organizations, governments and religious bodies. One of the agencies of the United Nations, tasked with matters concerning human development is the United Nations Development Programme (UNDP). It defines human development in its report of 2001 as:

Human development is about much more than the rise or fall of national incomes. It is about creating an environment in which people can develop their full potential and lead productive, creative lives in accord with their needs and interests. People are the real wealth of nations. Development is thus about expanding the choices people have to lead lives that they value. And it is thus about much more than economic growth, which is only a means of enlarging people’s choices.<sup>7</sup>

This definition given by the UNDP draws out clearly the aim and targets of development. The economists use economic indicators such as *per capita* income, gross national income and gross domestic product to determine the development of a nation. A nation attains growth in development when these economic indicators are favourable. On the other hand, when these economic indicators prove unfavourable, then the country is said to have attained less growth in development.

According to the UNDP definition, human development does not solely imply positive economic indicators as the case might be. Human development goes beyond just the ordinary positive economic indicators to encompass people’s access to conducive and favourable

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<sup>6</sup> Walter Rodney, *How Europe Underdeveloped Africa* (Abuja: Panaf Publishing, 1972), 1.

<sup>7</sup> UNDP, “Report on Human Development” (2001), 9. Accessed January 12, 2017. [http://hdr.undp.org/sites/default/files/reports/262/hdr2001\\_en.pdf](http://hdr.undp.org/sites/default/files/reports/262/hdr2001_en.pdf).

environment to develop their full potentials in accordance with their needs and interests. The person is the focus of development. All the aspects of economic development must have bearing on the human person, since the ‘person’ is the agent and, at the same time, the target of development. Development is a very significant undertaking of the human person and society as a whole. Developing the human being becomes essential and indispensable, but does not render the economic growth insignificant. Human development thus, becomes an essential part of the development of a nation.

The UNDP report further indicates that “people are the real wealth of nations”. This statement reemphasizes a key idea in its first report on human development in 1990, which became a recurring motif in its subsequent reports.<sup>8</sup> A nation may have all the natural resources that can be quantified as the wealth of the nation, yet still, the human resources are indispensable. This aspect of the definition puts more value on the human person than the natural resources and national income. Though the natural resources and national income are necessary for human development, without the human being, they are of no use. It is the human resource that renders the natural resources useful. Consequently, the UNDP affirms that, development is not just an increase in economic growth, it must include the enhancement of people’s choices. Thus, the UNDP’s definition of human development puts the person, and for that matter, the people at the centre of development. This view of development is required of all nations by the United Nations Declaration on the right to Development on 4<sup>th</sup> December 1986 in article 2 section 1, which states, “The human person is the central subject of development and should be the active participant and beneficiary of the right to development”.<sup>9</sup> In short, human

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<sup>8</sup> UN, “Human Development Report” (1990), 8. Accessed December 12, 2014. [http://hdr.undp.org/sites/default/files/reports/219/hdr\\_1990\\_en\\_complete\\_nostats.pdf](http://hdr.undp.org/sites/default/files/reports/219/hdr_1990_en_complete_nostats.pdf). “People are the real wealth of a nation. The basic objective of development is to create an enabling environment for people to enjoy long, healthy and creative lives. This may appear to be a simple truth. But it is often forgotten in the immediate concern with the accumulation of commodities and financial wealth. Technical considerations of the means to achieve human development - and the use of statistical aggregates to measure national income and its growth - have at times obscured the fact that the primary objective of development is to benefit people”.

<sup>9</sup> United Nations, *Declaration on the Right to Development*, 4th December 1986. Accessed January 1, 2015. <http://www.un.org/documents/ga/res/41/a41r128.htm>.

development is the development that has the human person as its focus and target.

## **Populorum Progressio and Development**

### *Populorum Progressio*

The encyclical letter *Populorum Progressio* was written by Pope Paul VI on 26<sup>th</sup> March 1967 and addressed to Catholics and all people of goodwill. The document was meant to address the state of the developed countries and their mode of development in relation to the other developing countries at that time. It examines this from the viewpoint of Christian development, making references to other previous documents such as; *Rerum Novarum* of 1891 by Pope Leo XIII on the rights and duties of capital and labour, *Quadragesimo Anno* of 1931 by Pope Pius XI on the reconstruction of the social order and *Gaudium et Spes* in the Vatican II documents on the Church in the modern world which addressed similar concerns.<sup>10</sup>

*Populorum Progressio* explains the responsibility of the individual person, the society and the international community towards development. Referring to some economic activities such as trade, industrialization, work and the accumulation of revenue, it draws out their usefulness and their potential abuse for the human person. No. 14 of the encyclical sums up the Christian version of development, putting much emphasis on the development of the person.<sup>11</sup> The encyclical letter develops the theme of Christian development, highlighting the economic and human development in the society. The document is very significant to the economic community. Some of the elements of the definition given by the UNDP on human development in 2001, thirty-four years after the encyclical was written, reflect ideas in PP.

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<sup>10</sup> Paul VI, *Populorum Progressio* (Città del Vaticano: Libreria Editrice Vaticana, 1967), 2-3.

<sup>11</sup> “The development of which we are speaking does not extend solely to economic growth. To be genuine, growth must be integral, it must clearly provide for the progress of each individual and of the whole man” (PP, 14).

PP, 14 and *Christian Vision of Development*.<sup>12</sup>

Basing itself on the teaching of the Judeo-Christian scriptures, that the human person, being the custodian of creation has the divine mandate to develop creation and not to destroy it (Gen 1:28), PP 14, states:

The development of which we are speaking does not extend solely to economic growth. To be genuine, growth must be integral, it must clearly provide for the progress of each individual and of the whole man. In this regard an eminent specialist in the field has rightly and forcefully said: “We do not approve of separating the economic from the human or of considering development apart from the civilization to which it belongs. In our opinion great value is to be placed on man, each man, each group of men and human society as a whole (PP, 14).

PP, 14 sees development not only in terms of economic progress but also in the sense of human development that seeks to enhance the welfare of the human being and the society. *Populorum Progressio* recommends that the Christian vision of development should be integral and complete. It explains that an integral and complete development is the one that seeks the progress of the person and the whole person. This vision does not exclude economic growth, though it places much emphasis on the holistic development of the person. Favourable economic growth is essential for the community, nonetheless it must correspond to the holistic development of the person.

The ‘person’ in the context of *Populorum Progressio* is the totality of the individual. In biblical sense, a person is the one created by God, in his own image and likeness (Gen. 1:27), possessing the dignity of a person, capable of self-knowledge and entering into communion with other persons and the Creator.<sup>13</sup> This definition reflects the relatedness of a person to the society and his Creator. The human being

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<sup>12</sup> I acknowledge the fact that the Christian vision of development envisioned by the Catholic Church might be different from those of the other Christian denominations. However, the importance put on the “person” by Christian denominations, if not the same, may be similar.

<sup>13</sup> Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Citta del Vaticano: Libreria Editrice Vaticana, 2004), 108-109. This paper limits the definition of a person to the human being as an individual, though the word may have other connotations in the legal and theological spheres.

participates in the dignity of the Creator and is at the centre of creation, being its custodian.<sup>14</sup> The person must be seen as the human being in its totality, possessing all the elements of a human being; physical, intellectual, spiritual and social, — thus the whole person. Every person is a human being irrespective of his background and status — physical, social, religious, educational, tribal, national etc. — under which he assumes his personality as an individual in the society.

The second part of PP, 14 relates a quotation from Lebret:

In this regard an eminent specialist in the field has rightly and forcefully said: “We do not approve of separating the economic from the human or of considering development apart from the civilization to which it belongs. In our opinion great value is to be placed on man, each man, each group of men and human society as a whole.”

It is an affirmation of the fact that economic growth cannot be separated from human development. Lebret makes it clear that a great value must be placed on humankind and the human society as a whole. By implication, true development must have the person at the centre, taking into consideration the society, civilization, rights and dignity.

### **PP, 14 and Development in Ghana**

Ghana measures its growth of development by infrastructural development and economic indicators. Good economic growth points to the development of the nation. Economic growth must correspond to the development of the person as recommended by the Christian vision of development in *Populorum Progressio*. The following pages present a historical survey of the development in Ghana from the pre-colonial times to the present period to find out how the trend of development reflects the Christian vision of development. Bearing in mind the broad scope of the period, I will focus on the essential elements of holistic development of the person within the period *vis a vis* the basic elements of Christian vision of development found in *Populorum Progressio*.

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<sup>14</sup> “The LORD God took the man and put him in the garden of Eden to till it and keep it” (Gen 2:15).

### *Development in the Pre-colonial Era*

Rodney quotes J. E. Casely Hayford as admitting that before the arrival of the British in Ghana, the people were developed and had their own institutions and ideas of government.<sup>15</sup> Information on economic development and the development of the person at this period is very scanty. It is challenging in this regard to assess the human development of Ghana in the light of PP, 14 during the pre-colonial period.<sup>16</sup> We can, however, rely on few indicators to draw some conclusions.

Ghana, like any pre-colonial African country, was predominantly an agrarian society before the advent of the colonial masters, with most of the population engaged in farming, hunting, gathering and fishing as the main sources of occupation.<sup>17</sup> The economic growth cannot be discussed with reference to economic indicators, since we do not have much data, apart from the economic activities themselves. The land was the means of livelihood for the people.<sup>18</sup> Before the dawn of colonialism and evangelization by the missionaries, western industrialization was not heard of. The country was then organized on tribal lines, with each tribe or community having its king and chiefs who saw to the organization of the people to ensure peace, stability and the development of the community.

Development in this era was centered on communalistic life of the society.<sup>19</sup> Each tribe was autonomous and protected its land. Leaders of the communities saw to the distribution of lands and settlement of disputes. The people strictly adhered to traditional cultural practices such as ostracism and slavery which are against fundamental human rights. Though some of the traditional practices had ethical implications, they did not enhance the choices of the individual person.

### *The Colonial Period and Development*

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<sup>15</sup> Rodney, *Europe Underdeveloped Africa*, 36

<sup>16</sup> Cf. G.K. Nukunya, *Tradition and Change in Ghana: An Introduction to Sociology* (Accra: Ghana Universities Press, 2003), 5.

<sup>17</sup> John S. Mbiti, *Introduction to African Religion*, 2nd ed. (Johannesburg: Heinemann Publishers, 1991), 2-3.

<sup>18</sup> The livelihood of the people was affected when the land was adversely touched. This was one of the causes of the tribal wars and struggles for land.

<sup>19</sup> Cf. Rodney, *Europe Underdeveloped Africa*, 40-42; Nukunya, *Tradition and Change*, 4.

PP, 7 acknowledges the effects of colonialism on development of nations. It affirms that “the colonizing nations were sometimes concerned with nothing save their own interests, their own power and their own prestige; their departure left the economy of these countries in precarious imbalance.” Nonetheless, the benefits that the colonial masters brought to the colonized nations cannot be overlooked. Colonialism had both positive and negative effects on the colonized nations. Ghana, like most of the African colonized nations, is not immune from the effects of colonialism as its history testifies.

The Portuguese were the first Europeans to step on the shores of Ghana in 1482 with their chaplains.<sup>20</sup> Their advent, though it was short-lived, also ushered Christianity in the country. Colonization of Ghana was later to be taken over by the British. The colonial era brought with it western civilization, introducing western culture into the country with its attendant impact on development.

Colonialism had its own view of development. Most of the Europeans came to the country seeking natural resources. Development within this period is characterized variously according to historical phases.<sup>21</sup> Roads were constructed to link the mining and the lumbering areas to the coastal areas. Slave trade was eventually introduced into the country. Human beings became trade commodities and were denied of their basic human rights.<sup>22</sup> Though the colonial masters furthered their own cause and interests, they left a landmark in terms of education and formation of a nation.<sup>23</sup> This is rightly affirmed by PP, 7 as it admits the harms as well as the good that colonization did to other nations.<sup>24</sup> Social amenities were provided by the state and the missionaries. Colonialism brought people of different tribes together to form

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<sup>20</sup> J. Kofi Agbeti, *West African Church History: Christian Missions and Church Foundations: 1482-1919* (Leiden: E. J. Brill, 1986), 3.

<sup>21</sup> Cf. Rodney, *Europe Underdeveloped Africa*, 247.

<sup>22</sup> Cf. Mary E. Hobgood, “Slavery”, in *An Introductory Dictionary of Theology and Religious Studies*, ed. Orlando Espin and James B. Nickoloff (Dublin: The Columba Press, 2007), 1294.

<sup>23</sup> The Development Plan of Sir Gordon Guggisburg before the independence is very remarkable. Cf. Samuel Adu-Gyamfi, Wilhemina Joselyn Donkor and Anim Adinkrah Addo, “Educational Reforms in Ghana: Past and Present”, *Journal of Education and Human Development* 5, no. 3 (2016), 161-162.

<sup>24</sup> “Though insufficient for the immensity and urgency of the task, the means inherited from the past are not lacking. It must certainly be recognized that colonizing powers have often furthered their own interests, power or glory, and that their departure has sometimes left a precarious

the nation. It weakened the power of the traditional authorities to such an extent that they lost their “power to wage war on their neighbours and to inflict certain types of punishment on their subjects.”<sup>25</sup> Consequently, certain dehumanizing practices such as capital punishment, ostracism and heinous sanctions were abolished.<sup>26</sup>

### *Christianity and Development in the Colonial Period*

*Populorum Progressio* discussed the functions of the church and missionaries. No. 12 of the document affirms that the church taught the native population “how to take full advantage of the natural resources” as they sought to protect the native population from the greed of foreigners (PP, 12). It however admitted that being a human institution, the mission could not carry out its commitment perfectly. The missionaries enhanced the development of the human person through the establishment of schools, health facilities and sanitariums.

Christianity played a major role in the development of the country in the colonial era. After the unsuccessful attempt by the Portuguese to establish Christianity in Ghana, new attempts were made in the 19<sup>th</sup> century. Christianity in Ghana had post-reformation effects and as such the country was evangelized by various Christian denominations. The missionaries, both Catholics and non-Catholics, established schools, hospitals and other social amenities to cater for the welfare of the people. The Basel Missionary Society, for instance, engaged in educational, agricultural, trade and industrial activities to enhance the life of the person and the social welfare of the people.<sup>27</sup>

As the churches began to spread into the villages and the hinterlands, more schools were established. The church found the development of

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economy, bound up for instance with the production of one kind of crop whose market prices are subject to sudden and considerable variation. Yet while recognizing the damage done by a certain type of colonialism and its consequences, one must at the same time acknowledge the qualities and achievement of colonizers who brought their science and technical knowledge and left beneficial results of their presence in so many underprivileged regions. The structures established by them persist, however incomplete they may be; they diminished ignorance and sickness, brought the benefits of communications and improved living conditions” (PP, 7).

<sup>25</sup> Nukunya, *Tradition and Change*, 113, 117.

<sup>26</sup> Nukunya, *Tradition and Change*, 113, 117.

<sup>27</sup> Agbeti, *West African Church History*, 66-70, 72.

education as a means through which the whole person could be developed. Development of the society was undertaken hand in hand with education.

### *Post-Independence Development*

The church collaborated with the government in the development of the nation with much emphasis on human development at this period despite some misunderstanding between them.

Ghana attained her independence on 6<sup>th</sup> March 1957, ten years before the encyclical *Populorum Progressio* was written. The political history of Ghana after independence was not smooth. From 1966 to 1992, there were seven *coup d' états*. From 1992 till now, Ghana has been experiencing stable and democratic governance. The nation embarked on a development plan with the aim of developing the infrastructural facilities in the country. The churches continued to be partners in development in the areas of educational, health and vocational activities. The realization of the government that some churches were using the schools as a medium of indoctrination, brought friction between the church and the state. The Government's Accelerated Development plan of education launched in 1951 had already brought a controversy between the state and the church in terms of educational development and management.<sup>28</sup> The Education Act of 1961 sought to render the *Jo* teaching of religious instruction unpopular. Many public schools — primary, secondary and tertiary — were put up. These were done at a great cost to the nation to develop human capacity.<sup>29</sup> Just as PP, 14 affirmed, that we could not separate the economic growth and human development, the two must go hand in hand. Within the post-independence period, Ghana sought to develop the other sectors of the economy. Basic infrastructure and amenities were provided in the rural areas to improve upon the living standard of the people.

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<sup>28</sup> Cf. Gold Coast, *Introductory Note to the Accelerated Development Plan of Education*, 1951, Section 1, no. 4; H.O. McWilliam and M.A. Kwamena-Poh, *The Development of Education in Ghana* (New Jersey: Prentice Hall Press, 1975), 85-86.

<sup>29</sup> Adam Curle, *Educational Strategy for Developing Societies* (London, Tavistock Pub. 1963), 87-88.

### *Development Today*

Recent economic indicators reflect positive economic growth in Ghana. The report on the State of the Ghanaian economy in 2012 indicates improvement in Ghana's human development after the economic reforms in the 1980s, increasing the Human development index and reducing poverty rate from 51.1% in 1991/1992 to less than 30.0% in 2005/2006.<sup>30</sup> The human development index increased from 0.39 in 1980 to 0.54 in 2010. The UNDP report on Human Development Index (HDI) ranked Ghana 138 in 2013 with the figure 0.573 among the countries with medium human development.<sup>31</sup> It must be noted that the HDI does not give a "complete picture of human development" it rather "covers three dimensions of human welfare: income, education and health".<sup>32</sup> This figure and growth must reflect all the aspects of human life — economic, intellectual, moral and religious. I will examine the development of the person in the light of the above aspects of man.

### **Economic Development and the Person**

Economic development is measured by the tangible elements of the economy. In this context, one can talk of infrastructural, industrial and agricultural development. In most of the budget statements, we recognize that infrastructural development is of prior importance to the nation. An overview of the past economic indicators shows that much emphasis has been put on policies that seek to improve the economy in terms of tangible output. The growth rate of some items of the Gross Domestic Product at some period keeps increasing, while the growth rate of others, particularly services, keeps decreasing. The economic growth must reflect the positive growth in the human development indicators such as mortality rate, standard of living, literacy rate and access to safe water.

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<sup>30</sup> Institute of Statistical, Social and Economic Research (ISSER), *The State of Ghanaian Economy in 2012* (Legon-Accra, Sundel Services, 2013), 180.

<sup>31</sup> UNDP, *Human Development Index 2013*. Accessed January 16, 2015. <http://hdr.undp.org/en/content/table-1-human-development-index-and-its-components>.

<sup>32</sup> UNDP, *Human Development Report 2005*, 21. Accessed January 12, 2017. [http://hdr.undp.org/sites/default/files/reports/266/hdr05\\_complete.pdf](http://hdr.undp.org/sites/default/files/reports/266/hdr05_complete.pdf).

There was an increase in the growth rate of agriculture from 4.4% in 2002 to 6.1% in 2003 and then to 7.5% in 2004 with an estimated growth of 6.5% for 2005. The percentage growth of industry for 2002 was 4.7%, and 2003, 5.1%, 2004, 5.1% and an estimated growth of 5.6% for 2005. From 2002-2004, Ghana attained a stable percentage growth of services of 4.7%. It did not correspond to the growth in the industrial and agricultural sector. Ghana being a developing country, had the tendency of developing the agricultural and industrial sectors, which contributed much to the economy at the expense of the public services for the people. However, the trend changed from 2009 to 2014.<sup>33</sup> The percentage growth in services in 2010 to 2013 exceeded those of agriculture and industry. In some cases, the economic indicators have not reflected the actual situation on the ground. The congestion on some of the nation’s educational facilities does not allow equal access to education. Development in this regard is not for every person but for a section of the population.

### **Intellectual Development of the Person**

The intellectual development of which education is a major medium is of much importance in the development of the whole person. Education is the medium through which the nation equips people with expertise and knowledge to transform the society.<sup>34</sup> Education has its reciprocal effects on the economy. It builds up the workforce of the nation, which in turn builds up the economy. Education has never been left out in the government budgets. The 2006 budget found the education sector as having a prominent role in providing the human capital necessary for achieving a middle-income country status with a

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<sup>33</sup> Cf. Ghana Statistical Service: *Statistics for Development and Progress: Revised Gross Domestic Product*. Accessed on January 16, 2015. [http://www.statsghana.gov.gh/docfiles/GDP/GDP2015/Revised\\_Annual\\_GDP2014\\_Jan2015.pdf](http://www.statsghana.gov.gh/docfiles/GDP/GDP2015/Revised_Annual_GDP2014_Jan2015.pdf).

<sup>34</sup> Cf. Curle, *Educational Strategy*, 140.

*per capita* income of US \$ 1000 by 2015.<sup>35</sup> In the 2015 budget statement, programmes were put in place to encourage and promote education.<sup>36</sup>

After independence, Ghana embarked on educational reforms to build up the workforce of the nation at a great cost. Many schools were built. In all subsequent development plans, education was highly considered. In the 2001 budget, the government of Ghana in her bid to bridge the gap in gender inequality in education introduced the Girl Child Education Unit to improve female participation in education.<sup>37</sup> This addressed the traditional notion that “the woman belongs to the kitchen” and so was neglected in education. Education must be for every person irrespective of gender.

The 2006 budget presents the goal of human resource development as:

The main goal of government in the priority area of Human Resource Development is to ensure the development of a knowledgeable, well-trained and disciplined labour force. Such a labour force will possess the capacity to drive and sustain private sector-led growth; and have the right to basic social services such as health

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<sup>35</sup> Government of Ghana, *The Budget Statement and Economic Policy of the Government of Ghana for 2006 Financial Year* (November 10, 2005), no. 652. Accessed December 5, 2014. [http://img.modernghana.com/images/content/reportcontent/budget\\_2006.pdf](http://img.modernghana.com/images/content/reportcontent/budget_2006.pdf) As at 2012 the per capita income of Ghana has risen to US\$ 724. Institute of Statistical, Social and Economic Research (ISSER), ed., *The State of Ghanaian Economy in 2012*, 178. Ghana attained the status of a lower middle-income nation in 2014. The World Bank IBRD-IDA, *Data on Mortality Rate* Accessed January 1, 2015. <http://data.worldbank.org/country/ghana>.

<sup>36</sup> Cf. Government of Ghana, *The Budget Statement and Economic Policy of the Government of Ghana for 2015 Financial Year*, 6-7. Accessed on December 5, 2014. <http://www.mofep.gov.gh/sites/default/files/budget/2015%20Citizen%27s%20Budget-English.pdf>. Cf. also Institute of Statistical, Social and Economic Research (ISSER), ed., *The State of Ghanaian Economy in 2012* (Legon: Sundel Services, 2013), 148-149.

<sup>37</sup> The Government of Ghana, *The Budget Statement and Economic Policy of the Government of Ghana*, 2001, no. 98, Accessed December 12, 2014. <http://www.mofep.gov.gh/sites/default/files/budget/bud2001.pdf>.

care, safe drinking water, sanitation and decent housing that will further improve the well-being of all Ghanaians and ensure the protection of the rights of the vulnerable.<sup>38</sup>

The goal of human resource development as contained in the 2006 budget reflects the Christian vision of development in PP, 14, though much emphasis was placed on the person as labour for development. The reciprocal effects of the well-trained and disciplined labour force envisaged in the goal of the human resource development would guarantee people’s right to basic social services and improve upon their well-being. Human resource development, which is undertaken through education, equips people with the knowledge of their human rights. The Government set up the Commission for Human Rights and Administrative Justice (CHRAJ) in 1993 in accordance with the article 216 of the 1992 constitution to promote the fundamental human rights of the citizens and to settle human rights abuses to ensure peace and justice and freedom of each person.<sup>39</sup> Helping people to know their choices and fundamental human rights is a good indicator of development as emphasized in the Christian vision of development. *Populorum Progressio* rightly affirms that self-fulfillment in accordance with the will of God is attained through education, since one’s worth is enhanced through education (PP, 15). Despite the good steps by the government to improve upon education, there are still some challenges to reckon with.<sup>40</sup>

### **Moral Development of the Person**

We cannot ignore moral development in the discussion of the growth of the whole person. Morality concerns the wrongness and rightness

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<sup>38</sup> The Government of Ghana, *The Budget Statement and Economic Policy of the Government of Ghana for 2006 Financial Year*, no. 650. November 10, 2005. Accessed December 5, 2014. <http://img.modernghana.com/images/content/reportcontent/budget2006.pdf>

<sup>39</sup> Cf. *Constitution of the Republic of Ghana*, 1992, art. 216. Accessed February 9, 2017. [https://www.constituteproject.org/constitution/Ghana\\_1996.pdf](https://www.constituteproject.org/constitution/Ghana_1996.pdf).

<sup>40</sup> The tertiary level of education is very expensive. Teachers are not willing to go to the rural areas and education in these areas always remains undeveloped. The standard of education in the impoverished Northern Region of Ghana declined because of this reason. Cf. Curle, *Educational Strategy*, 40.

of human acts, conducts or behaviour in conformity “to the divine order established by God.”<sup>41</sup> Education has played a major role in this regard as it seeks to transmit good and moral cultural values of a society to its members. Peschke underlines the fact that the society stands a chance of benefitting from “the religious and moral virtues which originate in men’s faithfulness to God’s will.”<sup>42</sup> Morality of a person, though innate, manifests externally in behavioural attitudes.

Ghana, being a multi-religious society, accepts various religious codes — Christian, Muslim, Indigenous. There is a common link among these religions concerning morality — the desire to do good and to avoid evil, and to be responsible persons in society. Each religion follows her code of morality. However, the law of the state protects all citizens with regards to the right thing to be done in the society. The constitution of the Republic of Ghana seeks to bring equality to all people with regard to the observance of the law.<sup>43</sup>

Drawbacks in morality adversely affect the economic growth. Bribery and corruption abound in the country. A Commission was set up by the United Nations Economic Commission for Africa to study into the Economic situation in Ghana in 2003. It identified corruption as a major problem that retards the nation’s development.<sup>44</sup> This is against the spirit of Christian vision of development in the sense that there is no equal distribution of the nation’s resources. *Populorum Progressio* condemned amassing of wealth to the disadvantage of the nation as

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<sup>41</sup> Edward. J. Gratsch et al, *Principles of Catholic Theology: Synthesis of Dogma and Morals* (New York: Alba House, 1981), 224. Cf. Karl. H. Peschke, *Christian Ethics: Moral Theology in the light of Vatican II* (New Delhi: John F. Neale, 2000), I: 13-15.

<sup>42</sup> Peschke, *Christian Ethics*, II: 579.

<sup>43</sup> *Constitution of the Republic of Ghana*, 1992, 5: 12b: “Every person in Ghana, whatever his race, place of origin, political opinion, colour, religion, creed or gender shall be entitled to the fundamental human rights and freedoms of the individual contained in this Chapter but subject to respect for the rights and freedoms of others and for the public interest.” Accessed February 9, 2017. [https://www.constituteproject.org/constitution/Ghana\\_1996.pdf](https://www.constituteproject.org/constitution/Ghana_1996.pdf).

<sup>44</sup> Clement K. Dzidonu, *An Integrated Ict-Led Socio-Economic Development Policy and Plan Development Framework for Ghana* (2003), 164. Accessed on December 2, 2014. <http://www.researchictafrica.net/countries/ghana/ICT4AD-Framework%202003.pdf>. Nukunya outlines some of the factors which promote bribery and corruption in the country. Nukunya, *Tradition and Change*, 233-240.

unacceptable (PP, 24). Although the government has been putting measures to curb bribery and corruption, they persist.

### **Religious Development of the Person**

Ghana has enshrined in its constitution freedom of religion; Each person is free to profess the faith he or she wills. Nonetheless, certain policies of the state could directly or indirectly affect some religious activities. As indicated earlier, the Catholic Church came into conflict with the state on the development of education, as the state suspected education by the church to be a means of indoctrination.<sup>45</sup> The Education Act of 1961, which sought to render the teaching of religious education unpopular,<sup>46</sup> did not, however, affect the practice of the faith in itself.

The freedom of religion in the country does not imply that religion could step on the rights of the person. Religious fanaticism and fundamentalism which pose problems to the society are discouraged. Traditional religious practices against the fundamental human rights are also condemned. The ‘*trɔkosi*’ system, which enslaved the conscience of the adherents, has always been discouraged.<sup>47</sup> One needs to be free in his conscience with the practice of his religion and in pursuance of his life.

Religion has played an essential role in educating the people on their rights and responsibilities. The National Civil Rights Education on several occasions teamed up with the religious bodies to embark on civil rights campaign. This helps the individual to know his civil rights and obligations.

Interreligious dialogue is promoted among members of the various religions in the country especially between Christians and Muslims.<sup>48</sup> This aims at helping the adherents of the various religious traditions to live together in harmony. Ecumenical dialogue among Christians

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<sup>45</sup> Cf. Ghana Education Act of 1961, Section 22.

<sup>46</sup> Ghana Education Act of 1961, Section 22.

<sup>47</sup> Cf. Nukunya, *Tradition and Change*, 249.

<sup>48</sup> Cf. Michael Fuseini Wandusim, “Christian-Muslim Relations in Ghana: The Role of the Youth” *Journal of Advocacy, Research and Education* 4, no. 3 (2015): 226-227.

of different denominations on both local and national level contributes to the harmonious co-existence of Ghanaians.

### **Conclusion and Recommendations**

From the above discussion, one can recognize that in the Christian vision of development as contained in *Populorum Progressio*, the ‘person’ is the target of development. The Christian vision of development seeks for the development of the whole person, and for that matter any person in the society irrespective of his background; religious, political or social. Development without the person being at the centre is not worthwhile. In this case, development seen only from the point of view of favourable economic indicators without the development of the whole person and every person, cannot be said to be true development. Favourable economic indicators must correspond to the holistic and integral growth of the person. True development must be integral for the whole man and every man.

The historical survey of the development of Ghana shows that the country has the human being at the centre of its development plans however, the implementations have not reflected this vision. There have been distractions that seem to drag development away from the Christian vision of development. The nation should continue with her campaign against bribery and corruption. Development of the moral conscience of the individual person will go a long way to curb some of the bottlenecks in our national development directly and indirectly. People must have equal opportunities concerning the choices they make in life. In this regard, Ghana will be able to attain the Christian version of development as enshrined in PP, 14. The focus of development is the ‘person’ and it should be the ‘whole person’ and ‘every person.’

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