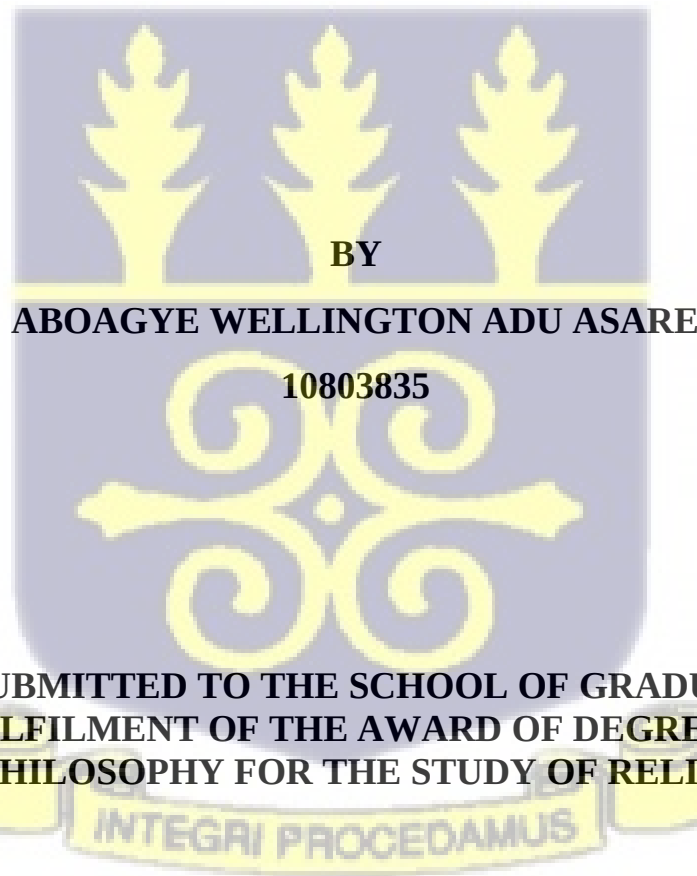


**UNIVERSITY OF GHANA
COLLEGE OF HUMANITIES**

**THE IMPACT OF THE SEVENTH-DAY ADVENTIST CHURCH
SOCIAL MINISTRY IN EDUCATION ON THE PEOPLE OF THE
NEW JUABEN MUNICIPALITIES**



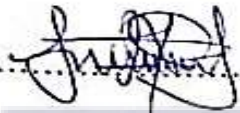
**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN
PARTIAL FULFILMENT OF THE AWARD OF DEGREE OF MASTER OF
PHILOSOPHY FOR THE STUDY OF RELIGIONS**

DEPARTMENT FOR THE STUDY RELIGIONS

JULY 2021

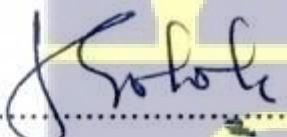
DECLARATION

I hereby declare that this thesis, with the exception of materials quoted from other scholarly works which have been duly acknowledged, is the original production of research work by the researcher undertaken under supervision. Any errors in this thesis are fully acknowledged as that of the researcher.

Signature:  Date: 8th September 2023

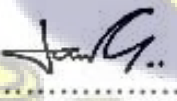
ABOAGYE WELLINGTON ADU ASARE

Student

Signature:  Date: 8th September 2023

Dr Ben-Willie Kwaku Golo

Supervisor

Signature:  Date: 8th September 2023

Dr Lawrence Boakye

Supervisor

INTEGRI PROCEDAMUS

DEDICATION

I dedicate this work to my ever-loving and wonderful wife, Mrs Vida Dzekoe Adu-Aboagye, and children Selasi Asabea Adu-Aboagye, Nana Kumi Adu-Aboagye and Odehye Elikplim Adu-Aboagye. This work is also dedicated to the memory of my late parents, Ransford Asare Aboagye and Comfort Asare.



ABSTRACT

The research investigated the impact of the Seventh-Day Adventist (SDA) Church social ministry in Ghana, particularly, the underlying actors influencing the SDA Church in the establishment of basic education and its impact on the people of the New Juaben municipalities. The Seventh-Day Adventist Church's interest in education is problematised because the church has established many schools over the years but its effects and impact on the communities have not been assessed. The social ministry of churches in Ghana can be traced to the early European missionary enterprise that combined evangelisation with the development of formal education among others.

The research adopted the historical and phenomenological approaches as the methodologies for the study. Findings of the study were analysed within the mission theological concept of *diakonia*. Data was gathered mainly through personal interviews with the Eastern Regional Manager of SDA Schools, present and past headteachers, and through focus group discussion of present and past students and some parents of the various schools. Among other things the study found that, the main factor influencing the establishment of schools by the SDA Church is to evangelise the communities in which the churches are established. This is a result of their quest to take the message of salvation to the whole world as stated in Matthew 28. The study also revealed that education is not the only means by which the church evangelises. The church makes use of print literature, health messages as well as preaching to establish churches.

The researcher, among other issues, recommends that, mission-based schools be consulted when posting teachers to their schools. Again, Adventist schools should open up in the holding of students positions so as to give equal opportunities to all individuals in their schools.

Also, as an agent for evangelism, each church should open at least a basic school to evangelise the people while young.

In conclusion, the research posits that the SDA Church's quest to evangelise the whole world by presenting Jesus Christ to them, the aim of equipping the individual with the necessary skills for life and the showing of love to each other account for the establishment of such schools.

ACKNOWLEDGEMENTS

I give thanks to the Omnipotent, Omniscient and Omnipresent and the only wise God forever and ever, for the gift of life and wisdom for helping me to complete this work despite the immense challenges I confronted.

My heartfelt and eternal gratitude also go to my two supervisors, Dr Ben-Willie K. Golo and Dr Lawrence Boakye, without whose interest and sacrifice, this thesis would not have been a reality.

I also want to thank Miss Getrude Otubea Dadey and Bernard Baah who both read through this work at the preparatory stages and brought to bear very useful suggestions and contributions.

They have really demonstrated brotherly love in great measure. Thank you very much and may the Lord bless you always. All the lecturers of the Department for the study of Religions deserve commendation and appreciation for their patience and the knowledge they imparted to me over the period of my study. Sirs and Madams, thank you and may the Lord grant you many more fruitful years.

To my siblings Theodora, Charlotte, Charles, Randolph, Pearl and Ida, am really grateful for your financial support and words of encouragement. My one and only mother Miss Kate Akyea, you are a real mother. Thank you all and God bless you.

Immeasurable thanks also go to all friends and staff members of the Ghana Education Service Office – West Akim, Asamankese, who contributed in diverse ways towards the completion of this thesis. Outstanding among them are Mrs Eunice Amfo-Akonnor (The Municipal Director), Mr Daniel Yeboah (M&S) and Mr Edward Konadu (PRO). Elder Sampson Adu Essel and Pastor Alexander Abugyimah Wiredu. To all members of the New Jerusalem SDA Church – Asamankese Estate, I say thank you for your support and prayers. May the eternal God bless you all always.

TABLE OF CONTENTS

DECLARATION.....	i
DEDICATION.....	ii
ABSTRACT	iii
ACKNOWLEDGEMENTS.....	iv
TABLE OF CONTENTS.....	vi
LIST OF TABLES.....	ix
LIST OF ABBREVIATIONS	x
CHAPTER ONE.....	1
INTRODUCTION	1
1.1 Background to the study.....	1
1.2 Statement of the Problem	5
1.3 Aims and Objectives of the Research.....	5
1.4 Research Questions	5
1.5 Methodology	6
1.5.1 Sources of Data Collection	7
1.5.2 Method of Data Collection.....	8
1.5.3 Samples and Sampling Procedure.....	8
1.6 Scope of the Research	9
1.7 Conceptual Framework:	9
1.8 Literature Review	11
1.8.1 Churches and social ministry	12
1.8.2 Christian missions and the development of formal education in Ghana	16
1.10 Thesis Structure.....	18
1.11 Significance of the study	19
CHAPTER TWO.....	20
MISSION, SOCIAL MINISTRY AND THE PROVISION OF EDUCATION	20
2.1 Introduction	20
2.2 What is Mission?	20
2.2.1 <i>Missio Dei</i>	22
2.2.2 <i>Missio Ecclesiae</i>	23

2.3 Social Ministry	25
2.3.1 Social Ministry as Social Justice in the Old Testament (OT)	26
2.3.2 Social Ministry and Justice in the New Testament	27
2.3.3 Social Ministry and Relationship with Diakonia in The New Testament.....	29
2.4 Historical Overview of the Social Ministry in Ghana	32
2.4.1 Health.....	34
2.4.2 Agriculture	35
2.4.3 Economic Contributions	35
2.4.4 Education	36
2.5 Formal Education as Christian Social Ministry	41
2.6 Theology of Formal Education as Christian Social Ministry	43
2.7 Social Ministry of Some Contemporary Churches in Ghana	48
2.8 Summary	50
CHAPTER THREE	52
THE SEVENTH-DAY ADVENTIST CHURCH AND ITS CONTRIBUTION TO THE DEVELOPMENT OF EDUCATION IN GHANA	52
3.1 Introduction	52
3.2 History of the Seventh-Day Adventist Church and its mission in Ghana	52
3.3 Adventism in New Juaben.....	57
3.3.1 Major Adventist Beliefs.....	59
3.4 Social Service and Responsibility of the Seventh-Day Adventist Church in Ghana	63
3.5 Ellen White's Missional Vision for the Seventh-Day Adventist Schools.....	66
3.6 Seventh-Day Adventist Educational Philosophy.....	68
3.7 Roles and Components of Education in the Seventh-Day Adventist Church	71
3.7.1 Agencies and Components of Education in the Seventh-Day Adventist Church	72
3.7.2 Adventist Education in Ghana	76
3.7.3 SDA Educational Institutions in Ghana	77
3.8 Conclusion.....	84
CHAPTER FOUR	86
THE INFLUENCE OF SDA CHURCH ON BASIC EDUCATION IN THE NEW JUABEN MUNICIPALITY	86

4.1 Introduction	86
4.2 Presentation of findings.....	86
4.2.1 Interview with Osei Bonsu Sarpong, Eastern Regional Manager of SDA Schools	86
4.2.2 Interview with Heads of SDA Basic Schools within the New Juaben Municipalities...	92
4.2.3 Focus Group Discussion with Students of SDA Basic Schools.....	97
4.2.4 Interview with Some Old Students of SDA Schools in New Juaben Municipality	100
4.3 Discussion of Field Data	101
4.4 Summary	105
CHAPTER FIVE	107
SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	107
5.1 Introduction	107
5.2 Summary of Findings.....	107
5.3 Fulfilling the Objectives of the Thesis	109
5.4 Conclusion.....	110
5.4 Recommendations.....	112
BIBLIOGRAPHY.....	114
APPENDICES	118



LIST OF TABLES

Table 1: Adventist Educational Institutions in Ghana	77
Table 2: Enrolment of Adweso SDA Basic School	80
Table 3: Enrolment of Koforidua Ellen White SDA Basic School.....	81
Table 4: Enrolment of Asokore SDA College Demonstration A, B and C Basic School...	82
Table 5: Enrolment of Suhyen SDA Basic School	83
Table 6: General Enrolment in the SDA Schools within the New Juaben.....	84



LIST OF ABBREVIATIONS

AAA	Adventist Accrediting Association
CHAG	Christian Health Association of Ghana
EMIS	Educational Management and Information System
GES	Ghana Education Service
ICGC	International Central Gospel Church
JHS	Junior High School
KG	Kindergarten
IMC	International Missionary Council
PTA	Parent Teacher Association
SDA	Seventh-Day Adventist
SHS	Senior High School
SHST	Senior High School/Technical
TVET	Technical and Vocational Education and Training



CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Christian missionaries came to West Africa, including the Gold Coast, in the early part of the 19th century to evangelize. They eventually took up ancillary tasks such as the establishment of schools, hospitals, agricultural farms and other programs. Ernest Osafo commented that “the mission’s activities were not limited to spreading the joyous message of the Protestant Christian faith alone but included a decisive participation in trade, road building and establishment of workshops and training artisans.”¹ These tasks which are directed towards the physical development of the individual and the society at large constitute the social ministry of the church.²

The Basel missionaries were first to start their missionary activities in the Gold Coast in 1928 and they included schools in their efforts to evangelise. Different reasons have been assigned for this initiative, such as equipping converts with reading and writing skills to enable them read the Bible and join in corporate worship.³ Another reason was to produce interpreters who would become catechists and, eventually church leaders.⁴ Max Assimeng explains that, ‘missionaries in Ghana and Nigeria were immediately faced with the acute problem of how to communicate the message of salvation effectively to the indigenous people. The training of a native pastorate, therefore,

¹ E. K. Osafo cited in P. A. Schweizer, *Survivors on the Gold Coast; The Basel Missionaries in Colonial Ghana*. (Accra: Smartline Publishing, 2001), p.99

² J. S. Pobee describes the Social Ministry of the church as rooted in the Greek word *Diakonia*, which means a service of love inspired by the example of the life of Christ and by faith and endurance. Cited in C. N. Omenyo, *A Comparative Analysis of the Development Intervention of Protestant and Charismatic/Pentecostal Organizations in Ghana*” *Swedish Missiological Themes* 94 No. 1 (2006). p.12.

³R. B. Bening, *A History of Education in Northern Ghana, 1907-1976* (Accra: Ghana University Press, 1990), p.22.

⁴ P. A. Schweizer, *Survivors on the Gold Coast; The Basel Missionaries in Colonial Ghana* (Accra: Smartline Publishing, 2001), p84. It was in this direction that the Basel Mission sent students such as David Asante, William Oforikai, and later also Nicholas Clerk among others to the Mission College at Basel, Switzerland.

became an important concern.⁵ F. L. Bartels states, as far back as the 1690's, clergymen from the Church of England had given religious education to the children of the castle schools in Cape Coast. The objective was to prepare the candidates for baptism and clerical duties in the administration of the Royal African Company.⁶

The Basel and the Wesleyan Missions were not the only group that were into education. The Roman Catholic Church also started its missionary work in 1880 in Elmina and this was under the leadership of Father August Moreau. One of the major tools used for evangelism was the provision of basic schools, especially for children. It is worth noting that while the Wesleyan Mission schools were fee paying, the Catholic schools were free and this made their schools very popular.⁷ The Catholic schools eventually became the nurseries for the Western missionaries to raise converts for the Christian Faith. This fact is supported by the Wesleyans who admitted that their schools apart from a few exceptions had become the nurseries of the Church.⁸ Thus both the Catholics and the Wesleyans used their schools to raise people who eventually joined their church. Catholic missionary activities in the northern part of Ghana, starting from Navrongo in 1906, were essentially a mixture of evangelization and social ministry in the areas of the provision of schools and healthcare services.

The provision of schools and other services as a way of proselytisation of the people came as an eye-opener to the missionaries. Thus, instead of a direct assault on traditional beliefs and practices in their quest to make converts, the provision of social services made the new faith rather more

⁵ M. Assimeng, *Religion and Social Change in West Africa* (Accra: Woeli Publishing Service, 2010), p.86.

⁶ F. L. Bartels, *The Roots of Ghana Methodism* (Cambridge: Cambridge University Press, 1965), p3.

⁷ H. W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), p.220. The free education provided by the Catholic mission was a source of worry for the Wesleyans who complained thus, „our work at Elmina is sadly interfered with by the Roman Catholic Agents who ... demoralize the people by their system of free education“

⁸ Bartels, *Ghana Methodism*.p.89.

appealing. Odamtten agreed to this view when he noted that, “It seems that generally, Christianity was acceptable to many because of the opportunities it offered the improvement of social and economic standards it offered.”⁹ Eventually, mission activities became characterized by a strong social ministry.

The theological basis for the social ministry of the Church is derived from the fact that, “true religion always has social and moral consequences.”¹⁰ Additional to that, is the evidence from both the Old and New Testaments, that the community of faith must always make room to extend service of love to the needy.¹¹ For example, according to the Catholic Social Doctrine, “the man to be evangelized is not an abstract being but is subject to social and economic question. The Gospel must be preached but, the mission must show God’s love in concrete terms to those weighed down by hunger and extreme need.”¹² Thus, Banahene expresses the conviction that Christ invites us to see him in the deprived and those he himself wished to be identified with and whom he described in Matthew 25:35-36 as follows:

“For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”¹³

This account, given in the gospel narrative of Matthew, is what Banahene believes highlights the concern of the Saviour and serves as theological ground to situate the rationale for the social ministry of the Church.¹⁴ The relationship of social ministry and mission is further reinforced by

⁹ S. K. Odamtten, *The Missionary Factor in Ghana’s Development (1820-1880)* (Accra: Waterville Publishing House, 1978), p.64.

¹⁰ M. Maggay, *To Respond to Human Need by Loving Service(i)* in Andrew Walls and Cathy Ross (eds.), *Mission in the Twenty-first Century; Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd, 2008), p.48

¹¹ Maggay, *To Respond to Human Need by Loving Service (i)*, p.50.

¹² F. A. Mensah-Banahene, *The Catholic Social Doctrine; Some Perspectives*. (Accra: Sankofa International, 2004), p.8.

¹³ Holy Bible Matthew 25:35-36

¹⁴ Mensah-Banahene, *Social Doctrine*. p.9.

Valdir Steuernagel when he observed that, “the third mark of mission makes a beautiful transition between the *kerygma*, and the *diakonia* and the craving for justice: to respond to human need by loving service.”¹⁵ Thus a blend of preaching the word of God and the showing of love to man.

The Seventh-Day Adventist church has also contributed significantly towards the provision of social services in Ghana. The Church has been in the newspapers for engaging in various social services such as providing educational facilities, clinics, medical outreach program such as blood donation and providing potable water for deprived communities.

The SDA church has also partnered the state to come to the aid of citizens in Ghana by establishing the Adventist Development and Relief Agency (ADRA) to see to the other social needs of the people within the society where the church operates and beyond. Apart from the establishment of schools and health facilities by the church, ADRA has also been at the forefront of providing humanitarian services to the community whenever the need arises. These include the provision of food services and the adoption of refugees camp such as that of Agyekrom in the Central Region and their involvement in the fight against HIV/AIDS. Oti Agyen also remarked that there is not enough scholarly work on the missionaries and their activities on formal Education as pertained to the Seventh-Day Adventist Church in Ghana.”¹⁶ In the New Juaben Municipalities the SDA Church has established 6 Primary, 6 Junior High, 1 Senior High and 1 College of Education. The Church can also boast of one of the fastest growing hospitals within the municipalities.

What attracted research curiosity in this present study are the factors underlying the increased interest of the SDA church in the social services they engage in, particularly in education. This

¹⁵ V. R. Steuernagel, *To Seek to Transform Unjust Structures of Society(i)* in Andrew Walls and Cathy Ross (eds.), *Mission in the Twenty-first Century; Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd, 2008),

¹⁶ P. Oti-Agyen, *The role of the Seventh-day Adventist church in the development of Education in the Ashanti Region of Ghana: Unpublished Master’s thesis. University of Cape Coast.*

research particularly seeks to study and assess how the church has contributed to the society by providing educational institutions in Ghana

1.2 Statement of the Problem

The Seventh-day Adventist has been involved in the provision of education in Ghana as part of their mission and social ministries. The New Juaben Municipalities have been one of the areas that have benefited from this service over the years. However, there have not been an assessment of the impact of these interventions or services on the educational opportunities of children in the area, particularly in terms of children access to education. This study therefore seeks to find out how the SDA educational interventions have impacted the lives of school going age children of the New Juaben Municipalities.

1.3 Aims and Objectives of the Research

The research objectives are as follows:

1. Examine mission and its relationship with social ministry.
2. discuss the Seventh-day Adventist Church, its social ministry and contribution to development of Ghana
3. evaluate the impact of Seventh Day Adventist church on basic education in new Juaben Municipalities

1. 4 Research Questions

1. What is mission and its relationship with social ministry?
2. What is the SDA church doing in social ministry as contribution to the development of Ghana?
3. In what ways has the church's basic education impacted the lives of the people within and outside the church?

1.5 Methodology

Generally, this research is both qualitative and quantitative study which employed basically two approaches. These are historical and phenomenological approaches. The historical approach will be applied to the construction of the social ministry of the mission churches from the early missionaries' arrival in the then Gold Coast to contemporary times. The historical approach involves finding, using, interpreting and correlating information within primary and secondary sources in order to understand past events.¹⁷ This will unearth how various missions came into the Gold Coast - now Ghana – and how they have contributed in helping to support society by providing basic social needs of the people. The phenomenological approach will also be used to guide the other section of the work. Phenomenology involves an effort to describe the actual state of affairs as disclosed by the phenomena.¹⁸ It is basically an approach to the study of religion which requires that the scholar of religion suspends all judgements about the phenomenon being studied, by bracketing out potentially distorting presumptions stemming both from confessional

¹⁷Torou Elena, Katifori Akivi, Vassilakis Costas, Lepouras Georgios, Halatsis Constantin, 'Capturing the Historical Research Methodology: An Experimental Approach', [http://hcivr.cst.uop.gr/papers/\[C54\]](http://hcivr.cst.uop.gr/papers/[C54]) HistoricalResearchMethodology.pdf[Accessed, 12 Dec, 2020].

¹⁸ J. L. Cox, *Expressing the Sacred; An Introduction to the Phenomenology of Religion* (Harare: University of Zimbabwe Publications, 1992), p.15

Christian Theology and from positivistic science, such that, by using empathetic methods, he (the scholar) could enter into the experiences of the adherents to achieve in-depth understanding.

Using the phenomenological approach to the study of religion does not seek to discredit the significance nor the important contributions to knowledge, but to explain fully the meaning of religion.,¹⁹ It is also to avoid evaluative judgements but to enable the researcher to open up and take a critical look at the Christian activity – social services as a “cultural outsider’ and ‘religious insider’”²⁰. The implication is that the researcher is seeing himself as a Seventh-Day Adventist, therefore a religious insider to the Adventist belief systems. However, the community sees him as an outsider, because he is neither an Akan nor lives within the New Juaben Traditional area.

1.5.1 Sources of Data Collection

The data were collected from both primary and secondary sources.

a. Primary Sources

Primary sources here included personal interviews with leaders and members of the SDA Church within the two New Juaben municipalities. Other members of the various communities who are not church members were also interviewed. Such interviews enabled the researcher to obtain first-hand information and where possible and also to seek the understanding of the Christian social ministry and factor,s underlining their contribution to the ministry as pertains to education in Ghana.

¹⁹ Ibid p. 57

²⁰ Rose Mary Amenga-E.,togo. *Mending the Broken Pieces: Indigenous Religion and Sustainable Rural Development in Ghana*, (Africa World Press, 2011), 18.

b. Secondary Sources

This research made use of published and unpublished materials in the area under research such as Journal articles, newspaper reports and magazines were used of in this work. Information was also gathered on the internet using Google, and other search engines.

1.5.2 Method of Data Collection

The data were collected through the use of open-ended questionnaire (surveys) that was administered to church members to solicit information regarding the social ministry of the church. Direct interviews were conducted with church leaders, current and past heads as well as past and current students of the schools and religious scholars to gather information on their views regarding the social ministry of Christian churches. The interviews involved a qualitative (asking open-ended questions) approach. Literature was gathered and reviewed from various institutional libraries and other private sources. Internet sources were also consulted.

1.5.3 Samples and Sampling Procedure

The population consisted of current and past students of the SDA Schools, active as well as retired heads of the schools, and pastors/ministers of the SDA church within the New Juaben Municipalities. These are Suhyen, Oyoko, Asokore, Effiduase, Koforidua, and Adweso churches. Other members within these communities who are not church members but have also benefited from the basic educational services of the SDA Church were also within the population.

The Simple sampling and the snowball method were used to collect data and also it ensured that each member in the defined group got an equal and independent opportunity of being selected as

a member of the sample.²¹ The respondents were selected on their willingness to participate in the study irrespective of their education and social status. The stratified sampling methodology was used in order to ensure that participants are selected from representative schools and communities. Focus group discussion was also done in order to obtain firsthand information especially from the old students of the various SDA basic Schools.

1.6 Scope of the Research

Researchers are usually confronted with the challenge of time for completion and space allocated for the work. As such, parameters have to be set by the researcher in order to overcome such challenges. This work therefore focused on the provision of Social Ministry in Education and precisely basic educational services of the Seventh-Day Adventist Church in the New Juaben Municipalities within Eastern Region of Ghana. This is because the Seventh-Day Adventist Church has been in this area for quite a long time and has established schools – basic to tertiary - and other social service activities.



²¹ P. A. Twumasi, *Social Research in Rural Communities* (Accra: Ghana Universities Press, 2001) p.21.

1.7 Conceptual Framework:

Many scholars have engaged in discussions of issues related to Christian Missions and Social Intervention (Social Ministry) programs. This study will examine the issue of social ministry and its relationship with the concept of *diakonia*. This concept is closely associated with church missions and forcefully advanced by scholars such as Kjell Nordstokke, J. Andrew Kirk, David J. Bosch, J. S. Pobee, Cephas N. Omenyo, Emmanuel K. B. Essilfie and several other African theologians.

According to Pobee, *diakonia* is “a service of love inspired by the example of the life of Christ and by faith and endurance.”²² Similarly, at the Lutheran World Federation congress in Johannesburg, South Africa, under the theme ‘Prophetic *Diakonia*: For the Healing of The World’, *diakonia* is explained as “the church’s practical and theological answer to God’s call to save creation and humankind. Thus, it is the church’s way of responding to the challenges of society.”²³

Kwame Bediako observed further that, “the discovery of the Gospel as good news to the poor, socially oppressed and underprivileged has become one of the key prospects for mission and theology from the Two-Thirds of the World.”²⁴ Thus, the gospel is obliged to provide answers leading to the alleviation of the burden of poverty imposed on the poor in their present predicament if the gospel is to be relevant. Horace L. Fenton Jr. in his paper “*Mission and Social Concern*” presented at the Congress on the Church’s Worldwide Mission (1966) also admonished that, “evangelism which ignores social concern is incomplete and unscriptural in nature and will be

²² J.S. Pobee, „Ministerial Formation for Mission Today: An Introductory „Statement“, J.S. Pobee (ed.), *Ministerial formation for Mission Today* (Geneva: WCC/ETC., 1993) cited in C. N. Omenyo “A Comparative Analysis of the Development Intervention of Protestant and Charismatic/Pentecostal Organisations in Ghana” *Swedish Missiological Themes* 94 No. 1 (2006), p. 12

²³ Prophetic *Diakonia*: For the healing of the world. Report from The Lutheran World Federation. Congress held at Johannesburg, South Africa November 2002. pg.11-12.

<http://elcic.ca/Documents/documents/prophetic> *Diakonia Consultation_Diakonia 2002 pdf*. [accessed 12 Dec 2020]

²⁴ K. Bediako, *Christianity in Africa; The Renewal of a Non-Western Religion* (Edinburgh: Edinburgh University Press, 1995), p.144

unheeded by many.”²⁵ The basis of Fenton’s argument is that the emphasis placed by mission organizations on evangelization and matters of salvation for the hereafter, to the neglect of social ministry does not appear to fully represent the message of the gospel. This is because humans created in the image of God (*imago Dei*), are material beings faced with existential challenges such as physical deprivation due to various factors including social injustice.

The Wheaton Declaration²⁶ therefore made the following statement: “We reaffirm unreservedly the primacy of preaching the Gospel to every creature, and we will demonstrate anew God’s concern for social justice and human welfare.”²⁷ Similarly, the present Seventh Day Adventist church ethos like other churches appears to be combining the preaching of the Word of God with social ministry. The church as a mission does not only look at preaching the word of God, but also looks at showing the love of Christ unto humankind by providing manpower development through education. By so doing members would be able to provide for themselves and others as well and also appreciate the love that Christ himself rendered unto man.

Considering the activities of the SDA church, especially in the provision of education in Ghana, which seem to correlate with the *diakonia*, which is key to any missionary enterprise, this conceptual framework has been considered relevant.

From the above discussion *diakonia* is the bases on which the Christian love is founded. The missions show love to members within the society because it is call to do so. This conviction directed the selection of *diakonia* as a conceptual framework for this study.

²⁵ H. L. Fenton Jr. cited in Norman E. Thomas (ed.) Readings in World Mission (USA: Orbis Books,1995), p.138.

²⁶ H. Lindsell (ed.) “Wheaton Declaration” The Church’s Worldwide Mission, (Waco, TX: Word Books, 1966), pp.234-235

²⁷ Thomas, Readings in World Mission, p.138.

1.8 Literature Review

Literature review in a study such as this is of the utmost importance, because it brings out the researcher's understanding of issues associated with the study area. According to Omobolaji Ololade Olarinmoye in *Faith-Based Organizations and Development*, Faith Based Organizations (FBOs) have been important actors in the social, economic and political life of developing countries since the colonial period when they “partnered the colonial state in providing vocational training centers, hospitals, health clinics in the colonies”.²⁸ This is an indication that churches and their development and relief agencies have been working hand in hand with the various governments to promote healthy living among citizens in the country. This study will dialogue with scholars in *Christian Missions and Education*, through their literary works and their relevance to the study. Literature on the topic therefore will focussed on the following thematic areas of relevance:

- i. Churches and social ministry
- ii. Christian missions and the development of formal education in Ghana

1.8.1 Churches and social ministry

According to Maier, in *Working with the Poor: Selected Passages from Ellen G. White on Social Responsibility* “Christ’s method alone will give true success in reaching the people”²⁹ This is a call on Christians and for that matter Seventh-Day Adventist to follow the method and example of

²⁸ Omobolaji Ololade Olarinmoye *Faith-Based Organizations and Development: Prospects and Constraints*, accessed (12/12/2019) <http://tn.sagepub.com/>

²⁹ Rudi Maier, *Working with the Poor: Selected Passages from Ellen G. White on Social Responsibility*, <http://digitalcommons.andrews.edu/missions-books> (Access on 15 May, 2020) Pg 2

Christ in the way he handled the poor and the needy. He provided for them food and other materials they needed. Maier goes further to say “the example of Jesus in His work of restoring people is worthy of our attention”.³⁰ This is to tell Christians that the founder of their religion, Jesus Christ himself laid down the principle of attending to the needs of the members of the community within which they live. It is therefore the duty of the Christian to follow the footsteps of Christ.

Maier goes further to state that “Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labour, should feel a responsibility to teach and help the ignorant and the unemployed”.³¹ In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse – the help of all is needed in the community to make life whole. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation. This will put each person at a position to be self-sufficient and to fend for him/her self and go to the aid of others.

This is in congruence with the biblical position in Galatians 6:10 which states that, “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith”³² agrees with Maier. This is in the sense Christ has laid upon His church the duty of caring for the needy among its own members. He suffers His poor to be in the borders of every

³⁰ Rudi Maier, *Working with the Poor: Selected Passages from Ellen G. White on Social Responsibility*, <http://digitalcommons.andrews.edu/missions-books> (Access on 15 May, 2020) Pg 2

³¹ Rudi Maier, *Working with the Poor: Selected Passages from Ellen G. White on Social Responsibility*, <http://digitalcommons.andrews.edu/missions-books> (Access on 15 May, 2020) Pg 327

³² Rudi Maier, *Working with the Poor: Selected Passages from Ellen G. White on Social Responsibility*, <http://digitalcommons.andrews.edu/missions-books> (Access on 15 May, 2020) Pg 352

church. They are always to be within the church, and He places upon the members of the church a personal responsibility to care for them. As the members of a true family care for one another; ministering to the sick, supporting the weak, teaching the ignorant, training the inexperienced, so is the “household of faith” to care for its needy and helpless ones. It is therefore the duty of each church to make careful and judicious arrangements for the care of its poor, sick and the needy. Any neglect on the part of those who claim to be followers of Christ, and for that matter Seventh-Day Adventist, or a failure to relieve the necessities of a brother or a sister who is bearing the yoke of poverty and oppression, is a neglect of the command of Christ.

Dixon postulates that “the key elements in Ghana’s welfare system are social security and income protection schemes, labour and other legislation, services sponsored and financed by government, and services offered by voluntary organizations”.³³ Social issues were a matter for the traditional system in pre-colonial Ghana. The traditional system was based on a social institution of extended family members and traditional authorities. According to Avendal and Radcliff-Brown, “the traditional system is often described as a single system that guides political, judicial, social and religious functions in society, as well as norms, values and the safeguarding of these.”³⁴ This system was the foundation of social life. Dixon contends further that “with industrialization and urbanization, Ghana emerged at independence with the rudiments of a formal welfare system that reflected both the ideology and basic structures of the system in the United Kingdom.”³⁵ The colonial powers’ introduction of the British welfare system with formal institutions, classroom

³³ J., Dixon, *Social Welfare in Africa* (London: Crooms Helm 1987) Pg. 30

³⁴ C. Avendal, *Social Work in Ghana: Engaging Traditional Actors in Professional Practices*, (Sweden: Lund University. 2011)

³⁵ Dixon, J., *Social Welfare in Africa* (London: Crooms Helm, 1987) Pg. 30

education, a currency-based economy and Christianity contributed to extensive alterations in the social system and order.

In their article, Religion, Class Coalitions, and Welfare States, *Religion and the Western State - The Theoretical Context*, Kersbergen and Manow argue that “it seems possible that the anti-capitalist aspects of catholic ideology such as notions of fair wage or prohibitions of usury as well as the generally positive attitude of the Catholic Church towards welfare for the poor might encourage government welfare spending.”³⁶ They further argue that “Catholicism indeed constituted an even more important determinant of welfare statism than left power did.” They are of the view that most comparativists who study welfare state developments agree that religion has played a role in the development of modern social protection systems. The work of Kersbergen and Manow focuses primarily on the positive impact of Catholicism as politically represented by Christian democracy on the European continent. This work is very important as it plays a role in the church hence, social welfare in Western perspectives from this work could be used in assessing what pertains in the Ghanaian situation.

According to Aboagye “education formed a strong backbone of the Mission in Ghana. It was a primary objective of the missionaries to establish schools that would enable the congregations to read the Bible and to sing the hymns.”³⁷ Furthermore, the established mission schools would provide an all-round education for indigenous African youths. Elias Schrenk of the Mission underscored the stated policy of mission in 1867: “If we had a nation with formal education, able

³⁶ Van Kersbergen K. and Manow, P. Religion and the Western Welfare State – *The Theoretical Context*, in Van Kersbergen K. and Manow, P. (Eds). *Religion, Class Coalitions, and Welfare States*: (Cambridge: Cambridge University Press, 2009) Pg 1

³⁷J.Y., Aboagye, ‘An evaluation of the contribution of the Basel mission and Presbyterian church of Ghana to the socio-economic development of the Agogo traditional area’, (Unpublished MPhil Thesis, Kwame Nkrumah University of Science and Technology, Kumasi.)

to read and to write, my plans for mission work would be different. But now I am convinced that the opening of schools is our main task. I have a low opinion of Christians who are not able to read their Bible.”³⁸ With this it is seen that to get the gospel message to the people, one strategy would be the establishment of schools which target the youth. Here, the youth would be well educated, and be better placed to equip themselves with the necessary skills to face the realities of life.

The SDA church is one of the Missions which provide Christian Education in their areas of Operations. According to Appiah and Marfo “Christian education should exert significant impacts on the lives of the people who are taken through educational purposes. It should help them to wrestle with the practical consequences of the truths deliberated or impacted.”³⁹ Thus, the aim of education should be to seek the academic aspect with the whole being, where the mind of the individual is separated from the ideologies and rationales that claim to be faithful to Scripture and God’s revealed truth. Also, the educators should exhibit and prove that they have acquired the gift of wisdom from God. They should know that they will account for how they used their wisdom of God in sharing their insight to God. The educational model that only emphasize student directed learning may not present ample opportunities for an educator’s wisdom to be shared with all. The writings attest the need for contextualization of the norms and values that affect the lives and manners of the community.

³⁸H.W., Debrunner, *A history of Christianity in Ghana*, (Waterville Publishing House, Accra. 1967)

³⁹ John, Appiah, and Elisha K. Marfo, *Adventist Education In Ghana: Benefits, Challenges And Way Forward* <https://www.researchgate.net/publication/318467678>

1.8.2 Christian missions and the development of formal education in Ghana

C.K. Graham argues in his book entitled: *The History of education in Ghana*,⁴⁰ that, formal education in Ghana as we have today, began in 1752 when Rev. Thomas Thompson, one of the early missionaries of the Society for the Propagation of the Gospel (SPG) came to the Cape Coast. During his four (4) year stay he managed to bring education out of the castle to the natives. „His aim all the time was to make a trial with the natives and see what hope there would be of introducing among them the Christian religion.”⁴¹ Based on this note, Graham proceeded to establish the linkage between the Christian mission and the development of formal education in Ghana. Although education in the 17th and 18th centuries was the ancillary function of the merchant companies,⁴² these companies considered the castle schools as a talent pool for interpreters and clerical workers for the company’s business activities. Thus, it was Rev. Thompson, the missionary, who first made the attempt to bring Christian education from the castle to the Africans, and to make the school the nursery of the Church.⁴³

Critics of Western mission however contend that the missionaries main objective was not to open schools but primarily to preach the Gospel, and that the missionaries opened up schools because they saw the schools as one of the best tools for spreading the Christian faith rather than simply training their pupils to earn a living or to spread literacy.⁴⁴ The work of the Basel Mission which concentrated its efforts in the interior (Akwapim Ridge), for example, does not support this view. The Basel Mission introduced various types of vocational skills to

⁴⁰ C. K. Graham, *The History of Education in Ghana* (London: Frank Cass &Co Ltd. 1979).

⁴¹ Graham, *History of Education*,p. 13

⁴² Graham, *History of Education*,p. 13

⁴³ C. K. Graham, *The History of Education in Ghana* (London: Frank Cass &Co Ltd. 1979) pp. 2-14

⁴⁴ C. P. Groves, *The Planting of Christianity in Africa*, Vol. II (London: Lutterworth Press,1954), p.224

make their converts and the population self-sufficient and economically more resilient,⁴⁵ pointing to the fact that, the mission was also interested in the material well-being of its converts and not formal education alone. Graham further argues that whereas the interest of the trading companies lay in educating clerks first and foremost, the missionaries were rather concerned with training teachers, artisans and preachers.⁴⁶

Noel Smith, in his book entitled *The Presbyterian Church of Ghana- 1835-1960*,⁴⁷ seems to corroborate Graham when he noted that, in order to prevent the training given to the children from being purely ‘clerical’, the Basel Mission introduced and gained great praise for its proficiency in agriculture and crafts.⁴⁸ Smith endorses Graham’s position that the schools were originally the initiative of the Missions, but later, as their value became apparent, local communities appealed to the Missions to sponsor a school in their town or village. Commenting on Western Education and Early Nationalism, Philip Forster, in *Education and Social Change in Ghana*, asserts that “the first development of nationalism in the Gold Coast was closely associated with the creation of a western-educated and urbanized minority. Thus, nationalism may be regarded as the unintended outcome of Western education.”⁴⁹ Forster’s work also establishes a close relationship between Christian mission and the development of formal education and its attendant socio-political consequences. This work, however, seeks to discover the socio-economic changes the SDA Church hopes to achieve with her involvement in the development of education regarding the lives of their members and society as a whole.

⁴⁵ P. A. Schweizer, *Survivors on the Gold Coast; The Basel Mission in Colonial Ghana* (Accra: Smartline Publishing, 2001), p. 86

⁴⁶ C .K. Graham, *Education in Ghana*. pp. 28-56

⁴⁷ N. Smith, *The Presbyterian Church of Ghana, 1835-1960* (Accra: Ghana Universities Press, 1966).

⁴⁸ Smith, *The Presbyterian Church of Ghana*, p167

⁴⁹ P. Forster, *Education and Social Change in Ghana* (London: Routledge & Kegan Paul Ltd.)

1.10 Thesis Structure

Chapter one of the work serves as the general background to the study. It discusses the statement of the problem, research objectives and questions of the work. The chapter further discusses the conceptual framework for the study, scope of study, methodology, literature review and the significance of the study.

Chapter Two discusses what mission is, social ministry and a historical survey and the pattern of the mainline churches' contribution to the development of education. The chapter provides the theological and historical background to the study of social ministry as an integral part of mission of the Christian church. It goes further to look at the current state of education in Ghana.

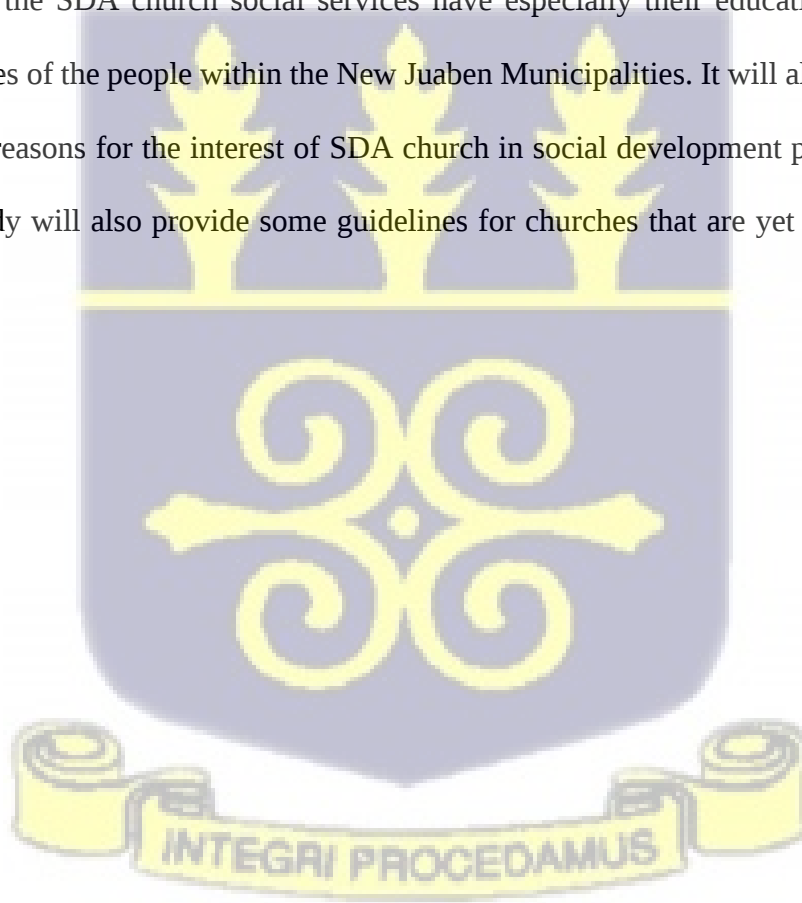
Chapter Three discusses the Adventism in Ghana, Adventist philosophy of education and the provision of educational services of the SDA in Ghana in general and the New Juaben Municipalities. Social services and responsibility of the SDA church in Ghana and the impact of these services on the people within the communities. The chapter also explores the theological underpinnings of the church's social ministry.

Chapter Four the discusses the impact of the Seventh-Day Adventist (SDA) church as a sign of diakonia (love) on basic education in the New Juaben Municipalities. It discusses the stakeholder's involvement in the basic education of the SDA Schools within the New Municipalities

The final chapter discusses the summary of findings, conclusions and recommendations regarding the social ministry of the SDA church as a representation of paradigmatic changes in the Ghanaian Adventist ethos.

1.11 Significance of the Study

This study is significant because although the Seventh-day Adventist (SDA) Church is actively engaged in the provision of social services, there is not much academic documentation that captures the contributions of the church. This work is an attempt to focus and document activities of the SDA church's social ministry. Secondly, the findings of this research would help assess the extent to which the SDA church social services have especially their educational delivery has impacted the lives of the people within the New Juaben Municipalities. It will also provide deeper insight into the reasons for the interest of SDA church in social development program in Ghana. Finally, this study will also provide some guidelines for churches that are yet to undertake such program.



CHAPTER TWO

MISSION, SOCIAL MINISTRY AND THE PROVISION OF EDUCATION

2.1 Introduction

This chapter discusses what mission is, mission as *missio Dei* (God's mission), and *missio ecclesiae* (mission of the church). The chapter further discusses the concept and practice of social ministry as an essential element of missions. It examines the concept of the social ministry in the Old and the New Testament. Considering the application of the social ministry in Ghana, the section also emphasizes the history of missions and their social ministry in Ghana. It also looks at some social interventions by selected churches in Ghana, their social ministry and the Biblical foundation of education as a social ministry in the contemporary church.

2.2 What is Mission?

Mission has been described as God's work in the world and the contribution of the church in that work today. It involves the very nature of God, His will for the Church and plans for the nations.⁵⁰ The word mission derives from the Latin word, *mitto*, "to send" and *missio*, "sending"⁵¹. The word mission was first used in 1544 by the Jesuit priests Ignatius Loyola and Jacob Loyner to describe the spread of the Christian faith⁵² though it does not appear in the Bible. In spite of its disappearance in the Bible, words such as *pempein* – to send and *apostellein* – to send are synonymously being used.⁵³ This means that when you are sent, you are also meant to serve.

⁵⁰ C. Ott, S. J. Strauss and T. C. Tennent, *Encountering Theology of Mission; Biblical Foundations, Historical Developments and Contemporary Issues* (Michigan: Baker Academic Publishing, 2010), p. xiii.

⁵¹ Strauss and T. C. Tennent, *Encountering Theology of Mission*, 5.

⁵² Ibid p. xiv (we do not use this in the department. We use shorter versions, eg Ott, Strauss and Tennent, *Encountering Theology of Mission*, xiv)

⁵³ J. S. Pobee, *AD 2000 and after, The Future of God's Mission in Africa* (Accra: Asempa Publishers, 1989), p.18.

According to David Bosch, around the time of the Jerusalem conference of the International Missionary Conference (IMC) in 1928 organised by the International Missionary Council, it became clear that most definitions of the term missions were inadequate. Hence, the IMC coined the notion comprehensive approach which marked a significant advance over all earlier definitions of mission.⁵⁴ The Whitby Meeting of the IMC (1947) then used the terms *kerygma*⁵⁵ and *koinonia*⁵⁶ to summarize its understanding of mission. *Koinonia* is a Greek term used to refer to fellowship or interaction among the faith community. For example, Dovlo posits that there is a relatively high sense of *koinonia* or fellowship among members of charismatic churches in Ghana than their mainline counterparts. During worship, for instance, the pastors of charismatic churches ask members to greet their neighbours and compliment them on the way they look or they also call for gestures such as ‘wave to Jesus’, ‘wave to the Holy Ghost’, etc. By 1952 a third element, *diakonia*, was added to the meaning of mission⁵⁷. The Willingen Conference (1952) added the notion “witness”, *martyria*⁵⁸ as the overarching concept.⁵⁹ One therefore observes the various definitions and understandings of the term mission. However, significant to the current research is the fact that mission is closely linked to social ministry or *diakonia*. For example, Ott, Strauss and Tennent observed that:

until the 1950’s the term mission and missions were generally used synonymously to describe the spread of the Christian Faith, usually by missionaries-people sent by the church- with explicit calling and mandate to preach the gospel to those who had never heard and gather converts into churches. This normally included crossing geographical and cultural barriers. Often attendant to this task but, usually

⁵⁴ D. J. Bosch, *Transforming Missions: Paradigm Shifts in Theology of Mission* (New York; Orbis Books, 1996), p. 511

⁵⁵ *Kerygma* is a Greek word used to mean the preaching or proclamation of the Christian gospel.

⁵⁶ E. Dovlo, *God’s Spirit and the Sunday Morning Worship-The Challenge of the Charismatic Movements*, Trinity Journal of Church and Theology, X (2000). Send this into the main text and maintain the footnote)

⁵⁷ Philip Tailor, *Missiology* (Cumbria: Paternoster, 2002), 37.

⁵⁸ *Martyria* is a Greek term meaning witness. This witness is given by proclamation, fellowship and service. Bosch, *Transforming Missions*, p.512.

⁵⁹ Bosch, *Transforming Missions, Paradigm Shifts in Theology of Mission*, p. 511.

considered secondary or supportive of it were the establishment of schools, hospitals and orphanages and various other works of compassion and community development.⁶⁰

Contributing to the discussion on mission, Cathy Ross provides a five-point marks of mission in the contemporary world. She identifies five marks of mission as: (i) to proclaim the Good News of the Kingdom, (ii) to teach, baptize and nurture new believers, (iii) to respond to human needs by loving service, (iv) to seek to transform unjust structures of society and (v) to strive to safeguard the integrity of creation, sustain and renew the life of the earth.⁶¹ It must be noted that these indicators similarly reflect the direction of social ministry as it aims to transform society and respond to the needs of humanity. The linkage of the marks of missions to social ministry is based on the emphasis of missions by meeting human needs by loving service which is, *diakonia*.

2.2.1 *Missio Dei*

Mission has often been justified in terms of concern for the lost or the biblical command to preach the gospel to the end of the world. However, Ott, Strauss and Tennent, argue that justifying mission on the explicit commands of the Bible makes mission a human act of obedience.⁶² In the mid twentieth century, mission came to be understood as God's mission (Latin, *missio Dei*),⁶³ that is to say, mission is rooted in the divine initiative and character of God. Thus, mission is "God's mission". God is a missionary God, and mission is rooted in the sending activity of the Triune God-Father, Son and Holy Spirit.⁶⁴ According to Bosch, it was Karl Barth who became one of the

⁶⁰ Ott, Strauss and Tennent, *Theology of Mission*, p. xv.

⁶¹ C. Ross, *Introduction*, in Andrew Walls and Cathy Ross, (eds.), *Mission in the Twenty-first Century, Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd Ltd., 2008). p.xiv.

⁶² Ott, Strauss and Tennent, *Theology of Mission*, p. 61.

⁶³ Bosch, *Transforming Missions*, p.389

⁶⁴ Ott, Strauss and Tennent, *Theology of Mission*, p. 62.

first theologians to articulate mission as an activity of God himself, at the Brandenburg Missionary Conference in 1932.⁶⁵ The term *missio Dei*, the Latin expression for the mission of God, is explained by John McIntosh as “everything God does for the communication of salvation.”⁶⁶ Thus, *missio Dei* springs from God’s boundless and matchless love for the universe He has created, and particularly for the beings within it that bear His image.⁶⁷ The ultimate goal of *missio Dei* is, therefore, ‘the glory of God’, where God establishes His reign in the hearts of people which is evidenced by the conversion of souls and resulting in love, community, equality, diversity, mercy, compassion and justice.⁶⁸

2.2.2 *Missio Ecclesiae*

Closely linked with the concept of the *missio Dei* is the mission of the church, *missio ecclesiae*⁶⁹. In our previous discussion we established the fact that mission is God’s mission, His reaching out to His created universe and the people in it who bear His image. However, God’s task of reaching out to the world has been delegated to the church. According to Ott, Strauss and Tennent, “After the death and resurrection of Christ came Pentecost and the Church, the new people of God were born. The resurrected Christ sends the disciples into the world with the giving of the Great Commission and the sending of the Holy Spirit. The church today continues with this trajectory of mission.”⁷⁰ Thus, the church has been sent by God with the message of the good news of salvation that also includes a restoration to dignity and social justice through loving service.

⁶⁵ Bosch, *Transforming Missions*, p.389

⁶⁶ J. A. McIntosh, *Missio Dei* in Moreau (ed), *Evangelical Dictionary of World Missions* (Michigan: Baker Books& Carlisle Paternmorten Press, 2000), p.27.

⁶⁷ Kirk, *What is Mission?* pp.27-28.

⁶⁸ Kirk, *What is Mission?* p.28.

⁶⁹ Samuel Jayakumar, *The Work of God as Holistic Mission: An Asian Perspective*, in *Holistic Mission: God’s Plan for God’s People* (Oxford: Regnum Books International, 2010), 90.

⁷⁰ 83Ott, Strauss and Tennent, *Theology of Mission*, p.73

Kirk argues that instead of thinking of mission as an aspect of church life, it should rather be seen as being at the heart of the church life.⁷¹ The church is by its very nature missionary to the extent that if it ceases to be missionary, it has not just failed in one of its tasks, but it has ceased to be a church. Thus, the church's self-understanding and sense of identity (its ecclesiology) is inherently bound with its call to share and live by the Gospel of Jesus Christ to the end of the earth and the end of time.⁷² Because the church was called into being by God Himself for His purpose, the church does not have an agenda of its own except the ones assigned by God, that is, God relating to the world through the church. Therefore, "God's calling to mission is a calling to service. God's people are judged not by their formal piety but by the spontaneous compassion they show- or fail to show- to those in need with whom Jesus Christ identifies himself."⁷³ This implies that *missio ecclesiae* must be rooted in concrete action lest it becomes mere rhetoric.

From the above discussion, we have demonstrated that mission is an attribute of God⁷⁴, God is working in the world by reaching out in love to His creation, especially the beings that bear His image (man). Thus, God is Himself a missionary God.⁷⁵ The aim of mission is the conversion of souls and renewal of social structures that reflect love, compassion and justice.⁷⁶ This is the agenda that the church has been tasked to carry out. The church does not have any agenda other than what God has assigned to her to do, thus the *missio ecclesiae* is to represent the *missio Dei* in the world, participating in God's mission⁷⁷ through loving service⁷⁸. The entire Bible, beginning with the

⁷¹ Kirk, *What is Mission?*, p.30.

⁷² Kirk, *What is Mission?*, p.30.

⁷³ Kirk, *What is Mission?*, p.32.

⁷⁴ Bosch, *Transforming Mission*, p.390.

⁷⁵ Bosch, *Transforming Mission*, p.390.

⁷⁶ Kirk, *What is Mission?* p. 28.

⁷⁷ N. Thomas (ed.), *Readings in World Mission* (Trowbridge: Redwood Books, 1995), p.114.

⁷⁸ Ross, *Introduction*, 8.

story of Cain and Abel, mirrors God's predilection for the weak and abused of human history.⁷⁹ Similarly, Christ is also seen identifying Himself with the poor and underprivileged in society at the beginning of his ministry as stated in Luke 4: 6. The direct implication is that, the church as Christ's representative has the responsibility to identify with the poor and marginalized in society and render loving service with the goal of helping humanity live in dignity as a reflection of the *Imago Dei*.⁸⁰ Social ministry of the church therefore is the practical expression or fulfillment of the *missio Dei* and *missio ecclesiae*.

2.3 Social Ministry

William M. Pinson Jr. defines "social ministry" as an "effort to help persons in special needs and those hurt by adverse social conditions, such as the poor, the neglected child, the sick, or the aging." As an "effort," social ministry may be done individually or corporately although it is not easy to layout nor its goal easy to achieve⁸¹. Social ministry finds its expression in the *mission Dei*— God reaching out in love to the universe He created and the beings in it that bear His image particularly, the poor and underprivileged.⁸² Social ministry according to D. J. Bosch was at the very heart of the prophetic tradition of the Old Testament.⁸³ Hence social ministry plays a key role in the *mission Dei* and subsequently, in the *missio ecclesiae*.⁸⁴ It is the quest for social ministry, which is an expression of God's love,⁸⁵ which compels the church, as the agent of the *missio Dei*, to engage in social programs that demonstrate in practical terms the love of God towards humanity.

⁷⁹ Bosch, *Transforming Mission*, p.436

⁸⁰ Bosch, *Transforming Mission*, p.450.

⁸¹ William M. Pinson, Jr., *Applying the Gospel: Suggestions for Christian Social Action in a Local Church* (Nashville, TN: Broadman Press, 1974), 13

⁸² Kirk, *What is Mission?*, pp. 27-28.

⁸³ Bosch, *Transforming Mission*, p.401.

⁸⁴ C. Ross, *Introduction*, p. xiv.

⁸⁵ Kirk, *What is Mission?* p.28

Thus, social ministry is the practical expression in services of love that show concern and action on behalf of the poor and marginalized in society, with the ultimate goal of helping humanity realize a life of dignity as a reflection of the *imago Dei* – the image of God which every human being possesses.⁸⁶

2.3.1 Social Ministry as Social Justice in the Old Testament (OT)

The underlying Old Testament (OT) principle of social justice is the affirmation of the fact that all human beings are created in the image and likeness of God (*imago Dei*). Genesis 1:26. All human beings are, therefore, endowed with rights that include dignity and the right to be treated with respect.⁸⁷ The poor state of a person should not lead to degradation and disrespect. R. Dickinson summarized this view when he stated that, “Created in the image of God, humankind is held by Christians to have an inherent right to be treated justly and with dignity. Denial of justice and dignity, either by individuals or institutional structures, violates God’s intention or purposes in creation itself.”⁸⁸

According to J. Andrew Kirk, God is seen as having a preferential option for the poor who are vulnerable and are likely to face devaluation in dignity. Thus, beginning with the laws concerning widows, orphans and immigrants (Ex.22:21-4; 23:9; Lev.19:33; Deut.27:19), God is seen creating a social safety net for the vulnerable. And because these people could not have any natural protection within the community, God therefore demands that the whole community should be

⁸⁶ D. Petersen, *Not By Might nor By Power: A Pentecostal Theology of Social Concern in Latin America* (Cumbria: Regnum Books Int. 1996), p.213. Petersen argues that because human beings are the image-bearers of God they have a distinctive and unique value. Based upon this principle all humanity is endowed with intrinsic rights that should include a sense of dignity and the right to be treated with respect.

⁸⁷ Petersen, *Not By Might nor By Power*, p.213.

⁸⁸ R. D. N. Dickinson, *Diakonia in the Ecumenical Movement*, in John Briggs, Mercy Amba Oduyoye and George Tssetis (eds.), *A History of the Ecumenical Movement* vol.3, 1968-2000. (World Council of Churches Publications, 2004), p.424.

especially responsible for them because of their precarious circumstances.⁸⁹ God's concern for social issues in his dealings with Israel is further reinforced by the concept of the Jubilee and Sabbatical years which were institutions intended to ensure the social protection of the poor, oppressed and vulnerable.⁹⁰

Commenting on God's concern for social justice, J. H. Cone observed that, there is no divine grace in the OT that is bestowed on oppressors at the expense of the suffering of the poor, and that the theme of justice and Yahweh's special concern for the poor and widows have a central place in Israelite prophecy. Furthermore, he stated that in almost every scene of the OT drama of salvation, the poor are defended against the rich, and the weak against the strong. Yahweh is the God of the oppressed whose revelation is identical with their liberation from bondage.⁹¹

Summarizing the concept of social justice in the OT tradition and its relationship with *diakonia*, Kjell Nordstokke noted that, "in the biblical tradition, prophecy appears as a response to divine revelation and a God-given mandate given to the prophet. The relationship between prophecy and *diakonia* is that both have the task of finding ways of building bridges between renewal and transformation."⁹² Thus social ministry is here redefined in terms of helping human beings find renewal and living a life of dignity, in pursuant to the attainment of the *imago Dei*.

⁸⁹ Kirk, *What Is Mission? Theological Explanations* (Minneapolis: Fortress Press, 2000), pp.144-5.

⁹⁰ Instructions for the Sabbatical year (Lev.25:2-7 and the Jubilee Year(vv8-55) provide a complex range of theological, social, agricultural and economic matters which are inter related in those instructions. The call for a regular, ritually prescribed rest for the land develops into a discussion of just socioeconomic practices. Thus, ritual practice and the practice of justice are woven together into a single way of life. James L. May (ed.) *The HarperCollins Bible Commentary* (New York: The Society of Biblical Littrature,1998), pp163-4.

⁹¹ J. H. Cone, *God of the Oppressed* (New York: The Seabury Press, 1975), pp.68-70.

⁹² K. Nordstokke, *Prophetic Diakonia-A Response in Prophetic Diakonia: "For the Healing of The World"*, Report of the Lutheran World Federation, Johannesburg, South Africa, 2002. p.31.

2.3.2 Social Ministry and Justice in the New Testament

Social ministry is one of the major themes in the New Testament. It must be noted that social inequality was widespread that God's concerns expressed in compassion for the socially disadvantaged became a key focus of the NT⁹³. This is evidential by the way Jesus defines his ministry in the gospel of Luke in terms of social ministry and justice by the opening statement he makes in the synagogue of Nazareth. There, Jesus tells the crowd that he fulfills the vision in the book of Isaiah of releasing prisoners, giving sight to the blind, and releasing the oppressed (Lk. 4:18-19)⁹⁴. In Luke's Sermon on the Plain Jesus speaks of blessings for the poor. It is re-echoed in the parables, most especially the Parable of the Rich Man and Lazarus (Lk 16:19-31). The parable warns that in the future judgment the rich man ended up in Hades and the poor Lazarus in heaven. The parables aim to entreat the followers of Jesus to engage in social ministry by supporting the poor and the vulnerable in the society.

The social ministry of Jesus became a vehicle for mission in the New Testament. Christ came to represent God as a man, 'Emmanuel' — God with us (Matt 1:23), that God and His love might be better understood. Jesus was active in social ministries, showing God in visible action⁹⁵. Of the many forms of social ministry practiced by Jesus, His healing and teaching ministries stand above all the others. Ellen White wrote: "During His ministry, Jesus devoted more time to teaching the followers to love for one another and healing the sick."⁹⁶ Spinks also made the following statement about Jesus' purpose:

⁹³ Ronald J. Sider, *Rich Christians in an Age of Hunger* (Downers Grove, IL: Intervarsity Press, 1997), 78.

⁹⁴ Sider, *Rich Christians in an Age of Hunger*, 90.

⁹⁵ G. Panikulam, *Koinonia in the New Testament. A Dynamic Expression of Christian Life* (Rome: Biblical Institute Press, 1979), 118.

⁹⁶ Ellen White, *Welfare ministry* (Mountain View, CA: Pacific Press, 1993), 101.

“In His (Jesus) ministry on this earth Jesus recognized this relationship between all the parts that make up the person. He healed, and then taught. An example is blind Bartimaeus. He sat by the road begging. When he heard Jesus was coming, he called for help. Jesus healed him, and then Bartimaeus followed Jesus”.⁹⁷

Furthermore, White stated the following about the method employed by Jesus: “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good, showed sympathy, for them, ministered to their needs and won their confidence. Then He bade them, ‘Follow me’”⁹⁸. Jesus thus used healing as a relational ministry, serving as an opening wedge in the community where He ministered. Jesus worked at the social level to meet all the people’s needs as He worked to alleviate humanity’s spiritual problems.

The social ministry of Jesus in the Gospels was emulated by the early church in the Book of Acts as stated in Luke 2: 44-46:

⁴⁴ And all who believed were together and had all things in common; ⁴⁵ and they sold their possessions and goods and distributed them to all, as any had need. ⁴⁶ And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts.

The text stresses the solid foundation the earliest church enjoyed. It still lived and reflected its Jewish context, going to temple (Acts 3:1), but, beyond, gathered in homes for instruction, prayer, fellowship, and the breaking of bread (Acts 2:42-23). The early believers cared for each other: the wealthy sold possession or offered personal items to meet the needs of the brothers/sisters in Christ. In doing so, they perpetuate the teaching of Jesus: “...sell all that you possess, and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me” (Luke 18:22). In an effort to alleviate societal poverty, believers practised having everything in common; they kept selling and distributing till there was no one among them in need.

⁹⁷ Bryan D. Spinks, *Do this in Remembrance of Me. The Eucharist from the Early Church to the Present Day* (London: SCM Press, 2013), 1-29.

⁹⁸ Collins White, *Missions in the Early Century* (Maryknoll, NY: Orbis, 2019), 101.

The practice of the early church reflects the image of the social ministry taught by Jesus Christ in the Gospels. The ministry aims to alleviate poverty and provide for the poor and the less-privileged among them.

2.3.3 Social Ministry and Relationship with Diakonia in The New Testament

Diakonia has been described as “service of love inspired by the example of Christ and by faith and endurance.”⁹⁹ The term *diakonia* has also been described as “Christian witness through service.”¹⁰⁰

When we speak of the social ministry of the church, we mean social intervention programs among others that the church undertakes as part of its Christian witness or diaconal work. The concept is rooted in Christ who came not to be served but to serve, and give his life as a ransom for many.

Diakonia is a Greek word, used in the New Testament, but its application has been varied. Sometimes *diakonia* refers to material services to aid a particular person in need (Mark 15:41; 2 Tim 1:8); in other instances, it means serving at tables (Mark 1:3; Acts 6:2); while in some cases it refers to the distribution of funds to people in need (II Cor 8:19, Rom 15:25).¹⁰¹

The concept *diakonia* is derived from the Greek term *diakonos* meaning servant, attendant or minister. The institution of the *diakonos* is commonly related to the account in Acts 6:1-6 of the selection and ordination of the seven to assist the Twelve in the distribution of charitable provisions to the Hellenist widows.¹⁰² *The Interpreter's Dictionary of the Bible* maintains that the Book of

⁹⁹ J.S. Pobee, „Ministerial Formation for Mission Today: An Introductory Statement“, J.S. Pobee (ed.), *Ministerial formation for Mission Today* (Geneva: WCC/ETC, 1993) cited in C. N. Omenyo „A Comparative Analysis of the Development Intervention of Protestant and Charismatic/Pentecostal Organisations in Ghana“ *Swedish Missiological Themes* 94 No. 1 (2006), p. 12.

¹⁰⁰ Dickinson, *Diakonia in the Ecumenical Movement*, p.403

¹⁰¹ *Diakonia as Understood and Lived Out in Select LWF Member Churches in Prophetic Diakonia: “For the Healing of the World”*. A Report of The Lutheran World Federation. Johannesburg, South Africa, November, 2002. P.11.

¹⁰² G. A. Bulbrick (ed.), *The Interpreter's Dictionary of the Bible* (NY: Abingdon Press, 1962) p.785.

Acts does not use the noun “deacon” of these men but rather the verb *diakonein* to describe their function of “serving tables”.¹⁰³ The word deacon does not occur in Acts, but one of the seven, Philip, is called an Evangelist in Acts 21:8. The word *diakonos* is also used by Paul to describe his fellow workers and assistants in evangelizing (I Thessalonians 3:2), and Paul uses the term in describing his own ministry (I Corinthians 3:5; II Corinthians 3:6; 6:4) or the ministry of Christ (Rom. 15:8; Gal. 2:17).¹⁰⁴

The idea of service, *diakonia* and serving, *diakonein*, with particular illustration from service at table, underlies all of Jesus’ teaching about his own ministry and that of his disciples after him¹⁰⁵. The inspiration for service was the example of Christ himself who “came not to be served but to serve” (Mark 10:45).¹⁰⁶ Commenting on Jesus’ example of a being true servant, *The Harper Collins Bible Commentary* makes the point that, in contrast to the Gentile rulers ‘who lord it over them’, the disciples should strive to be ‘servants.’ The basis is that the Son of Man came not to be served but to serve and to give his life as a ransom for man, power is here radically redefined in terms of self-emptying service.¹⁰⁷ Andrew Kirk, commenting on the role of the church to continue the mission of Christ, by proclamation of the Word and the pursuit of social justice, made the following observation,

following in the way of Christ quite simply requires communicating the good news of Jesus and the kingdom (Acts 28:30)-evangelism; insisting on the full participation of all people in God’s gift of life and wellbeing--Justice; providing the resources to meet people’s needs--compassion and never using lethal violence as a means of doing God’s will--the practice of non-violence as a means of change.¹⁰⁸

¹⁰³ Bulbrick (ed.), *The Interpreter’s Dictionary* pp.785-6

¹⁰⁴ Shepherd Jr., *Deacon* in G. A. Bulbrick (ed.), *The Interpreter’s Dictionary*. p.786

¹⁰⁵ D. Narayan, *Voices of the Poor: Can Anyone Hear Us?* (Oxford: Oxford University Press, 2000), 87.

¹⁰⁶ Bulbrick, *Interpreter’s Dictionary*, p.786.

¹⁰⁷ J. L. May (ed.) *The Harper Collins Bible Commentary* (New York: The Society of Biblical Literature, 1998), p.914.

¹⁰⁸ Kirk, *What Is Mission? Theological Explanations* (Minneapolis: Fortress Press, 2000), p.53

He stated further that the church's mission,

in the way of Jesus Christ is thus to be an instrument of God's righteousness and compassionate governance in the world. Thus, the church is to be involved in any action that restores, even partially, wholeness to human life. In the area of physical healing, it will share in the overcoming of illness by teaching and enabling a healthy way of living and in providing where otherwise not available basic health care for all. They will help to give the dignity of self-confidence through appropriate education.¹⁰⁹

Fullkum-Wetzel summarised the relationship between the church and *diakonia* in contemporary times thus,

If Jesus is deacon, then essentially and in principle the church can be nothing but deacon, in all that it does. Thus, *diakonia* is not an adjective, or one expression of the church's life among others, but the expression of the very nature and life of the church itself. *Diakonia* is not just the consequence of the gospel but part of it just as Jesus was concerned with the preaching of the kingdom of God and healing the sick. The gospel includes proclamation and healing, forgiveness and recovery, word and deed.¹¹⁰

According to the Report of the Lutheran World Federation held in Johannesburg, South Africa in 2002, *diakonia* has a variety of connotations in contemporary theology. Diaconal work is the *praxis*, the embodiment of *diakonia*. Thus, diaconal work is the way in which *diakonia* in a specific time and context is practiced.¹¹¹ The church's mandate as specified in Matthew 28:19, 'Go ye

¹⁰⁹ Kirk, *What Is Mission? Theological Explanations* p.54

¹¹⁰ C. Fullkum-Wetzel, „Aspects of the Biblical Foundation and Theological Orientation of Diakonia In Prophetic Diakonia: “For the Healing of the World”. A report of The Lutheran World Federation. Johannesburg, South Africa, November, 2002. p.24.
[http://elcic.ca/Documents/documents/prophetic Diakonia Consultation Diakonia 2002pdf](http://elcic.ca/Documents/documents/prophetic%20Diakonia%20Consultation%20Diakonia%202002.pdf). [accessed 27 May 2013].
University of Ghana <http://ugspace.ug.edu.gh>.

¹¹¹ *Diakonia as Understood and Lived Out in Select LWF Member Churches in Prophetic Diakonia: “For the Healing of the World”*. A Report of The Lutheran World Federation. Johannesburg, South Africa, November, 2002. p.11. Other words or terms for diaconal work used by the LWF member churches are: visible social services, deaconry; diaconate; social ministry; Lutheran community care; justice and advocacy work; the church outside the church; social work; charity; caritas; rehabilitation work; mission activity; social mission; urban mission; welfare work; health work; the prophetic action of transformation; world service; the church's face in society; Christ's serving hands here and now.

therefore into all the world and preach the gospel...’, imposes the charge of being missionary on the church, that is, one that has been sent to serve.

2.4 Historical Overview of the Social Ministry in Ghana

It has been observed that the “Christian presence in Africa dates back to the first century” and within the first three centuries of its spread, the Christian faith had been rooted on the African soils of Egypt, Nubia, Ethiopia, and Roman North Africa. Records show that Africa have had Christian experience before Western Europe¹¹². The introduction of Christianity to West Africa, particularly Ghana, has been recognized by several Africans and European scholars due to its significant contribution of its social ministry to the development of the Ghanaian society.

The history of Christianity in Ghana is traced generally to these Portuguese before the 16th century reformation which among other factors led to the evangelisation of Africa by various missionary groups as a mission field¹¹³. In Jones Darkwa Amanor’s view, this “earliest contact between Ghana and Christian Missionaries was the late 15th century when Roman Catholic missionaries accompanied the earliest Portuguese traders to the Gold Coast. A succession of missionary societies from Western Europe subsequently lived and worked to impact life in the nation they christened the Gold Coast because of the abundance of the precious mineral that was discovered.”¹¹⁴

In his article ‘To Seek to Transform Unjust Structures of Society’, Valdir Raul Steuernagel¹¹⁵, projects the view that proclamation and mission must lead to social transformation. Using the text

¹¹² John David Kwamena Ekem, *Early Scriptures of the Gold Coast (Ghana)* (UK: St. Jerome Publishing, 2011), 1.

¹¹³ Ekem, *Early Scriptures of the Gold Coast* (Ghana), 5.

¹¹⁴ Jones Darkwa Amanor, *Pentecostalism in Ghana: An African Reformation*, pctii.org/cyberj13/amanor.pdf. Accessed on 4th November, 2021.

¹¹⁵ Valdir Raul Steuernagel. „To Seek to Transform Unjust Structures of Society”, in Andrew Walls and Cathy Ross (eds.) *Mission in the Twenty-first Century: Exploring the Five Marks of Global Mission* (Maryknoll, New York: Orbis Books, 2008)

of Matthew (Matt.6:33,) he comes out with the fact that once the kingdom of God is established in a particular mission territory, all other things will naturally follow but this has not always been the case. There is the need for a concerted effort to engender the desired social transformation. John Paul II stresses the same idea when he writes, the church offers a force for liberation through the conversion of heart, and ways of thinking, fosters recognition of each person's dignity, encourages solidarity, commitment to service of one's neighbour.

Proclamation and mission must be holistic, focusing on the whole of creation at peace. Justice as a mark of mission becomes the fundamental expression of God's search for transformation. This must be an integral part of mission. The proclamation of Steuernagel was the exact steps undertaken by the early Christian missionaries in Ghana. It must be emphasized that though the propagation of the Gospel and the promotion of Christianity through the introduction of western education were the foremost reason for the arrival of European Missionaries to the shores of the Gold Coast. Their activities brought improvement to the general life of the natives in the country through their social ministry. The advent and emergence of these missionary groups was not only aimed at converting people to their prospective churches but was also to bring enlightenment in order to improve upon the living conditions of their adherents and all alike. Many of these churches that established mission fields in the Gold Coast and evangelized the people sought to promote Christianity through improving life conditions not only by education but also healthcare, agriculture, trade, linguistic studies, architecture coupled with Christian faith practices such as divine healing. The social ministry of the early missionaries vamped the following facets in the Ghanaian society.

2.4.1 Health

The introduction of Western medicine and public health in colonial Africa was in most cases, pioneered by Christian missionary societies during the last quarter of the 19th century and the early decades of the twentieth century. Initially, most of the missionaries sought to propagate the gospel without a commitment to the health needs of their potential converts. However, the realities of the appalling endemic and epidemic diseases compelled them to pioneer medical services to their host populations¹¹⁶. Unlike Medical Missionary work in other British colonies, such as Nigeria or East and Central Africa which were begun in the late 1800's, missionary hospitals were not started in the Gold Coast until 1931, when the Basel Mission started the Agogo hospital in Asante Akim. This was followed by the Catholic hospital at Breman Asikuma in 1943. By 1951 there were two more (maternity wards) at Jirapa and Worawora. Between 1951 and 1960, the growth of mission hospitals jumped from 3 to 27, which were distributed all over the country, particularly in the Northern Territories, Ashanti and the Volta Regions.¹¹⁷

The government recognizes the significant contribution of mission health facilities and makes a budgetary provision for subsidizing their operations. This is channeled through the Christian Health Association of Ghana (CHAG). CHAG was started in 1967 with the help of the World Council of Churches, the Catholic Bishops Conference of Ghana and the Christian Council of Ghana and duly registered under the Trustees (incorporation) Act of 1962. Its mission is "to provide holistic, affordable and quality health care in fulfilment of Christ' mandate to go and heal the sick" (CHAG 2000)¹¹⁸.

¹¹⁶ K. Nkansah Kyeremanteng, *The Presbyterian Church of Ghana (PCG): History and Impact* (Revised Edition) (Accra: Optimum Design and Publishing Services, 2015), 32-34.

¹¹⁷ Kyeremanteng, *The Presbyterian Church of Ghana (PCG)*, 32-34.

¹¹⁸ Accessed from <https://chag.org.gh/>

2.4.2 Agriculture

Christian missionaries in the Gold Coast expanded their social ministry to the agricultural sector. For example, the Methodist missionaries under Rev T.B. Freeman and the Basel Mission engaged in agricultural experiments, creating model farms around their missions to be imitated by their congregations. The Methodist missionaries had cash crop plantations at Dominase and Abura in the Central region in 1841. In 1842 they purchased coffee and cotton plantation called 'Napoleon' near Cape Coast from the firm of F. Swenzy and renamed it Brulah.

It is noted that the Basel Mission agricultural experimentation began after the arrival of the West Indian missionaries in Akropong in 1842. By 1870, the Basel mission had a cotton plantation at Akropong, Abokobi, Krobo Odumase and Anum.¹¹⁹

2.4.3 Economic Contributions

Ghana was relatively poor at the start of Christianisation. However, the contribution by the Christian missionaries through the social ministry led to the growth in income in the country. It is noted that, since the late 19th century, incomes grew significantly as Ghana transformed into a cash-crop economy, stimulated by the increasing demand from the global markets. Per capita income doubled between 1870 and 1913, and tripled by 1950. The phenomenon is contributed to the new farming techniques and crops introduced by the missionaries. Furthermore, Christian missionaries took on the role and provided the bulk of formal education (e.g., writing, reading and maths) which commanded a wage premium in the colonial economy. This shows that the Christian missionaries were not only concerned about spirituality but also concerned about their contribution to the socioeconomic development of the Gold Coast.

¹¹⁹ Kyeremanteng, *The Presbyterian Church of Ghana (PCG)*, 32-34.

2.4.4 Education

The contribution of the early Christian missionaries to education through its social ministry is unprecedented. For example, by 1870, the Basel Mission established a 15-year schooling structure consisting of one year of kindergarten, six years of primary school, four years of middle school and four years of teachers' seminary. Since the ultimate objective was to impart 'Christian faith, values and life-coping skills in the learners, the curriculum generally emphasized scriptural instruction as a mandatory subject at all educational levels. At the teachers' seminary level geography, history (world and church), homiletics, teaching skills and calligraphy were added to the curriculum.

Generally, the field of education is so vast and varied that to give a specific definition of education about which all educationists agree is very difficult. Etymologically, the term 'Education' in the English language was derived from two Latin words *educare* (*educere*) and *educatum*. 'educare' meaning to train or mould. It again means to bring up or to lead out, to draw out or propulsion from inward to outward. The term '*educatum*' denotes the act of teaching.¹²⁰ It throws light on the principles and practice of teaching. The term *educare* or *educere*¹²¹ mainly indicates development of the latent faculties of an individual. But the individual does not know these possibilities.¹²² It is the educator or the teacher who knows these and takes appropriate methods to develop these powers.

¹²⁰ The Family Word Finder (New York: The Reader' Digest association Inc., 1975).

¹²¹ <http://teachereducatorselvi.blogspot.com/2015/02/meaning-and-definition-of-education.html> (20/12/2020).

¹²² N. R. Mikkili, "Value Education and Human Values: Analytical Views". In: *Educational Confab*, Vol. 3, No. 7, July 2014.

Nayak and Rao tried to define education as “the process of developing the capabilities and potentials of the individuals so as to prepare that individual for success in a specific society or culture.”¹²³ The co-authors noted that education starts from birth and goes on throughout the life of that individual. By examining education as a process, and with reference to different structures of societies and cultures, the greatest challenge facing human development is what and how its society or culture views as the best way to harness the individual capabilities and potentials to the best advantage of the entire people in that society or culture, the two authors remarked. For J. F. Herbert, education is “the development of good moral character.”¹²⁴ Also, John Dewey claims that, “education is not a preparation for life, rather it is the living.”¹²⁵ It is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities. It is clear that education is the complete development of the individuality of the person so that he can make an original contribution to human life according to the best of his capacity.

Llyod also in his book, ‘Philosophy and the Teacher’, referred to man as a machine in nature. He stated that, “human frame is so structured that it works like a machine. As machine works mechanically using all the levers it consists of, so the human frame works using all the levers it consists of.”¹²⁶ Again, Llyod talked of man as a plant. The various organisms that the plant consists of go through developmental processes or phases and these mechanisms are relatively independent

¹²³ A. K. Nayak & V. K. Rao, *Educational Psychology*. New Delhi: A. P. H. Publishing Corporation. (2004) pg...55

¹²⁴ <http://teachereducatorselvi.blogspot.com/09/2020/meaning-and-definition-of-education.html> ((12/09/2020); J. F. Herbert quoted by N. Ranjan Dash, *Philosophical Foundation of Education* (Utkal University: Vanivihar Bhubaneswar, 2009).

¹²⁵ J. Dewey, “Experience and Education, Freedom and Culture, Theory of Evaluation, and Essays” Volume 13:1938-39. In: Boydston, A. (ed.), *The Later Works, 1925-1953*. (Carbondale: Southern Illinois, 1938)

¹²⁶ D. I. Llyod, *Philosophy and the Teacher* London: Routledge and Kegan Paul Ltd. 1976

of the efforts of a gardener or a teacher. Finally, Llyod quoting a French writer ‘La Mettrie’ in his works ‘L’homme Machine’ referred to man as an animal in nature.

Before the arrival of the Western Missionaries and the introduction of formal education in Ghana, the indigenous people had some education, though informal, of how to survive in their environment, cultural and religious values among others that had been passed on from generations.¹²⁷ Initial attempts to introduce formal education were the function of the Merchant Company and later the Crown or colonial government in the early nineteenth century.¹²⁸ Serious educational expansion in the country during the first half of the nineteenth century occurred with the re-emergence of the missions or mainline churches. Mainline churches refer to the older and generally larger churches as a result of European Missionary endeavours in Ghana during the nineteenth century.¹²⁹ Significant among these missionary societies were the Basel Evangelical Missionary Society, (now the Presbyterian Church of Ghana), the Wesleyan Methodist Missionary Society, (now The Methodist Church, Ghana), the Bremen Missionary Society, (later The Evangelical Presbyterian Church), and later the Catholic Church toward the latter part of the 19th century.¹³⁰

According to H. Debrunner, the Christian message reached the Gold Coast for the first time in 1471 through the efforts of the Portuguese.¹³¹ Missionary activities in the country from this time onwards remained sporadic and had to be abandoned several times for reasons such as

¹²⁷ H. O. A. McWilliam and M. A. Kwamena-Poh, *The Development of Education in Ghana*. (London: Longman Group Ltd., 1959), pp.2-9.

¹²⁸ P. Forster, *Education and Social Change in Ghana*, (London: Routledge and Kegan Paul Ltd, 1967), p.49.

¹²⁹ C. N. Omenyo, *Pentecost Outside Pentecostalism* (The Netherlands: Boekencentrum Publishing House, 2006), p.36.

¹³⁰ Forster, *Education and Social Change*. pp.48-49.

¹³¹ H. W. Debrunner, *A History of Christianity in Ghana*, (Accra: Waterville Publishing House, 1967), p.16.

unfavourable climatic conditions, health challenges, lack of personnel, and the unpreparedness of the natives for the Gospel message.¹³² The main educational effort of the Basel Mission began in 1843 when they founded a boys' school at Akropong.¹³³ Prior to this, the Castle School at Cape Coast was thriving under Governor Charles McCarthy between 1822 and 1824 and produced about 14 Africans who became the Bible Band that served as the foundation members of the Methodist church in Ghana.¹³⁴ This group combined their evangelistic activities with literacy.¹³⁵ Bartels however notes that it was under Rev. Thomas Birch Freeman's leadership that the Methodist Church brought formal education from the Castle to the people.¹³⁶

According to Peter Clarke, prior to the 1840's the education provided by the missionaries was rather narrow in scope, consisting of learning the Scriptures, reading and writing. However, from the 1840's attempts were made to broaden the curriculum to include subjects such as agriculture, commerce and joinery.¹³⁷ Clarke argued further that the motive was, "to teach the people the habit of sustained application to work and this in turn should lead to a more "civilized" and economically prosperous society."¹³⁸ When Catholic missionaries re-established themselves again in Elmina, Gold Coast in 1880, their main work was in the field of education, and by 1890 they had several hundred pupils in their schools after only a few years of missionary activity due to the fact that their schools were free of charge compared to the Wesleyans.¹³⁹ The Catholics can also be credited

¹³² Debrunner, *A History of Christianity*, p.17.

¹³³ D. Kimble, *A Political History of Ghana: The Rise of Gold Coast Nationalism 1850-1928* (Oxford: Oxford University Press, 1963), p.64.

¹³⁴ C.K. Graham, *History of Education in Ghana*. p.53.

¹³⁵ The Education Policy of The Methodist Church of Ghana. August 2001. p.1.

¹³⁶ F. L. Bartels, *The Roots of Ghana Methodism*, (Cambridge: Cambridge University Press, 1965), p.63.

¹³⁷ P. B. Clarke, *West Africa and Christianity* (London: Edward Arnold (Pub.) Ltd.,1986), p.58.

¹³⁸ Clarke, *West Africa and Christianity*, 58

¹³⁹ H.W. Debrunner, *A History of Christianity in Ghana* p.220

with opening a school and carpentry workshop at Navrongo with 26 youths sent by the District Commissioner in 1907.¹⁴⁰

With the increase in elementary schools the indigenes of Cape Coast and Accra began to call for the provision of secondary or grammar school education in the country. It is to Rev. Freeman's credit that in 1874 he had drawn attention to the need to provide higher education in the country.¹⁴¹

Adu-Boahen noted that, the Wesleyan agent in Accra also reported that, "the educated people of the town are asking for a higher school."¹⁴² The challenge to provide secondary education was taken up by the Missions with the increasing support of educated Africans.¹⁴³ The Wesleyans opened the first high school at Cape Coast, Mfantshipim, in 1876 and the Society for the Propagation of the Gospel also opened the St. Nicholas Grammar School, later known as Adisadel College also at Cape Coast.¹⁴⁴ The Basel mission can also be credited for its pioneering role in establishing vocational and technical schools. According to Nkansa-Kyerematen, "the Basel schools were not only to train pupils to read, write and work mathematics but also to assist them to use their hands as experts in crafts and agriculture."¹⁴⁵

Presently, the Presbyterian Church of Ghana (PCG), runs about 514 pre-schools, 986 primary schools, 408 Junior High Schools, twenty-seven (27) Senior High schools, five (5) Colleges of Education, five (5) Vocational Institutes and two (2) Universities. This excludes a large number of schools currently run as private schools by local PCG churches. The Methodist Church also on her

¹⁴⁰ R. B. Bening, *A History of Education in Northern Ghana 1907-1976* (Accra: Ghana Universities Press, 1990), p.24.

¹⁴¹ A. Adu-Boahen, *Mfantshipim and the Making of Ghana: A Centenary History 1876-1976* (Accra: Sankofa Educational Publishers, 1996), p.9.

¹⁴² Adu-Boahen, *Mfantshipim and the Making of Ghana*, p.9

¹⁴³ Kimble, *A Political History of Ghana*, p.84.

¹⁴⁴ Smith, *The Presbyterian Church of Ghana*, p.175.

¹⁴⁵ K. Nkansa-Kyeremateng, *Presbyterian Church of Ghana (P.C.G.), History and Impact; 1883-1965* (Accra: Sebewie Publishers, 2003), p.102

part runs 547 kindergartens, 1,033 primary schools, 414 Junior High Schools, fifteen (15) second cycle institutions and 3 Colleges of Education. In a similar vein, the Catholic Church as the largest provider of church-initiated schools also runs about 1,366 Pre-Schools; 2,020 Primary schools; 957 Junior High Schools; 58 Senior High Schools; 9 Colleges of Education; 58 Vocational/Technical Institutes and 8 Tertiary Institutions. Some highly ranked catholic schools in Ghana are Archbishop Porter Girls' Senior High, Holy Child, Opoku Ware, Pope John, St Roses Senior High and St. Peters Boys Senior High School.

2.5 Formal Education as Christian Social Ministry

The overriding education policy and theological guideline of most of the missions was to convert people from traditional religion to a living faith in Christ, and this they believed could be achieved if the people could read the Bible and other Christian religious material. In addition to this the missions also had the intention of preparing African leaders; teachers, catechists and ministers who could eventually take over the running of the church.¹⁴⁶ “The idea of an indigenous ministry for West Africa was accepted in principle in the early days of active missionary work...due to the casualty rate among the early missionaries notably the Basel missionaries in Accra.”¹⁴⁷ The missions also held the view that education was a means to facilitate the participation of their converts in public worship apart from reading and writing.¹⁴⁸ Bartels however contends that, “the missions used the schools as nurseries of their churches.”¹⁴⁹ The clarity, however, is that the

¹⁴⁶ S. K. Odampten, *The Missionary Factor in Ghana's Development 1820-1880* (Accra: Waterville Publishing House, 1978), p.114.

¹⁴⁷ M. Assimeng, *Religion and Social Change in West Africa: Introduction to the Sociology of Religion* (Accra: Woeli Publishing Services, 2010), p.87.

¹⁴⁸ Clarke, *West Africa and Christianity*.p.58.

¹⁴⁹ Bartels, *Ghana Methodism*. p.89.

mission churches believe that God's call to the church to be a light to the nations imposes the task of setting up schools to educate people.

In his seminal book, *Mapping Christian Education*, Seymour collaborated with seven other Christian educators to offer an overview of Christian Education. He delineated the diversity and number of theories that Christian Education scholars have produced.¹⁵⁰ Seymour also argues that education requires an interdisciplinary collaboration, because it is — public, diverse and depends on a living religion for vitality.¹⁵¹ He contended that Christian Education is as old as the church itself, Jesus as founder of the church being its archetypal teacher. Seymour argues for the indispensability of Christian Education for the church. As a result, he and those who have followed his approach have understood the church as a learning community. Another important point that Seymour makes concerns the way convictions about education affect the way we structure congregational life.¹⁵² Through this, he raises awareness of the importance of Christian Education for the life and ministry of the church.

According to Daniel Schipani, the key mapping to Christian education is toward social transformation.¹⁵³ Schipani proposes that, transformation from the point of view of Christian Education —becomes both the goal and process of education until God's kingdom of justice and love is fully embodied.¹⁵⁴ Robert O'Gorman, identifies the church as a community that seeks to learn faith. O'Gorman argues that when we participate in the life of the church (faith community),

¹⁵⁰ Jack Seymour, *Mapping Christian Education*. Nashville: Abingdon Press. p 7.

¹⁵¹ Seymour, *Mapping Christian Education*. p 7.

¹⁵² Jack Seymour, *Mapping Christian Education*. p 14.

¹⁵³ Jack Seymour, *Mapping Christian Education*. p 19.

¹⁵⁴ Jack Seymour, *Mapping Christian Education*. P 19.

we learn to promote authentic human development. He brings awareness to the importance of small groups in congregational learning, and goes further to argue that the church as a faith community must teach people a faith which leads to social action, intervention and social transformation.¹⁵⁵ The method O'Gorman proposes for congregational learning is a circular movement of service, reflection and action.

In Ghana today, formal education provided by the religious institutions cannot be ruled out when talking about education. From chapter one, it can be seen that the Christian intuitions have several schools which beef up government's effort to provide the nation with quality education. This is so because the Christian bodies see the provision of education not only as a way of evangelizing the people but also to prepare their congregations and the community for life and also to alleviate poverty.

Omenyo asserted that, "the major effect of Ghana's 'inherited poverty'¹⁵⁶ and dismal economic performance negatively impinges on access to essential services such as healthcare, education and potable water, particularly in the rural areas. It had also made it difficult for many Ghanaians to access medical care."¹⁵⁷ It is within such a debilitating economic environment that some churches apart from the mainline began to realize the need to contribute in material terms to alleviate the hardships imposed on their members and society generally.

¹⁵⁵ Jack Seymour, Mapping Christian Education. Nashville: Abingdon Press. pg 20

¹⁵⁶ Omenyo, Comparative Analysis", p.11. Omenyo describes inherited poverty as the type of poverty in which parents pass on their poverty to their children.

¹⁵⁷ Omenyo, „Comparative Analysis“. p.10.

2.6 Theology of Formal Education as Christian Social Ministry

The focus of the church on formal education as a social ministry may be based on the biblical foundation of formal education and its significance. The Old Testament outlines the birth of formal education to ancient Jewish tradition.

Frost reveals that in ancient Jewish literature, there were some synonyms and near-synonyms for education, such as “musar”, “instruction”, “indoctrination” and “lessons”. In Septuagint Version, it was translated as “paideia” in Greek. He adds that according to statistics, the word “paideia” appears 36 times in Ecclesiastes and 5 times in Wisdom of Solomon. The word “musar” appears 30 times in proverbs, 8 times in Jeremiah and 5 times in Job¹⁵⁸. The Hebrew word “musar” is often associated with wisdom¹⁵⁹. The other word or word root related to education is “lmd” which means is “learning or education”¹⁶⁰. This word mainly appears in Deuteronomy, Isaiah, Jeremiah and Psalm¹⁶¹. Another educational-related word root is “yrh” which mainly appears in Genesis and Exodus. The meaning in noun form is education and teacher. It proves that Jewish people took education and learning seriously¹⁶².

Frost proclaims that Jewish children receive enlightenment education at home at first. They learn religious knowledge, moral principles, living skills and their traditional culture from home education. Therefore, the home became a veritable education institution in ancient Jewish society¹⁶³. He expatiated that at home not only parents educate their children but also other family

¹⁵⁸ S · E · Frost, *Historical and Philosophical Foundation of Western Education*, Translated by Wu Yuanxun (Huaxia Publishing House, 1987), 78.

¹⁵⁹ Frost, *Historical and Philosophical Foundation of Western Education*, 101.

¹⁶⁰ Frost, *Historical and Philosophical Foundation of Western Education*, 101.

¹⁶¹ Frost, *Historical and Philosophical Foundation of Western Education*, 101.

¹⁶² D. N. Freedman, *Anchou Bible Dictionary 6 vols* (New York: Doubleday, 1992), 206.

¹⁶³ Frost, *Historical and Philosophical Foundation of Western Education*, 105.

members, such as grandparents, uncles and cousins¹⁶⁴. It suggests that in history of Jewish education, homes played a decisive role.

Stanislaus suggests that subsequently, Jewish Synagogue and annual religious rites in the temple also play very important role in education; for example, every year, children follow their parents to the temple to worship God. With the construction of Jerusalem Temple, they go there to worship God every year. In the temple, they hold a lot of religious rites especially in religious festivals, which is a good opportunity to educate children. In these rites, children repeat listening to scriptures and keep them to memory. In Deuteronomy (31:12), it states that “Gather the people together, men, and women, and children, and the stranger that is within the gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law”.¹⁶⁵ The children sometimes repeatedly sing bible scriptures, such as psalms with national tradition and moral principles. In this way, children learn a lot of knowledge about their national traditional history.¹⁶⁶

However, Davidson argues that in ancient Jewish society, the key education institution is still the school. He discloses Jewish school has existed as early as the period of Monarchy in the Israel¹⁶⁷. He states that at that time, “schools were very simple and could be called a school because there was only one teacher with a group of students sitting around him in a place. This kind of school is different from school in modern sense”.¹⁶⁸

In line with the view of Davidson, Cully explains that before King David and Solomon, there was no obvious school but some education institutions similar to school. Samuel learned religious

¹⁶⁴ Frost, *Historical and Philosophical Foundation of Western Education*, 105.

¹⁶⁵ L. Stanislaus, *Education as Mission*, (Delhi: ISPCK, 2004), 143.

¹⁶⁶ Stanislaus, *Education as Mission*, 143.

¹⁶⁷ Robert Davidson, *The Bible in religious education* (Britain: The Handsel Press, 1979), 88.

¹⁶⁸ Davidson, *The Bible in religious education*, 90.

knowledge with Eli in Shiloh with his childhood¹⁶⁹. He might have received education in a similar school institution with the sons of Eli (Samuel 2:12; 3:1). Right up to the periods under the reign of David and Solomon, Jewish society there appeared to be royal schools or noble schools which were mainly for children of the nobility and royal family, and distributed in the kingdom capitals in Shechem and Samaria¹⁷⁰. The Bible clearly documented under the reign of Ahab of Israel his seventy sons received education in a royal school in Samaria (2Kings 10). After the establishment of Jerusalem Temple, the priest school appeared for the purpose of training qualified clergies for the service in the temple. In the priest school, educatees learned reading, writing, singing, music, festivals, calendar and the national traditional knowledge under supervision of Great Priest, so that they could do the work of the temple¹⁷¹. In general, the school conditions were relatively good due to the special Jewish religious background. Probably at that time, there existed libraries in the priest school (2Kings 22:8). Sometimes, the priest school also accepted royal children and was responsible for their education¹⁷².

The prophets also established specialized schools. At the start, some prophets might receive formal education in the royal schools (such as Isaiah and Zephaniah) or priest school (such as Ezekiel, Jeremiah and Malachi), hence they had the capacity to educate their disciples. 2Kings recorded Elijah had more than 50 disciples (2 Kings 2:7) resulting that his school could not hold and they had to go out into wilderness for lectures (2Kings 6:1-2).

In 586 BC, the Jews were exiled in the later Hellenistic period. Hence the Jewish education system was impacted by foreign cultures. Since then, Jewish education, on one aspect, passed on the

¹⁶⁹ Iris Cully, *The Bible in Christian Education* (Minneapolis: Fortress Press, 1995) 201.

¹⁷⁰ Cully, *The Bible in Christian Education*, 205.

¹⁷¹ Cully, *The Bible in Christian Education*, 205.

¹⁷² Cully, *The Bible in Christian Education*, 205.

national traditional knowledge to maintain national consciousness and national dignity, and on the other aspect, started absorbing foreign factors to further improve their education system¹⁷³. According to records, in the 3rd Century BC, some Jewish synagogues started to set up school of modern type. In the 2nd Century, the school started to separate from the synagogue.¹⁷⁴

The educational system of the New Testament had influence of Hellenistic Culture. The syllabus of that time included both knowledge and physical education. The aim of the physical education was to prepare young people to participate during wars. There were people who gave importance to intellectual education than physical education and vice-versa.¹⁷⁵ There were primary, secondary and higher educational systems. They encouraged young children to memorize poems. From the age of seven, children learned reading, writing and mathematics.¹⁷⁶ There were also many research schools for some special subjects. Athens, Pergamum and Rodos known for philosophy and rhetoric science. Ephesus was known for medicine and Alexandria was known for many other subjects¹⁷⁷. The Jewish people continued their religious education through synagogues. In the New Testament 'synagogue' and 'teaching' are constantly used with the same meaning, since the purpose of the synagogue was teaching.¹⁷⁸ Torah was their text book and teaching became an act of worship for them. Copies of Mosaic Torah were used in some houses also. The scribes gave instructions regularly through synagogues. The children learned reading, writing and arithmetic in the synagogues. Some interpretations of the Torah done by scribes became liabilities for people as well.¹⁷⁹

¹⁷³ Jonathan Hill, *The History of Christian Thought* (Oxford: Lion Books, 2003), 132.

¹⁷⁴ Hill, *The History of Christian Thought*, 132.

¹⁷⁵ Bernhard Ott, *Understanding and Developing Theological Education* (Cumbria:Langham Global Library, 2016), 89-90.

¹⁷⁶ Ott, *Understanding and Developing Theological Education*, 89-90.

¹⁷⁷ Hill, *The History of Christian Thought*, 135.

¹⁷⁸ Hill, *The History of Christian Thought*, 135.

¹⁷⁹ Kurien Thomas, *The Concept of Education in Christianity* (Bangalore: CfCC, 2012), 69.

Ott further contends that there is no evidence of formal education, in the form of schools or seminaries, in the Apostolic Era; however, this does not mean that there was no formal education of any form whatsoever¹⁸⁰. Among the Jews, there was the schools of Hillel and Shammai. Gamaliel I, grandson of Hillel, was the teacher of Paul (before his conversion) in his pharisaic training¹⁸¹. Thus, to be educated under Gamaliel was a certification of authority in matters of law is evidenced by Paul's statement in his apology before the Jews of Jerusalem: "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today" (Acts 22:3).¹⁸² Having had formal education training under Gamaliel, Paul understood the importance of education; but, more than that, having understood the grace of God and its preciousness, he strongly emphasized upon learning. In fact, his epistles are great examples of doctrinal and practical teaching¹⁸³.

2.8 Social Ministry of Some Contemporary Churches in Ghana

In recent times the contemporary Churches in Ghana have embarked on several social interventions through their social ministries. Like many other mainline Protestant churches, the church provides formal education through schooling for Ghanaians. The Church has established various first and second cycle schools in the country. The church also built a university (Methodist University College) with the aim of reducing the pressure on the public universities in Ghana. This educational role for Methodist Church Ghana in particular has helped the country provide a strong

¹⁸⁰ Bernhard Ott, *Understanding and Developing Theological Education* (Cumbria:Langham Global Library, 2016), 89-90.

¹⁸¹ Ott, *Understanding and Developing Theological Education*, 89-90.

¹⁸² Ott, *Understanding and Developing Theological Education*, 89-90.

¹⁸³ Ott, *Understanding and Developing Theological Education*, 89-90.

educational system that can accommodate the Ghanaian population, which is pivotal because the options for university in Ghana are scarce and competitive.

The Methodist Church Ghana is a big medical care provider in its area, as well. The medical work done by The Methodist Church Ghana has served a vast part of the local community by offering important health services to Ghanaians. The Methodist Church Ghana also took initiative to remodel and reconstruct a local hospital to broaden its outreach and possibilities for medical care for its community. Examples of health facilities provided by the church include: Wenchi Methodist Hospital- Wenchi, Aburaso hospital- Atwima Nwabiagya and many more.¹⁸⁴

In similar trend as the Protestant Churches the classical Pentecostal churches have also embarked on social interventions through their social ministry. For example, similar to the Methodist Church, the Church of Pentecost has expanded its social ministry to the education and health sectors. The church has established various schools at all levels including Pentecost University. The Church also owns health facilities to provide health care for its members and the Ghanaian society at large. This includes the Pentecost Hospital in Accra-Madina. In May, 2021, the Church built and donated a Prison Camp in Ejura. The 300-bed facility consists of two dormitory blocks, an administration block, visitor's lounge, an infirmary, a church building with offices, a kitchen, stores block, workshop block comprising three workshops, and inmates' bathrooms and toilets block. The facility also has a football field.¹⁸⁵ The Interior Minister — Mr. Ambrose Dery commended the Church of Pentecost Ghana for the exemplary gesture of bringing relief to humanity, adding that the contribution of the Church in this regard is unprecedented and must be applauded¹⁸⁶.

¹⁸⁴ Accessed from www.myjoyonline.com on 12th December, 2021.

¹⁸⁵ Accessed from www.myjoyonline.com on 12th December, 2021.

¹⁸⁶ Accessed from www.myjoyonline.com on 12th December, 2021.

The Neo-Pentecostal and Charismatic denominations are not exempted from the provision of social intervention through their social ministry. Example is the International Central Gospel Church (ICGC). Unlike the two previous denominations, that had missionary churches. It was founded in Accra in 1984 by the Ghanaian pastor Dr. Mensah Otabil (born in 1960). Although the denomination is not an old one, the ICGC has long been actively involved in social welfare. Gifford claims that the church has had its target on the elite and that this has resulted in that the church's charity concert on Christmas Eve each year raises a large sum of money for the church's social welfare work¹⁸⁷.

The ICGC's main social focus has been within the health- and educational sector. In 1988 Otabil founded a training college for pastors, Central University College, the first privately owned college in Ghana. The denomination runs the NGO Central Aid (also founded in 1988) which is, according to the ICGC's official website, "now considered the largest non-govern mental scholarship program for students in pre-tertiary education in Ghana"¹⁸⁸.

2.8 Summary

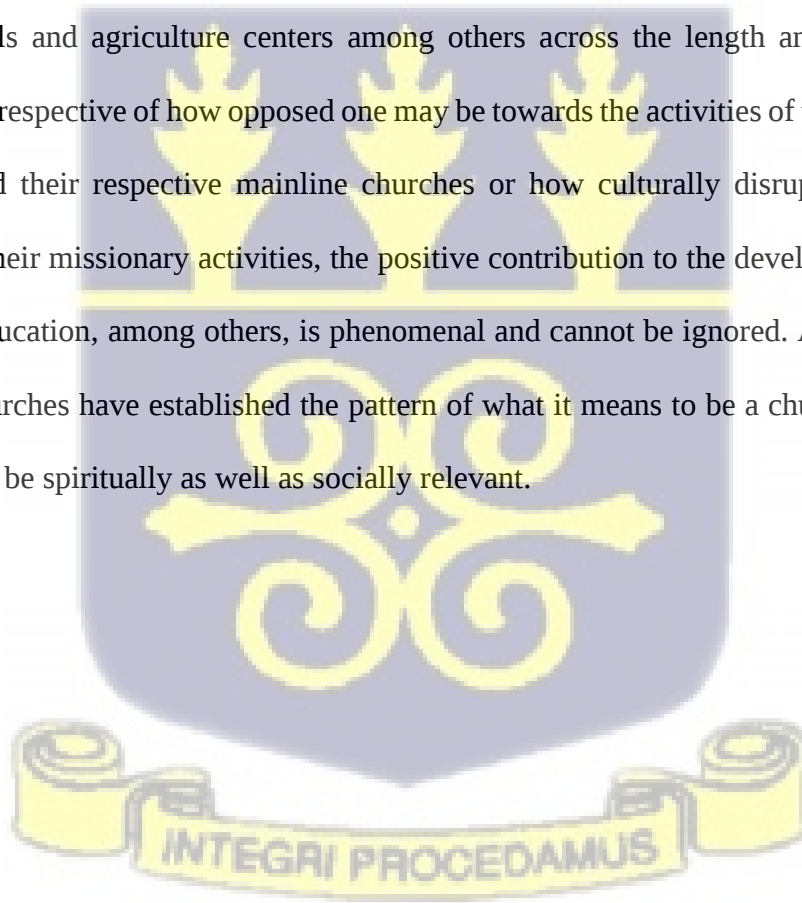
In the foregoing discussion, we made the attempt to establish the existence of a positive relationship between mission and social ministry. Thus, social ministry is at the heart of mission. It is in this regard that C. N. Omenyo observes that,

¹⁸⁷ Paul Gifford, *Ghana's New Christianity* (USA: Indiana University Press, 2004), 65.

¹⁸⁸ <https://www.centralgospel.com/>

..... very early in the missionary enterprise of Protestant churches in Ghana, they were committed to holistic mission because they came to the understanding that, the salvation of the soul is meaningless unless it takes seriously the socio-economic, religious-cultural and political environment that very often enslave the soul. Subsequently, they stressed *diakonia* which means a service of love inspired by the example of Christ and by faith and endurance.¹⁸⁹

This understanding of what holistic mission entails is what led to the establishment of mission schools, hospitals and agriculture centers among others across the length and breadth of this country. Thus, irrespective of how opposed one may be towards the activities of the early Christian missionaries and their respective mainline churches or how culturally disruptive one may be tempted to see their missionary activities, the positive contribution to the development of society in the area of education, among others, is phenomenal and cannot be ignored. As a result of this, the mainline churches have established the pattern of what it means to be a church in Ghana. To be a church is to be spiritually as well as socially relevant.



¹⁸⁹ Omenyo, „A Comparative Analysis“. p.12.

CHAPTER THREE

THE SEVENTH-DAY ADVENTIST CHURCH AND ITS CONTRIBUTION TO THE DEVELOPMENT OF EDUCATION IN GHANA

3.1 Introduction

The present chapter examines a brief history and the mission of the Seventh-Day Adventist Church in Ghana. Its educational philosophy as well as its components of education being seen as holistic. It further deals with the contribution of the Seventh-Day Adventist Church to the socio-political and economic development of Ghana.

3.2 History of the Seventh-Day Adventist Church and its Mission in Ghana

Seventh Day Adventism traces its origins back to the early 1800's to Mr. William Miller (1782-1849) of Low Hampton, New York. Mr. Miller had converted from Deism to Christianity in 1816 and became a Baptist. He was an avid reader, dedicated to God's word, and sought to reconcile apparent biblical difficulties raised by deists. He relied heavily on the Cruden's Concordance in his studies and developed a focus on the imminent return of Jesus. He began preaching at the age of fifty (50).

The Seventh-Day Adventist Church is the largest of several Adventist groups that arose from the Millerite movement of the 1840s in upstate New York, a phase of the Second Great Awakening. After William Miller's prediction had failed (an event known as the "Great Disappointment"), most of his followers disbanded and returned to their original churches. Nonetheless, some Millerites came to believe that Miller's calculations were correct but that his interpretation of Daniel 8:14 was flawed as he assumed it was the earth that was to be cleansed or Christ would come to cleanse the world. These Adventists arrived at the conviction that Daniel 8:14 foretold

Christ's entrance into the Most Holy Place of the heavenly sanctuary rather than his second coming. This new awareness of a sanctuary in heaven became an important part of their thinking. Over the next few decades, this understanding developed into the doctrine of the investigative judgment: an eschatological process commencing in 1844 in which Christians will be judged to verify their eligibility for salvation and God's justice will be confirmed before the universe. This group of Adventists continued to believe that Christ's second coming would be imminent. They resisted setting further dates for the event, citing Revelation 10:6, that there should be time no longer.¹⁹⁰

The church owns its beginning to the Advent movement of the nineteenth century, especially the Millerite movement of the 1840s. The church also sees itself as heirs of an earlier widespread awakening, in many countries, of interest in the Second Advent, of which the Millerite movement was a part.¹⁹¹ The period between 1831 and 1863 served as the organizational years of the worldwide Seventh-Day Adventist church. This period saw the unfolding of the Millerite Movement and the advent message, the Disappointment of 1844, the renewed Advent Movement, the emergence of James and Ellen White, the birth of periodicals and other types of literature for the dissemination of Christian evangelistic and missionary messages, the adoption of the name Seventh-Day Adventist, and the organization of the General Conference of Seventh-Day Adventist as the official name of the world church in 1863.¹⁹²

¹⁹⁰ Owusu-Mensa, K, *Dictionary of Africa Christian Biography*, (<http://www.dacb.org/index.html>, Retrieved, May, 2022)

¹⁹¹ Owusu-Mensa, K, *Dictionary of Africa Christian Biography*.

¹⁹² Owusu-Mensa, K, *Dictionary of Africa Christian Biography*.

The Trinity and the infallibility of Scripture is one of the distinctive teachings of the church which include the unconscious state of the dead and the doctrine of an investigative judgment. The church is also known for its emphasis on diet and health, its 'holistic' understanding of the person¹⁹³, its promotion of religious liberty, and its conservative principles and lifestyle. Prominent founders of the church include James and Ellen White, Joseph Bates, J. N. Andrews, Stephen Haskell, Uriah Smith and John Loughborough.¹⁹⁴

According to B.J. Baker, "The Seventh-Day Adventist message reached Gold Coast now Ghana in 1888 when Francis I. U. Dolphijn a Ghanaian, who lived at Apam received the Sabbath message through a pamphlet from the International Tract Society."¹⁹⁵ Baker further stated that, one William Kweku Attah Dawson of Fetteh and Mayenda, in the Fantiland, is said to have either preceded Dolphijn as the first Adventist, or even the one who introduced Adventism to Dolphijn.¹⁹⁶ In 1893, the General Conference of SDA Church officially dispatched the first missionary from America to Gold Coast. These missionaries, Karl G. Rudolph and E. L Sanford arrived at Apam. In 1894, the Gold Coast mission of SDA was established with the headquarters at Cape Coast, which happened to be the headquarters of the SDA mission for West Africa. By this time Adventism had gained root in Gold Coast.¹⁹⁷

Baker continues that "In 1914, W. H. Lewis, the first president of Gold Coast mission travelled to Kumasi, Asante in search of permanent headquarters. On November 1914, he chose Agona Asante as the missionary headquarters after he had been heartily accepted by Nana Kwame Boakye 1,

¹⁹³ Getui, M. N., "Women in Mission in the Seventh-day Adventist in Kenya", *Journal of Adventist Thought in Africa*, Vol1, No1, 1995, 76-81

¹⁹⁴ Getui, M. N., *Women in Mission in the Seventh-day Adventist*, 76.

¹⁹⁵ B.J. Baker, *Black SDA Obits*. (Retrieved May 29, 2022, from www.blacksdahistory.org)

¹⁹⁶ B.J. Baker, *Black SDA Obits*.

¹⁹⁷ B.J. Baker, *Black SDA Obits*.

Chief of Agona.”¹⁹⁸ The year 1915 marked the beginning of pioneering work in Asante. Much work was done by Lewis and his team which included J.K Gabra in Asante area especially Ntonso, Wiemoase, Asamang, etc. Tradition holds that Lewis even met a Sabbath-keeping family at Wiemoase when he officially sent the Adventist message to the place.¹⁹⁹ In 1931, Pastor Clifford arrived at Agona and in 1932 helped to establish the Bekwai Training School (Evangelistic Training School/Seminary). In 1933, the West African field was re-organized as a Gold Coast Union Mission with the mission based at Asante Bekwai. After Ghana’s independence on March 6, 1957, the Gold Coast Mission was renamed Ghana Mission with the headquarters now in Kumasi.²⁰⁰

Baker states again that, Pastor C. B. Mensah became the first black president of the Ghana Mission in 1959. In 1968, the North Ghana Mission was carved out from Ghana Mission making Ghana mission re-organized with Pastor J.K Amoah as the president of the Ghana Mission and in 1970, the Mission was re-organized as Ghana conference. Ghana conference was reorganized in 1977 as Central Ghana Conference with the creation of South Ghana Mission. In 1986, the Central Ghana Conference with Pastor W.G Mensah as its president was again reorganized with the creation of Mid-West Ghana Mission. Then in 1998 also, the South-Central Ghana Conference was carved out from Central Ghana Conference and Central Ghana Conference was re-organised.²⁰¹

Throughout these periods of metamorphosis, numerous church activities; such as evangelism, Constituency meetings, camp meetings, youth camps, anniversaries, the building of churches, the

¹⁹⁸ Baker, *Black SDA Obits.*

¹⁹⁹ Baker, *Black SDA Obits.*

²⁰⁰ Baker, *Black SDA Obits.*

²⁰¹ Baker, *Black SDA Obits.*

creation of church districts and the establishment of institutions have successfully been undertaken.²⁰²

In January 2000, after several re-organizations in the Church's set up, the then West African Union Mission of the SDA was also re-organized and Ghana became the GUC with Accra as its headquarters and Pastor P.O. Mensah as its first President, and on November 15, 2005, Pastor Larmie assumed office as the second President of the GUC.²⁰³

Presently, the SDA Church in Ghana has a total of 3,012 local churches throughout the country and a total membership of 700,000, comprising both the baptized and unbaptized, with a total baptized membership of more than 400,000.²⁰⁴

The Seventh-Day Adventist Church in Ghana shares the same mission with the General Conference of the Seventh-Day Adventist church which is the administrative headquarters of the worldwide Seventh-Day Adventist Church. The church considers itself as a missionary church. It believes it has a mandate from Christ to proclaim the gospel in the world. The Seventh-Day Adventist Church believes that it exists through the mission²⁰⁵ and Burrill confirms this thought by stating that Adventism was born as a dynamic, mission-centered movement. The passion for sharing the advent message reigned in the minds and hearts of the early pioneers and laboured zealously for it. They also sacrificed health and possessions in an attempt to reach the world with the saving news of Jesus Christ.²⁰⁶

²⁰² Morgan D, Give Us More Noble Souls Like Hers (Retrieved May 29, 2022, from Blog:www.adventistpeace.org)

²⁰³ Morgan D, Give Us More Noble Souls Like Hers

²⁰⁴ Seventh-Day Adventist Church in Ghana Launches 125th Anniversary, <http://www.ghana.gov.gh>. (Retrieved May 29, 2022).

²⁰⁵ Seventh-Day Adventist Church in Ghana Launches 125th Anniversary.

²⁰⁶ F. Y., Adu-Gyamfi, Leading Family Ministries: A Seminar for Local Church Leaders, 2015.

Holding on to the understanding that the church of Christ on earth was organized specifically for a missionary purpose, it is viewed that the primary task of Seventh-Day Adventist church is to evangelize the world. This is to tell the world that Jesus is coming soon and to teach them to obey the truth of God - making disciples of all people.²⁰⁷ Donkor also states it as follows: “We are a people of mission, with the entire world our field. From our inception we have been captured, motivated, and energized by the vision of Revelation 14:6-12”.²⁰⁸

Donkor maintained further to state that the mission of the Church, as articulated in the church’s mission statement, is to proclaim to all people the everlasting gospel in the context of the three Angels’ messages of Revelation 14:6-12.²⁰⁹ In addition, he admonishes members to embark on the missionary task to the world by proclaiming the everlasting gospel and the need to worship and keep the commandment of God, the creator of the universe to avoid His imminent judgement.²¹⁰ The church’s mission is accomplished through preaching, teaching, welfare and healing ministries. The Adventist church believes that the everlasting gospel is about Jesus’ mission, which is found in Luke 4:18, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. The church, therefore, sees Jesus’ mission as holistic and encourages its members to follow suit.²¹¹

²⁰⁷ C. Finucane, In Search of Pastoral Care in The Seventh-Day Adventist Church: A Narrative Approach University of South Africa, 2009.

²⁰⁸ Kwabena Donkor, The Role of the Statement of Beliefs and Creeds, *Journal of the Adventist Theological Society*, 16/1–2 (2005): 93–113.

²⁰⁹ Kwabena Donkor, The Role of the Statement of Beliefs and Creeds, *Journal of the Adventist Theological Society*, 16/1–2 (2005): 93–113.

²¹⁰ Kwabena Donkor, The Role of the Statement of Beliefs and Creeds, *Journal of the Adventist Theological Society*, 16/1–2 (2005): 93–113.

²¹¹ Kwabena Donkor, The Role of the Statement of Beliefs and Creeds, *Journal of the Adventist Theologica Society*, 16/1–2 (2005): 93–113

3.3 Adventism in New Juaben

New Juaben is made of the New Juaben North and South Municipalities of the 260 Metropolitan, Municipal, and District Assemblies in Ghana, and they form part of the 33 (thirty-three) Municipalities in the Eastern Region. The two municipalities which initially was one and known as the New Juaben Municipal was established in 1988 by the Legislative instrument (LI) 1426.²¹²

The Municipality was established in 1988 by legislative Instrument (LI) 1426 and lies between longitudes 103⁰ West and 003⁰ East and latitudes 6⁰ and 7⁰ North with Koforidua as its capital.

The Municipality shares common boundaries with East-Akim Municipality to the north-east, Akwapim North Municipality to the east and south and Suhum Municipality to the East. It covers a land area of 159 square kilometres, representing approximately 0.6 per cent of the total surface area of the Eastern Region. The population of the Municipality according to the 2010 population and housing census stands at 183,727 with 88,687 males and 95,040 females²¹³. New Juaben South Municipality is one of the two Municipalities of Koforidua, which is the capital of the Eastern Region of Ghana, founded in 1875 and currently has a population of 183,727 people. It was split into two in 2017 thereby becoming New Juaben North and South Municipalities.

The root of Adventism in the New Juaben Municipality can be traced from Osiem²¹⁴ – a town in the Akyem Abuakwa North District of the Eastern region. The church began with an initiative of

²¹² <https://www.ghanadistricts.com/Home/District/97> accessed on 5th June 3, 2021.

²¹³ <https://www.ghanadistricts.com/Home/District/97> accessed on 5th June 3, 2021.

²¹⁴ Seventh Day Adventist, *Our History*. Retrieved May 29, 2014, from Central Ghana Conference: www.cgcsda.org

some seven natives of the town in 1931. This group was called Osiem Saturday worshipers²¹⁵. They had no church building for their service so they met in the house of one Mama Adwoa.

That was their meeting place for a very long time. In 1934, the Osiem believers felt to be part of a bigger groups or organization so that they could do more evangelism for the faith. This was how the idea for a delegation to formally request for recognition from the Mission headquarters President Pastor Clifford came up²¹⁶. The envoy comprised two pioneers, Charles Boadu and Daniel Nkrumah who were warmly received by Pastor Clifford. He quickly rushed to Osiem with them. After series of meetings and interactions, the group of believers led by Boadu (a faction also led by Brako had left for Saviuor Church”) reached Koforidua with Advent message. A small church began there in Koforidua. Currently, the SDA Church with a humble beginning has grown bigger within the New Juaben Municipalities can boast of three districts namely Asokore, Effiduase and Koforidua Districts.²¹⁷

3.3.1 Major Adventist Beliefs

The Seventh-Day Adventist church as a religious body is governed by various rules and religious beliefs. According to Kwabena Donkor of Adventist Research Institute, the fundamental beliefs of the Seventh-Day Adventist church officially define its system of beliefs in the context of their mission. Thus, these doctrines become important data of faith that lead souls to Christ. For him, the fundamental beliefs are only useful in the context of the mission of the church.²¹⁸

²¹⁵ Seventh Day Adventist, *Our History*. Retrieved May 29, 2014, from Central Ghana Conference: www.cgcsda.org

²¹⁶ Seventh Day Adventist, *Our History*. Retrieved May 29, 2014, from Central Ghana Conference: www.cgcsda.org

²¹⁷ Seventh Day Adventist, *Our History*. Retrieved May 29, 2014, from Central Ghana Conference: www.cgcsda.org

²¹⁸ Kwabena Donkor, *The Role of the Statement of Beliefs and Creeds*, 93–113.

Careful observation of the fundamental beliefs of the S.D.A. church indicates that there are a set of doctrines that gives the church a unique identification from other denominations. It is evident that the use of a set of doctrines did not start with the Seventh- Day Adventist Church. According to E. Glenn Hinson, there is unanimous agreement among Christian scholars that early Christian confession of faith were adopted for instruction and baptism of new converts. In this vein, the Adventist fundamental beliefs take on the similitude of a creed.²¹⁹

Donkor explains that, the label “Seventh-Day Adventist” mirrors the beliefs of the church in three words. “Seventh-Day” refers to the biblical Sabbath of rest, which according to them was given by God to humankind at creation.²²⁰ It is believed by the church that Jesus observed the Sabbath during His incarnation. “Adventist” indicates the assurance of the soon return (advent) of Jesus to this earth. The Adventist Church according to Donkor, also observes various dietary laws rooted in the Hebrew Scriptures, including the abstinence from eating pork, shellfish, and other ‘unclean’ foods as defined in Leviticus 11.²²¹ They also abstain from use and sale of tobacco, alcoholic beverages and all illicit drugs. Another defining characteristic of the Church is their adherence to the spiritual teachings of Ellen G. White, whom they consider to be a prophetess of God. Besides some of these unique doctrines, the Adventist Church maintains most standard Protestant Christian theologies including the authority of the Bible, the Trinity of Father, Son, and Holy Spirit, and

²¹⁹ E. Glenn Hinson “confession or Creeds in the Early Christian Tradition, Review and Expositor 76 in Kwabena Donkor, *The Role of the Statement Creeds*, (2005), 6.

²²⁰ Kwabena Donkor, *The Role of the Statement of Beliefs and Creeds*, 93–113

²²¹ Kwabena Donkor, *The Role of the Statement of Beliefs and Creeds*, 93–113

salvation through Jesus Christ.²²² According to Pöhler, the early Adventists intentionally sought to present doctrine in a logical, coherent, and systematic fashion. They were convinced of presenting a perfect system of truth, where everything had its proper bearing and place, and nothing was meaningless or superfluous. Adventist theological thinking is rational, reflecting a reasonable faith²²³.

To comprehend the distinctive doctrines of Seventh Day Adventist church, it is important to understand the degree to which they lean upon Ellen G. White and her writings for guidance. The Seventh-Day Adventist Church conversely explains that, they in no wise regard her writings to be on equal pedestal with the Bible. They have even said that they test the writings of Ellen G. White by the Bible, but they do not test the Bible with Ellen G. White's writings.²²⁴ According to them, this set of Beliefs presents a "Christ-centered exposition of what they believe. For them, Jesus Christ is the hub from which doctrines issue like spokes from a wheel, going out to the rim where "the rubber meets the road." Without doctrine, there is no clear connection between the confession of Christ and one's personal life.

The Seventh-Day Adventist church has 28 fundamental beliefs, which may be similar to the Catholic catechism. The official teachings of the Seventh-Day Adventist Church are stated in this 28 Fundamental Beliefs. They were originally adopted by the General Conference in 1980. The

²²² Seventh Day Adventist, *Our History*. Retrieved May 29, 2014, from Central Ghana Conference: www.cgcsda.org

²²³ Rolf J. Pöhler, *The Adventist Historian between Criticism and Faith* via <http://www.thh-friedensau.de/downloads/13157/>, retrieved February 2022.

²²⁴ Pöhler, *The Adventist Historian between Criticism and Faith*

eleventh belief was added in 2005.²²⁵ According to the Seventh-Day Adventist Church, it has organized the 28 fundamental beliefs into six categories of doctrines—these are the doctrines of God, the doctrine of man, the doctrines of salvation, the doctrine of the church, the doctrines of the Christian life and the doctrines of the last day events. They claim that in each teaching, God is the architect, who in wisdom, grace and infinite love, is restoring a relationship with humanity that will last for eternity. These beliefs seem to be typical of Trinitarian Protestant theology, with Premillennialism and Arminianism (an emphasis on the dominance of the human will).²²⁶ They embrace the infallibility of Scripture, the substitutionary atonement, the resurrection of the dead, and justification by faith.

By early 1847, the founders of the Seventh-Day Adventist Church held the basic pillar doctrines of the Second Advent of Christ, the sanctuary, the seventh day Sabbath, and the state of the dead. According to Knight, each of these doctrines originated from their Bible studies. Ironically these doctrines were developed by the Millerites who never became part of the Seventh-day Adventist Church. What the founders of the Seventh-Day Adventist Church actually did was to integrate these four doctrines into an understanding of the end times as portrayed from Revelation 11:19 through the end of chapter 14. In relation to that process, Ellen White's visions filled the role of confirmation rather than initiation²²⁷.

²²⁵ General Conference report of Seventh Day Adventist Church 2005 <http://www.ghana.gov.gh>. (Retrieved May 29, 2022).

²²⁶ Pöhler, The Adventist Historian between Criticism and Faith

²²⁷ George R. Knight, What is Adventist in Adventism, Adventist Review Online Edition, (2000).

Knight further postulates that, the Seventh-day Adventist found the unifying focal point of their theology in the apocalyptic core of the book of Revelation.²²⁸ They believe that, Revelation 11:19 through 14:20 intertwines the Second Advent with an understanding of the opening of the second apartment of the heavenly sanctuary and the eschatological importance of the Ten Commandments, especially the Sabbath. To the contrary, it was a united whole with each aspect related to the others. The placement of their theology in the framework of the last great conflict between good and evil set forth in the heart of the book of Revelation gave it an urgency that eventually set the Seventh-Day Adventist on an expanding mission of warning the world.²²⁹

Seventh-Day Adventism is recognized with the corporate identity because they have enough of a shared worldview, or way of looking at the world as a whole. Adventists traditionally claim they base their corporate identity and worldview on a biblically grounded doctrines and lifestyle distinctiveness from other denominations; developed during a specific historical situation.²³⁰ Beyond this specific context, however, philosophically and sociologically, one of the primary purposes of most religious groups, churches, or ecclesiastical bodies is to foster a public witness through their corporate identity that testifies to their internal spiritual moorings.²³¹

According Beach, “Christianity has social implications and can be identified as a social religion.”²³² Religious beliefs inevitably shape socioeconomic views and political actions.²³³ Beach postulates that, Adventists view mission as service in word and action.²³⁴ In this concept, a synthesis between evangelism and social activity exists. Beach asserts that the social responsibility

²²⁸ Knight, What is Adventist in Adventism

²²⁹ Knight, What is Adventist in Adventism.

²³⁰ Bert B. Beach, Adventism and Secularization. (General Conference of SDA, Silver Spring, Maryland US 1996) 14

²³¹ Beach, Adventism and Secularization. 14

²³² Beach, Adventism and Secularization. 14

²³³ Beach, Adventism and Secularization.14

²³⁴ Beach, Adventism and Secularization.14

is inherent in the doctrine of anthropology.²³⁵ The limits of the church's social service lie within the nature of humans. Hence the Seventh-Day Adventist Church has embarked on various social responsibilities in history and in contemporary times. These ranges from health, to education and many more.²³⁶

3.4 Social Service and Responsibility of the Seventh-Day Adventist Church in Ghana

The social service and responsibility of the Seventh-Day Adventist Church is based on the quadrilateral model of mission that was imported to Ghana and replicated in ways in which the four aspects of the work developed in the United States is reflected. The first quadrilateral model of mission began with a publishing ministry. That is the distribution and sales of literature that was critical in establishing and sustaining the missionary work.²³⁷ It was the first and most important factor in laying the foundation for Adventist missionary work in Ghana. From the very inception and throughout the history of the missionary work, the role of Adventist literature and the work of both canvasser and colporteur were pivotal.²³⁸ Owusu- Mensa suggests Hannah More who distributed Adventist literature along the coast line of West Africa should have been credited with the honor of being the first Adventist missionary overseas. According to Owusu-Mensa, Seventh-day Adventists in Ghana and their forbearers believe that it was the literature ministry of Hannah More which opened Adventist missions in Ghana.²³⁹ It is believed by most Adventists that Seventh-day Adventism reached Ghana through literature and not in person. Owusu-Mensa posits

²³⁵ Beach, *Adventism and Secularization*.15

²³⁶ Beach, *Adventism and Secularization*.15

²³⁷ Kofi Owusu-Mensa, *Ghana Seventh-day Adventism: History*, (Accra: The Advent Press, 2005), 10.

²³⁸ Owusu-Mensa, *Ghana Seventh-day Adventism*: 10.

²³⁹ Owusu-Mensa, *Ghana Seventh-day Adventism*: 11

that the literature ministry of Hannah More and later George Drew opened the gates of penetration of Seventh-day Adventism in the nineteenth century.²⁴⁰

The second facet of the Seventh Day Adventist Church missiological quadrilateral focused on conference organization. As the missionary work developed and more churches were established, there was a need for a more central organization. Karl G. Rudolf and Edward Leroy Sanford were the first resident missionaries sent to Ghana. The sending of these two residential missionaries by the general conference of the Seventh-day Adventist church marked the opening of S.D.A. organized center in West Africa.²⁴¹

The third leg of the quadrilateral mission of the Seventh-Day Adventist Church is the health message, and was also replicated in the missionary endeavors of Adventism in Ghana. This aspect of the quadrilateral had a poor start in Ghana. The health message, which has been described by Ellen White as the “Right Arm” of the message, never reached the same level of achievement as the other three legs and even currently still at nursery stage²⁴². Though the health needs of Ghanaians as at then were great, it appears the church never invested the same level of resources and personnel to advance this aspect of the work due to colonial restrictions and ban²⁴³. An instance is, the early medical missionary services of George T. Kerr and his wife Eva Elmore Kerr at Cape Coast in the 1890s and that of those of British missionaries at Agona in the 1930s. A clinic the Kerrs established to take care of the medical needs of the people of Cape Coast and its environs was highly patronized. However, the medical ministry suffered a setback as the then surgeon-general ruled against its continuation.²⁴⁴ Currently, the Seventh-Day Adventist Church in Ghana

²⁴⁰ Owusu-Mensa, Ghana Seventh-day Adventism, 12

²⁴¹ Owusu-Mensa, Ghana Seventh-day Adventism, 352.

²⁴² Owusu-Mensa, Ghana Seventh-day Adventism, 363.

²⁴³ Owusu-Mensa, Ghana Seventh-day Adventism, 363.

²⁴⁴ Owusu-Mensa, Ghana Seventh-day Adventism, 363.

has established various hospitals and health centers as part of their social service to the Ghanaian community. These include: Asamang Seventh-Day Adventist Hospital -Agona Asamang, Bremang Seventh-Day Adventist Hospital-Kumasi, Akomaa Memorial Adventist Hospital-Bekwai-Ashanti, Dominase Adventist Hospital - Bekwai-Ashanti, Koforidua Seventh-Day Adventist Hospital- Koforidua, Mary Ekuba Ewoo Memorial Adventist Clinic- Takoradi, etc.

Another major development of Adventism in Ghana was education, the fourth leg of Quadrilateral of mission. From the very beginning of the work in Ghana, it became clear that schools were needed. As converts were added to the young church, many children came with their families, so the need to educate these youngsters was very important.²⁴⁵ The establishment of schools became one of the most important factors in the consolidation of Adventism in Ghana. Owusu-Mensa postulates that Christian Abraham Ackah, is the real Adventist pioneer Adventist educationist in the annals of the church history in Ghana. He established the first official school in Kikam in 1908. From that small beginning S.D.A. church has been able to establish several second cycle schools and one tertiary institution²⁴⁶.

3.5 Ellen White's Missional Vision for the Seventh-Day Adventist Schools

According to J. Skrzypaszek “a close survey of Ellen White’s letters and manuscripts written between 1861 and 1872 reveals her contextually relevant advice on the subject of education interspersed with the sparks of visionary motivation”²⁴⁷. During this period, she focused on parental responsibility to educate children: “You have not given your children that religious education you should have given them ... you have not given them a school education or a religious

²⁴⁵ Kofi Owusu-Mensa, *Ghana Seventh-day Adventism: History*, (Accra: The Advent Press, 2005), 344

²⁴⁶ Owusu-Mensa, *Ghana Seventh-day Adventism*, 345.

²⁴⁷ John Skrzypaszek, *Education as the Heart of Ellen White’s Missional Vision for the Seventh-day Adventist Schools: The Australian Context*, Avondale College of Higher Education, john.skrzypaszek@avondale.edu.au (accessed on the 12/05/2021)

education.”²⁴⁸ In 1867 she wrote, “The mother should have the hearty cooperation of the father in her effort to lay the foundations for a Christian education in her children.”²⁴⁹

However, in her understanding education played a significant role in preparing for the children’s lives in a changing world. She warned against the use of faith as a replacement for quality education, as knowledge prepared the children to be “useful members of the society”²⁵⁰

Furthermore, she argued that “true education is the power of using faculties so as to achieve the beneficial results.”²⁵¹ It required “mental effort.” In preparing students for life’s journey, education should include both “knowledge of practical life as well as the book knowledge”.²⁵²

In the prevailing conditions of American education, Ellen White stressed the importance of parental responsibility to nurture the children’s early progress in education. However, she also stressed the importance of quality education that moved beyond the exercise of gaining informative knowledge. Rather, a quality education enhanced mental development and excellence, preparing students for a useful involvement in life’s responsibilities.²⁵³

Between 1872 and 1888 she drew attention to the relationship between education, health and the intrinsic value of individual students. In the testimony entitled *Proper Education* (1872), Ellen White encouraged teachers to appreciate the privilege of working with young minds as it entailed the challenge to “call forth the high and noble powers of the mind”.²⁵⁴ In consequence, it helps young students to attain “the physical, mental and moral religious education and through “mental

²⁴⁸ Ellen White, Manuscript 2, 1860.

²⁴⁹ Ellen White, Lt. 15, 1867.

²⁵⁰ Ellen White, Manuscript 2, 1868.

²⁵¹ Ellen White, “Proper Education”, in *Testimonies for the church* Vol. 3 (Mountain View, CA: Pacific Press, 1948), 131-132.

²⁵² Ellen White, “Proper Education”, in *Testimonies for the church* Vol. 3, 132

²⁵³ Ellen White, “Proper Education”, in *Testimonies for the church* Vol. 3, 132

²⁵⁴ Ellen White, “Proper Education”, in *Testimonies for the church* Vol. 3, 133

effort” it enhancing the development of intellect.²⁵⁵ Most importantly, her attention centred on the intrinsic value of individual students. “They must have confidence in their own ability to perform. God has never designed that one human mind should be under the complete control of the other.”²⁵⁶ Schools were to assume the important function of diffusing the knowledge of the principles of health as a part of an integrated strategy for well-being. Ellen White also asserts that, “in order for the children and youth to have health, cheerfulness and well-developed muscles and brains, they should be much in open-air and well-regulated employment and amusement.”²⁵⁷ During this period, Ellen White’s thoughts coincided with current developments in principles of pedagogy, which focused on understanding and respect of the child.²⁵⁸ In this sense, Adventist education is to create an enabling environment for the student and the learner to be creative and explore for himself. This will make him or her self-reliant and also help boost self-confidence.

3.6 Seventh-Day Adventist Educational Philosophy

The Seventh-Day Adventist Church recognizes that God, the Creator and Sustainer of the earth and the entire universe, is the source of knowledge and wisdom. In His image God created man perfect.

Man lost his original estate because of sin.²⁵⁹ Through Christian education and by perfecting faith in Christ, the lost image of God in man is restored. Man is then equipped with spiritual strength to serve the will and purpose of God on earth.

²⁵⁵ Ellen White, *Testimony* Vol. 3 (Mountain View, CA: Pacific Press, 1948), 133.

²⁵⁶ Ellen White, *Testimony* Vol. 3 (Mountain View, CA: Pacific Press, 1948), 134.

²⁵⁷ Ellen White, *Testimony* Vol. 3 (Mountain View, CA: Pacific Press, 1948), 138.

²⁵⁸ James & Dorothy Vollo, *Family Life in 19th America* (Westport, CT: Greenwood Press, 2007), 287.

²⁵⁹ WAD, *Seventh-Day Adventist Philosophy of Education*. (Advent Press Ltd. Accra)

Seventh-Day Adventist believe that knowledge of this personal God can never be derived by human reason alone, but also through divine revelation.²⁶⁰ The Holy Scriptures of the Old and New Testaments were given by inspiration of God and contain a revelation of his will for man. They constitute for the church, the only unerring rule of faith and practice.

It is the desire of the Seventh-Day Adventist Church, through all its educational programs, to help prepare the youth for effective citizenship on earth and for rewarding citizenship in the world to come.²⁶¹ The educational program of the church gives primary emphasis to character building and to the spiritual foundation in the life of its children or the youth. Moreover, it makes provision knowledge and skills for mental, vocational and physical development – essential ingredients for real existence.²⁶²

It is the fervent desire of the Seventh-Day Adventist Church to provide all its youth a kind of education based on science of salvation. The youth are to study the fundamentals and the common branches of knowledge in details so that high standards of teaching and learning could be achieved and maintained.²⁶³ In view of this, the church educational programs are so structured that primary emphasis is given to the spiritual foundation in the lives of the youth.²⁶⁴ Additionally, it gives room for the acquisition of rightful interpretation of the huge store of common secular knowledge outside the church and school. The basic aims of the educational institutions are:

(1) Relationship with God: This includes (a) to instill into the youth a knowledge of His creative powers, love and providence as expressed through Jesus Christ the Savior of mankind. (b)

²⁶⁰ WAD, *Seventh-Day Adventist Philosophy of Education*.

²⁶¹ WAD, *Seventh-Day Adventist Philosophy of Education*.

²⁶² WAD, *Seventh-Day Adventist Philosophy of Education*.

²⁶³ WAD, *Seventh-Day Adventist Philosophy of Education*.

²⁶⁴ WAD, *Seventh-Day Adventist Philosophy of Education*.

To teach and inculcate into the youth the newness of life through faith and to follow practices that lead to salvation.

(c) Develop respect for fellow man and reverence to God and His divine world-the Bible and to submit one's self to the divine will and grace of the Lord Jesus.²⁶⁵

(2) **Character:** (a) To present the ideas of true culture combined with appreciation of whatever is pure, desirable, noble and beautiful. (b) To develop an inward fortitude against evil, thereby embracing love, self-control, steadfastness, sense of self responsibility, together with application of social, moral and physical laws which make a society an ideal one.²⁶⁶

(3) **Citizenship:** Seventh-Day Adventist Philosophy of education seeks to inspire the youth to develop love and loyalty for their country and respect for any recognized authority and institution. It seeks to teach children to be obedient to established law and order. To inculcate a sense of justice and fairness in the youth in all manner of life.²⁶⁷

(4) **Service:** The educational objectives of the Seventh-Day Adventist Church include teaching the youth to develop better understanding of the needs of society, life of interdependence of men and nations as essential means to ensuring peace, harmony and development world-wide. Also the Adventist Church seeks to establish in the minds and hearts of children, a Christian-faith and love for proper attitude to life as opposed to secular mind of greed and selfishness. Furthermore, the Adventist Church aims at teaching the youth the value of labour. Equally essential, is the development of spirit of responsibility and individual accountability to society, the nation and God

²⁶⁵ WAD, *Seventh-Day Adventist Philosophy of Education*.

²⁶⁶ WAD, *Seventh-Day Adventist Philosophy of Education*.

²⁶⁷ WAD, *Seventh-Day Adventist Philosophy of Education*.

the Creator. It seeks to teach the youth leadership qualities to prepare them for leadership positions in the church and wherever they find themselves.²⁶⁸

(5) Health and Recreation: Seventh-Day Adventist education seeks to lead children to understand the human organism well, its needs, functions and how to take care of it. To teach the youth to practice the principles of health and temperance for good health and long life. To embrace recreational activities that ensures vigour, happiness, social involvement for the proper physical and mental development as well as making proper choices for leisure time of a total being to develop a sense of rightful of leisure time.²⁶⁹

(6) Skills and Knowledge: To arouse interest and awaken thought for learning. It seeks to provide for acquisition of skills and knowledge essential for scholarly progress.²⁷⁰

The Seventh-Day Adventist church as part of its social ministry operates health facilities to see to the health needs of the society within which they operate. The church believes that the health of the church members as well as other community members are very keen. This is due to the fact that one cannot listen to the word of God when the person is not in God health. In view of this the SDA Church has established 12 hospitals as well as 8 clinics. The church has also established 3 health training institutions to train qualified personnel to take charge of these health facilities. It is worthwhile to say that these personnel do not work only in the SDA hospitals but also in other private and public hospitals throughout the country.

²⁶⁸ WAD, *Seventh-Day Adventist Philosophy of Education*.

²⁶⁹ WAD, *Seventh-Day Adventist Philosophy of Education*.

²⁷⁰ WAD, *Seventh-Day Adventist Philosophy of Education*.

3.7 Roles and Components of Education in the Seventh-Day Adventist Church

Christian education as practiced by the SDA church is based on what it's term holistic education in which the spiritual, social, and physical dimensions of training are added to the cognitive and affective aspects of learning. The role of SDA education is spelt out and their teachings on Creationism, Vegetarianism, Physical fitness and work/study and are implemented particularly at the higher levels of education. They form the bedrock of Christian education of the Adventist hue. Some of these components of education are peculiar to the SDA and therefore worthy of our examination.

3.7.1 Agencies and Components of Education in the Seventh-Day Adventist Church

The Adventist church recognizes three agencies of education, namely, the Home, the Church and SDA schools, colleges and universities. SDAs assert that the home is society's basic educational agency. Parents as the first and most influential teachers have the responsibility to inculcate Godly values in their wards. The familial setting shapes the values, attitudes and worldview of the young. Therefore, parents are to use the opportunity of the home to train their children to fear God. The home in which members are polite and courteous Christians exert a far-reaching influence for good. SDAs believe that education centered in the familial setting during the time of the bible patriarchs. In the family, with parents as instructors, the child is to learn lessons of respect, obedience, reverence and self-control. Parents are not expected to permit business cares, worldly customs and maxims and fashion to occupy them at the expense of their children's training.²⁷¹

²⁷¹ West Central Division, *General Conference of Seventh-day Adventists, Working Policy* (Advent Press Accra: Ghana, 2004) p. 175.

The local church as an agent of education also has a major role to play in the educational enterprise.

The church as a community of faith provides an atmosphere of acceptance and love which develops a personal faith in Jesus Christ and a growing understanding of the Word of God. This understanding includes both an intellectual aspect and a life in harmony with God's will. It is the home school that prepares boys and girls to attend the church school. Diligent, faithful instruction in the home is the best preparation that children can receive for school life. The church school in the SDA setting is principally the Sabbath School. This is divided into both Adult and Junior divisions. The junior division is further divided into Cradle Roll (Ages 0–5), Kindergarten (Ages 6–12), and Early teens (Ages 12–15). Apart from bible studies suitable for the various age groups, arts and crafts, science, nature study and music are taught, using visual aids where appropriate.²⁷²

This is in tandem with the Montessori approach which encourages children to learn through exploration and sensory experience.

All levels of SDA schooling as the third agent build on the foundation of the first two, namely the home and the church. In the school, the Christian teacher is to function in the classroom as God's minister in the plan of salvation regardless of the subject he teaches. He is to model the Christian graces by living a morally upright life. Issues like sexual harassment and examination malpractices on the part of the teacher are not expected to come into play. For instance, pre-marital and extra-marital sex is sanctioned. Teachers may only have a romantic relationship with students where there is a formal engagement leading to marriage. Students caught cheating in examinations are rusticated for one year as first offenders and are dismissed at a repeat infraction.

²⁷² Chimezie A. Omeonu et. al., *Introduction to Christian Philosophy of Education* (Ikenne-Remo: J. Olatunji Press, 2002), 157.

The formal and the informal curricula help students to reach their potential for spiritual, mental, physical, social and vocational development.²⁷³

There are eight key components of the SDA school system worthy of note. First, there is the student. He is seen from the Christian perspective as a child of God. The Christian educator is able to understand the conflict taking place within each person and realizing the need to restore the image of God in the student and sets about doing the task using Christian methodologies. The student is therefore the primary focus of the entire educational effort and should be loved, accepted, and encouraged to reach his full potential. On his part, he (the student) is expected to obey the school's code of conduct in dressing and deportment, attend lectures regularly and participate in the spiritual exercises of his institution. Student outcomes constitute a major guiding criterion in assessing the health and effectiveness of the school.

Secondly, the teacher holds a pride of place within SDA educational effort. Ideally, the teacher should be both a committed Adventist Christian and an exemplary role model of the Christian graces and professional competencies. The teacher's task is very challenging and demanding while at the same time rewarding. It is a special work that takes wholehearted commitment for success to be achieved. The ecclesiastical approach sees the role of the teacher as that of a spiritual leader as well as an intellectual disciplinarian.

Thirdly, the knowledge being taught is grounded in faith in a certain set of presuppositions or worldview. SDA cosmology recognizes both a supernatural as well as a natural order. There is an underlying acceptance of the metaphysical aspect of the cosmos by them. True knowledge, to

²⁷³ West Central Division, *General Conference of Seventh-day Adventists, Working Policy*. (Advent Press Accra: Ghana, 2004) p. 175.

SDAs, is therefore, more than intellectual or scientific knowledge. It encompasses cognitive, experiential, emotional, relational, intuitive and spiritual dimensions. This position is in line with the thinking of educators like Pestalozzi, Steiner, Montessori and Dewey. The fourth component is the curriculum. This includes the courses offered for study by an educational institution. The curriculum cannot be an adaptation of the secular curriculum but one that is grounded on a

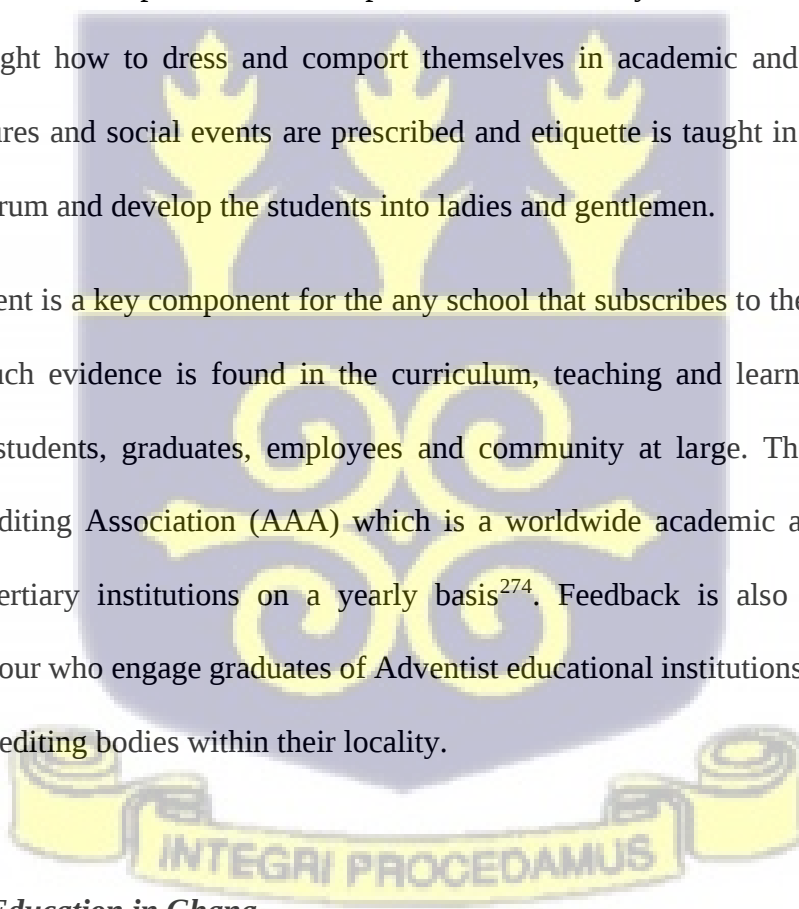
Christian set of presuppositions as noted above. It is to promote academic excellence and should include a core of general studies needed for responsible citizenship in a given culture along with spiritual insights that inform Christian living and build community. A balanced, integrated curriculum addresses major developmental needs in the intellectual, spiritual, physical, social, emotional and vocational dimensions. All areas of study are examined from the perspective of the biblical worldview. Apart from intellectual and spiritual instructions, vocational courses in agriculture, mechanics, wood-working, home economics, baking, typing, computer appreciation and similar subjects are taught in SDA schools, particularly at secondary and tertiary levels.

The fifth component is the instructional program. The instruction given in the classroom emphasizes true knowledge, purposefully integrating faith and learning. The rigours of scientific inquiry are taught side by side with the bible. Thus, the theory of evolution is juxtaposed with the biblical account of creation in SDA classrooms. Prayers are said at the beginning of each lecture regardless of the discipline. The instructional methodology actively engages the needs and ability of each student, giving opportunity to put what is learned into practice.

Discipline is also emphasized as a component of SDA education. This term is not synonymous with punishment, rather, it is the development of self-control in the student. Although the student is asked to subscribe to a code of conduct on entry into an SDA school, his will and intelligence are engaged with the aim of restoring him in the image of God. The Chaplaincy Department of

each school, working hand in hand with the Guidance and Counselling Unit are expected to work closely with students and counsel with them. The Disciplinary Committee is only brought in when there is a serious infraction of the rules and regulations of the school. Closely allied to this component of education is the school life. A blended emphasis of worship, study, labour, recreation and relationships are emphasized. The campus community is to be pervaded by joyful spirituality, a spirit of cooperation, and respect for the diversity of individuals and cultures. Students are taught how to dress and comport themselves in academic and social situations. Dresses for lectures and social events are prescribed and etiquette is taught in order to maintain dignity and decorum and develop the students into ladies and gentlemen.

Finally, assessment is a key component for the any school that subscribes to the SDA philosophy of education. Such evidence is found in the curriculum, teaching and learning activities, the testimonials of students, graduates, employees and community at large. The SDAs have the Adventist Accrediting Association (AAA) which is a worldwide academic auditing body that assesses SDA tertiary institutions on a yearly basis²⁷⁴. Feedback is also encouraged from employers of labour who engage graduates of Adventist educational institutions. The schools also subscribe to accrediting bodies within their locality.



3.7.2 Adventist Education in Ghana

Adventist education has been playing a major role in the educational system of Ghana. It has been in the forefront of educating the Ghanaian youth not through the study of books alone but to be good citizens in this life and also the hope of eternal life. The Philosophy of Seventh-Day Adventist

²⁷⁴ West Central Division, *General Conference of Seventh-day Adventists, Working Policy*. (Advent Press Accra: Ghana, 2004) p. 176.

education is carefully implemented in its curriculum to make sure the student reflects the character of God and goes out to serve society as a restored person.²⁷⁵ Adventist education in Ghana therefore seeks the development of the student by maintaining a balance of secular and religious instruction.

This system of balanced education by the Seventh-Day Adventist Church in Ghana has endeared its schools to the people of Ghana and it is therefore no surprise that many parents are willing to send their wards to Adventist institutions. This trend has seen many non-Adventist students attending Adventist schools and, in most cases, non-Adventist out-number by far Adventist children in the schools. This situation has necessitated the usefulness of Adventist schools becoming a mission field.

3.7.3 SDA Educational Institutions in Ghana

This section takes a look at the number of educational institutions established by the Seventh-Day Adventist Church and how they are distributed over the entire country since the SDA operates churches all over the sixteen regions of the Ghana. According to the Ghana Education Service (GES) Educational Management and Information System (EMIS) Annual School census 2020, the SDA church has schools spread all over the country²⁷⁶. This ranges from kindergarten through to the tertiary level. The table below shows the number of educational institutions managed by the church.

²⁷⁵ Chimezie A. Omeonu et. al., Introduction to Christian Philosophy of Education (Ikenne-Remo: J. Olatunji Press, 2002), 158.

²⁷⁶ GES, Educational Management and Information System (EMIS) Annual School census 2020

Table 1. Adventist Educational Institutions in Ghana

S/N	Region	EDUCATIONAL INSTITUTIONS							
		KG	Prim	JHS	SHS T	Nursing College	Coll. of Edu	Univ.	Total
1	ASHANTI	58	75	68	5	2	1		209
2	AHAFO	10	11	11					32
3	BONO	5	18	19	1				53
4	BONO EAST	32	33	27					92
5	CENTRAL	20	20	20	1				61
6	EASTERN	38	39	38	2		1		118
7	G. ACCRA	6	6	6				1	19
8	NORTHERN	10	11	10					31
9	UPPER EAST	2	2	2					6
10	UPPER WEST	1							1
11	VOLTA	5	5	5					15
12	WESTERN	11	12	9		1			33
13	NORTH EAST	1		1					2
14	SAVANNA	3	3	2					8
15	OTI	3	3	5					11
16	WESTERN NORTH	10	11	9					30
	TOTAL	225	249	232	9	3	2	1	721

From the table above the Adventist Church has made some giant stride in contributing to education in Ghana. The church has a total of two hundred and twenty-five (225) kindergartens nationwide to take care of early childhood education. In addition, the church has two hundred and forty-nine (249) primary schools with two hundred and thirty-two (232) Junior high Schools. Furthermore, the church has eight (8) Grammar schools (SHS) and one (1) being both Grammar and Technical (SHST). This shows that the Church has place less emphasis on TVET education as compared to Grammar schools. Also, the church has three (3) Nursing Training Colleges to produce health professionals to fill her health facilities and well as other health facilities. The church also has two (2) Colleges of Education also to train professional and qualified teachers to fill her basic schools and to serve other public and private schools as well. Most of the basic schools are government assisted while a few are privately-owned by the church.

The Seventh-Day Church has one (1) tertiary institution (a University) at Oyibi in the Greater Accra Region. The university has other satellite campuses at Kumasi in the Ashanti and Techiman in the Bono East Regions. The university produces qualified professional graduates in various fields including, health, Education, business and Pastoral Ministry.

(1) SDA Basic Schools in New Juaben Municipality

This section discusses various basic the schools within the two New Juaben Municipalities. It looks at the enrolment of the schools by gender and as against the number of teachers. It also goes further examines the performance of these schools in the BECE over the past three years. According to the GES-EMIS Annual School Census, there are six (6) SDA basic schools within the New Juaben North and South Municipalities. Within the New Juaben South, there are Suhyen SDA Basic and Asokore SDA College Demonstration Basic A, B and C basic Schools. Koforidua Ellen White SDA and Adweso SDA Basic Schools are those within the New Juaben South Municipal.

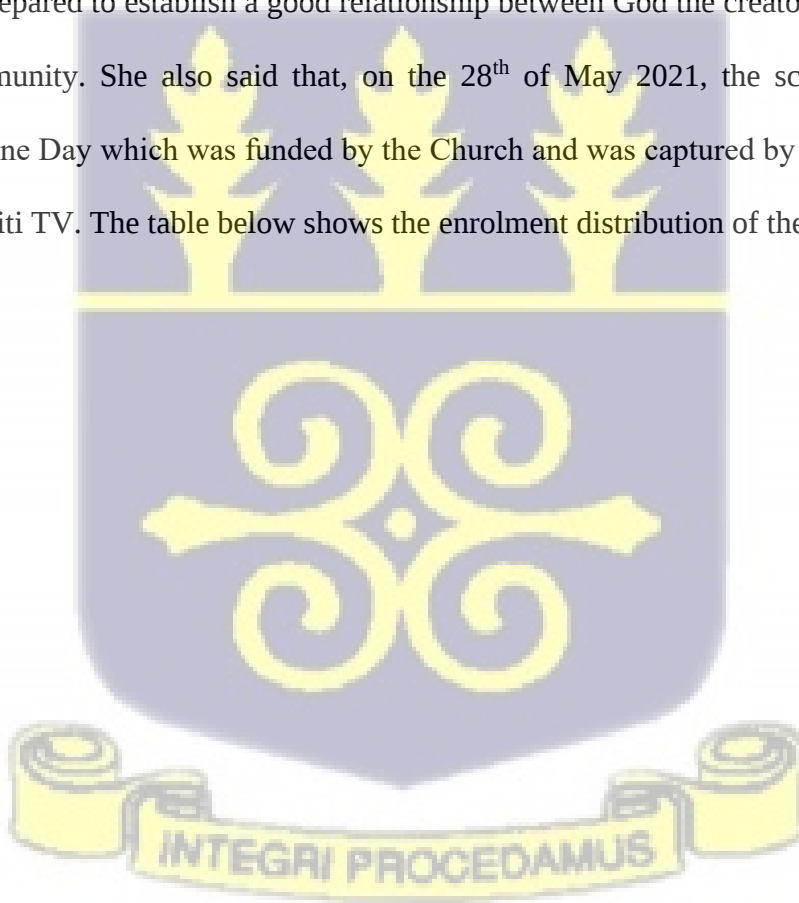
(2) Koforidua Adweso SDA Basic School

Considering the fact that there were just a few Public Basic Schools within the Adweso area, the Koforidua Adweso SDA Basic School was established in 1995 by the Adweso SDA Church to educate children of church members as well as offer general basic education to the community. It started as a Junior Secondary School only without a primary school with 15 pupils under the headship of Mr. Kwame Amaning. It grew steadily in enrolment and in 2015 the Kindergarten and Primary Schools were added to make it a basic School. Now under the headship of Mad. Sheila Oye Larbi, the school has a total enrolment of two hundred and seventy-six pupils from the kindergarten through to the Junior High level. In an interview with the current headteacher,

she said the school can boast of high academic standards, sports, discipline and high moral values as well as high spiritual life of pupils. The school has a staff strength of 20 of which 4 of them are males and 16 are females.

Madam Sheila said that as a mission school, the focus is to give the pupils a strong foundation for academic progression and also prepare them well to become good citizens of the country.²⁷⁷

Also, they are prepared to establish a good relationship between God the creator and the people within the community. She also said that, on the 28th of May 2021, the school hosted the Menstrual Hygiene Day which was funded by the Church and was captured by “My FM, TV 3, Citi News and Citi TV. The table below shows the enrolment distribution of the entire school.



²⁷⁷ Madam Sheila Oye Larbi, Headteacher Adweso SDA Basic School. (interview 26/06/2061)

The table below shows the enrolment of the school according to classes

Table 2: Enrolment of Adweso SDA Basic School

SN	Class	No. of Pupils (Enrolment)
1	Kindergarten 1	16
2	Kindergarten 2	15
3	Primary 1	17
4	Primary 2	23
5	Primary 3	26
6	Primary 4	33
7	Primary 5	30
8	Primary 6	27
9	JHS 1	35
10	JHS 2	25
11	JHS 3	29
TOTAL		276

(3) Koforidua Ellen White SDA Basic School

The Koforidua Ellen White SDA school is sited at ‘Srodæ’ a suburb of Koforidua. It is on the Koforidua Mamfe Highway and close to the Koforidua Methodist schools. It was established in the year 1950 by the Koforidua SDA central Church as a kindergarten school to take care of the children of the church members who lived close by with an enrolment of 12. The school has now grown into a basic school. In an interview with Mr. Boakye Acheampong, the school has a

challenge of low enrolment. This he said could be attributed to the school feeding program which was introduced to almost all schools in the enclave but leaving out Koforidua Ellen White SDA school.²⁷⁸ The school has a staff strength of 7 males and 19 females making a total of 26.

Table 3: Enrolment of Koforidua Ellen White SDA Basic School

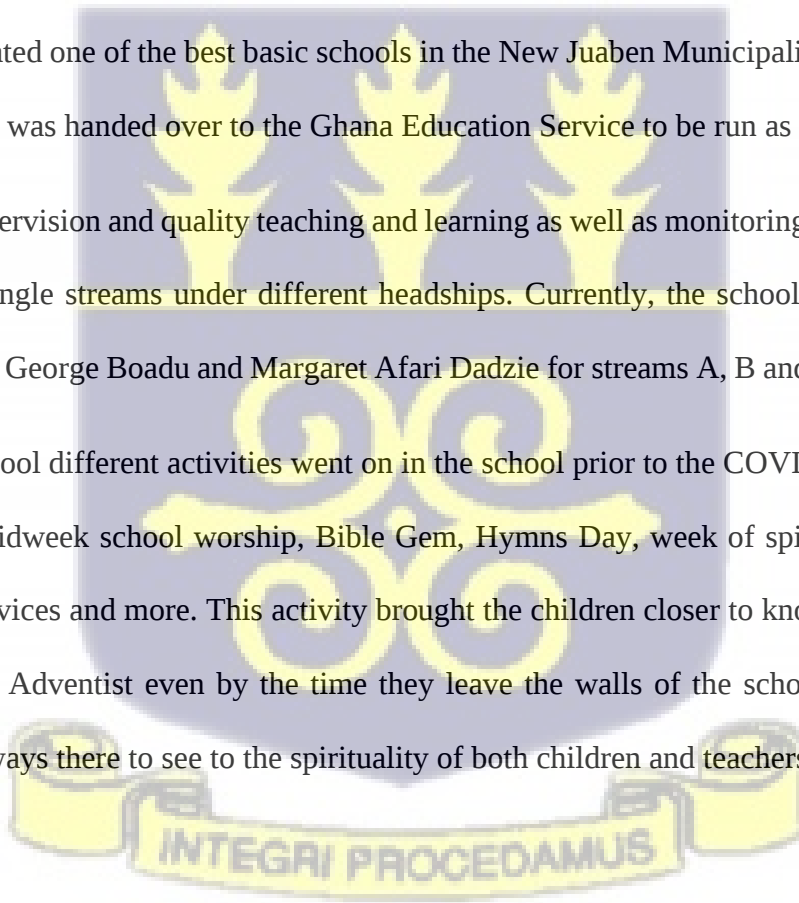
SN	Class	No. of Pupils (Enrolment)
1	Kindergarten 1	33
2	Kindergarten 2	11
3	Primary 1	13
4	Primary 2	12
5	Primary 3	15
6	Primary 4	16
7	Primary 5	21
8	Primary 6	21
9	JHS 1	30
10	JHS 2	31
11	JHS 3	40
TOTAL		243

(4) Asokore SDA College Demonstration A, B & C Basic Schools

According to Gyane, the Asokore SDA Collage Demonstration started as a private in 1980 when I. B Agboka the then principal of the college saw the need for the establish a school on the

²⁷⁸ Mr. Boakye Acheampong, Headteacher Koforidua Ellen White SDA Basic School. (interview 26/06/2021)

Campus. This became necessary when the teachers' trainees of the college needed a school for their teaching practice.²⁷⁹ In view of this the wife of the principal Nora Agboka started a kindergarten school with less than 20 pupils which was made up of the then tutors children and a few of the locals within the Asokore community. Mr. J. K Tetteh was the first teacher and later became the first headteacher. Though it started as a single stream the school has grown over the years and has now become three (3) streams with a very high enrolment. Around the late 1980s the school was rated one of the best basic schools in the New Juaben Municipalities. In the early 1990s the school was handed over to the Ghana Education Service to be run as a public school. For effective supervision and quality teaching and learning as well as monitoring, the GES broke the schools in single streams under different headships. Currently, the schools are headed by Michael Amoah, George Boadu and Margaret Afari Dadzie for streams A, B and C respectively. As a mission school different activities went on in the school prior to the COVID-19 pandemic. This included midweek school worship, Bible Gem, Hymns Day, week of spiritual emphasis, Special carol services and more. This activity brought the children closer to know Christ. Some of them become Adventist even by the time they leave the walls of the school. The College chaplains are always there to see to the spirituality of both children and teachers.



²⁷⁹ An interview with J. K. Gyane, a former Headmaster of Asokore SDA College Demonstration Schools, 6/6/2012

The table below shows the enrolment figures of the 3 schools

Table 4: Enrolment of Asokore SDA College Demonstration A, B and C Basic School

Class	No. of Pupils (Enrolment)		
	A	B	C
Kindergarten 1	48	71	50
Kindergarten 2	68	63	48
Primary 1	75	64	66
Primary 2	93	65	80
Primary 3	86	80	98
Primary 4	90	78	85
Primary 5	86	79	87
Primary 6	91	75	73
JHS 1	85	71	84
JHS 2	71	64	84
JHS 3	91	51	60
TOTAL	884	761	815

(5) Suhyen SDA Basic School.

This school started a private school according to Richeal Larbi the head of the school. It was started by the SDA church members with 7 children in 1998 to provide education for children within the neighborhood. The school has grown sturdily in enrolment and infrastructure. The government took over the school in 2006 when then enrolment began to shoot up and the need for a public school also arose. According to Larbi the school is one of the 2 public schools within

the Suhyen township with a comparatively large enrolment. This is a result of commitment on the part of teachers and the discipline as well as the high academic performance in the school.²⁸⁰

The table below shows the enrolment figures of the school.

Table 5: Enrolment of Suhyen SDA Basic School

Class	No. of Pupils (Enrolment)
Kindergarten 1	28
Kindergarten 2	24
Primary 1	46
Primary 2	51
Primary 3	51
Primary 4	55
Primary 5	45
Primary 6	44
JHS 1	44
JHS 2	42
JHS 3	36
TOTAL	466

²⁸⁰ Richael Larbi, the headmistress of Suhyen SDA Basic School. (interview 10th July, 2021)

(6) General Enrolment in the SDA Schools within the New Juaben**Table 6: General Enrolment in the SDA Schools within the New Juaben**

S/N	School Name	Enrolment			Total
		KG	PRIM	JHS	
1	Suhyen SDA Basic	52	336	122	510
2	Asokore SDA Coll. Demo 'A' Basic	116	521	247	884
3	Asokore SDA Coll. Demo 'B' Basic	134	441	186	761
4	Asokore SDA Coll. Demo 'C' Basic	98	489	228	815
5	Koforidua Ellen White SDA Basic	44	98	101	243
6	Adweso SDA Basic	31	156	89	276
	Total	475	2041	973	3489

The table above shows the enrolment of the various schools within the New Juaben Municipalities. From the table, the SDA Church within the two (2) New Juaben Municipalities has put 3489 children in school currently. The aim of the schools is to equip the children for life put them on a higher academic level, make them discipline to fit into society, make them to have a firm economic foundation and status and to also bring them closer to God the creator.

4.8 Conclusion

The whole gamut of Christian education as practiced by the SDA church in Ghana can be said to involve the training of the heart, the head, and the hands. Students absorb biblical ethical standards that govern their behavior in and out of campus. This is likely to spill over to their post-graduation and provide the nation with the much-needed crop of citizens with integrity and honesty.

Graduates that fear God and shun evil and appreciate the dignity of labour provide a salubrious effect on the country and beyond. The promotion of healthful living through the serving of vegetarian food and the physical fitness program as well as the vocational and community service aspects augur well for the practitioners and the general public. Students going out into the larger society can promote the same values. Students learn the virtue of self-reliance and hard work. Moreover, being busy with academic work leaves little or no idle time for students to get up to mischief.



CHAPTER FOUR

THE INFLUENCE OF SDA CHURCH ON BASIC EDUCATION IN THE NEW JUABEN MUNICIPALITY

4.1 Introduction

The current chapter presents and examines the data gathered from the field. The chapter further examines the rules that governs these schools and the influence of the SDA Church on its basic schools and students, in addition, it examines the life of some old students of these Basic Schools and how the doctrines and believes of the church influenced their lives. Finally, the chapter assesses some of the impact of the church using the five key dimensions of diakonia.

4.2 Presentation of findings

The researcher conducted personal interviews with key stakeholders to examine the impact of the social ministry of the SDA church on education in the New Juaben Municipality. They are the Pastor Osei Bonsu Sarpong, Eastern Regional Manager of SDA schools - Koforidua, Madam Shirla Oye Larbi, Headmistress of Koforidua Adweso SDA Basic School, some of students Koforidua Ellen White SDA Basic School, and Madam Adwoa Ageiwaa, former student of Asokore SDA College Demonstration A, B & C Basic Schools. The data gathered is presented below.

4. 2.1 Interview with Osei Bonsu Sarpong, Eastern Regional Manager of SDA Schools

The researcher conducted an interview with Osei Bonsu Sarpong, Eastern Regional Manager of SDA schools – Koforidua on 2nd April, 2022 to seek for information on the influence of the SDA church on it Basic schools in the municipality.

(a) Philosophies and Policies of Education in the SDA Church

Every educational system should be founded, administered, and justified in accordance with a sound philosophy of education. By a philosophy of education is meant a characteristic attitude toward education and its problems, with special reference to the purposes and goals to be achieved and the methods by which they are to be reached. The way the entire school program is constructed and operated is determined by a philosophy of education. The types of schools to be conducted, their location, the kind of teachers, the curriculum and textbooks, the spiritual activities, the industrial program, the social life and recreation, the daily schedule, the financial aspect, and the conduct of the library are all determined by a concept of educational philosophy.

Osei Bonsu Sarpong asserted that the SDA church is a denomination that associates its activities and the day to day running of its various institutions to God. It includes the educational institutions of the church. He stated that the SDA Church believe that God created the world and he is the Sustainer of what He created. He adds by stating that God gives knowledge and wisdom to man enhance or sustain the world He created. It suggests that the SDA church considers God as the source of knowledge and wisdom. He emphasised that man caused sin to ruin the purpose and plan of God. Hence, it is the philosophy of the church to provide Christian education, that must perfect the faith in Christ, restore in man the image of his Maker, nurture in man an

intelligent dedication to the work of God on earth and develops in man a practical preparation for conscientious service to this fellow man.

Osei Bonsu Sarpong further proclaims that Seventh-day Adventists believe that knowledge of this personal God can never be derived by human reason alone, but that God has communicated His nature, purposes and plans through divine revelation. In this respect Seventh-day Adventists accept divine revelation as the guiding principle in their philosophy of education. Therefore, the church operates a school system to ensure that its youth may receive a balanced physical, mental, moral, social and vocational education in harmony with denominational standards and ideals with God as the source of all moral value and truth.

(b) Doctrine and Teaching that influenced the Educational Policies of SDA Church

Osei Bonsu Sarpong stated and explained that the second coming of Christ is the blessed hope of the church, hence, the church seeks to educate its members and the members of the public to receive formal education with the aim of members acquiring the skill to read and write. He emphasized that it will help members to be able to read the Bible and find out this truth about salvation by themselves. He adds by stating that reading the Bible for themselves will avoid deceit and bring a clear understanding and evidence of Christ's Second coming. He specified Matthew 24, Mark 13 Luke 21 John 14; 1-3 as base scriptures in formulating the philosophy of education in the SDA church. He further stated that all give assurance about the second coming and the signs that precedes it. In view of this members who are educated will read and know for themselves in order not to be deceived.

(c) The Objectives of Establishing these SDA Basic Schools

Osei Bonsu Sarpong mentioned that the objective of the SDA Church in establishing educational institutions is to provide its youth a kind of education based on science and salvation. He explains that the youth are to study the fundamentals and the common branches of knowledge in details so that high standards of teaching and learning could be achieved and maintained. In view of this; the church educational programs are so structured that primary emphasis is given to the spiritual foundation in the lives of the youth. Also, it gives room for the acquisition of rightful interpretation of huge store of common secular knowledge outside the church and school. The basic objectives are to create good relationship with God, reform the character of mankind to fit into the society, nurture good citizens to provide service to the society, to live healthier lives and finally to acquire skills and knowledge to make a better living.

(d) The Contributions of the SDA Church to its Basic Schools

In the view of the manager of the SDA eastern regional educational unit, the church has impacted and contributed to education by establishing schools throughout the country. He emphasized that the Eastern region is one of the few regions that has a higher number of SDA schools. In the eastern region, the church established 38 kindergartens, 39 primary schools, 38 Junior High Schools, 2 Senior High Schools and 1 College of Education. Previously when the schools were in the hands of the missions, the church built the school buildings and paid teachers who were contracted to give assistance where there were no enough teachers. The church also served as the spiritual backbone of the schools and Pastors and Elders are detailed to be in-charge of the schools and help in prayers and other counselling services. He added that the church is pivotal in decision-making of its schools. These decisions include recruitment of human resource, programs in the school, disciplinary issues and spirituality in its schools. He further disclosed

that the church in collaboration with the guidance and counselling unit of the College of Education organize workshops for their school-based guidance and counselling teachers in order to be well versed in putting students on track whenever they go wrong and also to advise them on choices in life.

(e) Current Challenges of SDA Schools

Osei Bonsu Sarpong revealed that the major challenge of managing SDA Basic schools is the lack of authority of the church over its schools. He expounded that now the Educational Unit of the schools have very little authority over schools and for that reason posting of teachers into schools are completely out of their hands. He adds that the unit prefers recruiting professionals in the church, since such people are those who have learnt the believes and the values of the church and understand the values of Adventist education. Osei Bonsu Sarpong passionately cited that now most of the teachers in SDA schools are not Adventists. Due to this some members of the church are reluctant to send their wards to Adventist schools.

Secondly, he mentioned infrastructural deficit as another challenge of the church's schools. He clarified that though the church supports its schools with infrastructure and other logistics it is not sufficient. He stated that the church does not have sole ownership of the schools hence the government has a major role to provide infrastructure for the schools.

(f) How unique do you think SDA Basic Schools in the New Juaben Municipalities are?

In the view of Osei Bonsu Sarpong, most mission schools are very good but Adventist schools are unique. They emphasized that missions look up to the moral upbringing of the youth, however, Adventist education seeks to promote holistic education. They enlisted and explained the following as making SDA schools unique and outstanding.

- a) Tailored Learning: Within standards of learning, there is room for personal discovery and growth. SDA schools provides a learning environment where students explore, discover and apply academic concepts to real life. “Our classrooms provide a safe environment to become a life-long learner”.
- b) Lifetime Friendships: Friendships for a lifetime are being formed through daily shared experiences. Students develop friendships in SDA schools with peers who have similar values. They respectfully interact with a variety of ages, cultures and viewpoints and by so doing they develop good leadership and follower skills.
- c) Character Development: “Our students are taught to understand the principles of right and wrong and the attributes of God’s kingdom and therefore becoming better scholars, leaders, family members, and citizens of society”. It must be noted that this developmental training experience for students is a joint effort between home, school, and church and that is what Adventist education stand for
- d) Engaged Service: The SDA Church values God’s creation, so it finds ways to give back to the earth and human kind for sustainability, health and wellness. Students in SDA schools learn science from a Creation viewpoint, encouraged to vegetarianism, and discover how to become good steward of God’s talents in them. Hence, students are taught to think beyond themselves to make the world a little brighter and a little better. Our high school level students participate in global mission and service activities opening up a world of possibilities in service to others.
- e) Impactful Teachers: “Our teachers understand their mission to offer redemptive education to help students make good decisions now that will impact the future. Our educators are highly qualified and regularly participate in professional development and continuing

education to keep their skills on the cutting edge. Our team of educators goes beyond teaching content to nurture, care and pray for students in their whole person growth journey.

- f) Family Atmosphere: Education is a partnership between students, parents, teachers, and God. SDA schools open up to encourage parents to be part of the learning in the classroom, on the school board, at school social activities, and in the homework process.

4.2.2 Interview with Heads of SDA Basic Schools within the New Juaben Municipalities.

The researcher interviewed heads of Koforidua Adweso, Koforidua Ellen White, Suhyen and the three Asokore SDA College Demonstration Basic Schools to seek information on the impact and influence of the SDA Church in the management of its schools.

(a) Influence of SDA Beliefs and Doctrines on the management of the school.

The headmistress of Koforidua Adweso SDA Basic school mentioned that the SDA Church believes in the Second Advent of Christ and for that matter the management of an SDA school must align with the believe and doctrine of the church. It is the goal of the church that its members receive salvation in the second coming of Christ. Hence, the management of the school ensures that students are academically trained and also prepared for the Second Advent. The church is producing discipline citizens for Ghana, on earth and life eternal and as a result, students are taught to be discipline in all aspects of life.

The headmistress of Asokore SDA College Demonstration C on her part said that it is the vision of the church to proclaim the second coming of Christ to the whole World and for that reason the school as an agent of evangelism is no exception. She said it is the duty of the school to present all students and teachers who pass through the school to Christ on His return to the earth.

The Headmaster of Ellen White SDA School also explained that, the school owes it a duty to present the word of God to all persons who pass through its walls, being a teacher or a student. He made his argument based on Matthew 28: 19 where Jesus tasked his disciples to go into the world to preach the gospel to all nations. For that reason, each one who comes to the school as a teacher or student will be made to understand who God is and His love for mankind.

(b) How the Beliefs and Doctrines of the SDA have influenced Teaching

The headmaster of Asokore SDA Basic A disclosed that the doctrine of the church plays a major role in the posting and recruitment of teachers into SDA schools. Some teachers in the school are staunch members of the church and are expected to inculcate the doctrine of the church into the students. In view of this, the doctrine of the church has impacted teaching and learning. Teachers display a sense of love in the discharge of their duties. It must be noted that, the pivotal reason for teaching is the transmission of academic knowledge and the offer of salvation he said.

On the other hand, the Head of Suhyen SDA Basic School shared a different opinion. She said most of the teachers in her school are non-Adventist due to the fact that currently, the Mission based educational unit do not have much authority when it comes to posting and recruitment of teachers as proclaimed by the regional manager of schools. This does not actually make the church to have a firm grip on the schools when it comes to the beliefs as the teachers who are to help in the implementation are just a few. All the same she said, the few Adventist teachers are doing their best. Therefore, the focus of teachers in Adventist school is to offer a better future for students on earth and the afterlife. Ellen White Head also disclosed that though the Adventist teachers in the school are just a few, some non-Adventist teachers are very cooperative when it comes to the implementation of church doctrines and beliefs. Although they are non-Adventist,

they are always ready to flow with whatever decision that is taken in order for Adventism to be felt in the school.

(c) The Impact of SDA Doctrines on Students

The respondents opine that the doctrine of the SDA Church has great impact on students through the display of love for one another. They emphasized that pupils in the schools are trained to love one another as Christ taught and it reflects even in the classroom. In the absence of a teacher, brilliant a student steps in to help the weak ones especially when examinations are approaching. They do this because they say no one should be left behind. This goes in line with what Ellen White wrote: “During His ministry, Jesus devoted more time to teaching the followers on love for one another and healing the sick.”²⁸¹ Neatness as a sign of discipline is also another hallmark among students. Further, Pupils spiritual lives have also been enhanced as there are a lot of spiritual activities such as week of prayer, week of spiritual emphasis, hymns day, midweek worship and consecration among others that take place in the school. In chapter two Bartels contended that, “the missions used the schools as nurseries for their churches.”²⁸² In the same vein, the church has benefited from the schools as some of the students who took their spiritual lives seriously have grown into pastors, elders and deacons and deaconesses in both the SDA Church and other Christian denominations.

On the contrary, a correspondent also affirms in an interview that he did not obtain the benefit that he was expecting from the school. He said he lived close to the demonstration’s schools at Asokore and was of the view that on sending his child to the demonstration schools, he would

²⁸¹ Ellen White, *Welfare ministry* (Mountain View, CA: Pacific Press, 1993), 101.

²⁸² Bartels, *Ghana Methodism*. p.89.

avoid walking long distances to attend school. This rather turned out to be different as the child was always running home on the little time and chance he got.

(d) The Contributions of the SDA Church to the School

In answer to the question concerning the SDA Church contribution to the schools, the various heads acknowledged the support of the SDA churches that their schools are affiliated to. It became known that the Adweso School is affiliated to the Adweso SDA church, whiles Ellen White is to Koforidua Central SDA Church. Suhyen School is to Suhyen Church whereas Asokore Demonstration schools are affiliated to College Church. They emphasized that, the various church pastors have always been there at all times to pray with teachers and the students. The chapels are always accessible for all school gatherings. Most importantly, the Adweso SDA KG block was renovated by the church in collaboration with the PTA. Suhyen head on her part said the church has been of immense support to the school as most minor repairs are mostly done by the church. The Koforidua Central Church which is affiliated to the Ellen White SDA Basic School also organizes a special get-together for both teacher and candidates after their BECE. This mostly happens after their consecration service to thank God for a successful examination.

(e) What makes the SDA Basic schools different from other Missionary and Secular Schools

The opinion of the various heads orates that, SDA Basic schools are unique among the other Basic schools in the municipality. They pronounced that the unique features of the schools include;

- a) Holistic approach to education which include physical and spiritual empowerment of students.

- b) The emphasis on salvation for students.
- c) The strict observance of the Sabbath.
- d) The holistic display and practice of love among stakeholders of the school.
- e) The focus on producing God fearing leaders for the country that would serve the Ghanaian society.

According to the respondents, all these qualities are influenced by the teachings and doctrines of the SDA Church.

In chapter two Valdir Raul Steuernagel²⁸³, projects the view that proclamation and mission must lead to social transformation. O’Gorman on his part argues that when we participate in the life of the church (faith community), we learn to promote authentic human development. Therefore, from the above the SDA schools as an agent of transformation seek to transform the student holistically, preparing them for a good living as said by John Dewey in Chapter two and make them useful citizens in the society as well.

(e)Challenges of the Schools

Respondents from Adweso and Ellen White Schools stress that the major challenge of the schools is enrolment of students. In their view, the enrolment of the schools are not encouraging as compared to other student enrolment in other SDA schools. They share a common believe that, this challenge could be caused by the high demands in terms of standard of the school. Apart from the issue of enrolment, they also lamented on the religious background of staff in the school. For example, in Adweso School, out of the 17 members of staff only two of them are

²⁸³ Valdir Raul Steuernagel. „To Seek to Transform Unjust Structures of Society“, in Andrew Walls and Cathy Ross (eds.) Mission in the Twenty-first Century: Exploring the Five Marks of Global Mission (Maryknoll, New York: Orbis Books, 2008)

Adventist and that is making it quite difficult to inculcate Adventist values into the students. Furthermore, the challenge of infrastructure and the inadequacy of logistics was mentioned.

Respondents from Suhyen SDA Basic schools on their part stated that, some parents are not living up to the task of providing basic school needs for their wards in school. These needs include: note and exercise books, pens and other writing materials, school uniforms and basic feeding fees. This sometimes make such students attendance to school very appalling. In a similar vein, parents' response to Parent Teacher Association (PTA) activities is not encouraging. This reflects in PTA meeting Attendance and payment of dues in support of the school. In addition, since the Suhyen does not have a bigger church building, a common place of worship for the school is not available making them worship in individual classrooms.

According to the respondents from Asokore SDA College Basic Schools, most of their students live at far distance from the schools. The challenge of means of transport was also made known to the researcher. Previously, the schools had a bus that transported both students and teachers to school but for now the bus is grounded beyond repairs. This made students late to school thereby making classes start later than expected.

4.2.3 Focus Group Discussion with Students of the various SDA Basic Schools

The researcher conducted focus group discussion with class six students of the various SDA Basic Schools within the New Juaben Municipalities. Students were questioned on their experience of the impact of the SDA Church on their education and their lives.

(a) The Reasons for Choosing the School

On the question of why they chose to attend SDA schools, one of them asserted that his father attended SDA school. Another said she sees the children in the school as very neat and gentle.

A third person said it is the closest school to their house and that made his parent brought him there. Some of the students made it known that they did not choose the school themselves, it was a decision by their parents. From the discussion it was noted that most of the parents of these students were members of the SDA Church. Some students mentioned that the association of their parents to the church may influence the decision to educate them in an SDA school. A participant explain that the parents choose an SDA school to prevent her from being exposed to other unacceptable teachings. Some non-SDA students also stated that their parents chose the school because of its Christian foundation and discipline. They also made mention of the high academic standard of the SDA schools within the municipalities. They also stated that they had siblings who went through the schools and had reached a higher level both economically and academically. These siblings have served as role models for them hence influencing their choice of the schools.

(b) The Influence of the SDA Church on Students

Students expressed various facets of their lives that have been affected the by SDA Church's believes, doctrines and principle as they study in the Church's institution. Major responses that were received include; the influence on their spirituality, character, academia, understanding and vision.

The student informants explained that some practice, believes, doctrines and philosophies of the SDA church in the school has enhanced their level of spiritual enlightenment. They explicated that the religious programs such as worship and prayer has boosted their understanding of the need to be spiritually inclined. Additionally, they disclosed that the emphasis of the teachings at their religious meetings is on salvation and character formation. Therefore, they are concern about "going to Heaven". Aside the teaching of God's Word, they also prayed at the various

religious meetings. They believe the prayer strengthens them spiritually and protects them from evil.

Further, students cited they are trained with the teachings of the Bible to exhibit good character in school, at home and the society. One student said, one of the Bible stories that touched her most was the story of the good Samaritan. She actually felt sorry for the traveler who was attacked by the robbers but had a sigh of relieve when a good person finally came to his rescue. It was discovered from the discussion that students that display bad attitude in school are punished while a good attitude displayed comes with a reward. A student asserted that discipline is a hallmark of the school, hence, student are prone to self-discipline. They elaborated that the character of discipline is exhibited in their education and their study.

Finally, the students unveiled that they are encouraged by their teachers to concentrate on their education in order to become great personalities in Ghana. Attaining such levels in life offers the opportunity to the individual to serve the country and the world at large. The participants echoed that the continuous emphasis on societal service has changed their mindset from the previous individualistic mindset.

(c) Negative Impact of the Involvement of the Church

Students were asked about some negative impact of the intense involvement of the SDA church in the school. Participants believe that the strict adherence of the believes and doctrines of the SDA church in the school does not create a conducive environment for non-SDA students. For instance, one female student said, being in the school without wearing jewelry make her feel uncomfortable. Another student also claimed that, too much prayer is being said as every teacher who enters that class asks them to pray before and after each lesson. He felt if a prayer is said in

the morning and during closing, it should be enough. Sometimes non-SDA students feel such doctrinal practices are imposed on them and it is against their right and freedom. The phenomenon causes some students to leave the school. Further, both SDA and non-SDA students consider some restrictions as too strict. Finally, students raised the concern on the issue of discrimination against non-SDA students. This they said comes in to play when it comes to holding of senior positions such as boys or girl's prefect in the school. One non-Adventist student said he was denied a position which he cherished so much due to the fact that he is a Muslim despite his competence and capabilities. In their view SDA teachers sometimes show much care and concern to Adventist students. However, the respondents could not produce evidence to buttress their allegation.

4.2.4 Interview with Some Old Students of SDA Schools in New Juaben Municipality

Some former students of Suhyen SDA Basic School were interviewed to assess the impact of the social ministry of the church on their basic education.

Ophelia Nkansah, an old student and a health officer at the Dodowa Government Hospital claims that she holds a first degree in nursing and is currently pursuing a Master's degree in health in Midwifery at the Valley View University. According to Nkansah, most of her mates who were with her at the Basic school are also striving to gain academic success. In her view the religiosity of the school and the focus on promoting moral values has helped her to attain her current status in life. She emphasized that though she was not a member of the SDA church, the continues visit by some Pastors to the schools, teaching and praying with students has really helped her. She believes that SDA church has really contributed to her academic life.

David Addo Gyane who is also a Branch Accountant of the Anum Rural Bank also claims that he holds a certificate in Chartered Accounting. This has become a reality according to him since he went through the hard academics at the SDA School. In his view the church supported them when he was in school. He mentioned that the church provided their spiritual needs by teaching them how to pray for themselves, and also provided their physical needs through the provision of infrastructure and even paying the fees of some students including himself. Hence, he attributed his current status to the support given by the Church.

Finally, a former headmaster of the school was interviewed. J. K. Gyane, a former headmaster of the school claims that when it comes to academic progression, he could say with his chest out that most of the students who passed through the school have climbed high on the academic ladder. He claimed that some of the students are now holding varied degrees in various areas in the academic fraternity. Some of these areas include bachelor degrees in education, health, business administration, medicine and others. In his view the school has produced great human resources that are providing social service to the country. However, he stated that, not all former student reached the level he stated. He emphasized that some of the former students could not reach such levels because of various reason and reasons unknown.

4. 3 Discussion of Field Data

As stated in the earlier chapters, the term diakonia comes from the Greek word *diakonein*. *Diakonia* is seen as a missional action of the Church and as responsible service for the gospel by words and deeds, by Christians who have been called by God to be mediators. This is because *diakonia* is associated with the life and teachings of Jesus Christ, who came to this world and became the role model of service as he pursued the Kingdom of God. Theologically, it is a part of the mission God gave his church. To practice *diakonia* is to serve humanity, to serve the

created world and through this, also serve God. The church has a mission to care for the people within their community, but also to care for the people outside. Therefore, one could argue that *diakonia* should be a central aspect of every church regardless of the form in which it takes in parish life as gathered from the SDA church in the New Juaben Municipality. The present data is analyzed in the format of the five key dimensions of *diakonia*. It assesses the impact of the SDA Church on basic education using the lens of the key dimensions *diakonia*. They include: visional, normative, need-oriented and transformative.

From the data gathered, it is noted that the SDA church has had a massive impact on its basic schools. The data revealed that the church provided both spiritual and physical envisioning to staff and students of its school. Its spiritual envisioning involves the focus of the second advent and the preparation of staff and students to receive salvation. As seen in the data gathered from the field, the manager of the SDA educational unit and headmasters interviewed emphasized on the second advent as the key educational philosophy of the SDA church. It is noted that the vision of the second coming of Christ has influenced the liturgical religious practices of the school. That is the focus on the message of salvation. Attesting to the philosophy of the second advent, students accentuated their desire “to go to Heaven” or receive salvation. Salvation of man is the pivotal goal of missions and evangelism. It is the core objective of the fulfillment of the Great Commission.

Secondly, the data revealed the envisioning of students in the basic schools by the SDA Church to attain the status of “great personalities” in order to serve the nation. The church carried out thus envisioning by motivating its students through the teachings of the Bible. From the responses of old students of Suhyen SDA Basic School, some of these visions implanted into students became a reality. This dimension of the educational services provided by the SDA make

them visional as required by diakonia. This reflects the ability of envisioning future reality so as to consider action with imagination and wisdom. The vision motivates, like the view of utopia that causes humanity to advance, it is the engine, and the ideological foundation. According to the Christian tradition this is crucial since “where there is no vision, the people perish” (Pr.29:18). Furthermore, a diaconal vision is inspired and empowered by God the Father, the Son and the Holy Spirit. It relates to theological reflection, to spiritual-mystical experiences, and to liturgical practices, towards a critical analysis of reality and action, an imagination of what is feasible, seeking to achieve another possible world. In a theological perspective, envisioning has a God-given goal of energizing people in God’s project and realizing God’s good intention for creation and human society: of mutual love and care, and of promoting human dignity and justice.

Findings also revealed the staunch influence of the SDA church in promoting good morals and ethics in basic schools. It highlights the position of the church in inculcating godly principles in students as an effort to enhance the moral standards of the contemporary society. The data uncovered discipline and character formation as the key normative impact of the church in its basic schools. This orientation towards normative values and standards in the educational curriculum suggests the SDA framework of education is normative. It is normative because the goal of the education provided by the SDA is oriented towards particularly of behavior and therefore has ethical connotations. It is a commanding point of reference, of taking stances, which provides meaning for the actions of a particular group. It is expressed in human core values, principles, and standards of comportment, in the judgment of what is important in life. In Christianity it is rooted in the authority of the biblical text, but at the same time it reflects professional effectiveness. As diaconal engagement is not an option, but part of the essence of

being a church, it is normative, essential for its mission. Normative emphasizes on the promotion of norms and ethics.

Findings also revealed the staunch influence of the SDA church in promoting good morals and ethics in basic schools. It highlights the position of the church in inculcating godly principles in students as an effort to enhance the moral standards of the contemporary society. The data uncovered discipline and character formation as the key normative impact of the church in its basic schools. This orientation towards normative values and standards in the educational curriculum suggests the SDA framework of education is normative. It is normative because the goal of the education provided by the SDA is oriented towards particularly of behavior and therefore has ethical connotations. It is a commanding point of reference, of taking stances, which provides meaning for the actions of a particular group. It is expressed in human core values, principles, and standards of comportment, in the judgment of what is important in life. In Christianity it is rooted in the authority of the biblical text, but at the same time it reflects professional effectiveness. As diaconal engagement is not an option, but part of the essence of being church, it is normative, essential for its mission. Normative emphasizes on the promotion of norms and ethics.

The study also revealed that the SDA Church has shown its desire and effort in meeting the needs of its basic school pupils and students. This is done by placing the learner at the center of the learning process in order to discover new ideas for him/herself. The data revealed that both the church and the Parent Teacher Association (PTA) play vital roles in the school by providing basic Teaching and Learning Materials. This helps in making teaching and learning more practical thereby bringing abstract to reality and also take care of the individual student learning

need in the class. This goes further to assist develop the psychomotor skills of the individual and also help to identify their talent and to develop them as such. This dimension also considers the needs of institutions and communities, following the ministry of Jesus Christ, who was moved by the needs of the people. Hence, when his followers see the needs of others, their values are activated, from a perspective of solidarity and effective love.

The study shows that, the church had massive impact on infrastructural development, and scholarship of some students in its schools. Furthermore, the study shows that the church is not only concerned about meeting the physical needs of its schools and students, but also focused on meeting their spiritual needs. The church teaches the Word of God and prays with student in order to meet their spiritual needs.

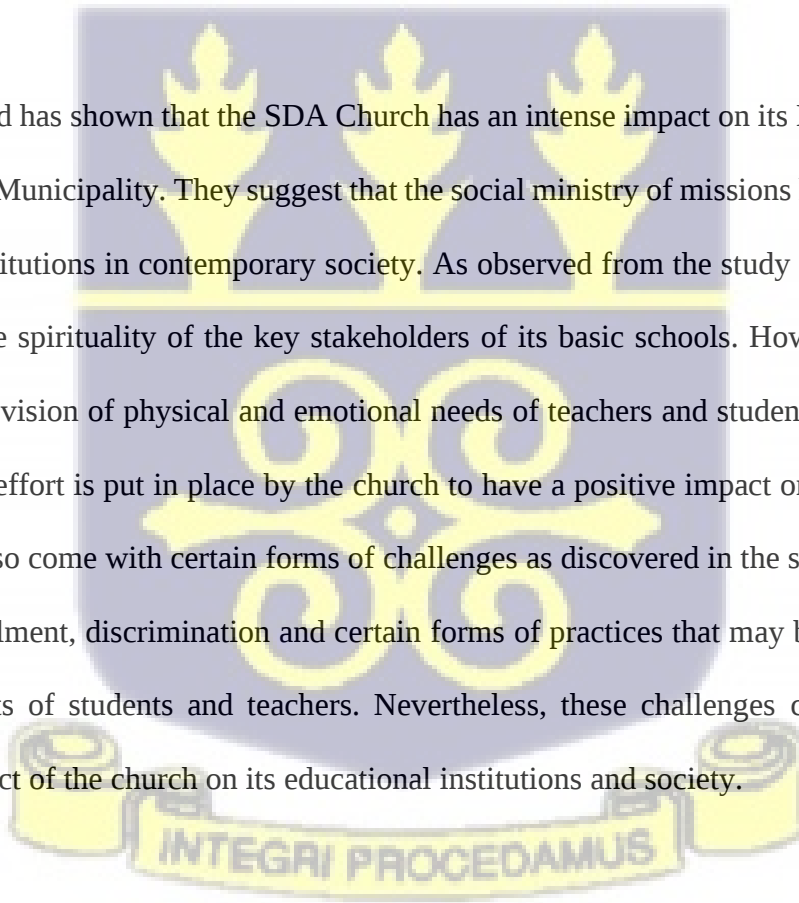
From the data collected, the SDA church has a transformative impact on its schools and students. Respondents disclosed the role of the church in providing a better society. Mostly, the guidance and counselling personnel in the various schools attend various workshops organized by the college's Guidance and Counselling unit for only SDA schools. These place such teachers in a better position to give proper advice to students. This mostly happens to deviant student and others who need to be guided in the choice of career and other decision making. In addition, some students are referred to the Pastors and elders to receive counselling if the need be. This is intended to bring a total transformation to the society. The transformative element deals with a diaconal pro-action that aims at the ultimate goal of reaching *koinonia* (fellowship) through transformation, building inclusive communities of justice and peace that include all people. It is an open- ended creation process, where the church and other agents of change collaborate with God, in order to incarnate the values of the Kingdom and provide fullness of life for all creation.

Hence, from the theological point of view, it is seen as open-ended, since God is responsible for the ultimate outcome or result, providing newness of life.

The churches focus on maintaining the Christian standard in its schools, and its effort to transform students from their state to a more respectable status in life. This is a clear case of diaconal action.

4.5 Summary

The data gathered has shown that the SDA Church has an intense impact on its Basic Schools in the New Juaben Municipality. They suggest that the social ministry of missions has a correlation with various institutions in contemporary society. As observed from the study the SDA church is focused on the spirituality of the key stakeholders of its basic schools. However, it has not relegated the provision of physical and emotional needs of teachers and students in its schools. Although much effort is put in place by the church to have a positive impact on its educational institutions, it also come with certain forms of challenges as discovered in the study. It includes insufficient enrolment, discrimination and certain forms of practices that may be considered as against the rights of students and teachers. Nevertheless, these challenges cannot erase the affirmative impact of the church on its educational institutions and society.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The Seventh Day Adventist (SDA) churches' involvement in social ministry has been evaluated from various scholarly perspectives. Though the church was known for her engagement in social intervention programs from the Adventist Development and Relief Agency - ADRA and the Adventist Health Services - AHS, her impact in Education has not been assessed. This attitude to social ministry (Education) stemmed from the fact that the Adventist church has laid much emphasis on the Second Advent of Christ and the need to prepare souls for His imminent coming through preaching. Prophecy and temperance have also been other aspects where the church lays much emphasizes considerably.

However, the current socio-economic circumstances of the country, coupled with the poor conditions of education, seem to be stimulating action from the SDA church. This changing trend may be described as a transition from social passivism to diaconal action. This concluding chapter summarizes the findings on the extent to which the Seventh Day Adventist church has contributed to the development of education in Ghana, and some of the assigned reasons for their social intervention programs. The discussion also covers some of the challenges and progress made by the church so far. It concludes with suggestions and recommendations for churches on the new approach to sustained social ministry especially education in their mission activities.

5.2 Summary of Findings

The social ministry of the community of faith has been traced to the prophetic ministry of the Old Testament, during which social ministry was represented as the quest for social justice and the God-given privilege for all humans to live a dignified life, reflecting the *imago Dei*.²⁸⁴ In the New Testament, we see Jesus making a case for social ministry by His constant reference to the Old Testament prophets, His own identification with the poor and marginalized, and His subsequent diaconal work.²⁸⁵

Ghana in the pre and post-independence times, witnessed various Christian missions such as the Catholic and Protestant churches actively engaging in social ministry in the spirit of *diakonia*. For these Christian missions, social ministry is what makes the good news of the gospel meaningful and complete. The effect of these churches' social ministry has been immense and varied; altering the social structure, as well as the economic and political fortunes of the people of this country, particularly through the introduction of formal education and Western medicine. Subsequently, the mainline churches have set the pattern for what it means to be church engaged in missions. In consonance with the example set by the mainline churches in Ghana, the Seventh Day Adventist church has also been involved in social ministry in varying degrees, to reflect their response to the existing challenges facing their members and society. This exercise has taken place in the area of education.

The study has argued that the SDA Church is partnering the Ghana government to provide education at all levels to the Ghanaian community with more concentration on Basic Education. Currently, the church looks at her schools as one of the areas through which the gospel of Christ

²⁸⁴ Bosch, *Transforming Mission*, p.436

²⁸⁵ Collins White, *Missions in the Early Century* (Maryknoll, NY: Orbis, 2019), 101.

and his second Advent can be propagated. The study has revealed that, the SDA church operates 6 basic schools, 1 senior high and 1 college of education within the New Juaben North and South Municipalities. The basic schools collectively have a significant enrollment of 3489. This covers kindergarten through to the junior high schools. The study found that SDA church seems to concentrate more attention on its basic schools than the senior high schools. The study has also revealed that the church places much emphasis on Grammar schools more than technical and vocational education as it has only one Senior High Technical School in the whole of the country. This seems to disparage the training of the hands to give students the practical skills needed to face life.

The study revealed in chapter four that, the SDA runs her educational institutions based on the philosophy of the church to provide Christian education, that must perfect the faith in Christ, restore in man the image of his Maker, nurtures in man an intelligent dedication to the work of God on earth and develops in man a practical preparation for conscientious service to this fellow man. Also, the objective of the SDA Church is to show the love of Christ by establishing educational institutions to provide its youth and other others within the community, a kind of education based on science and salvation. By this the churches' education gives room for the acquisition of rightful interpretation of huge store of common secular knowledge outside the church and school.

SDA schools are seen as unique according to the study due to the fact that, they emphasis on tailored learning, Lifetime Friendships, Character Development, Engaged Service, Impactful Teachers and Family Atmosphere. All these are done under the diakonia spirit.

5.3 Fulfilling the Objectives of the Thesis

This study set out to achieve the following: (i) What is mission and what are the concepts of Christian social ministry (ii) discuss the Seventh-Day Adventist church and its contribution to development of Ghana (iii) analyze the impact of the basic educational services as social ministry of the Seventh-day Adventist Church in the New Juaben Municipalities.

Looking at the question of what Christian mission is and the place and theological justification of social ministry in mission, it has been discussed extensively in Chapter Two where, holistic mission has been identified as *missio Dei*. Inherent in *missio Dei* (God's mission) is social ministry, which was traced from the OT tradition as the quest for social justice, and in the NT as *diakonia*. Underlying mission is God's desire for humankind to live in dignity and reflect the *imago Dei*. Thus, social ministry is at the heart of mission.

Discussion of the Seventh-Day Adventist church and its educational ministry's contribution to the socioeconomic development of Ghana has been addressed in Chapter Three, where the educational initiatives of the church play the key role of their social ministry. This has earned them some respect even among host communities. The underlying factors, motivating the provision and or delivery of educational services by the church have been discussed in Chapters Three and Four. The study found out that the motivating factors for SDA church providing educational service is as a result of their re-reading of the Bible and getting to understand the prophecies made in it. To the Adventist, education is empowerment essential for their members to function effectively and productively in society. Education to them is also a means of instilling Christian and moral values in pupils and students.

5.4 Conclusion

This thesis focused on the social ministry of the Seventh Day Adventist Church in Ghana, with particular reference to basic education in the New Juaben Municipalities. Social ministry is inferred from Chapters One and Two, to mean the service of love inspired by the example of Christ, or witnessing through Christian service; an idea grounded in the theological concept of *diakonia*, which finds expression in mission. Data for this work was basically gathered and analyzed through interviews, and review of literature, biographical study and secondary sources. Christian Mission, social ministry and the provision of education generally was examined in relation to the Seventh Day Adventist church. It was realized that in an attempt to win more souls for the second advent of Christ, the socio-economic challenges of contemporary times and the quest to remain socially relevant, as well as to improve the lives of their members, has accounted for these initiatives.

In addition, the whole framework of Christian education as practiced by the SDA church in Ghana is said to be holistic which involve the training of the heart, the head, and the hands. Students absorb biblical ethical standards that govern their behavior in and out of school. This is likely to spill over to provide the nation with the needed crop of citizens with integrity and honesty who are God fearing and shun evil and also appreciate the dignity of labour. This will provide a salubrious effect on the country and beyond. The study further revealed that, the promotion of healthful living through the activities such as temperance including physical fitness program as well as the vocational and community service aspects augur well for the practitioners and the general public. Students entering the larger society can promote the same values. Students learn the virtue of self-reliance and hard work. Moreover, being busy with academic work leaves little or no idle time for students to get up to mischief.

The study revealed that, the SDA church is focused on the spirituality of the key stakeholders of its basic schools. However, it has not relegated the provision of physical and emotional needs of teachers and students in its schools. From the study, student who have passed through the SDA Basic Schools have been raised on the academic ladder and they claim it was due to the solid foundation they had from the beginning of their educational journey. Apart from the good impact that church has had on the student in their basic schools, some negative impacts have also been mentions such as the imposition of doctrinal practices that seem to infringe on their freedom.

5.4 Recommendations

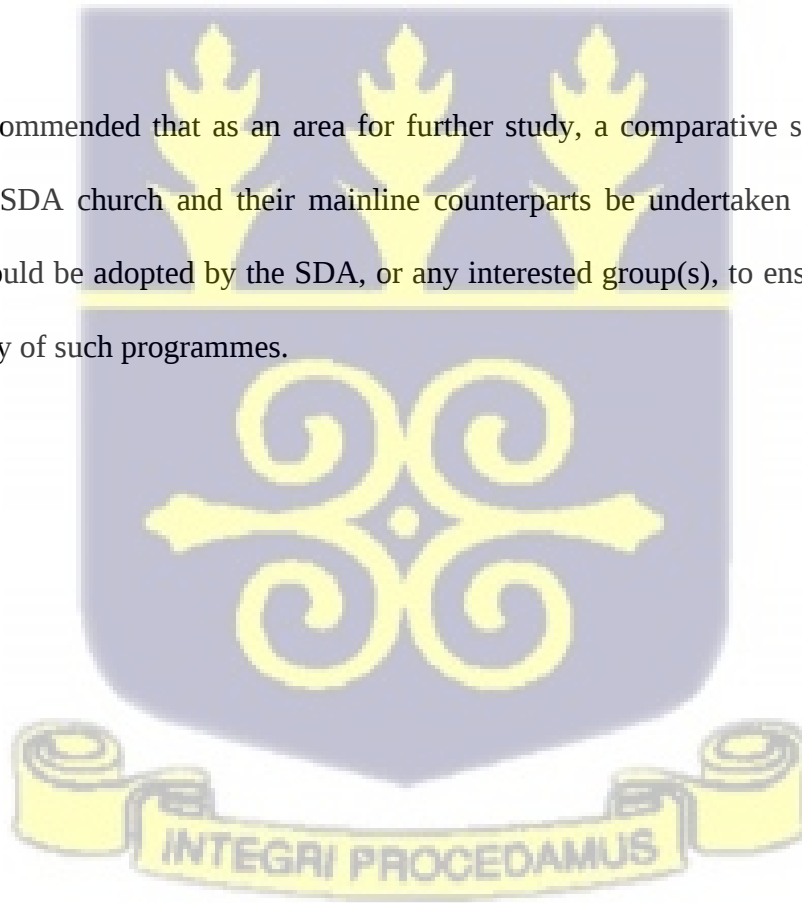
Since the education initiatives of the Seventh Day Adventist were primarily to win more souls for the second advent of Christ, it is recommended that the church should put up more schools in order to educate the people in their communities to know Christ and be prepared for His soon coming. Again, in order to inculcate Adventist values and morals into students who pass through Adventist schools, more Seventh Day Adventist trained teachers are to be posted into their schools. Through these initiatives, the principles of the church would be well understood when being implemented and implementation would be very smooth as well.

In addition, it is recommended that SDA schools within the New Juaben Municipalities that have low enrolment should be attended to by means of good infrastructure and also heads should embark on enrolment drive in order to attract more pupils to the schools. All other stake holders including the two New Juaben Municipal Assemblies, the Church, the chiefs of the community and the old students Association should come to the aid of the various schools in order to meet basic needs to support teaching and learning. The church is also encouraged to continue with the spiritual support that are being given to schools in order to achieve the holistic development needed for the youth

and the community. It is also recommended that the social ministry in other areas such as health in the SDA and other higher educational institutions be studied in order to throw more light on their impact on the Ghanaian Community as a whole.

It is also recommended that students who are non- Adventist but wish to hold positions in SDA schools be given the opportunity to do so as it is the aim of the schools to promote holistic education. Such opportunities be given to all students in order to unearth their leadership potentials.

Finally, it is recommended that as an area for further study, a comparative study of the social ministry of the SDA church and their mainline counterparts be undertaken to throw light on measures that could be adopted by the SDA, or any interested group(s), to ensure the expansion and sustainability of such programmes.



BIBLIOGRAPHY

- Aboagye, J.Y., *An evaluation of the contribution of the Basel mission and Presbyterian church of Ghana to the socio-economic development of the Agogo traditional area*, (Unpublished MPhil Thesis, Kwame Nkrumah University of Science and Technology, Kumasi.)
- Adu-Boahen, A. *Mfantipim and the Making of Ghana: A Centenary History 1876-1976* (Accra: Sankofa Educational Publishers, 1996).
- Amanor, Jones Darkwa *Pentecostalism in Ghana: An African Reformation*, pctii.org/cyberj13/amanor.pdf. Accessed on 4th November, 2021.
- Amenga-Etego. Rose Mary, *Mending the Broken Pieces: Indigenous Religion and Sustainable Rural Development in Ghana*, (Africa World Press, 2011)
- Appiah, John, and Marfo, Elisha K. *Adventist Education In Ghana: Benefits, Challenges And Way Forward* <https://www.researchgate.net/publication/318467678>
- Assimeng, M. *Religion and Social Change in West Africa: Introduction to the Sociology*
- Avendal, C. *Social Work in Ghana: Engaging Traditional Actors in Professional Practices*, (Sweden: Lund University. 2011)
- Bartels, F. L. *The Roots of Ghana Methodism* (Cambridge: Cambridge University Press, 1965).
- Bediako, K. *Christianity in Africa; The Renewal of a Non-Western Religion* (Edinburgh: Edinburgh University Press, 1995)
- Bening, R. B. *A History of Education in Northern Ghana 1906-1976* (Accra: Ghana
- Bosch, D. J. *Transforming Missions; Paradigm Shifts in Theology of Mission* (New York; Orbis Books, 1996).
- Bulbrick, G. A. (ed.), *The Interpreter's Dictionary of the Bible* (NY: Abingdon Press, 1962).
- Clarke, P. B. *West Africa and Christianity* (London: Edward Arnold (Pub.) Ltd., 1986), p.58.

- Cone, J. H. *God of the Oppressed* (New York: The Seabury Press, 1975).
- Cox, J. L. *Expressing the Sacred; An Introduction to the Phenomenology of Religion* (Harare: University of Zimbabwe Publications, 1992)
- Debrunner, H. W. *A History of Christianity in Ghana*, (Accra: Waterville Publishing
- Dewey, J. “Experience and Education, Freedom and Culture, Theory of Evaluation, and Essays” Volume 13:1938-39. In: Boydston, A. (ed.), *The Later Works, 1925-1953*. (Carbondale: Southern Illinois, 1938)
- Dickinson, R. D. N. *Diakonia in the Ecumenical Movement* in John Briggs, Mercy Amba Oduyoye and George Tsetsis (eds.), *A History of the Ecumenical Movement*. Vol 3, 1968-2000. (Geneva: World Council of Churches Publications, 2002)
- Dixon, J., *Social Welfare in Africa* (London: Croom Helm 1987)
- Fenton, H. L. Jr. cited in Norman E. Thomas (ed.) *Readings in World Mission* (USA: Orbis Books, 1995),
- Forster, P. *Education and Social Change in Ghana*, (London: Routledge and Kegan Paul Ltd, 1967).
- Graham, C. K., *The History of Education in Ghana* (London: Frank Cass & Co Ltd. 1979).
- Groves, C. P. *The Planting of Christianity in Africa*, Vol. II (London: Lutterworth Press, 1954) House, 1967).
- Herbert F. quoted by Dash, N. Ranjan, *Philosophical Foundation of Education* (Utkal University: Vanivihar Bhubaneswar, 2009).
- Jayakumar, Samuel, *The Work of God as Holistic Mission: An Asian Perspective*, in *Holistic Mission: God’s Plan for God’s People* (Oxford: Regnum Books International, 2010), 90.

- Kimble, D. *A Political History of Ghana: The Rise of Gold Coast Nationalism 1850-1928* (Oxford: Oxford University Press, 1963), 64.
- Kirk, J. A. *What Is Mission? Theological Explanations* (Minneapolis: Fortress Press, 2000).
- Lindsell H. Wheaton Declaration 'The Church's Worldwide Mission, (Waco, TX: Word Books, 1966),
- Llyod, D. I. *Philosophy and the Teacher* London: Rouledge and Kegan Paul Ltd. 1976
- Maggay, M. *To Respond to Human Need by Loving Service(i)* in Andrew Walls and Cathy Ross (eds.), *Mission in the Twenty-first Century; Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd, 2008)
- May, J. L. (ed.) *The HarperCollins Bible Commentary* (New York: The Society of Biblical Literature, 1998).
- McIntosh, J. A. *Missio Dei* in Moreau (ed), *Evangelical Dictionary of World Missions* (Michigan: Baker Books& Carlisle Patermorten Press, 2000).
- McWilliam, H. O. A. and Kwamena-Poh, M. A. *The Development of Education in Ghana.* (London: Longman Group Ltd., 1959). 2-9.
- Mensah-Banahene, F. A. *The Catholic Social Doctrine; Some Perspectives.* (Accra: Sankofa International, 2004)
- Mikkili, N. R. "Value Education and Human Values: Analytical Views". In: *Educationia Confab*, Vol. 3, No. *Mission in the Twenty-First Century: Exploring the Five Marks of Global Mission*, (London: Darton, Longman and Tod Ltd., 2008)
- Narayan, D. *Voices of the Poor: Can Anyone Hear Us?* (Oxford: Oxford University Press, 2000),
- Nayak A. K. & Rao, V. K. *Educational Pschology.* New Delhi: A. P. H. Publishing Corporation. (2004) 55
- Nkansa-Kyeremateng, K. Presbyterian Church of Ghana (P.C.G.), History and Impact;

- Nordstokke K., *Prophetic Diakonia-A Response in Prophetic Diakonia: "For the Healing of The World"*, Report of the Lutheran World Federation, Johannesburg
- Odamppten, S. K. *The Missionary Factor in Ghana's Development 1820-1880* (Accra:
- Omenyo C. N., *Pentecost Outside Pentecostalism* (The Netherlands: Boekencentrum Publishing House, 2006)
- Omobolaji Ololade Olarinmoye *Faith-Based Organizations and Development: Prospects and Constraints*, accessed (12/12/2019) <http://trn.sagepub.com/>
- Osafo E. K. cited in Schweizer P. A., *Survivors on the Gold Coast; The Basel Missionaries in Colonial Ghana*.(Accra: Smartline Publishing, 2001)
- Oti-Agyen, P. *The role of the Seventh-day Adventist church in the development of Education in the Ashanti Region of Ghana: Unpublished Master's thesis*. University of Cape Coast.
- Ott, C., Strauss, S. J and Tennent, T. C., *Encountering Theology of Mission* (Michigan: Baker Academic Publishing, 2010).
- Owusu-mensah, Kofi, *Dictionary of African Christain Biography, 1800s-1900s Seventh-Day Adventist Ghana*. <https://dacd.org> 21st May, 2020
- Panikulam, *Koinonia in the New Testament. A Dynamic Expression of Christian Life* (Rome: Biblical Institute Press, 1979)
- Petersen, D., *Not by Might nor by Power: A Pentecostal Theology of Social Concern in Latin America* (Oxford: Regnum Books International, 1996)
- Pobee, J. S. *AD 2000 and After, the Future of God's Mission in Africa* (Accra: Asempa Publishers, 1989).
- Ross, C. *Introduction*, p xiv in Andrew Walls and Cathy Ross, (eds.), *Mission in the Twenty-first*

Century, Exploring the Five Marks of Global Mission (London: Darton, Longman and Todd Ltd., 2008).

Rudi Maier, *Working with the Poor: Selected Passages from Ellen G. White on Social Responsibility*, <http://digitalcommons.andrews.edu/missions-books> (Access on 15 May, 2020)

Schweizer, P. A. *Survivors on the Gold Coast; The Basel Missionaries in Colonial Ghana* (Accra: Smartline Publishing, 2001)

Sider, Ronald J., *Rich Christians in an Age of Hunger* (Downers Grove, IL: Intervarsity Press, 1997)

Smith, N. *The Presbyterian Church of Ghana 1835-1960* (Accra: Ghana University Press, 1967).

Spinks, Bryan D. *Do this in Remembrance of Me. The Eucharist from the Early Church to the Present Day* (London: SCM Press, 2013)

Steuernagel, V. R. *To Seek to Transform Unjust Structures of Society(i)* in Andrew Walls and Cathy Ross (eds.), *Mission in the Twenty-first Century; Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd, 2008)

The Education Policy of the Methodist Church of Ghana. August, 2001.

Thomas, N. E. (ed.) *Readings in World Mission* (USA: Orbis Books, 1995)

Torou Elena, Katifori Akivi, Vassilakis Costas, Lepouras Georgios, Halatsis Constantin,

‘Capturing the Historical Research Methodology: An Experimental Approach’,

[http://hcivr.cst.uop.gr/papers/\[C54\]_HistoricalResearchMethodology.pdf](http://hcivr.cst.uop.gr/papers/[C54]_HistoricalResearchMethodology.pdf)

Twumasi, P. A. *Social Research in Rural Communities* (Accra: Ghana Universities Press, 2001)

White, Collins, *Missions in the Early Century* (Maryknoll, NY: Orbis, 2019),

White, Ellen G., *Welfare ministry* (Mountain View, CA: Pacific Press, 1993)

William M. Pinson, Jr., *Applying the Gospel: Suggestions for Christian Social Action in a Local Church* (Nashville, TN: Broadman Press, 1974)



APPENDIX A

THE UNIVERSITY OF GHANA

DEPARTMENT FOR THE STUDY OF RELIGIONS

This interview is designed by an M.phil. Student of the University of Ghana, Department for the Study of Religions, currently writing on the topic: **The impact of the Seventh-Day Adventist**

Church Social Ministry in Education on the New Juaben Municipalities

The aim of this interview is to find out how the SDA Church has impacted their Basic Schools in the New Juaben Municipalities. The outcome of this interview is solely for academic purposes.

Interview schedule for the Regional Managers of SDA Schools

Personal Details

Biographical Information

Could you kindly comment on the following

- (a) What are the Philosophies and Policies of Education in the SDA Church?
- (b) How has the Doctrine and Teaching influenced the Educational Policies of SDA Church?
- (c) What are the Objectives of Establishing these SDA Basic Schools?
- (d) What are the Contributions of the SDA Church to its Basic Schools?
- (e) What are the Current Challenges of SDA Schools?
- (f) How unique do you think are SDA Basic Schools in the New Juaben Municipalities?

Any other information you have?

Thank you

APPENDIX B

The University of Ghana

Department for the Study of Religions

: The impact of the Seventh-Day Adventist Church Social Ministry in Education on the

New Juaben Municipalities

Questionnaire for Headmaster and teachers

1. How has the Believes and Doctrines of SDA influenced the management of schools:

.....

.....

.....

.....

.....

.....

How has it influenced the lives of teachers?

.....

.....

.....

.....

.....

2. How has it influenced the lives of pupils?

.....

.....

.....

.....

What are the contributions of the SDA church to your school?

.....

.....

.....

.....

.....

.....

.....

.....

What makes the SDA Basic School different from other Missionary schools?

.....

.....

.....

.....

.....

.....

.....

.....

What are the challenges of your school?

.....

.....

.....

.....

.....

.....

Do you have recommendations to solve these challenges?

.....

.....

.....

.....

.....

.....



APPENDIX C

The University of Ghana

Department for the Study of Religions

The impact of the Seventh-Day Adventist Church Social Ministry in Education on the New Juaben Municipalities

Interview Guide for Old Students

Personal Details

Biographical Information

Could you kindly comment on the following

1. Which of the SDA Basic Schools Did you attend?
2. Which year did you enter the school as a student/pupil?
3. Did you complete you complete your Basic Education in the same school and in which year?
4. Did you choose to attend the school by yourself? If yes why? If no who did and why?
5. How did you find the schools environment?
6. What are some of the rules the church and the schools impose on you?
7. Did you become an Adventist whiles in the school? If yes what necessitated that?
8. How do teachers relate to students in the school?
9. Did you feel the impact of the church in the school? If yes how
10. Did you aspire for any position in whiles in schools?
11. What challenges did you face whiles in schools?
12. How has your training in school impacted your life currently?

APPENDIX D

The University of Ghana

Department for the Study of Religions

The impact of the Seventh-Day Adventist Church Social Ministry in Education on the New

Juaben Municipalities

Interview Guide for current Students

1. Which of the SDA Basic Schools are you attend attending currently?
2. Which year did you enter the school as a student/pupil?
3. Do you hope to complete your Basic Education in the same school?
4. Did you choose to attend the school by yourself? If yes why? If no who did and why?
5. How did you find the schools environment?
6. What are some of the rules the church and the schools are imposing on you?
7. Are you comfortable with the stiff rules in the school? If not what do you think should be done about it?
8. How do teachers relate to you students in the school?
9. Do you see any impact of the church in the school? If yes how
10. Did you aspire for any position in whiles in schools?
11. Are you facing any challenges in the school and how do you think it should be addressed?