

UNIVERSITY OF GHANA



**COLLEGE OF HUMANITIES
CENTER FOR SOCIAL POLICY STUDIES (CSPS)**

**THE CONTRIBUTION OF THE KRISTO ASAFO CHURCH IN
CREATING EMPLOYMENT OPPORTUNITIES IN GHANA**

BY

**DANIEL KWAKU DENTEH
(10703715)**

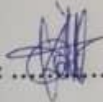
**THIS DISSERTATION IS SUBMITTED TO THE CENTER FOR
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DECLARATION

I, Daniel Kwaku Denteh, do hereby declare that I produced this thesis from studies conducted as a Master of Arts student in the Centre for Social Policy Studies (CSPS), University of Ghana, Legon and that this work has never been submitted in whole or in part for any purpose in this University or elsewhere; and that this project was produced under supervision, and all references to the work of other scholars/ researchers and/or organization(s) have been duly acknowledged. With approval of my supervisor, I present this project to the School of Graduate Studies through the Centre for Social Policy Studies, University of Ghana, Legon for examination.

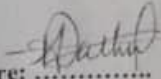
Daniel Kwaku Denteh

Signature: 

Date: 01/12/2020

(MA CSPS Candidate)

Dr. Antoinette Tsiboe-Darko

Signature: 

Date: 08/12/2020

(Supervisor)

DEDICATION

To my lovely children, David, Wisdom, Rose and Emmanuella.

My late caring mum, Rose Afua Denteh with lots of appreciations, my late sister Hajia

Alia Sulemana;

My dear wife, Agnes Adwoa Mbanu Denteh.

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I say God bless you all!

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ABSTRACT

The research set out to explore the contribution of the Christian churches to employment creation in Ghana, using the Kristo Asafo Mission of Ghana as a case study. The study adopted the qualitative approach in order to obtain in-depth knowledge on the topic. The target population was the church leaders, congregants and beneficiaries of activities of the church in creating employment opportunities. A total of twenty five (25) male and female respondents were interviewed for the study. The quota system was used to ensure representation by the various sectors including agriculture, entertainment, automobile, health, banking and media. Data were analysed using thematic analysis and the results showed that the establishment of the Kantanaka Group of companies has made great contributions in generating employment opportunities for Ghanaians. Further analysis indicates that the benefits derived from the employment opportunities created by the church were skills improvement, improved standard of living and a better image for Ghana. The results were discussed and recommendations made for policy implementation.

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LIST OF ABBREVIATIONS

CSPS.....Centre for Social Policy Studies

ISSER.....Institute of Statistical Social and Economic
Research

KAMG.....Kristo Asafo Mission of Ghana

MoYE.....Ministry of Youth and Employment

SDGs.....Sustainable Development Goals

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This introductory chapter provides a background to the general role churches play as development partners. One of these roles is the creation of employment opportunities. The chapter goes on to discuss the implications of the high unemployment levels in most developing countries including Ghana as a problem which needs to be solved, especially as a part of achieving the Sustainable Development Goals. The aim and objectives of this research is described in this chapter and the significance of the study is also provided.

1.1 Background to the Research

Poverty is one of the major challenges that developing countries in general and Ghana, in particular, face. Across the world, many countries, including Ghana, have used various interventions to create wealth and alleviate poverty with the help of both international and domestic partners. The church can be considered as one of the development partners of the country mostly through its social service provision activities and recently through private investments (Baah-Boateng, 2013).

One key problem Ghana faces is unemployment. Unemployment is of great concern not only to governments, but also to employers and trade unions who seek to explore new avenues through which they can expand existing avenues of employment. It was observed that about 230,000 unemployed people seek to enter the labour market annually. Out of this, only 2% (about 4,600) are able to get absorbed by the formal sector (ISSER, 2004). The others are left for the informal sector to employ (where there are either low/nonexistent levels of compliance with labour standards. It was further observed that

very few countries can develop with at least 70% of its teeming youth not acquiring knowledgeable and employable skills. With this, it leads to depriving the government tax revenue to provide needed infrastructure such as roads, schools, hospitals, support to security services as well as social services as needed by the people (ISSER, 2004).

The UN Sustainable Development Goals (SDGs), are a collective call by world leaders and general membership to take steps and action that will contribute toward ending poverty in all its form everywhere, protecting the planet and putting in place measures that will safeguard all people in the world as they enjoy peaceful coexistence and general prosperity. These and several other goals are expected to be achieved by the year 2030. The SDGs were adopted for implementation beginning January 2016 after approval by 193 member nations worldwide, including Ghana. The five main overarching themes of the 17 SDGs are people, partnerships, peace, planet, and prosperity. The SDGs are interrelated on many fronts. Usually, addressing one goal leads to the achievement of another or other goals.

Sustainable Development Goals (S.D.Gs)

Figure 1.1: Pictorial view of the S.D.Gs



Source: *United Nations Communications Group and CSO Platform (November 2011)*

Goal 8 of the Agenda 2030 is to encourage inclusiveness and sustainable economic growth, employment and decent work for all. This means each nation will strategize to

attain full and productive employment and decent job for all its citizens by the year 2030. Having people engaging in decent jobs mean ensuring safe and conducive environment and conditions for work, with equitable pay, that provides opportunity for total eradication of poverty. This can only be possible if as many people as possible, especially young people, are gainfully employed.

Many are those who doubt Ghana's growth relating to employment and general livelihood improvement (Aryeetey et al. 2014; Baah-Boateng, 2013). Research shows that the rate at which Ghana's population grows is much higher than its growth in terms of employment. This means that the numbers of vacancies available (opportunities for work) are lesser than the number of people who are actively seeking employment. For instance, the World Employment and Social Outlook Report in 2016 revealed that 47% of Ghana's labor force was unemployed.

It has therefore become necessary that all avenues to creating employment are explored within the country. Growth in churches in Ghana over the last decade has achieved an unprecedented record. Churches have a mandate to care for both the spiritual and material needs of their members and society at large. Most churches therefore subscribe to the notion that they should be involved in helping members improve their lives. Many churches are into the provision of potable water, health facilities and educational facilities, all in its quest to improve the lives of their members and communities at large. Because churches feel they are a core part of the environment which is the society, they feel obliged to be associated with whatever concerns the larger community, else they will be regarded as irrelevant (Mpesha, 2003).

The evolution of the church in Ghana has come with a lot of changes. When foreigners first arrived in the Gold Coast and introduced Christianity, Beeko (2004) asserts that

missionaries were originally charged to evangelize to make converts from idolatry and materialism to a living faith in Jesus Christ, and to nurture the new converts to this new faith. The missionaries, therefore, strategically prepared some of the locals in ways which helped sustain the propagation of the Gospel in the country. People were trained to take over the spreading of the gospel and this was key for most of the churches.

Again, the early missionaries introduced Western and Christian education which entailed life –long learning of both practical or vocational and grammar education. Girl-child education was also encouraged. The education policy of the Missionaries was to help produce educated young citizens who were to primarily be employed by the missions as translators, teachers, priests, and members of other professions.

Today this strategic objective has changed. Various denominations of Faith-Based Organizations now believe that contributing to the socioeconomic development is the best way to realize the objectives of their mission. For instance, the Presbyterian Church of Ghana (PCG) has skills development as a core value, and addressing all factors that inhibit development as part of its mission statement. The Ghana Pentecostal and Charismatic Council (GPCC) also have “*remaining relevant to the spiritual and socio-economic needs of society*” as a major focus area of its mission. Socioeconomic needs of the society definitely include creating employment opportunities for members of society.

According to the National Population Census (2010), the GPCC has 28% of the Christian Community, and are the largest Church Council in Ghana in terms of population, with well-equipped offices in each of the ten regional capitals of Ghana. The Kristo Asafo Christ Reform Church of Ghana established in 1971 by Apostle Kwadwo Safo belongs to the GPCC. The Church is pragmatic and conforms to the African worldview. With regards to the church worldview, the church engages in preaching of the gospel, winning converts

for Christ, glorifying and uplifting God's name and catering for the poor and the needy in society. Founder and leader of Kristo Asafo Christ Reform Church, Apostle Kwadwo Safo, sees himself as the one ordained by God to lift Ghana out of her scientific and technological poverty onto a path of industrial prosperity. This singular objective is linked to the creation of employment opportunities for members of the church and Ghanaians in general.

In a subjective perception the head of the church Apostle Kwadwo Safo sees himself as the one ordained by God to lift Ghana out of its scientific and technological poverty to industrial prosperity. This he believes will enable Ghana to rub shoulders with other advanced nations that have developed in that field. His mission has also become broader as he includes the whole of Africa. He refers to himself as the 'African Star', the person chosen by God to redeem the whole of Africa through science and technology and to restore the lost glory of this mighty continent. Therefore, this dissertation focused on the contribution of the Kristo Asafo church in creating employment opportunities in Ghana.

1.2 Statement of Problem

Most churches (Catholic, Methodist and Presbyterian included) has existed for many years and with this, it is expected that they would have done a lot to improve the living conditions of their members and society. Research indicates that churches have done a lot in the area of social service provision such as schools, hospitals, provision of potable water and relief services (Mpesha, 2003). In Ghana, mostly Christian missionaries' first established schools with majority of the schools making great strides. Again, a great number of health facilities have also been established by churches in Ghana. Worldwide churches have been known to be greatly involved in the provision of social services and many more.

These roles of churches in the provision of social services have helped to bridge the supply gap existing in the provision of these services. This has occurred especially in where the state has fallen short of performing this role to the fullest. Such has occurred in Ghana and in many other developing countries. Through these and other efforts the church has also become involved in creating employment opportunities for the citizenry. Some research has been carried out on the various aspects of the church's contribution to development in Ghana. A lot of emphasis though has not been placed on the contribution of the church in creating employment opportunities to enhance socioeconomic development.

In Ghana, about 69 percent of the population professes to be Christians (GSS, 2010). Within this are the various denominations with investments in various business ventures all over the country. Whilst some are specifically for-profit others are non-profit. Most churches also have high returns from their investments and this is used to support various activities which cater for needs of the congregation including job creation. The role of the contemporary church is therefore not only to help the congregation spiritually, but to also attend to their physical needs (Nkrumah, 2012).

The Kristo Asafo Christ Reform Church is an independent church with branches and congregation across the length and breadth of Ghana. Generally, "Kristo Asafo" is well recognised for the contributions to the socioeconomic development of Ghana. This contribution is channelled through the many business ventures the church has under its operatives in a quest to complement the expectation of the church with regards to job creation in recent times. Some of these ventures include crop and animal farming, the establishment of schools and technological training centres, clinics, amongst others. All of these establishments have ensured the employment of people, aiding a reduction in the unemployment rate in Ghana (Nkrumah, 2012).

The question however is how much do these businesses actually contribute to the individual growth of citizens and can this be measured in specific terms such as in job creation. Secondly, as a result of limited studies, the benefits of these employment opportunities are not known and finally if the opportunities are long or short term. In effect studies that confirm the intervention of churches and the impact they make on citizens are very limited (Nkrumah, 2012). It is of importance and of interest of that this study is carried out to determine how the businesses of Kristo Asafo church in the agriculture, engineering, finance and entertainment actually makes an impact by contributing to employment opportunities for its members and Ghanaians.

1.3 Research Aim and Objectives

Aim

The aim of this research is to examine the contribution of the Christian churches to employment creation in Ghana, using the Kristo Asafo Mission of Ghana as a case study.

Specific Objectives:

- i. To identify the activities of Kristo Asafo Church that create employment opportunities in Ghana.
- ii. To investigate the benefits of the employment opportunities to the members of Kristo Asafo Church
- iii. To examine the sustainability of the employment opportunities offered by Kristo Asafo Church.

1.4 Research Questions

- i. What are the activities of Kristo Asafo Church that create employment opportunities in Ghana?

- ii. What are the benefits of the employment opportunities to the members of Kristo Asafo Church?
- iii. Are the employment opportunities offered by Kristo Asafo Church sustainable?

1.5 Justification of the Study

The establishment and growth of African strands of Christianity has been traced to the period from the nineteenth century to the present. These historic strands of African Christianity brought engendered indigenous Churches and prayer groups in Africa. These groups have not only taken roots, but they have shown proliferation and phenomenal growth, particularly, in Sub-Saharan Africa (Ayegboyin & Ishola, 1999). It may be due to the fact that Ghanaians did not find full satisfaction in the missionary led Churches, so it called for the need to interpret the Gospel to suit their situational needs and peculiar circumstances.

Such church that contributes much in Ghana is Kristo Asafo. However, only few works have been established on the man and his mission. Most of such works are reportage in journals (mostly Daily Graphic) and are centered on his philanthropic works. They also make room for his Technological advancement. Asiedu for instance concentrated on his Philanthropic works towards the Orphanages.

In this situation, the researcher deems it necessary to present the mission of Kristo Asafo Reform Church, which is an African Independent Church in Ghana trying to advance science and technology in creating employment opportunities in Ghana. This is another contribution to the historical study on African Independent church and new religious movements in general. It also highlights the view that founders of churches in Ghana can go beyond spiritual concentration to achievements in secular activities.

Academia: The dissertation shall add to already existing knowledge in the area of employment.

Policy: Policymakers and other decision makers may rely on outcomes and findings from this research to make adjustments to the laws and policies in the field of unemployment and how to ease the burden on government's role in helping achieve the Agenda 2030.

1.6 Scope of the Research

The researcher seeks to explore and understand the role of contribution of Kristo Asafo Christ Reform Church in creating employment opportunities in Ghana. In addition, perspectives of leaders, strategic actors, beneficiaries and congregants of the Church will be sought.

1.7 Limitation of the Research

Firstly, a major limitation was unwillingness of some members of the congregation and elders of the church to disclose certain pertinent information about the church and the Founder to the researcher. In a way to overcome this challenge, the research had some brief discussions with the members of the church especially the elders how relevant the study is and assured them of their confidentiality of information given only for academic purposes.

Again, due to the fact that the researcher interviewed members and non-members of Kristo Asafo Church, there was the possibility of encountering biases from the groups interviewed. In controlling for this, the researcher entreated respondents to demonstrate honesty in their response and not provide false information

Lastly, a time constraint of this study was a limit to the amount of information from various stakeholders of the church in its activities especially in their socioeconomic contributions in Ghana.

1.8 Organization of the Research

The first chapter was used as an introductory chapter to present the subject matter and the purpose of the study.

Chapter two (2) was basically being a review of already existing literature in the field of reducing unemployment in Ghana and elsewhere, including Africa, Asia and Europe. Policies and laws underlining the study were analyzed, while theories and concepts such as Unemployment, Social Capital, Quantity Quality Mismatch of Skills, and Excess Demand of Employment over limited Supply of Job Opportunities were looked at.

Chapter three (3) contained issues regarding the approaches to be employed to conduct the research. Some items to be discussed include research design, population, sample and sampling techniques, mode and instruments of data collection, amongst others.

The fourth chapter was used to present, analyze and discuss findings of the data gathered or collected. Here, answers to the research questions were provided and analyzed in line with the objectives or purpose of the study. Summaries are stated and conclusions and recommendations are provided in chapter five (5). Recommendations are also made to policy makers.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews theories, concepts, issues and findings of previous researchers in the area of creating employment opportunities and the contribution of churches towards reducing unemployment in Ghana. It provides general discussions on concepts of employment and the roles of churches. The chapters also develop a good framework which helps to smoothly establish the most appropriate methodology required for the study.

2.1 History of Christianity in Ghana

Research shows that the Europeans arrived in the Gold Coast around the 15th century and introduced Christianity to the land (Miller & Johnstone, 2015). As they travelled and took control of parts of the country at the time, so did their religion. It was realised that Christianity is the religion with the largest following in Ghana. At the time there were many different cultural groups across the West African sub-region who were into different forms of spirituality. Christian denominations include Catholics, Methodists, Anglicans, Presbyterians, Lutherans, Seventh-Day Adventists, Pentecostals, and Baptists etc. The introduction of Protestantism into Ghana originated with the Basel Mission in 1828, which was joined shortly after by the Methodists in 1835. Over the next hundred years Christianity began to take root and spread throughout the land.

According to the census figures of the year 2000, out of Ghana's 18.8 million people, Christians made up 69 per cent of the population of Ghana. A 2015 study estimated some 50,000 believers in Christ from a Muslim background (Miller & Johnstone, 2015).

Christian is also practiced openly and Christian rhetoric is displayed on public transportation, food stands, and billboard. Other studies find that African Traditional Religion is declining while mainline churches are stagnating, and the Pentecostal and mission-related churches are growing significantly. The main protestant denominations are Methodist, Presbyterians (Basel Mission), Evangelical Presbyterian (Breman Mission), and Anglican (Gifford 67-68).

The Christian Council of Ghana (CCG), which is the unit bringing all Christian churches under one umbrella in Ghana was founded in 1929 and it comprises fourteen denominations. The CCG is influential and conducts much of the church's public activity (68). The CCG from time to time partners with any of the churches who are part of it to undertake activities. In 1992, the churches came together to promote peaceful elections in Ghana. Some of churches that are part of CCG includes Pentecost, Presbyterian, Methodist, Assemblies of God, Light House etc.

2.2 Understanding the Church Definitional Dynamics

There is no doubt about the observation that “church” is one concept that is broad enough to warrant clarification. It can refer to physical architectural structures; or a group of individuals worshipping together, in which case that gathering can be described as the true church. Others conceptualize the church as a denomination or movement like the Protestantism or Roman Catholicism. For Vatican, the church is “visible” in the form of the Roman Catholic Church which is “the only true church” (Grudem 2005: 855), having “descended from the apostles in an unbroken line of succession (through the bishops of the church)”

There are those who suggest that (e.g., Erickson, 2001) the seeming lack of agreement on what a church is, could be as a result of minimal attention paid to it as a theological

dogma. In the history of church, there is always a form of refinement of major doctrines (e.g., Soteriology, Trinity , etc). Ecumenical movement has the main objective of ensuring unity and collaboration among churches with the preoccupied aim of unifying Christian churches. And in order to achieve this, target, there was an agreement the churches must meet at a central point where discussions could be held to settle on issues with mutual concern. However, the ecumenical movement did not focus on the church alone, but providing the environment for coexistence and the divergent opinions could be accepted. As a theological course, ecclesiology has become widely known with rise of the movement attempted to propound theories as to what the “church” means in a conversational context.

With the influence of dispensational theology on evangelical intentionally or unintentionally, the evangelicals not participating in issues made people to ascribe reasons to this. When social and earthly is seen as “not divine” and therefore regarded as less important, the ecclesiology emanating from this perspective will give rise to limited “spiritual” inclination.

2.2.1 Definition of the Church

The word ‘church’ comes from the Greek term ekklesia which means “the called-out ones” (Harrison, 1996, 95) or as alluded to by Erickson (1998:1041), culled from Kuriakos, which means “belong to the Lord. In the light of this, Erickson deemed it fit to say that Kuriakos or any other related term used must be recognized with the perspective of the New Testament term (ekklesia)” (1998: 1041). These two terms, kuriakos and ekklesia put together in the definition of the word ‘church’. It stands to reason that the church is seen as people chosen among others to belong to the lord. This quest to define the word church connotes the fact that the people are chosen not to be forlorn or for an

undefined reason but to be “part” for loyalty to the Lord, to be obedient to the Lord. The church is viewed in the light of showing allegiance to the Lord.

2.2.2 Definition of the Local Church

Barackman, in his book *Practical Christian Theology* (1992:381), provides us with a helpful definition of a local church. The present research will espouse this definition because of its broad explication. He defines the local Christian church in its content, its organization, its practice, its mission and its hope: Thus, the local church is: in content; a company of baptized people, belonging to a certain place, who profess to be saved by trusting in Jesus and His atoning work.

In Organization; people who are in agreement in one doctrine, policy, and practice.

In Practice; people who, recognizing the Lord’s presence (Mt. 18:20), assemble regularly to worship God, to observe the Lord’s Supper, to fellowship together in the study of the Word and in prayer to exercise their spiritual gifts for the edification of one another, to do good works and to exercise corrective discipline when it is needed.

In mission; people who bear witness to the gospel, and in hope people who are looking for the return of Jesus. Except some minor details, most scholars will agree such a wholesome definition encapsulates most elements of what the local church is. This definition does not deal with the form of church government. This makes it fitting to all, whether Episcopalian, Presbyterian, Congregational, Non-Governmental and even from Apostolic Renewal movement.

2.3 Various Groupings of the Church

Omenyo (2006) in writing about Christianity in Ghana notes that in order to get a fair view of Christianity in Ghana, one must first delineate the major strands of churches. He

therefore makes a categorization of the Christian churches in Ghana in the following chronological order: Mainline Churches (Orthodox churches; African Independent Churches (African traditional churches); Classical Pentecostal Churches; Neo Evangelical/Mission related Churches; Neo-Pentecostal/Charismatic Churches (Omenyo, 2006).

2.3.1 Orthodox Churches

Orthodoxy (from Greek meaning "right opinion") ^[1] is adherence to correct or accepted creeds, especially in religion (Harper, 2016). In the Christian sense the term means "conforming to the Christian faith as represented in the creeds of the early Church. The mainline churches are the historic churches which were established by the missionaries. They comprise the Roman Catholic Church, the Presbyterian Church, the Methodist Church, the Anglican Church and the Evangelical Church. These churches did not share the African worldview hence it caused many of the members to move and form other churches.

2.3.2 Charismatic Churches

Charismatic Christianity (or spirit-filled Christianity) is a form of Christianity that preoccupies its belief in Holy Spirit, gifts from the Holy Spirit, and believing in the daily miracle business of the Holy Spirit. Members of these Charismatic Christianity are called Charismatic Christians or Renewalists (Nkrumah, 2012).

Although they have many things in common, Charismatic Christianity is often categorized into three groups; Pentecostalism, the charismatic movement and Neo-charismatic movement.

Renewalists share a common believe in spirituality that is generally branded as miracle, signs and wonders and other omniscient, omnipresent characteristics to be instill in the fabric of believers (Nkrumah, 2012).

Omenyo's concentration is that Pentecostal elements such as praying in tongues, vibrant drumming, singing traditional choruses, dancing, deliverance and anointing services among others is not a part of the orthodox church (Omenyo, 2006). These phenomena were not part of the liturgy of the mainline churches in Ghana until the 19th century. He also discussed the charismatic churches but not into detail as Larbi (Larbi, 2001). Omenyo looked at the Charismatic renewal groups in the mainline churches. Like Omenyo, Abamfo Ofori Atiemo also identified Pentecostal/Charismatic movements in the mainline churches. One such study found that the charismatic movement 'has made a definite impact on the church in Ghana (Atiemo, 1993).

2.3.3 Others

Other churches in Ghana may also include what is popularly termed as "one man church". These pastors of the one man churches are co-founders and overseers of their churches, and they account to no one. Of course, there have been some churches that began as a one-man church, but have substantially expanded across the world. Some examples would be International Central Gospel Church, Resurrection Power and Living Bread Ministry, and Royal House Chapel to mention but few. But in general, most of these one man churches don't expand because some of these pastors just look out for themselves.

2.4 Network of churches in Ghana

A network of practice (NoP) of churches in Ghana is a group of churches who share a common affiliation or profession. Networking practiced by churches is designed to

connect, facilitate learning, and network individuals with common connections and professional responsibilities.

The objective of networking among churches in Ghana is to ensure how unified all the churches are. This unity must reflect in both physical and spiritual empowerment. Based on these, the churches could forge ahead in the quest to win more souls for Christ and to bring about peaceful coexistence in society with development as main satisfaction.

It also works to uplift the marginalized and vulnerable in society by encouraging them to participate in decision making processes in governance from the local to the central level. It ensures the marginalized and vulnerable groups access social and economic opportunities available. The council arouses the interest of its members and Ghanaians both within and those in diaspora on important national policies through constant engagements so that to inculcate in them biblical instincts and that of ‘earthly’ governance since they are the light of the world.

The following objectives, among others, guide the realization of this aim:

- To encourage good relationship and ensure effective networking among member churches and other church organizations in Ghana in particular and in the world at large.
- To encourage strong fellowship, that will stimulate great revivals that will bring about mighty moves of God in our land.
- To uphold high standards of Christian doctrine, integrity and attitudes among member churches as outlined in the Council’s Code of Ethics while also promoting good relationship building among members.

2.5 The church and socio-economic development

Modise (2018) focussed on the role of the ecumenical church as a model to follow in our involvement in socio-economic transformation in South Africa. The study projected that the church was contributing in the following domains:

The social development projects

- Water project
- Orphaned and vulnerable children.

Healthy promotion projects

- Home-based care
- Prevention of curable and incurable disease.
- Substance abuse.

Economic development projects

- Job creation
- Income-generated project
- Funeral parlour.

Educational development project

- Skill development
- Day care centres
- Training of people.

Religious duties touch on every aspect of human life. Schweitzer (2000) gave account of how religious leaders shaped the political situations and developed them in Uganda, Zambia and South Africa. Reverend Ministers and the members of their congregations saw it as part of their missionary works to change the political system of their times. They

carried out civic education and converted their countries from single party States to multi-party political systems. These countries were in political turmoil, so the religious leaders and their followers focus attention on how to stabilize the political situation at that time, to enable propagation of the gospel to flourish and they succeeded (Schweitzer, 2000).

Sider (2006) also discussed an account of how Glen Kehrein, a farm boy from Wisconsin in the United States of America organized his church which was an Independent Church in America. Glen had a Church called Circle Urban Ministries. Attached to this Church was a clinic with seven full-time doctors, a legal clinic with two full time lawyers, a low income housing programme that had renovated a million-dollar housing project for the poor and a job creation programme for school leavers and graduates, to build an economic base in the inner city of Wisconsin, in United State of America. Inner residents knew that the people inviting them to Jesus were the same folks who provided essential health care, housing for the homeless and help in finding jobs after higher education. He believed in both evangelism and social action (Sider, 2006).

Sterns (2011) noted that Christ calls Christians to be his partners in changing the world, just as he called the 12 disciples to change this world 2,000 years ago. Social activity as reported by Stott (1990) is both a consequence of and a bridge to evangelism, and indeed the two were declared to be partners. Besides, they are united by the gospel; “For the gospel is the root of which both evangelism and social responsibility are the fruits”.

Azusa Christian community in Dochester area of Boston has been commended for the magnificent and remarkable achievement of reducing murder among young people in that community to a significant zero. Again, findings in social science research have shown strong indication that with a strong commitment of a community to religion, crime rate reduces to the barest minimum if not completely eradicated.

As espoused by Harvard economist, Richard Freeman in his work on church attendance and juvenile delinquency, it is obvious that religious commitment gives rise to a downward trend in social vices among children and adults (Klein, 1998)

CBIS is waging a movement which sought to convince very important banks in America to implement human-rights based lending which means not giving loans to countries in conflicts unless they have resolved the waring situations.

Pressure has been put on companies such as Coca-Cola and Nike by Christian Fund to the effect that working practices must reflect Christian values. Walmart has adopted new ways in its supply chain after long standing meetings with faith-based groups (Cowley, 2011).

Undoubtedly, churches have from long played a socio-economic role in developing societies. Medieval monasteries in Europe and Japan were typically hubs of commerce. In the United States, the accounts provided indicate that many wealthy denominations have long had passive investments in real estate. Churches, like labour unions and other non-profit groups, have been involved in serving immigrants, the elderly and the poor (Henriques & Lehren, 2007).

2.6 Contribution of churches in Ghana

A similar situation has been seen in the Ghanaian experience. Omenyo (2006) in writing about Christianity in Ghana notes that in order to get a fair view of Christianity in Ghana, one must first delineate the major strands of churches. He therefore, makes a categorization of the Christian churches in Ghana in the following chronological order.

- Mainline Churches
- African Independent Churches
- Classical Pentecostal Churches

- Neo Evangelical/Mission related Churches
- Neo-Pentecostal/Charismatic Churches¹⁹

The mainline churches are the historic churches which were established by the missionaries. They comprise the Roman Catholic Church, the Presbyterian Church, the Methodist Church, the Anglican Church and the Evangelical Church. These churches did not share the African worldview hence it caused many of the members to move and form other churches. Later these historic churches developed Pentecostal elements in their liturgy.

The Church of Jesus Christ of Latter-day Saints has long been one of the world's wealthiest religious groups. Like most major churches, the exact tally of LDS assets is difficult to come by (Stake, 2007). Bonneville International Corporation, which controls over two dozen top radio stations across six states in the United States, is also wholly owned by LDS through Deseret Management Corporation, the church's for-profit arm. Another \$6 billion of church money was said by *Time* to be tied up in "unspecified investments." All of these activities, it should be noted, are categorized as "unrelated business income" and subject to state and federal taxes (Ritchie, 2011).

In 2005, Microsoft National Broadcasting Company (MSNBC) reported that the Roman Catholic Church owned more real estate globally than any other organization or individual on earth. Outside of real estate, the Microsoft National Broadcasting Company (MSNBC) suggests that the Catholic Church maintains a portfolio of conservative investments. In 2006, the Boston Globe revealed that the church turned a profit of roughly \$55 million on a portfolio heavily concentrated in government bonds. The Vatican's TV and publishing operations, too, were said to have produced an unspecified surplus (Simpson, 2006). In total, the church claims that a significant number of "schools, colleges, universities, social

ministry organizations and outdoor ministries” are invested in the Mission Investment Fund

Kodua (2004) traced the cradle of Ghanaian Christianity from when the first chapel was built in 1482 in the Elmina Castle until this day. He affirms that within a span of about 500 years, Ghana has grown to be the country with the highest number of Christians in West Africa. What initially began as a spark of fire has grown to affect every fiber of national life. He mentions that the greatest thing that ever occurred in Ghanaian Christianity is the Pentecostal movement whose seed has been watered by succeeding generations and has resulted in a massive harvest in contemporary times.

Anquandah (1990) wrote in *The Rise of African Independent Churches in Ghana* that, to a large extent, the mission of the independent church is an attempt by African Christians to find a place to feel at home, not only in terms of worship, but also in the whole expression of religion. The drawing of the modern world on Africa with its attendant changes, has affected far-reaching changes in traditional African life to the extent that traditional solidarity has been greatly disturbed, rendering many people foundation less. These AICs can be seen as an attempt to create or establish ‘new societies’ which may be substitute for the old life, but which at least provide fellowship, security and some sanctions and guidance for living in modern Africa.

Churches in Ghana have also engaged in many social, health, economic development, skill development and educational development project. Educational development projects like skills training centres were constructed by the Basel Mission to provide young people with employable skills, most of which were employed clerks. There was also training in carpentry, masonry, agriculture and other craftsmanship (White, 2015).

These churches have established NGOs and help centres that provide support for the less privileged in society such as the orphans, homeless, abused and illiterates. Through their NGOs they are able to train, shelter and protect these people. The Adventist Development Relief Agencies (ADRA) and the Street Child Project of the Kumasi Archdiocese of the Catholic Church are examples of those. (Abdulai, 2012). The existence of the Christian Health Association of Ghana (CHAG) organization that steers the activities of the Christian Health Institutions and Christian Churches' Health programmes in Ghana is proof of the activities of the church in the provision of healthcare in Ghana. In Kristo Asafo Christ Reform Church, apart from Africanizing Christianity as mentioned above; the church has created a common fund which caters for the financial needs of the members of the congregation in all aspect of their needs. They take care of each other like one big family, for their convenience. In addition to this, Apostle Safo also engages them self in economic activities like farming, fishing, modern science and technology by using available local raw materials to manufacture tools and implements for sale. In this situation, the past, present and future are interwoven in one, to meet the ever changing needs of the members of the congregation. Rural migrants in the church find a place to feel at home again and find their place in the challenging society again.

2.7 Definition of Key terms

Unemployment: people who are: out of work, want a job, have actively sought work in the previous four weeks and are available to start work within the next fortnight; or out of work and have accepted a job that they are waiting to start in the next fortnight.

Social: simply means relating to society and its environment and economic part means the study with regards to human needs.

Socio – economy: This means relating to or being concerned with the interaction of social and economic factors.

Socio - economic development: refers to the process of social and economic development in a society.

Socio-economic development: This is assessed by looking at the indicators, such as literacy, levels of employment, GDP and life expectancy.

Changes in less-tangible factors: These include personal dignity, freedom of association, personal safety and freedom from fear of physical harm, and the extent of participation in civil society.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

The research set out to explore the contribution of the Christian churches to employment creation in Ghana, using the Kristo Asafo Mission of Ghana as a case study. This chapter is set to describe and justify the research methodology used for the study. The chapter outlines the research design, population, sampling technique, data collection method, data analysis and ethical considerations.

3.1 Research Design

Research design is the basic framework outlining the interrelationships between the various research activities required to effectively address the central research question (Burns & Grove, 2001). According to Pasick et al. (2009), research design is the overall plan for connecting the conceptual research problems to the pertinent and achievable empirical research. Accordingly, the mode of configuring data and methods in research is of high essence in diagnosing a research problem and effectively addressing it.

Two main approaches, namely quantitative and qualitative perspectives, have informed the design of research projects (Babbie, 2005). Quantitative research involves numerical representation and manipulation of observations for the purpose of describing and explaining the phenomenon that those observations reflect. Qualitative research, on the other hand, entails non-numerical examination and interpretation of observations for the purpose of discovering underlying meanings and patterns of relationships (Babbie, 2007).

Hallebone and Priest (2009) report that the pragmatist approach to research enables researchers to combine both quantitative and qualitative methods in research. This has led to the adoption of mixed method research design.

Qualitatively, this study was carried out by employing the exploratory research design. This design helped r to obtain in-depth knowledge on the topic (Ahiadeke, 2008). The researcher used this approach to understand into details, the objectives of the dissertation.

3.2 Target Population

The target population was the church leaders, congregants and beneficiaries of activities of the Kristo Asafo Church in creation of employment opportunities. This is because the Kristo Asafo agencies sprung up from the activities of the church, therefore the need to listen to their perspective on the topic understudy. The workers in the employment agencies were selected because they were the direct beneficiaries of these activities, hence their participation. Members of the congregation were also selected in order to understand the views of church members who were employed in the various employment agencies.

3.3 Study setting and sources of data

This study setting was Accra and a part of the Central region (Gomoa Mpotia), using the Kristo Asafo church as a case study. The study adopted a qualitative approach based on the objectives and nature of data needed. Data was collected using an interview guide. Data for the study was collected and analyzed qualitatively. Analytically, data was classified under basic, organizing and global themes to enable the thematic analysis of findings. Primary data were used for the dissertation. Neuman (2011) defined primary data as gathering data originally for the purpose of a particular study. Sources of data that were

used for this dissertation were organizational leaders, members and employees of the Kristo Asafo Christ Reform Church.

3.4 Sample and Sampling Procedure

Purposive sampling was used in identifying and selecting samples for the qualitative bit of the work in order to obtain in-depth knowledge about the topic. This is sometimes called the judgmental sampling technique because it is used to specially select information-rich cases. Purposive sampling is also known as criterion sampling since set criteria are used for the non-probability selection process. The researcher also used quota sampling to have a good representation of the various group to be interviewed. Quota sampling is a non-probabilistic sampling technique in which the sample assembled has the same proportions as the entire population with respect to known characteristics, traits or focused phenomenon. In this case, four key informants were selected for the institutional interviews; two officials from the Ministry of Employment were interviewed in order to ascertain the views of government on the employment activities of the Kristo Asafo church, and two officials from the church were also selected as people in the church's top leadership positions. For the beneficiary category, ten congregants working in the church's organizations were selected and three non-beneficiaries (congregants who do not work in the church's agencies) were also selected to understand the views of those who were not employed in the church's agencies. In addition, twelve workers in the church's agencies were also selected to understand their views with respect to the employment activities of the Kristo Asafo church.

3.5 Respondent Characteristics

A total of twenty five respondents interviewed for the study. Out of this, twenty two of were church members, while three were non church members. These twenty five respondents are workers of the church's agencies in the various sectors including agriculture, education, health, automobile or transport industry, media, finance and others (refer to Appendix 4).

Realizing the units/sections in the Kantanka group of companies, the researcher believed that there was a need to provide ample chance to people in the various units to respond to the research questions. Four (4) people from each unit were to respond to questions; this was to provide opportunities for workers and their unit heads to be interviewed. The health and automobile unit recorded three(3) respondents instead of four since saturation was reached after interviewing the three people; adequate data needed to understand the research topic was reached with this number (Seidman, 2006).

For convenience, some of the respondents were interviewed at their work places, while others were contacted at their preferred location. In terms of gender, the respondents comprised of four females and twenty one males. Using the quota system, four of the respondents were selected from the agriculture sector, four from the education sector, three from the health sector, four from media, three from automobile and four from the banking sector. Three non-beneficiaries were also interviewed, to get their perspectives on the contributions of the church. It is important to indicate that for the institutional category, there were four key informants for the study: the C.E.O of the Kantanka Group of Companies, the General Secretary of the church and two respondents from the Ministry of Employment (the Human Resource officer and the Head of Research).

3.6 Data Collection Instruments

In the process of collecting data, the researcher made use of interview guides, prepared appropriately for the various respondents. The study set out to explore the activities of Kristo Asafo Church that create employment opportunities in Ghana. Further, it investigated the benefits of the employment opportunities to the members of Kristo Asafo Church, as well as how sustainable these employment opportunities can be. To get information that reflect the objectives, details on respondents' personal background were included in the interview guide, in addition to information about the various sub-areas including: business, entrepreneurship, and employment generation in the domains of manufacturing, health, media, entertainment and financial setups. To enable effective and holistic information gathering, voice recording devices were utilized, with the permission of the respondents. The guiding questions on each research objective were prepared in advance as indicated in the interview guide (See Appendix 1, 2 and 3).

3.7 Method of Data Collection

Face-to-face or one-on-one interviewing strategy was the main mode of data collection for the dissertation. The interview guide that was used was meant to gather an in-depth knowledge and information, based on the study objectives. The guide enabled the researcher to probe further into issues as well as to pose follow-up questions in order to gain deeper understanding. Transcription, quotations, thematic and/or content analysis was employed to analyze the data collected. Interpretations were made thereof and conclusions drawn.

3.8 Data Analysis

The study set out to answer three main questions based on its objectives; to determine the activities of Kristo Asafo Church that create employment opportunities in Ghana, to investigate the benefits of the employment opportunities to the members of Kristo Asafo Church and to examine the sustainability of the employment opportunities offered by Kristo Asafo Church. Data from the interviews were transcribed and cross-checked to resolve discrepancies. For all three questions, the qualitative thematic analysis was applied to analyze the data collected. I employed steps formulated by Creswell (2009) to analyze the data:

3.8.1 Organization of raw data

First, the audio data collected from the interview were organized into an individual file; each representing one in-depth interview that was conducted. In all, a total of 29 files were created, each representing one interview that was conducted.

After audio data was organized and stored, the file names were changed to respondent identification names during the management of the management of the data. Respondents were identified with numbers after the letter “R”. The letter “R” as used in the study represented “respondents”, while key informants were identified with numbers after the letter “K” signifying key informants. Numbers were added to the prefix “R” and “K” to form respondent identification names. The 25 beneficiaries were named R1 to R25. Key informants were named K1 to K4, representing the Ministry of Employment, Human Resource officer, Ministry of Employment, Research, C.E.O, Kantanka Group of Companies and General Secretary, Kantanka Group of Companies respectively.

3.8.2 *Transcription*

All twenty-five interviews were transcribed into English by the author who did the interpretation of the interviews that were conducted in Twi. Attention was given to audible communication cues that could imply meanings to statements that were made during the interviews. All transcripts used the same symbols to represent communication cues. These symbols were explained in a key at the beginning of each transcript. Transcripts had the new respondent identifiers.

3.8.3 *Construction of Respondent Profile*

Starting from R1, each transcript was picked and the respondent's primary data was extracted to form a second table. Each respondent information was captured on a single row under various variables that were titled under columns. For the purpose of constructing this table, respondents were asked questions that captured their responses in the table. The profile helps us to know each respondent for the primary characteristics that they possess.

3.8.4 *Extracting basic themes*

After profiling each respondent, the analysis went on to identify statements that were made by each respondent that had implications for the research questions and stated objectives. Examples of basic themes in this study are “to stay” and “to leave”. Appendix 7 gives an example of a table identifying the extraction of basic themes.

3.8.5 *Extracting organizing themes*

This is the theme that classifies the basic themes into groups based on a particular issue they address (Attride-Stirling, 2001). In this study, a group of basic themes such as to stay, to leave were clustered to form an organizing theme, which is “Future plans” (see Appendix 7).

3.8.6 *Extracting global themes*

This is the major theme that incorporates the organizing themes in answering a research question. The global theme tells the reader the information the themes are identifying on a whole (Attride-Stirling, 2001). For example in this study, the global theme ‘sustainability of employment’ captures a group of organizing themes such as income level, future plans and others (see Appendix 7).

3.9 Ethical Consideration

The study was guided by ethical standards in social science research. The researcher observed all the relevant organizational protocol before embarking on the data collection exercise. In the first place, the researcher secured the consent of the respondents, in terms of their willingness to participate in the study and the appropriateness of the timing before interviewing them. Anonymity of the respondents was ensured throughout the research. The respondents were given the option to opt out if they so desire to, that is, the entire process was a voluntary exercise that did not impose anything on the respondents. After the data collection, they were debriefed, given further explanation as to what the study is about. Further, all other worked that were used in this study were properly acknowledged and referenced appropriately.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSIONS

4.0 Introduction

The purpose of this research study was to examine the contribution of the Christian churches to employment creation in Ghana, using the Kristo Asafo Mission of Ghana as a case study. The following research objectives informed this study: (1) To find out the activities of Kristo Asafo Church that create employment opportunities in Ghana.; (2) To investigate the benefits of the employment opportunities to the members of Kristo Asafo Church; and (3) To examine the sustainability of the employment opportunities offered by Kristo Asafo Church. In this chapter I first provide a history of the church and its activities. Findings on the main objectives are presented in global themes, organizing and basic themes. While perceptions vary there is considerable overlap among them as participants' views on the church and its contribution to employment. Apparent contradictions in participants' responses are also presented and discussed.

4.1 History of the Kristo Asafo Church

Kristo Asafo (Christ Reformed Church) is an African Independent Church founded in 1971 in Accra capital of Ghana. The church is a member of the Sabbath Association of Ghana. This is an ecumenical organization that unites churches that identify and recognize Saturday as the Sabbath. The most distinctive features of Kristo Asafo, which sets it apart from other African Initiated Churches in Ghana, are its investment in agriculture, manufacturing and industry and its heavy involvement in philanthropy. The founder, Apostle Dr Kwadwo Safo has received many honours including a State honour in Ghana.

Kristo Asafo first began as a prayer group in 1969 and was transformed into a Church on 3 February 1971. Currently, the church has 140 branches throughout Ghana with an approximate membership of about 6,000. It also has congregations in Verona and London. The Church seems to be pragmatic and conforms to the African worldview (Anquandah, 1990). They present their sermons and other activities of the church in a culturally friendly environment that conform to the Ghanaian way of life. Like other African Indigenous Churches, Kristo Asafo (Christ Reform Church) claims that all their activities are directed by the Holy Spirit and prophesized by their leader. They emphasized that prayer, is the source of all blessings and success in life. Because of that, they take their prayers seriously.

The head of the church Apostle Kwadwo Safo sees himself as the one ordained by God to lift Ghana out of its scientific and technological poverty to industrial prosperity. This he believes will enable Ghana to rub shoulders with other advanced nations that have developed in that field. His mission has also become broader as he includes the whole of Africa. He refers to himself as the ‘African Star’, the person chosen by God to redeem the whole of Africa through science and technology and to restore the lost glory of this mighty continent.

Apostle Kwadwo Safo responded to his first objective to proclaim God’s name without fear or favor and to propagate the gospel as demanded by his God in a self-styled evangelistic manner. In fulfilling this objective, members of the church started preaching in public places. The target areas were market places, lorry parks, lorry stations, public parks, school compounds, and open areas, road sides, in buses and on the streets. Members of the church stood at such places to preach to whoever cared to listen to them.

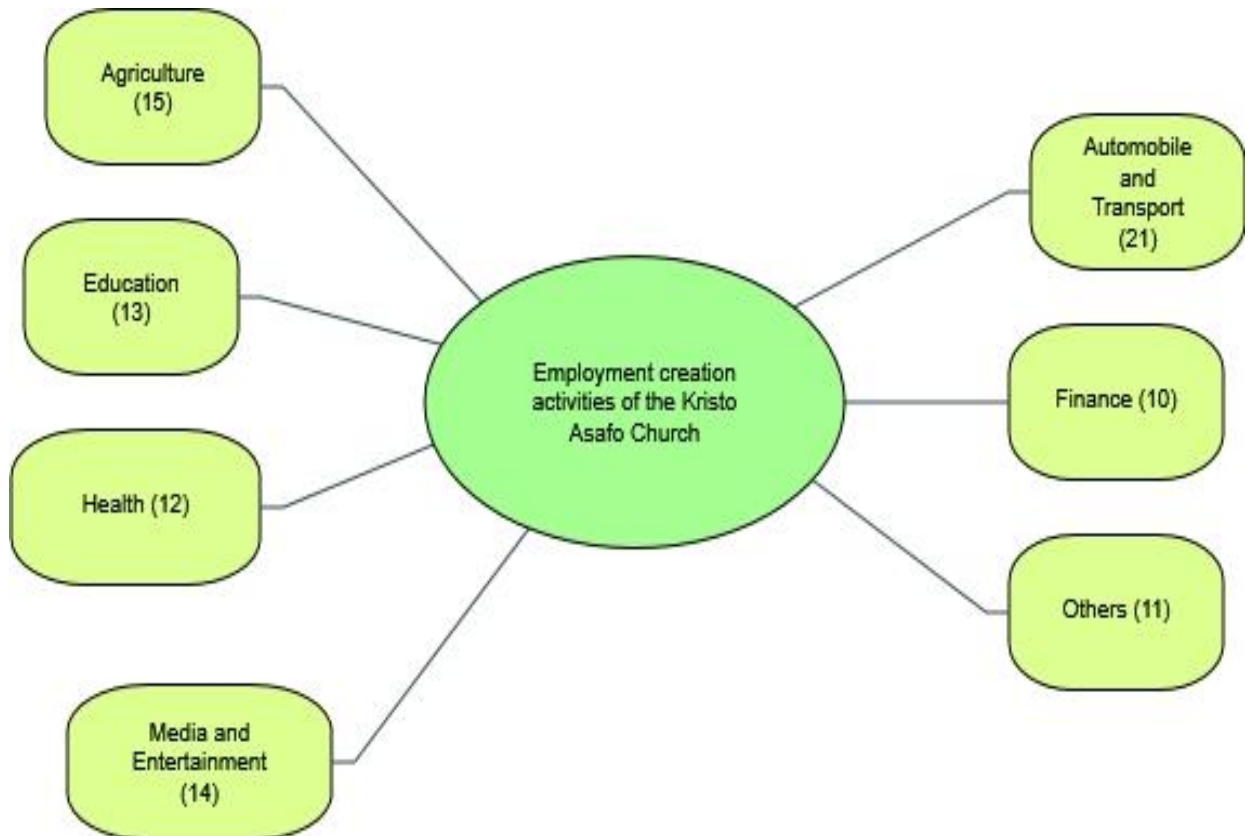
During that time, the kingdom of Heaven was their major objective. The church was eager to gather as many souls as possible for the Kingdom of God and he did not care about anything else, except evangelism. They did not care about the clothes they wore, where they slept, nor how the general public think of them. They were adamant to public comment and concentrated on full time evangelism. To them, they were going to heaven soon and very soon, the world and its glories mean nothing to all.

In order to win more converts, the church needed to train more leaders who will win converts or pasture the new converts won. Apostle Kwadwo Safo from time to time trains his Pastor and Elders himself. According to him, he observes the male members of the congregation carefully and chooses the most dedicated ones. When he was satisfied with their training he would place them at the various mission stations. As at the time of this study, he has one hundred and thirty-seven pastors and their deputies in all the church branches in the country, who are continuing the proclamation of God's name without fear or favor.

The church which began with one member in the year 1971 had a total followership of over five thousand in 2007. There are one hundred and thirty-seven branches in Ghana. In all these branches, pastors and elders who are in charge of the congregation have been trained by Apostle Safo. Aesthetics forms an integral part of worship and music is one of them. Listeners who flock around participate in the singing, dancing, clapping to enjoy themselves. The singing is accompanied by locally made instruments including bells, rattle, stick clappers and castanets. The congregation has a strong will to care for the poor and needy and engage in various social actions as an integral part of their missionary works.

4.2 Business ventures of Kristo Asafo Church that contribute to employment in Ghana

Figure 4. 1: Thematic representation of main businesses of Kristo Asafo contributing to employment creation



Source: Fieldwork, November (2019).

The study confirms the existence of “Kristo Asafo church to be engaged several business ventures across the country. Responses from participants indicated that seven of these are mainly responsible for creating employment. The businesses are in agriculture, education, health, media and entertainment, automobile and transport and finance.

“...I think there are about 7 or 8 ventures that constitute the Kantanka group of Companies...” Head of Finance, Kantanka Group of Companies

4.2.1 Agriculture

The first business operation in the agricultural sector provides jobs in plants and livestock production and was started in the 1980s by the Kristo Asafo Mission of Ghana. Responses indicated that agriculture is one of the main areas of employment the church is focused on. (What are the businesses about farms and what else? What crops are being grown?) This is revealed in the quote below:

“...almost all the branches that have land available have gone into some kind of farming, some have cocoa farms, others have farm plantations, others plant maize and cassava and other farm produce. So the church as far as the branches are concerned, most of them are into farming especially areas that they have available land...Head of Finance, Kantanka Group of Companies

This finding is supported by the General Secretary of the church, who revealed that agriculture is one of the church’s activities. For that reason, members of the church are trained in agriculture activities and they gain skills in the area, as seen in the quote below:

“...When it comes to the area of agriculture; because the church is deeply involved in agriculture, all those who were converted in the 1980’s were trained on how to undertake agricultural projects. So we had a lot of farms and were involved in the farming activities. So that helped me to gain understanding of the way we do farming...” General Secretary, Kantanka Group of Companies

This contribution is to capacity building within the church. Individuals who are interested in agriculture gain employment in the business of the church in the sector. Alternatively, those who want to engage in their own business also get trained in various aspects of running and agriculture related business.

4.2.2 Education

Respondents mentioned that the establishment of institutions that enable knowledge acquisition another key area where the church creates employment. The Great Apostle Safo School of Arts and Science (ASSAS) for example is an educational institution that offers teaching and learning from nursery to the Senior High School. Support for growth in education is evident in the quote below:

“...we have church schools one at Awoshie and Accra, one in Kumasi, one at Achiasie in the Eastern region and one at Akyem Tafo also in the Eastern region...” Head of Finance, Kantanka Group of Companies

The head of the educational sector supported this finding with information that the church has schools in several locations such as in Awoshie in Accra, Gyinase in Kumasi and another at Akyem Tafo in the Eastern region.

“... we have branches in other parts of the country such as the Eastern region and the Ashanti region as well...” Head of Education, Kantanka Group of Companies

4.2.3 Health

Respondents also spoke about the activities of the church in the establishment of a health institution that treats people when they fall sick. These facilities are said to be in the Accra and the Kumasi. A respondent mentioned that there were two branches of the health facilities; one in Taifa, Accra and the other in the Ashanti region.

“...I think I have said all that, we have the health sectors, we have two major hospitals: one at Taifa and one in Kumasi. Besides we have some small outlets also in town, we have the herbal sector and we have the orthodox as well. As part of the group we have this health policy that almost anybody is able to access

almost at free cost, so for the health sector it's secured..." Beneficiary, Finance, Kantanka Group of Companies

He however explained that the church was strictly into alternative medicine or herbal medicine as was in line with the vision of the founder. It was important that herbal medicine is developed alongside orthodox medicine. This means people seeking healthcare have the opportunity to choose between the two. Response from the Head of the Health director supports this finding partly.

"... So presently I am a medical officer at the OPD department of the medical unit at Pantang, and more so I do herbal medicine as well. I was also exposed e to herbal medicine at a pretty early age when I was in level 200. So I began practicing herbal medicine alongside orthodox medicine in the university. So through that before completion I happen to register a product with FDA through the training I received in herbal medicine..." Head of Health, Kantanka Group of Companies³

4.2.4 Media and Entertainment

Respondents explained that the church had established businesses in entertainment which had also enabled the communication of information. This is a Television station called Kantanka TV. The study finds that members of the congregation are employed at the TV station. A respondent tells how he came to work as a presenter with the TV station.

"...With my humility and hard work towards this work, he saw that I can do the work so, he linked me to this place in the year 2016. That is how come I have been a sports presenter over here at KTV since then..." Beneficiary, Media, Kantanka Group of Companies

The General Secretary mentioned that aside the television station, the church had tried establishing a radio station but this had been suspended because they were unable to obtain a license to establish a radio station at that time. Another respondent elaborated that the radio was meant for training purposes.

“...Apostle trained those in the electronic department on how to manufacture the FM transmitters. So when they manufacture the machines then they started broadcasting using the people who were undergoing apprenticeship training, so we were using it for training purposes...” General Secretary, Kantanka Group of Companies

4.2.5 Automobile/ Transport

The church established an automobile company which is into the manufacturing of vehicles. Some of these vehicles were on display at the showroom in Accra. The church also operates a transport agency known as Imperial Transport Services which tours from Accra to the northern parts of Ghana. Both business ventures employ a good number of members of the congregation as well as non-members. Several respondents attest to this finding:

“... I have been at Gomoa Mpota where he has the automobile industry. He also has Imperial transport which is at Agbogbloshie...” Beneficiary, Automobile, Kantanka Group of Companies

“...We have the Kantanka automobile company. If you go there, I can tell you that more than half of the number of workers working there, are not members of the Kristo Asafo Church. We also have the Imperial transport service, a quarry, a hospital at Taifa amongst others...” Beneficiary, Head of Finance, Kantanka Group of Companies

According to the head of the automobile section, the manufacturing of the cars by the church started about 15 years ago, but the commercialization of the vehicles started about 5 years ago. The automobile business is said to have started by the Apostle when he manufactured the first engine in 1996. His aim at that time was to go into automobile manufacturing but lack of ideal market and institutional support implied that he had raise some money to get an assembling plant constructed. It is now one of the main businesses of the church with a plant which produces on the average 1000 cars annually.

4.2.6 Finance (Cooperative society)

Respondents said that the church has setup a financial institution that enables members to have access to banking services such as savings and loans. This was a cooperative society which was running under the name Kantanka Cooperative Financial Union. This finding is supported by the General Secretary of the church who stated

...We presently are having a financial setup/firm that would eventually become a bank. It employs a lot of people, both church members and non-church members...” Head of Finance, Kantanka Group of Companies

...It is a financial institution called Kantanka Financial Co-operatives Union K.F.C.U. They are into mobilizing small funds from the general public, like in the case of savings and loans...” General Secretary, Kantanka Group of Companies

The head of the Cooperative society explained that the society has representatives in the various branches of the church, and so these representatives mobilized funds from members at their various branches of worship. This was to enable church members to be customers of the financial society. Irrespective of this both members and non-members are employed by the Cooperative Union.

“... The organization employs both members and non-members. As it stands now, some of the workers are reps in their various branches. So they collect their contributions on Sabbath when they meet. Some have also gone to the field to collect funds from those in town. So it is all round...” Head of Finance, Kantanka Group of Companies

4.2.7 Others

Respondents noted that there were other businesses of the church that provided employment opportunities even though they were yet to be fully commercialized or were in the process of settling some legality surrounding their operation. These include a stone quarry, football organisation, and a nail factory, clothing line, construction company, aluminium works and wood factory.

“...We used to have Sarfo wear. It is an internal venture and it is not readily available in the markets. Samini was our brand ambassador from 2008 -2012...”

Beneficiary, Health, Kantanka Group of Companies

“...then there is also a nail factory at Tema and a stone quarry at Domenase...”

Beneficiary, Finance, Kantanka Group of Companies

The CEO explained that works at the quarry site for example has been put on hold for some time in order to settle some legality. However, he had hopes that the activity will resume soon. Even more significant is the production of local musical instruments. This was supported by the General Secretary as he confirms with this statement:

“... Yes, we do manufacture musical instruments. There are lots of things of things we do that I may not recall all of them...” General Secretary, Kantanka Group of

Companies

“...We have interest in sports too. As a church with a youthful congregation you cannot leave out sporting activities. So we do a lot of sporting activities. Our activities include athletics, football, volleyball, table tennis, basketball and so on...” General Secretary, Kantanka Group of Companies

The study therefore confirmed that the business operatives of the Kristo Asafo church does contribute both to employment for members of the congregation and to non-members. The study also found that government institutions such as the Ministry for Employment and Labour Relations is aware of the business ventures of the Kristo Asafo Mission of Ghana, but does not have documentation on the churches contribution to employment. The ministry is however the government body responsible for employment and job creation in the country. The study finds that this happens because the ministry is mandated to concern itself with issues and work conditions of employees but not with the numbers that are employed and hence the contribution to reducing unemployment.

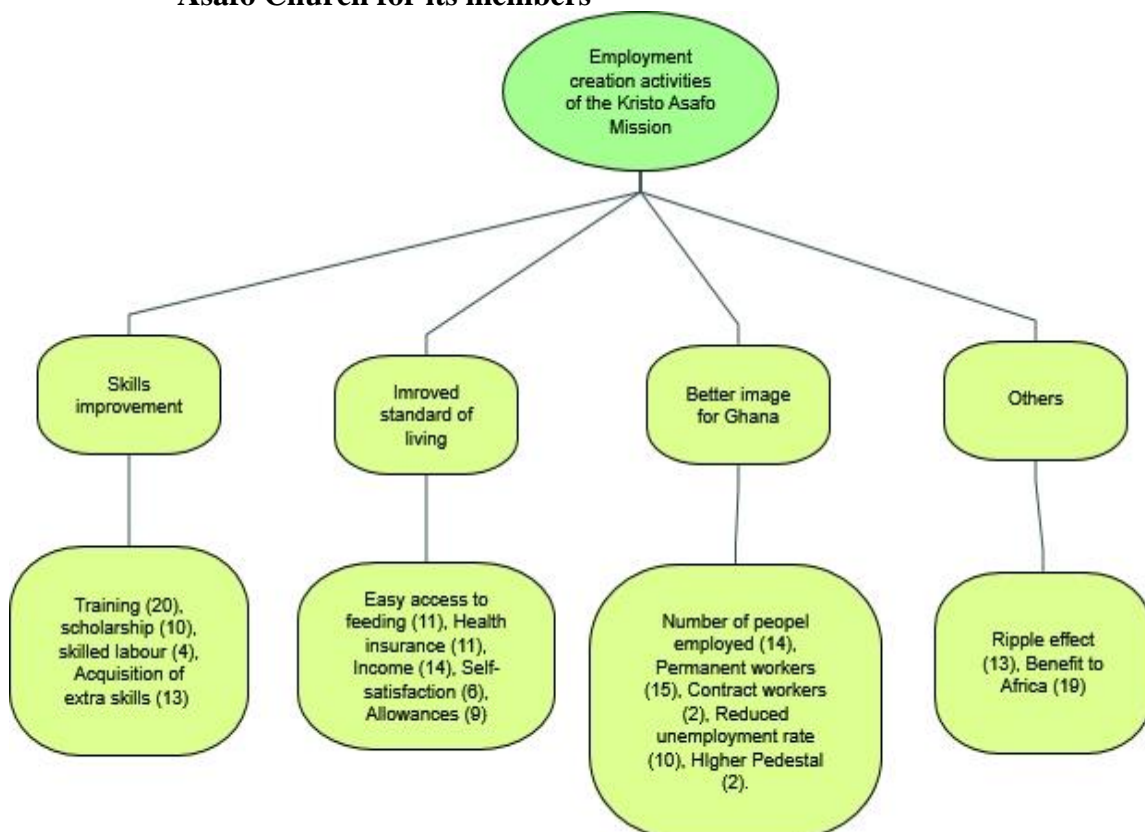
“... We don't have data in that regard. The role of the ministries comes in when there are industrial issues. When they are not paying the workers fairly, there are occupational accidents and they are not willing to pay compensations, then the ministry would come in to speak for the workers and sometimes for the employers as well. The issues of sustainability are cross-sectorial depending on which sector the issue is emanating from. The role of the ministry is to ensure that Apostle Sarfo complies with the labour standards including occupational safety and health, their compensations etc...” Ministry of Employment, Research

Other government institutions visited were the Trade Union Congress (T.U.C.) and the Department of Labour and they did not have much information on the activities of the church and thus could devolve much information. Again, officials spoke to their mandate

being more about workers welfare and terms and conditions of work that about how opportunities to work are in existence. One respondent who was a beneficiary of employment opportunity in the agricultural businesses and explained that the previously, most of the business activities of the church was done for philanthropic purposes. Agriculture was done to provide food for the needy. It was not until recently that commercial agriculture began as a business venture. He was of the opinion that this could also better explain why the ministry or government agencies did not have much information on the church's activities in employment creation.

4.3 Benefits of employment opportunities for members of the Kristo Asafo Church

Figure 4.2: Summary diagram on the benefits of employment activities of the Kristo Asafo Church for its members



Source: Fieldwork, November (2019).

This section seeks to address the research question: What are the benefits of the employment opportunities to the members of the Kristo Asafo Church? Responses from participants indicated four forms of benefits members enjoyed from the employment activities created by the Kristo Asafo Mission. These are skills improvement, improved standard of living, better image for Ghana and others.

4.3.1 Capacity Building and Skills improvement

Respondents discussed how their skills were enhanced after they were employed in the business ventures. Their responses can be identified as belonging to three groups: (i) training (ii) scholarship and (iii) acquisition of extra skills

Respondents explained that they were able to undergo a periodic study of the field in which they were employed and such opportunities had helped them to improve on their skills. This training was either done as soon as they were employed or prior to the commencing of the work they would be sent to an external agency for training as had occurred in the case of the first batch of workers for the T.V station who were sent to NAFTI for training. Employees interviewed were of the firm belief that when it came to educational opportunities learning on the job and training outside the job were benefits that were available to them at no cost because of the visionary qualities of the head of the church for everybody that works under him. There were direct statements which supported the existence of training opportunities if one was employed

“... So now we are bringing out a model for training health professionals i.e. in the herbal sector. So we are training them how to be prescribers, when we say a prescriber that’s someone who can actually make diagnosis and treat people with our medications...” Head of Health, Kantanka Group of Companies

Besides engaging in its own training, there is a Memorandum of Understanding with a number of schools for students to be engaged for practical training when on vacation. This is another contribution which benefits members and non-members.

Nine respondents were aware that workers in the organisations are able to acquire support to gain knowledge. Even though they knew of the possibility and existence of the opportunity, they were unsure of the processes and how to obtain this. This was especially so if you were a worker who wanted to further your education.

“...With school if you are working and you have to attend lectures you will be allowed, but you will not to be given a scholarship for continuing your education. Maybe it’s going to be introduced very soon...” Beneficiary, Media, Kantanka Group of Companies

The C.E.O though gave a statement which was in contradiction with this finding.

“...Well, that is part of our activities. Workers are sometimes supported to continue their education. In the end, it comes back to benefit the organization itself and there are a number of people who have been sponsored even though they are not part of the church...” C.E.O, Kantanka Group of Companies

Eleven respondents further explained that workers are able to acquire other skills in relation to their work or outside work. This helps them to improve on their skills. There is also an added advantage one respondent commented on in the acquisition of multiple skills.

“...Myself for instance I used to work in an audit firm, I had a lot of advantages there by working with a lot of companies and I can say that helps in what I do now. Also we have diverse companies within the group and the sort of skills that you gain by working here, no ordinary accountant will ever get that. Because you

audit the stone quarry, you audit the construction side, you audit the health sector, and you audit the transport side and the automobile industry...” Beneficiary, Finance, Kantanka Group of Companies

4.3.2 Improved standard of living

This theme explains how workers are able to afford their basic physical needs and to live a comfortable life. Responses in this category fell into five groups: (i) easy access to feeding (ii) health insurance (iii) income (iv) self-satisfaction and (v) allowances

Some respondents explained that they were provided with foodstuffs, including safe/organic foodstuffs. They explained that they received that either for free or at a reduced price. This was supported by two respondents. The C.E.O of the agri-business venture explained that the church went into the distribution of foodstuffs from his farm to some institutions. The quotes below explain this:

“...this is like a conglomerate like group of companies. So if I need produce for myself like farm produce, I don't pay like how I have to pay on the open market let's say if a box of tomatoes is 40 cedis, because I am here and I get it for less than 40 cedis it's an advantage...” Beneficiary, Finance, Kantanka Group of Companies

“... Foodstuffs from the farms. Oh yes we do receive them. That one helps to keep you alive...” Beneficiary, Head of Media, Kantanka Group of Companies

Respondents spoke about how they received healthcare services at a reduced price or for free at the church's clinic (KOSA Herbal Clinic). One Key informant explained that providing healthcare goes beyond reactionary measures. Therefore the church is taking proactive measures by going into organic farming in order to provide healthy food for people, so that they can be of good health. This is revealed in the quotes below:

“...There are other benefits. I’ve never been to the clinic before but my other friends go for treatment at the clinics when they are unwell and the organization takes care of that. I have never been admitted there before! I would say there are a lot of benefits...” Beneficiary, Education, Kantanka Group of Companies

Again respondents were of the view that payment of apprentice workers whilst they were receiving training enabled them to improve their standard of living. This was especially amongst the youth in the church and in a way helps to curb social vices since they are earning a wage to take care of their needs.

“...For instance, as an apprentice if you go to work elsewhere, you have to pay your master to teach you, but here in Kantanaka group we rather pay you for teaching you...” Beneficiary, Automobile, Kantanka Group of Companies

From the institutional perspective, the study finds that officials are in tandem with the idea that employment benefits from the Kantanka group include an improved standard of living.

“...As a ministry in charge of decent work, our main task is to see that people have decent employment. So for us we think that what he is doing is a big thing. He has opened manufacturing companies and employed the youth. So instead of them roaming about on the streets, they have something meaningful to do and they earn an income as well...” Ministry of Employment, Human Resource officer

Six respondents explained how they get a sense of self-fulfillment knowing that they are working in the church’s agencies or for a renowned person like the founder of the church. This self-fulfillment is also linked to the earlier discussion on how the church has grown over the years a lot of which is linked to the vision of the founder and the belief and support he has gotten from his followership. This is seen in the quotes below:

“...In terms of employment, this place has really helped me because, working in the company of a whole Emeritus Professor Kantanka Kwadwo Sarfo tells me that I am really working in a huge company! I am truly humbled to work in his company...” Beneficiary, Media, Kantanka Group of Companies

“... I will say that apostle is a fountain of knowledge, so working with him to me is like working with the best professor in the world, who wants to straighten your career. So that’s the pride I have working with him. Whenever you are challenged scientifically and you go to him he will give you the answer straight away, you go and research and its true...” Head of Agric, Kantanka Group of Companies

Nine respondents explained that they received gifts which can be in cash or kind, as way of motivating them to work

“... So many! Normally, you receive bonuses from the organization. Annually, you are awarded if you have done so well. You are given thumbs up by the CEO. There are a lot of them. It is highly possible that when I am doing so well. I can get a car as a gift...” Beneficiary, Education, Kantanka Group of Companies

“...Some don’t work on weekends but once you work on weekends, you will get the allowances for working on weekends and that is very good...” Beneficiary, Automobile, Kantanka Group of Companies

4.4 Contribution to overall national development

This theme seeks to explain how the activities of the Kristo Asafo Mission have made some contribution though not measured in this study to Ghana’s development. Responses for this category was coded into five groups: (i) number of people employed (ii)

permanent employment (iii) temporal employment (iv) reduced unemployment rate (v)

Higher pedestal

Twelve respondents and two key informants spoke about the number of people the church has employed. They believe that all these people have been able to achieve gainful employment through the good works of the church in terms of employment creation. Some of the respondents actually spoke to the issue by providing the numbers employed in some sections of the Kantanka Group of companies.

“...At a point we had about 20 workers for the organic agri-business section both caterers, labourers and managers. In the sales section alone we have 8 or more workers. When it comes to the experimental we have 27 workers. With the research facility I can say we have over 400 workers...” Head of Agric, Kantanka Group of Companies

“...I think may be in Awoshie- Accra alone there are about hundred (100) teachers. That is just Accra and we have another school in Kumasi, Achiase, Koforidua and Tafo...” C.E.O, Kantanka Group of Companies

Interestingly, the non-beneficiaries of the Kantanka Group explained that they had not attempted working in the business either because there was no agency close to their place of stay or the agencies were not in need of the skills they possessed. This is reflected in the quotes below:

“...I have not applied for any form of employment from any of the church’s businesses because looking at my scientific background; Apostle Sarfo is more focused on the automobile for now, so he is taking up a lot of engineering students....” Non -beneficiary, Kantanka Group of Companies

“... As I said he has a hospital at Taifa but I am in Tema so don't know how to reach them to apply for a job...” Non-beneficiary, Finance, Kantanka Group of Companies

Thirteen respondents and two key informants explained that the employment opportunities created by the church for workers does not have a predetermined end date. Other respondents believed that workers are employed for a specific period of time, after which their contract expires. This was especially so for those in the Agric sector, who were not needed for an entire farm year. In this regard, they were employed to work for a particular season, e. g the harvest season and called again to work if their services are needed for the planting season. In the case of the media sector, some people (temporal workers) came to support a program only when needed. These people are not fully employed by the organization.

“... We have some who come to work for a particular period, then they will go when they are done but you will pay them {I: Okay}. So you employ them again during harvest time. So for that one we engage them periodically...” C.E.O, Kantanka Group of Companies

Key informants from the ministry explained that the activities of the church in engaging in employment creation activities has definitely helped to reduce the number of unemployed people in the country though the percentages and actually figures have not been computed.

“... You and I know the benefits! Once you are a church member and you have completed school, you will know that even if you don't get work anywhere, the church would provide you with one! There are a lot of benefits! Once you are working, you are being paid to take care of yourself, your parents and others. If

you cannot find any work, the church would find you one...” General Secretary,
Automobile, Kantanka Group of Companies

“... He is tackling the unemployment rate that we faced. That is a huge problem to the Ministry. So for us I think he has taken the right part. The farm that he has, I know they are very big farms. He has employed so many people men and women, boys and girls. The benefit is that if we have like 10% unemployment rate. With his farms and manufacturing, I am sure it could reduce to 8 % because people will go there for jobs and they would intend go out to train others...” Ministry of Employment, Human Resource officer

A respondent and a key informant explained that the activities of the church in creating employment have also put Ghana higher in industrialisation. This is because only few countries in Africa are into the production of cars, like the automobile company of the church is doing.

“... I think we are just like three in the whole of Africa one in Nigeria, one in Kenya and then Karnataka’s own. And just ask yourself the whole of Africa how many accountants can even boast of the fact that they have even worked as accountant in a vehicle manufacturing company. So for the advantages its way more than any accountant can say...” General Secretary, Finance, Kantanka Group of Companies

“... I think he has put us on the pedestal. Ghana is now assembling vehicles and that sort over here. I sometimes hear it is too expensive but the youth are going there to learn how to assemble even small machines. So i think it is laudable...”
Ministry of Employment, Human Resource officer

Respondents identified other benefits of the employment activities created by the Kristo Asafo Mission which has a ripple effect and has benefit to the whole of Africa.

Respondents and some key informants explained that other people indirectly benefitted from their (respondents) employment. They had dependents that they also looked after. Some were responsible for caring for their relatives and they were able to do so from the income they earned from being employed. Others also mentioned that the training and skills acquired from the church's businesses was going to help them to be employable for the rest of their lives.

“... I mean my economic life, my finances, you are paid well, When you come to my family I will say I am the only one who has just come out of the lime light so every responsibility of the family is on me. We are a family of 8, I have nephews and nieces and I take care of them...” Head of Finance, Kantanka Group of Companies

“... there is a ripple effect on his training. With his manufacturing once you finished... You undergo a training of 3 years and when you are done you become a master craftsman and can also go out to establish a business venture and employ other people under you. That is the ripple effect I am talking about...” Ministry of Employment, Research

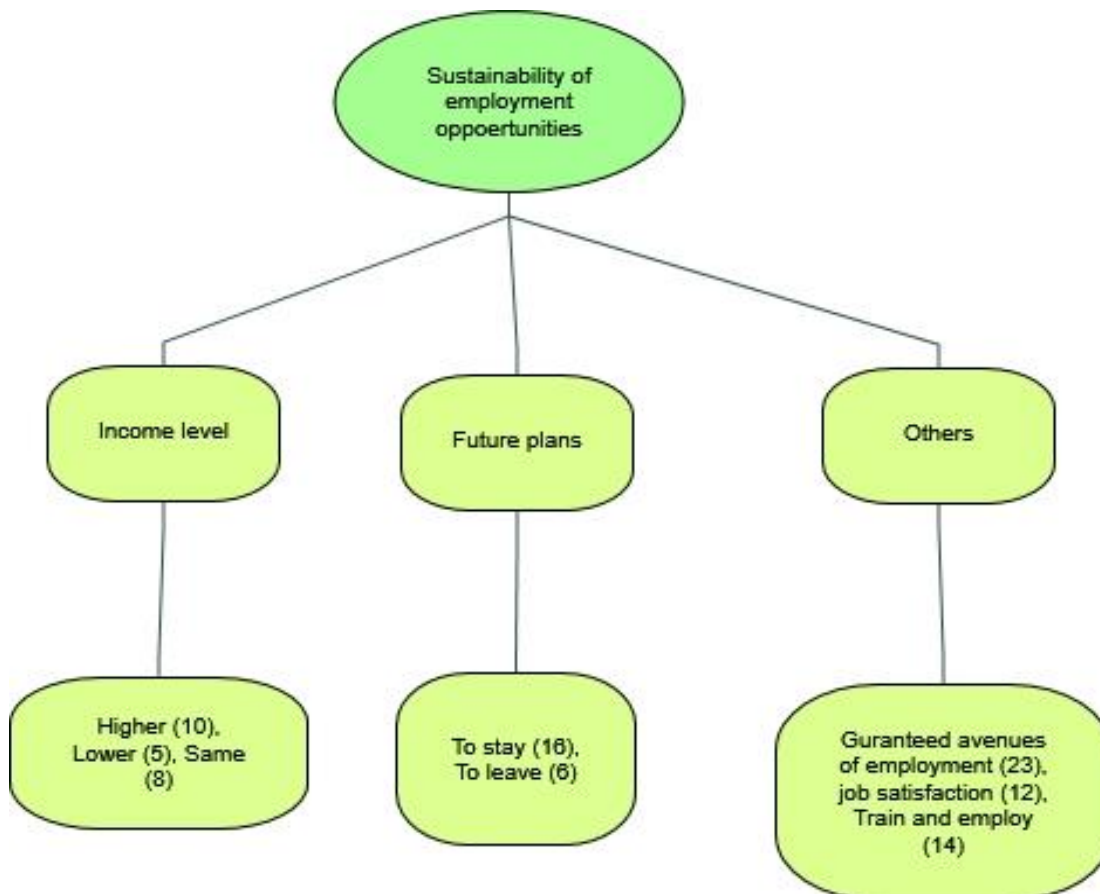
Sixteen respondents and three key informants mentioned that the activities of the church in the creation of employment are a gain to the African continent. For example the church is looking forward to creating branches in Africa which will employ and train other people in the continent and even export organic foodstuffs to Africa which is healthier. This is especially because the vision of the leader of the church is to emancipate the entire African continent.

“...Very sure as I said looking at America as an example right from infancy we have always been taught that just about 3% of America's population are into farming and the 3% feeds the 97% that are left. But when you come to Africa, the norm was that about 80% were farmers and then they couldn't even feed the 20% remaining. And with what apostle is putting into place that is mechanizing agriculture, coming up with breakthrough in agriculture. You will realize that eventually we are getting to a stage where even less than 1% of the population can be in agriculture and then can feed the rest of the whole world...” Beneficiary, Finance, Kantanka Group of Companies

“...Africa, we help Africa very well. It is the main philosophy of the leader and founder of the church...” C.E.O, Kantanka Group of Companies

4.5 Sustainability of the Employment Opportunities Created by the Church

Figure 4. 3: Thematic framework on the sustainability of employment activities created by the church



Source: Fieldwork, November (2019).

This section seeks to address the research question on how sustainable the employment opportunities offered by the Kristo Asafo Mission has been for people. Responses from participants were categorized into three groups. These are income levels, future levels and others.

4.5.1 Income comparisons

Respondents perceived that their income meets their basic needs and future needs. The study sought to find if incomes were comparable to that on the markets. Respondents had a divided view on this. Eight respondents mentioned that their incomes were higher than

their contemporaries in secular employment and that their colleagues with the same level of employment received less than they did.

“... Sure! It is far better than some of them. The passion of the job makes people go in for it but some of them are truly earning very little. I can tell you that what I am earning currently is far better than what some of my colleagues are earning out there...” Head of Finance, Kantanka Group of Companies

Another set of five respondents explained that their income was lower than their colleagues in secular employment. They were however hopeful that this will increase in future since the business was still growing. They further explained that their charges were lower than those in secular service provision since their organization was a mission agency and hence profits were also lower. That knowledge made them content with what they earned even though they knew their salaries were lower.

“... It is not up to what they get. The man actually started with free medical care. Medical service providers price their services higher and thus can afford to pay workers more. So, I cannot compare our profit margin or pay to the outsiders...” Beneficiary, Health Kantanka Group of Companies

Respondents also confirmed that their social security was paid by the company as was mandated by the laws of Ghana.

“...Yes, everybody is paid well. Your income tax, social security, tier 1 and 2 is all deducted and paid on your behalf. So everybody is paid well. I don't see a difference...” General Secretary, Kantanka Group of Companies

4.5.2 Future and the desire to continue working with the Kantanka Group of companies

Fifteen respondents said their future plan concerning work was to keep on working and the reason was mainly due to the shared vision they had with the leader of the church.

“... in a nut shell I will say that the Apostle is a visionary leader, just like Kwame Nkrumah. I have plans of being with him and it’s a long-term plan...”

Beneficiary, Finance, Kantanka Group of Companies

Six respondents expressed their interest to leave in the future. This was not necessarily because they were not happy with their current place of work, but because they had intentions of being entrepreneurs themselves, or to acquire new skills in the professions which was not available in the church’s agency. This showed that they saw a future which was built on what they had gotten from working with the Kantanka Group.

“... I see that I may not be here forever because as time goes on I also have my personal thing I want to do in life. Like I said I want to do something very big but as time goes on I want to put this ne down and pursue what I want to do...”

Beneficiary, Automobile, Kantanka Group of Companies

The study also sought to find if respondents saw their employment status as permanent and hence were assured of a consistent income source. Twenty-one respondents spoke about how their employment as being assured. Respondents explained that they foresee an expansion in the businesses and growth with even better opportunities and thus employment will increase. For this reason, unless one is expelled for inappropriate conduct, one is assured of still working in the agencies and even in the future. Some of the managers of the Kantanka Group who were interviewed confirmed the future plans of expansion and the likelihood of increased employment opportunities:

“... They are guaranteed avenues of employment, as I talk to you now we are looking at expanding our herbal pharmaceuticals. Because the demand for our products which are FDA accredited is now increasing so automatically we have to start recruiting people to work there. Soon we intend targeting the Nigerian

market. Are you aware Nigeria has a population over 120 million? What more can we ask for? ...” Head of Health, Kantanka Group of Companies

“... Yes, opportunities are not just guaranteed. We want to enhance them. A time will come where will see Kantanka trains and aeroplanes. We have all these things there. We manufactured aeroplanes before the authorities came to stop us because we could not provide a license...” C.E.O, Kantanka Group of Companies

Twelve respondents said they were satisfied with their job. The rest of the respondents however did not mention their displeasure with their jobs either. They believed they enjoyed a sense of belonging in the organization because they are treated as members of a bigger family. Another is that the church’s agency believed in their capacity to work even when other agencies had turned down their applications. This is seen in the quotes below:

“...Extremely as I said it’s a holistic thing, it’s not everywhere that you work that you feel you are part of the family, you don’t get that anywhere. And working at a place where you have your peace of mind, that’s what everybody actually wants...” Beneficiary, Finance, Kantanka Group of Companies

“... Yes, I am okay, because I started my presentation as a media person from here and so if someone has helped you, you never forget that. When I applied to this place they employed me and nurtured me from day one. Four years is not an easy journey...” Head of Media, Kantanka Group of Companies

Finally, thirteen respondents and one key informant explained that the church helped them to undergo training in their various professions and had further provided them with a means of employment. This ability of the church to employ people it has trained ensures that skills development is met with employment. This is encouraging for members of the young congregation. To be assured employment on completion of one’s education is a

sustainable venture for the growth of the business and also for personal development of the church members. Some of the quotes below explain how satisfied members are with this:

“... All through medical school my fees every year was paid. The church also took care of my books, clothing allowance and fed me. So presently I am a medical officer at the OPD department of the medical unit at Pantang, and more so I do herbal medicine as well. I was exposed to herbal medicine at a pretty early age; I was in level 200, so I was doing herbal medicine alongside orthodox medicine in the university. So before completion I happen to register a product with FDA through the training he gave me in herbal medicine, so products like KOSA man and... Beneficiary, Head of Health, Kantanka Group of Companies

4.6 Discussion of findings

In determining the activities of the Kristo Asafo church that creates employment opportunities in Ghana, the study finds that the establishment of the Kantanaka Group of companies has made great contributions to generating employment opportunities. Seven different business ventures were concentrated upon in this study. These were Agriculture, Education, Health, Media, Automobile and Transport, Finance and Others. Agriculture was identified as one of the church's main activities, for which reason, members of the church are trained in agriculture activities in order to gain employment skills in the area. It was also revealed that the church had schools located at Awoshie in Accra, Gyinase in Kumasi and another at Akyem Tafo in the Eastern region.

Again, a health facility with a focus on herbal medicine has been established in Accra and Kumasi by the church to provide health support to people. The church has also established a television station; KTV in Accra, which employs both church and non-church members.

The church further has established an automobile company which was into the manufacturing of vehicles and a transport agency; Imperial Transport Services which tours from Accra to the northern parts of Ghana.

The church operates a cooperative society which provides microfinance services to the general public, especially church members. Other employment activities engaged in by the church was a stone quarry, a nail factory and, a clothing line, construction company, aluminum works and wood factory. This supports the work of Nkrumah (2012), who explains that television programmes display the good works of the church in terms of agriculture, education, manufacturing automobile and other areas, including the philanthropic works. This study however goes on to explain how these activities are not only undertaken by the church but also provides a means of employment for church members, non-church members and the whole of Ghana at large. This is because the founder believes that he has been ordained by God to lift Ghana and Africa out of poverty through the use of science and technology.

One interesting thing thought is that despite these achievements in the area of employment, field visits to the T.U.C. and the Department of Labour reveal that this department did not have much information on the activities of the church and so they could not speak to this topic. The reason being at the start most of the activities of the church were done for philanthropic purposes. It was in the last five years that a lot of the businesses were going into commercialization and profit generation. This could explain why the ministry or government agencies did not have much information on the church's activities in employment creation. Mabwe, Dimingu, & Siyawamwaya (2018) stresses that modern day Christian churches are not living up to their mandate of community development. This has an effect of increasing unemployment and poverty. Therefore this step taken by the Kristo Asafo Mission is commendable and requires commendation.

Responses indicate that benefits derived from the employment opportunities created by the church were skills improvement, improved standard of living and a better image for Ghana.

By allowing workers to partake in trainings, providing them with scholarship, and giving them on the job skills, they are able to improve on their skills. This finding supports the work of Thir, Yousafzai, Jan & Hashim (2014) that training of employees helps them to build their competencies by performing better in the field of work. They are able to perform better which increases the profitability of the organizations too. Therefore skills improvement is important for the survival of modern-day organizations.

Again, Mabwe, Dimingu, & Siyawamwaya (2018) support the finding that the benefits of employment opportunities result in an improvement in the standard of living of workers which finally reduces poverty. As found in this study, respondents confirm that the ability to earn an income improves their ability to feed themselves and their dependants, and access other basic needs. With their improved standard of living, they are able to take care of their families too, which improves the image of Ghana. Further, workers are able enjoy their human right; right to a standard of living adequate for the health and well-being of himself and of his family, as established in the U.N General Assembly (1948).

Most respondents explained that their incomes were either the same or higher than their contemporaries in secular employment. Despite this, those who said their incomes were smaller than their colleagues in secular employment had the hope of being paid higher as the company expands or they comforted themselves with the fact that it was the church's organization so they couldn't expect more.

Most respondents had a future plan of continuously working in the church's agencies. Those who had plans of leaving were either planning on leaving to gain higher education,

go into entrepreneurship or to have a feel of variety in the work activities of other agencies. This could be explained by how better their incomes were than their contemporaries in secular employment, as established in the other theme. The income could therefore be a motivation to stay so that even if one decides to leave, it may be on the basis of obtaining higher education, venture into entrepreneurship or to experience variety of work.

Responses indicated that the work activities were guaranteed of their employment and they were satisfied with their jobs. BIASON (2014), who supports this finding, explains that there is a positive correlation between workers retention and their satisfaction. It is therefore not surprising that most respondents planned on staying in their place of work. BIASON further states that motivation is another way through which employees gain satisfaction. Respondents' ability to enjoy higher or same salaries as their contemporaries in secular employment, as well as allowances could explain employee satisfaction they mentioned.

An interesting finding in this study is the ability of the church to provide support to its people, whether church members or not, through scholarships and skills training especially. This enables the church to always have a stock of trained and competent people who are available to work in its agencies. OKE, AIGBAYBOA & KHANGALE (2017) explains that this skilled labour availability ensures an increase in productivity and continuous existence, hence a contribution to sustainability.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter provides a summary of the entire study and overall conclusions of the study as well as recommendations. This study sought to examine the contribution of the Christian churches to employment opportunities in Ghana using Kristo Asafo Christ Reform Church as a case study. The rationale behind the study was the recognised level of investments the church had made in growing business ventures in various sectors of the economy. Available literature has concentrated on the founder's philanthropic works towards the Orphanages but had not yet discussed the contribution to employment and to national growth and development.

The study was carried out in the Accra and a part of the Central region (Gomoa Mpota). A qualitative approach was adopted to explore and investigate perceptions on employment generation from multiple dimensions. Data was collected using an interview guide, and a sample of twenty-five respondents used for the study. Twenty-two of respondents were church members, while three were non-church members. The twenty-five respondents were workers of the church's businesses in the sector of agriculture, education, health, automobile or transport industry, media, finance and others. Some respondents were interviewed at their work places, while others were contacted at their place of work. Respondents comprised of four females and twenty-one males.

In terms of the division into various sectors, four of the respondents were from the agriculture sector; four was from the education sector, three from the health sector, four from media, three from automobile and four from the banking sector. Three non-beneficiaries were also interviewed. There were four key informants for the study; the

C.E.O of the Kantanka Group of Companies, the General Secretary of the church and two respondents from the Ministry of Employment (the Human Resource officer and the Head of Research). Data for the study was collected and analysed qualitatively. Analytically, data was classified under basic, organizing and global themes to enable the thematic analysis of findings. Themes identified from the tables were discussed in relation to the set objectives, and relevant literature. This revealed the different angles to the study.

5.1 Summary of findings

The main objective of this study was to examine the contribution of the Christian churches to employment opportunities in Ghana, using the Kristo Asafo Christ Reform Church as a case study. Three specific objectives were developed:

The first objective of the study was to determine the activities of Kristo Asafo Church that create employment opportunities in Ghana. Analysis of responses from the in-depth interviews with respondents showed that there were seven main activities of the church that create employment. These were agriculture, education, media, health, automobile and others. The “others” category (nail company, quarry, aluminium company, clothing line amongst others) were yet to be fully commercialized as explained by the C.E.O of the Kankanka Group of companies. It however emerged that though the Ministry of Employment responded to the interview; they did not have much data on the activities of the church. It was explained that most of the activities of the church was done for philanthropic purposes and hence this could be why the ministry or government agencies did not have much information on the church’s activities in employment creation.

The second objective was to find out the benefits of the employment opportunities to the workers of Kristo Asafo Church. Analysis of responses from the in-depth interviews with respondents showed that the benefits respondents derived from the employment

opportunities were skills improvement, improved standard of living, better image for Ghana, and others. This was done by allowing workers to partake in trainings, providing them with scholarship, and giving them on the job skills, since the training of employees helps them to build their competencies by performing better in the field of work. Again, an improvement in the standard of living of workers through the employment opportunities of the church helps in the reduction of poverty.

The third objective was to examine the sustainability of the employment opportunities offered by Kristo Asafo Church. Analysis of responses from the in-depth interviews reveal that the incomes of respondents were either the same or higher than their contemporaries in secular employment. Respondents were guaranteed of their employment, they were satisfied with their jobs and they also had a future plan of continuing to work in the church's agencies. This improves the sustainability of the employment opportunities for the workers and the church's agencies as well. The study also found that the church provides support to its members whether church members or not, through scholarships and skills training especially. This enables the church to always have a stock of trained and competent people who are available to work in its agencies.

5.2 Conclusion

Based on the findings from this study, the following conclusion is drawn:

The Kristo Asafo church generates employment from its business ventures which includes agriculture, education, health, banking, automobile and media. In the past a host of these activities were for philanthropic purposes. In the last five years the bulk of these activities have been growth into businesses ventures and are under one umbrella referred to as the Kantanka Group of companies. The church is currently working on further expanding other activities for the benefit of Ghana and Africa as a whole. Workers are able to earn an

income to cater for themselves and their dependents. Aside this, they are also guaranteed of their employment, which makes them satisfied. Other employment benefits such as food and the provision of basic necessities are also given to supplement the income. This is very motivating and contributes to the well-being of employees.

There is sustainability of incomes and employment opportunities in the churches business ventures. The ability of the church to train and provide its members with capacity building and skills development is another good way of ensuring the sustainability of the business agencies. Employees see a future growth in the business and are willing to remain there to contribute to the growth of the company. The vision of the leader has been a driving force both in the growth of the church and the business ventures. The firm belief the members of the church have in this vision supports their zeal to remain employed in the business ventures.

5.3 Recommendations

Based on the study findings, summary and conclusion, the study makes the following recommendations, in order to understand the contribution of the Christian churches to employment opportunities in Ghana. It also has policy implications, which are discussed herein.

In the first place, the study found that the Kristo Asafo Reform church engages in employment creation activities that employ both members and non-members which is commendable. These employment activities were beneficial to the people and were sustainable. It is recommended that other growing Christian churches in Ghana should emulate this and begin investing in the creation of businesses which generate employment opportunities for their members and other members of the society. Particular interest should be taken in not only establishing these employment agencies for the purpose of

philanthropy but as commercial agencies with recognition from the Ministry of Employment and other government regulatory agencies.

Secondly, Government can also find proactive ways of understanding the challenges facing the growth of businesses owned by churches. One such is the acquisition of licenses and the right paperwork. If possible adequate assistance should be given to assist the growth of the business since they contribute to the reduction of poverty and the improvement of the human rights of the people. The benefits derived from working in these agencies are noteworthy. Therefore, Government's support towards these organizations will help to increase these benefits enjoyed by the Ghanaian society at large and further improve on the sustainability of the employment activities created.

Furthermore, future studies should focus on the challenges faced by the church in ensuring the sustainability of these agencies. This is the study revealed that the agencies were struggling with gaining support from the Government and the Ghanaian society at large.

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APPENDICES

Appendix 1: Interview Guide for Respondents

THE CONTRIBUTION OF THE KRISTO ASAFO CHURCH IN CREATING EMPLOYMENT OPPORTUNITIES IN GHANA

Interview Guide

You are invited to take part in a study to assist the researcher to find how Apostle Kwadwo Safo has been contributing to employment in the country. Your privacy is assured, and your responses will be used solely for the purpose of this study. You are at liberty to express yourself in any way that could help the study objectives achieved.

I am grateful for your time and interest.

Please this interview will be recorded so we can save time.

A: Personal data

Age

- i. 18yrs and below ()
- ii. 20-25yrs ()
- iii. 26-30yrs ()
- iv. 31-35yrs ()
- v. 36yrs and above ()

1. Are you a member of the Kristo Asafo Christ Reform Church?

- i. If yes, for how long have you been a member of the church?Years.

2. Describe the impact of this church in your life.

3. Would you recommend that your friends and family members become part of this church? Explain your response.

4. Does the church employ people who are not of the congregation? Please explain why.
5. How long (how many) years have you been employed in this business?
6. Does the church give training and scholarship to people in this establishment?
7. In your opinion what ways has the church contributed to creating employment opportunities in Ghana?
8. What are some of the activities that you would have wished the church to venture into?
9. Do you think all activities of the church can go a long way to help the whole of Africa?
10. How many of Apostle Kwadwo Safo's businesses and other establishments do you know of?
11. Do you think these opportunities are guaranteed avenues of employment or it is temporary?
12. In terms of income, do you think you can compare what you earn here with your contemporaries in secular employment?
13. What are some of the skills you have acquired since being employed?
14. Briefly discuss your future plans. Do you want to stay? What do you want to be in future?
15. Are you satisfied with your job / position?
16. What can be done to make it better? Are there any other benefits (health/ education, etc.)?
17. Any other comments

Appendix 2: Key informant interview with the C.E.O of the church

A. Personal Background

1. Short introduction of who you are?
2. What is the background and level of formal education you have attained?
3. Briefly tell us about Kristo Asafo:
 - i. When did (you) start this Church?
 - ii. What inspired you to establish a Church?
 - iii. Why the name: Kristo Asafo Christ Reform Church?
4. What were some of the challenges that you faced in the dispensation of your missionary works?

B. Business, Entrepreneurship and Employment Generation

5. At what point in your life did you venture into large scale farming and inventions?
 - i. What is/are the key motivating factor(s)?
 - ii. How has this affected your time for your Church?
6. Let us talk about your contribution to employment in the country:
 - i. **Agriculture:** - What are the main areas of agriculture you engage in?
 - a) How long have they been in existence?
 - b) How many people are employed in each of these?

- c) Are they across all of the country or specific in region? Please explain why.
 - d) How many contract and full-time workers do you have?
 - e) How are payment of salaries and entitlements done?
 - f) Challenges: Financial, and Skills availability.
- ii. **Education:** Do you have schools? If Yes, ...:
- a) How long have they been in existence?
 - b) How many people are employed in each of these?
 - c) Are they across all of the country or specific in region? Please explain why.
 - d) How many contract and full-time workers do you have?
 - e) How are payment of salaries and entitlements done?
 - f) Challenges: Financial, and Skills availability
- iii. **Manufacturing / Automobile Industry**
- a) How long have they been in existence?
 - b) How many people are employed in each of these?
 - c) Are they across all of the country or specific in region? Please explain why.
 - d) How many contract and full-time workers do you have?
 - e) What are some of the things you manufacture?
 - f) Challenges: Financial, and Skills availability
- iv. **Health**
- a) Do you have any health services delivery facility?
 - b) If Yes, how many, and where are they located?

- c) How many people are employed to work in this sector

v. Media Houses

- i. Do you have media Houses
1. TV Station? _____
 2. Radio? _____
 3. Other (please specify) _____

vi. Financial Institutions

- i. Do you have financial institutions?
- ii. If yes, How many institutions?
- iii. What are the types (Bank, microfinance, and savings and loans organisation?)
- iv. How many people have you employed in this sector?

vii. Entertainment

- i. What's your interest in entertainment industry? Explain
 - ii. Do you own any entertainment firm/establishment?
 - iii. How many people do you employ in that sector?
7. Kindly explain the relationship between your businesses and your Church values?
8. Do the business establishments serve as a training centre only or they employ permanently?

Appendix 3: Interview guide for Non-beneficiaries

**THE CONTRIBUTION OF THE KRISTO ASAFO CHURCH IN CREATING
EMPLOYMENT OPPORTUNITIES IN GHANA**

You are invited to take part in a study to assist the researcher to find how Apostle Kwadwo Safo has been contributing to employment in the country. Your privacy is assured, and your responses will be used solely for the purpose of this study. You are at liberty to express yourself in any way that could help the study objectives achieved.

I am grateful for your time and interest.

Please this interview will be recorded so we can save time.

A: Personal data

Age

- vi. 18yrs and below ()
- vii. 20-25yrs ()
- viii. 26-30yrs ()
- ix. 31-35yrs ()
- x. 36yrs and above ()

18. Are you a member of the Kristo Asafo Christ Reform Church?

- i. If Yes, for how long have you been a member of the church?Years.

19. Describe the impact of this church in your life.

20. Would you recommend that your friends and family members become part of this church? Explain your response.
21. Does the church employ people who are not of the congregation? Please explain why.
22. How many of Apostle Kwadwo Safo's businesses and other establishments do you know of?
23. Please tell me about your current employment status
24. How long (how many) years have you been employed in your current business?
25. Have you ever tried gaining employment in any of the church's agencies? Please explain?
26. Were you successful or not? Please explain why.
27. Does the church give training and scholarship to people in the church?
28. Have you been a beneficiary of his training and scholarship programs?
29. In what ways have the training and scholarship impacted your life (if yes to Question 9)
30. In your opinion what ways has the church contributed to creating employment opportunities in Ghana?
31. What are some of the activities that you would have wished the church to venture into?
32. Do you think all activities of the church can go a long way to help the whole of Africa?
33. How many of Apostle Kwadwo Safo's businesses and other establishments do you know of?

34. Do you think these opportunities are guaranteed avenues of employment or it is temporary?
35. In terms of income, do you think you can compare what you earn out there with your contemporaries in the church's agencies?
36. Briefly discuss your future plans. Do you want to stay? What do you want to be in future?
37. Are you satisfied with your job / position?
38. Any other comments

Appendix 4: Detailed profile table

Detailed Profiling of Respondents for the Kristo Asafo Mission of Ghana

Respondent I.D	Age range	Sex	Membership status	Position
R1	36 and above	Male	Member	Finance (head)
R2	31-35	Male	Member	Finance (2)
R3	36 and above	Male	Member	Automobile (head)
R4	26-30	Male	Member	Automobile (2)
R5	26-30	Male	Member	Automobile (3)
R6	26-30	Male	Member	Finance (3)
R7	21-25	Female	Non-member	Finance (4)
R8	26-30	Male	Member	Media (head)
R9	26-30	Male	Member	Media (2)
R10	26-30	Male	Non-member	Media (3)
R11	31-35	Female	Non-member	Media (4)
R12	26-30	Male	Member	Health (2)
R13	36 and above	Male	Member	Health (head)
R14	26-30	Male	Member	Health (3)
R15	36 and above	Male	Member	Education (head)
R16	36 and above	Male	Non-member	Education (2)
R17	26-30	Female	Member	Education (3)
R18	26-30	Male	Member	Education (4)
R19	36 and above	Male	Member	Agric (head)
R20	26-30	Male	Member	Agric (2)
R21	30-35	Male	Member	Agric (3)
R22	30-35	Male	Member	Agric (4)
R23	26-30	Male	Member	Non-beneficiary 1
R24	26-30	Male	Member	Non-beneficiary 2
R25	31-35	Female	Member	Non-beneficiary 3
K1	36 and above	Female	-	Ministry of Employment (H.R)
K2	31-35	Male	-	Ministry of Employment(Research)
K3	36 and above	Male	Member	CEO
K4	36 and above	Male	Member	General Secretary

Appendix 5: General Profiling of Respondent for the Kristo Asafo Mission of Ghana

Variable	Frequency
Sex	
Male	24
Female	5
Age	
18 years and below	0
20-25 years	2
26 -30 years	14
31-35 years	6
36 and above	7
Membership	
Member	5
Non-member	24
Sector	
Agriculture	4
Education	4
Health	3
Media/Entertainment	4
Automobile/ Transport	3
Finance/ Banking	4
Ministry of Employment	2
CEO	1
General Secretary	1

Appendix 6: Coding frequency table for interviewees for the contribution of the Kristo Asafo church to employment creation

Respondents	R 1	R 2	R 3	R 4	R 5	R 6	R 7	R 8	R 9	R 10	R 11	R 12	R 13	R 14	R 15	R 16	R 17	R 18	R 19	R 20	R 21	R 22	R 23	R 24	R 25	K 1	K 2	K 3	K 4	T	
Themes																															
Employment creation activities																															
Agric	*		*	*		*	*	*		*	*		*	*			*	*	*	*		*		*	*		*		*	*	15
Education	*	*	*	*	*	*	*				*				*	*	*	*		*	*			*					*	*	13
Health			*	*	*		*		*			*	*	*									*	*		*			*	*	12
Media	*		*			*	*	*	*	*	*		*		*	*	*	*								*		*		*	14
Automobile	*	*	*	*	*	*	*	*	*		*	*	*	*	*	*	*	*		*			*	*	*	*	*	*		*	21
Finance	*	*	*	*		*	*					*		*		*		*								*			*	*	10
Others		*		*	*				*					*		*			*	*			*	*	*						11
Benefits of Employment opportunities																															
Skills improvement																															
Training		*		*	*		*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	20
Scholarship				*				*	*		*		*	*	*	*		*											*	*	10
Acquisition of extra skills		*								*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	13
Improved																															

Respondents	R 1	R 2	R 3	R 4	R 5	R 6	R 7	R 8	R 9	R 10	R 11	R 12	R 13	R 14	R 15	R 16	R 17	R 18	R 19	R 20	R 21	R 22	R 23	R 24	R 25	K 1	K 2	K 3	K 4	T	
standard of living																															
Easy access to feeding	*	*				*		*				*			*			*		*		*						*		*	11
Health insurance		*			*			*		*			*		*		*		*	*									*	*	11
Income		*			*		*	*			*	*			*			*	*			*		*		*	*	*	*	*	14
Self-satisfaction					*					*	*		*						*	*											6
Allowances		*			*			*		*			*	*		*	*	*													9
Better image for Ghana																															
Number of people employed	*		*	*		*		*	*		*		*		*				*		*		*						*	*	14
Permanent employment	*	*	*			*	*			*	*	*	*		*		*		*		*	*							*	*	15
Temporal employment				*					*																					2	
Reduced unemployment rate					*		*				*		*				*		*	*		*	*		*	*		*	*	10	
Higher pedestal		*																									*			2	
Others																															
Ripple effect		*		*	*		*	*	*				*			*	*	*			*				*		*		*	*	13
Benefit to Africa	*	*		*	*			*	*	*	*	*	*	*		*	*		*	*		*		*	*	*	*	*	*	*	19
Sustainability of employment																															

Respondents	R 1	R 2	R 3	R 4	R 5	R 6	R 7	R 8	R 9	R 10	R 11	R 12	R 13	R 14	R 15	R 16	R 17	R 18	R 19	R 20	R 21	R 22	R 23	R 24	R 25	K 1	K 2	K 3	K 4	T	
Income level																															
Higher		*			*				*	*					*					*	*				*		*			*	10
Lower				*				*			*	*	*																	5	
Same	*							*						*		*	*							*	*				*	8	
Future plans																															
To stay	*	*	*			*		*			*	*	*	*		*	*		*	*	*	*	*								15
To leave				*	*		*		*	*								*												6	
Others																															
Guaranteed avenues of employment	*	*		*	*	*	*		*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	23	
Job satisfaction	*	*		*	*		*	*	*	*	*	*				*	*		*	*	*									15	
Train and employ	*			*	*	*		*	*		*		*	*				*	*	*		*							*	14	

Appendix 7: A Thematic framework for the contribution of the Kristo Asafo Mission of Ghana to employment creation in Ghana

Global theme	Organizing theme	Basic theme	Definition	Frequency	Quotes
Employment creation activities	Agriculture		Job activities in the area of plants and livestock production	15	<i>"...When it comes to the area of agriculture; because the church is deeply involved in agriculture. All those who were converted in the 1980's were trained on how to undertake agricultural projects. So we had a lot of farms and were involved in the farming activities. So that helped me to gain understanding of the way we do farming..."</i> K4
	Education		The establishment of institutions that enable knowledge acquisition	13	<i>"...we have church schools one at Awoshie and Accra, one in Kumasi, one at Achiase in the eastern region and one at Akyem Tafo also in the eastern region..."</i> R1
	Health		Setup of an institution that provides physical wellbeing	12	<i>"...I think I have said all that, we have the health sectors, we have I think two major hospitals. We have one at Taifa and one in Kumasi, aside that we have some small outlets also in town, we have the herbal sector and we have the orthodox as well. As part of the group we have this health policy that almost anybody is able to access almost at free cost, so for the health sector it's secured..."</i> R2
	Media/Entertainment		Establishment of an institution that enables the communication of information	14	<i>"...With my humility and hard work towards this work, he saw that I can do the work so, he linked me to this place in the year 2016. That is how come I have been a sports presenter over here over here at KTV since then..."</i> R10
	Automobile/Transport		Production of cars and the facilitation of transportation	21	<i>"... I have been at Gomoa Npota where he has the automobile industry. He also has Imperial transport which is at Agbogbloshie..."</i> R3
	Finance (Cooperative society)		Setup of an institution that enables members to have access to	10	<i>"...It is a financial institution called Kantanka Financial Cooperatives Union K.F.C.U They are into mobilizing small funds</i>

			banking services		<i>from the general public, like in the case of savings and loans...” K4</i>
	Others		Other agencies that are yet to be fully commercialized	11	<i>“...Yeah, we used to have Sarfo wear. It is an internal venture and it is not readily available in the markets. Samini used to be our brand ambassador in 2008 - 2012...” R14</i> <i>“...then he has a nails factory at Tema, he has a stone quarry at Domenase too...” R24</i>
Benefits of the employment opportunities	Skills improvement	Training	Enables paid labour to undergo periodical study of the field area	20	<i>“...I have acquired so many skills that I do not think I can mention them {I: And some are} I was not a lawyer when I came here. When I came here I had finish University of Ghana alright but personally I had no knowledge in construction, proper farming... This life as a whole, how to treat people, talk to them, motivate them, organize better events and all sort of things. Here you will learn so many things...” K4</i>
		Scholarship	Workers in the organizations are able to acquire support to gain knowledge	10	<i>“...The scholarship is..., now there’s a Kantanka scholarship foundation. Just this year I can’t give the count, the last time I checked I think they are more than 20. Some even have their scholarship package take them to China, some go to the States, and some are also in Ghana doing masters, first degree and PhD...” R13</i>
		Acquisition of extra skills	Workers are able to acquire other skills in relation to their work or outside work	13	<i>“...Myself for instance I used to work in an audit firm, I had a lot of advantages there by working with a lot of companies and I can say the opportunities I am getting here were a little similar to the audit firm. And it’s being similar by way of working with a lot of companies at the same time I am in the financial sector here but when it comes to the audit team for the whole group I am part of them. And as I said we have diverse companies within the group that you work with and the sort of skills that you gain by working here, no ordinary</i>

					<i>accountant will ever get that. Because you audit the stone quarry, you audit the construction side, you audit the health sector, and you audit the transport side and the automobile industry...”</i> R2
	Improved standard of living	Easy access to feeding	Provision of foodstuffs and safe/organic foodstuffs to people	11	<i>“...After the great drought in Ghana in 1983, the hunger starvation that we faced {I: Okay} Apostle started using all his farm produced to donate to Osu Children’s Home, Kumasi Children’s Home, Tamale Children’s Home, Orphanages, Rehabilitation Centers, SOS and all sort of institution. He donates to Prisons, Hospitals, and Universities freely and this was done twice a year...”</i> K3
		Health insurance	Provision of healthcare services at a reduced price or for free	11	<i>“...There are other benefits. I’ve never been to the clinic before but my other friends go for treatment at the clinics when they are unwell and the organization takes care of that. I have never been admitted there before! I would say, there are a lot of benefits...”</i> R10
		Income	Workers get payment for services rendered	14	<i>“...For instance, as an apprentice if you go to work you have to pay your master to teach you, but he rather pays you for teaching you. And so you realize that everything he does is different from everybody else, so that’s how it...”</i> R2 <i>“...As a ministry in charge of decent work, our main task is to see that people are employed, which are very decent. So for us we think that what he is doing is a big thing. He has opened manufacturing companies and employed the youth. So instead of them roaming about on the streets, they have something meaning to do and income as well. So I think in a way he is helping the youth to get something doing...”</i> K1
		Self-satisfaction	The fulfillment a person gets due to working in the	6	<i>“...In terms of employment, this place has really helped me because, working in the company</i>

		n	church's agencies		<i>of a whole Emeritus Professor Kantanka Kwadwo Sarfo tells me that I am really working in a huge company! I am truly humbled to work in his company..." R10</i>
		Allowances	Gifts given to motivate workers, which can be in cash or kind	9	<i>"... So I would say yes, we are building a brand and for the brand we are building the returns are infinite. So you get allowances for working here and also sometimes he provides fuel allowances for us to facilitate movement..." R13</i>
Better image for Ghana	Number of people employed	The number of people employed in the church's agencies	14	<i>"...I do not have that number. I think may be in Awoshie- Accra alone are about hundred (100) teachers. That is just Accra and we have another school in Kumasi, Achiasse, Koforidua and Tafo..." K3</i> <i>"...At that point we have about 20 workers for the organic both caterers, labourers and managers. When it comes to sales I will let you speak to the chief operations for the organic we have quite a number there about 8 or so. When it comes to the experimental it has about 27 workers, so we have 22, 27 about 8 at sales and myself. With the research facility I can say we have over 400 workers..." R9</i>	
	Permanent employment	Employment of workers does not have a predetermined end date	15	<i>"... I have been an uber driver before and I have been a driver for other companies. I have been a factory hand this job compared to all the other jobs, over there, I will be a pensioner very early and I can stop that job anytime. I can quit or they can sack me anytime but with this, even if I am removed from the company I know I have something which I can do with my hands although I will not be living in a company as well but I hope you get what I am saying here..." R20</i>	
	Temporal employment	Workers are employed for a specific period of time	2	<i>"... We have some who come to work for a particular period, then they will go when they are done but you will pay them {I: Okay}.</i>	

		nt			<i>So you employ them again during harvest time. So for that one we engage them periodically...” K3</i>
		Reduced unemployment rate	A reduction in the number of unemployed people in the country	10	<i>“... He is tackling the unemployment rate that we faced. That is a huge problem to the Ministry. So for us I think he has taken the right part. The farm that he has, I know they are very big farms. He has employed so many people men and women, boys and girls. The benefit is that if we have like 10% unemployment rate. With his farms and manufacturing, I am sure it could reduce to 8 % because people will go there for jobs and they would intend go out to train others...” K1</i>
		Higher pedestal	Ghana is put on a high esteem	2	<i>“... I think we are just like three in the whole of Africa one in Nigeria, one in Kenya and then Karnataka’s own. And just ask yourself the whole of Africa how many accountants can even boast of the fact that they have even worked as accountant in a vehicle manufacturing company. So for the advantages its way more than any accountant can say...” R2</i>
	Others	Ripple effect	Other people indirectly benefit also, aside workers	13	<i>“... I mean my economic life, my finances, you are paid well, and you enjoy a lot of... When you come to my family I will say I am the only one who has just come out of the lime light so every responsibility of the family is on me. We are a family of 8, I have nephews and nieces, and I have a nephew at KNUST also reading veterinary medicine I am taking care of. I have one at University of Ghana reading law that I am taking care of. I have a lot at the secondary school, unfortunately they didn’t enjoy the free SHS they are in private schools so I have a lot of responsibilities which I am able to cover, due to his benevolence...” R19</i>
		Benefit to Africa	The African continent gets to benefit the	19	<i>“...Very sure as I said looking at America as an example right from infancy we have always been</i>

		a	employment opportunities		<i>taught that just about 3% of America's population are into farming and the 3% feeds the 97% that are left. But when you come to Africa, the norm was that about 80% were farmers and then they couldn't even feed the 20% remaining. And with what apostle is putting into place that is mechanizing agriculture, coming up with breakthrough in agriculture. You will realize that eventually we are getting to a stage where even less than 1% of the population can be in agriculture and then can feed the rest of the whole world..." R21</i>
Sustainability of employment	Income level	Higher	Income of workers is higher than contemporaries in secular employment	10	<i>"... Sure! It is far better than some of them. The passion of the job makes people go in for it but some of them are truly earning very little but they have to eat also, aside their passion. I can tell you that what I am earning currently is far better than what some of my colleagues are earning out there... R10</i>
		Lower	Income of workers is lower than contemporaries in secular employment	5	<i>"... It is not up to what they get. The man actually started with free medical care. The ways the outside units price their stuffs are different from how we do ours here. So, I cannot compare our profit margin or pay to the outsiders... R12</i> <i>"...Like you said as a presenter one will expect a lot but because we are now building the business I cannot compare myself to others. I believe that when the business grows where I expect to be I will get there..." R11</i>
		Same	Income of workers is not different from what contemporaries in secular employment gain	8	<i>"... I have a friend at M&G Pharmaceuticals and we are being paid the same thing. And comparing Kantanka to M&G where some people do not even know that we are into Pharmaceuticals, I think it is okay. He is my mate since our school days. I wanted to work at M&G pharmaceuticals; I actually worked there for one month and I</i>

					<i>had to quit! My friend is there now and I am here but we are earning exactly the same thing... “ R14</i>
	Future plans	To stay	Workers do not have plans of leaving their current agencies	15	<i>“... So in a nut shell as I said he is a visionary leader, just like Kwame Nkrumah did so many things that almost all the leaders after him have not been able to emulate even half of what he did in just 4 or 3 years, that is the sort of leader that we have. And we even see him that he has a vision which is even huge than that of Kwame Nkrumah or that of any leader that we have ever had. I think the plan of being with him is a long term plan, it’s a long term plan...” R6</i>
		To leave	Workers plan on leaving their current agencies in the future	6	<i>“... I see that I may not be here forever because as time goes on I also have my personal thing I want to do in life. Like I said I want to do something very big but as time goes on I want to put this ne down and pursue what I want to do...” R4</i>
	Others	Guaranteed avenues of employment	Workers are assured of job security	23	<i>“... Yes, opportunities are not just guaranteed. We want to enhance them. A time will come where by you will see Kantanka trains and aero planes. We have all these things there. We manufactured aero planes before the authorities came to stop us because we could not provide any license. We did so many things. The first FM station Apostle manufactured... At that time is was only Radio Ghana that was beaming live. They ask for our licenses... but he was saying that we can manufacture all these things...” K3</i>
		Job satisfaction	Workers are content with their job	15	<i>“...Extremely as I said it’s a holistic thing, it’s not everywhere that you work that you feel you are part of the family, you don’t get that anywhere. And working at a place where you have your peace of mind, that’s what everybody actually wants...” R2</i>
		Train and	Employment of people trained by	14	<i>“ ... So throughout medical school he paid my fees every year,</i>

		empl oy	the church to ensure constant flow of skills.		<i>took care of my books, clothing allowance and fed me. So presently I am a medical officer at the OPD department of the medical unit at Pantang, and more so I do herbal medicine as well. He exposed me to herbal medicine at a pretty early age; I was in level 200, so I was doing herbal medicine alongside orthodox medicine in the university. So before completion I happen to register a product with FDA through the training he gave me in herbal medicine, so products like KOSA man and... are doing very well on the market..." R13</i>
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