

CHRISTIAN SERVICE UNIVERSITY COLLEGE

DEPARTMENT OF THEOLOGY

**THE EFFECT OF GALAMSEY AND THE ROLE OF THE ASSEMBLIES OF
GOD DATANO LOCAL CHURCH IN PRESERVING THE GOD GIVEN
NATURAL RESOURCES**

**PROJECT WORK
(LONG ESSAY)**

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JUNE, 2018

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GOD DATANO LOCAL CHURCH IN PRESERVING THE GOD GIVEN
NATURAL RESOURCES**

BY

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**A long essay submitted to the Christian Service University College in partial
fulfillment of the requirements for the award of the degree of Bachelor of Arts in
Theology with Administration.**

JUNE, 2018

DECLARATION

I, Frank Arthur, do hereby declare that this project work report is the result of my own original research except for sections of which references have been duly made and to the best of my knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

I dedicate this work to Almighty God who gave me in-depth knowledge and insight to go through this project work successfully. I also dedicate the work to my Dear wife Mrs. Beatrice A. Arthur, Pastor Simon Nsiah Boahen (Head Pastor Agape Grace Center Krofrom Kumasi), the wife Pastor Mrs Martha Nsiah Boahen for their support and prayers during the period of this work. To the entire Agape Grace Center family.

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Finally, I would like to express my appreciation to my dear wife Pastor Mrs. Beatrice A. Arthur who understood the rigorous nature and the funds involved supported me with her time and money so generously. Even though, I have mentioned your names as people who matter most, let me say a collective and sincere "thanks" to you for all your help.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

“So God created humankind in his own image, in the image of God he created them; male and female he created them.” God blessed them, and God said to them “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth” Gen. 1:27-28.¹

These expressions have generated a lot of controversies and comments from a lot of scholars. According to Theodore Heibert, of all the biblical texts brought into discussions about the human place in nature, and about environmental values in the Bible and in Western religious traditions none has been quoted more frequently and with more emotion than Genesis 1:28. And within this verse, no concept has been debated more fervently than the meaning of dominion. Dominion is the concept people are most familiar with and most curious about when the topic of the Bible and the environment is raised.²

This according to Richard A. Young gives humankind a divine sanction to plunder the environment not for selfish interest. Christians were not sanctioned to plunder the

¹ New International Version.

² Theodore Heibert, *Christian and Ecology-seeking the well Being of Earth and Human* (Howard University Press, 2000), 32.

environment for their own good but rather as stewards of nature. They are asked to be responsible in good faith, rather than exploit and destroy the environment.³

For years “Galamsey” has been just another word for surface mining or illegal mining or small scale mining. Mining is an important economic activity which has the potential of contributing to the development of areas endowed with the resources. David Bird stated that materials recovered by mining include bauxite, coal, diamonds, iron, precious metals, lead, limestone, nickel, phosphate, rock salt, tin, uranium, and molybdenum. Mining in a wider sense can also include extraction of petroleum, natural gas, and even water.⁴

According to Mbendi, mining activities form an integral part in the economic development of any country endowed with mineral resources. This is due to the revenue generated from it, the employment opportunities it creates for the citizens, the foreign exchange. Communities where these minerals are found benefit from the investment opportunities, employment, royalties paid to them and other supplementary benefits.⁵ However, communities with mining suffer from pollution, land degradation, deforestation, high cost of living, poverty and lack of basic needs. Whereas some attribute this to the activities of legitimate companies, others point fingers to illegal miners (galamsey operators). Legitimate companies put measures to tackle these effects; On the other hand, the illegal miners do not have any measures even to protect themselves, let alone the communities.⁶

³ Richard A. Young, *Healing the Earth: A Theocentric Perspective on Environmental Problems and their Solutions* (Nashville, Tennessee: Broadman and Holman Publishers, 1994), 14.

⁴ Wikipedia Free Encyclopedia, 2006, <http://en.wikipedia.org/wiki/Mining>. Retrieved 10-12-2017

⁵ Environmental Protection Agency (EP A) (2005). Retrieved 12/03/2018

⁶ Mbendi, World Mining Overview, (2004), <http://www.mbendi.co.zalindy/ming/p0005.htm>. Retrieved 12/03/2018.

Awudi said Ghana is the 10th leading producer of gold in the world and has a long history of mining before the colonial masters. Tracing back to the pre-colonial era, people used to mine for minerals specifically gold along the coastal areas and this even led to the naming of Ghana then Gold Coast. This sort of mining was done in small scales commonly refer to as artisanal mining. Government in economies endowed with natural resource setup institutions and enacts laws to regulate the activity of people in the sector. They provide legal document for individuals or corporate bodies who want to get into the sector. In Ghana, the Minerals and Mining Law was enacted under PNDC Law 153 in 1986⁷ to register and regulate the activities of mining companies.⁸

As a result, artisanal or small-scale mining continued in Ghana even after the introduction of modern exploration and mining methods to the country by the Frenchman Piere Bonnat and others in 1870. The introduction of modern governance in which the government of the state is the custodian of the land, the government therefore, in 1986 enacted the PNDC Law 153 to register and regulate the activities of mining companies.⁹ Mining under the PNDC Law 153 required heavy capital and technical ability, thus going into large-scale modern operation. It also did not consider artisanal mining or small-scale mining. Before 1989, artisanal mining or small-scale mining were considered as illegal mining (galamsey) even including the marketing of gold from it.

⁷ PNDC Law, act 153 (1986), Ghana Minerals Commission (2006), Legislative Overview <http://www.ghana-mining.org/ghweb/en/malmincom/mclegislation.html>. Retrieved 12/03/2018

⁸ T. Akabzaa, and A. Darimani, Impact of Mining Sector Investment in Ghana: A case study of the Tarkwa Mining Region, A Draft Report (2001), 17.

⁹Ghana Minerals Commission (2006), *Legislative Overview*<http://www.ghana-mining.org/ghweb/en/ma/mincom/mclegislation.html>. Retrieved 15/12/2017

But this did not stop the practice. The practice which is currently known as galamsey was flourishing and winnings were mainly smuggled for sale outside the country through a well-oriented black market.¹⁰ Despite contributing economically, operations caused significant environmental damage, health, social and economic problems. Outputs in turn enriched neighboring countries, which were found to be exporting gold despite lacking significant gold deposits.¹¹ The increasing awareness of the fact that the continued marginalization of the small-scale gold mining sector was detrimental to the economy led to a study into the phenomenon, which resulted in its regularization through the enactment of the Small-Scale Gold Mining Law, PNDC Law 218, in May 1989.¹²

1.2 Statement of Problem

The practice of galamsey has become rampant within at least eight regions in Ghana. The effect to the inhabitants and natural resources of the communities, villages where these practices are undertaken has suffered a lot of environmental degradation and poses threat to lives of the people within these places. Therefore, the study seeks to examine the role of the Assemblies of God; Liberty Center, in particular at Datano in the advocacy in preserving the natural resources God has given to us.

1.3 Research Questions

The main question is what is the effect of galamsey to the people of Manso-Datano and the role of the church?

¹⁰ Ghana Chamber of Mines (2006), Publications <http://vwww.ghanachamberofmines.org/publications/index.php>. Retrieved 12/03/2018

¹¹ Mbendi, Mining Profile for Ghana, (2004), <http://www.mbendi.co.zalindy/ming/gold/af/gh/p0005.htm>. Retrieved 12/03/2018

¹² PNDC Law, act 218 (1989), Ghana Minerals Commission (2006), Legislative Overview <http://www.ghana-mining.org/ghweb/en/malmincom/mclegislation.html>. Retrieved 12/03/2018

The researcher further seeks answers to these sub-questions:

1. Is the practice of galamsey good or bad to the people of Manso Datano?
2. Has the practice of galamsey activities affected the community of Datano and Assemblies of God Church; Liberty Center?
3. What role is the Assemblies of God; Liberty Center, (Datano-Local) church playing in preserving the natural resources?

1.4 Aim and Objectives of the Study

The main aim of this study is to explore the effect of galamsey and how the natural resources will be preserved by the intervention of the Assemblies of God; Liberty Center Datano-Local church. The specified objectives of this study are as follows:

1. To ascertain the effect of galamsey in Manso-Datano.
2. To examine the role of the Assemblies of God; Liberty Center (Datano-Local) church in preserving the natural resources.
3. To examine the extent to which galamsey activities has affected Manso-Datano traditional area.
4. To propose measures that could help deal with the effects of galamsey within Manso Datano

1.5 Scope and focus of the study

The scope of the study is mainly focused on Manso-Datano area where galamsey or illegal mining has been a common practice as well as Assemblies of God; Liberty Center (Datano-Local) church within the same locality. The focus of the study is on the effect of galamsey to whether it is good or bad on the community. Also, the study

will focus on measures that will reduce the bad effect the practice of galamsey has brought to that locality.

1.6 Research methodology

The research methodology used by the researcher for the work is qualitative research which is a type of scientific research. In order to obtain sufficient information for the research, the data collection is based mainly on primary and secondary data.

According to Redman and Moray, primary data refers to those which are collected afresh and for the first time and thus happen to be original in character.¹³ The data is obtained through a well structured interviews and questionnaire with the chiefs, assembly man, elders and people of the community, leaders and members of the Assemblies of God; Liberty Center, local at Manso-Datano.

Secondary data on the other hand, refers to those which have already been collected by someone else and which have already been passed through the statistical process.¹⁴

The secondary data source would include various published and unpublished books, journals, theses, magazines, newspapers, reports, minutes, internet and church brochure. All these materials are very relevant to the area of study.

1.7 Literature Review

The high incidence of “galamsey” or illegal mining in recent times, have been on several discussions and heated debates for some time now and has perplexed the minds of the general public in Ghana. Each day various analysts of various

¹³ L.V. Redman and A.V.H. Mory, *The Romance of Research* (American Chemical Society: ACS Publications, 1923), 43.

¹⁴ Redman and Mory, *The Romance of Research*, 43.

dispositions are found expressing their views on this disturbing menace in newspapers, television, radio, internet and magazines.

This has become a serious concern to the people of Manso-Datano in the Amansie West District as well as Ghanaians as a whole. Interested people like the environmentalist, Christians, Muslims and Traditionalist have written on environmental degradation. This aspect looked at various issues already raised by authors in the form of books, journals and articles.

According to James A. Nash, the suffering of creation today is far more serious than in Jeremiah's day. The cries of the fallen forest, the dying deserts and the acid air now enveloped the earth. According to Gen 1:26-28 (New International Version), "to be the image of God and to exercise dominion" in relation to all other life forms must be understood. The meaning of these two related concepts has been the subject of numerous speculations and debates among exegetes and theologians in Christian history. Rarely, however, has the debate been on centre stage. He continues that the situation also requires a major redefinition of human needs and wants in relation to "quality of life".¹⁵

He also stated, faced by this sort of prospect, Christians may care to reconsider their position. What is our responsibility for the environment; the natural context of our lives and culture? Is it really our duty to use all available measures to preserve and elevate the distinctive human life, which "nature" requires as a duty on all persons to perform, not merely on the hope and desire for enjoyments of a land than other creatures.¹⁶

¹⁵ James, A. Nash, *Loving Nature: Ecological Integrity and Christian Responsibility* (Abingdon: Abingdon Press, 1938), 23.

¹⁶ Nash, *Loving Nature: Ecological Integrity and Christian Responsibility*, 23.

Richard Young said one of the most common charges against Christianity is that God's insinuation in Genesis 1:28 to subdue the earth and have dominion over it give humankind a divine sanction to plunder the environment for selfish interest.¹⁷

E.A Obeng writes, it is worth reminding ourselves again that this planet earth is the only one on which as far as we know life can exist; that for life to exist, we depend on, and draw from resources which have evolved over millions of years and which answer our specific needs which make life possible. He also stated that; since we know that to survive on this planet we need its resources, we should also very well appreciate that our primary concern should be the survival of the resources and the environment which make the planet suitable for our lives.¹⁸

The ecological crisis is serious as depicted in this extract from a communiqué issue by the World Council of Churches Consultation at Baixada Fluminense, Brazil in 1992, "The earth is in peril. Our only home is in plain jeopardy. We are at the precipice of self destruction. For the very first time in the history of creation, certain life support systems of the planet are being destroyed by human actions. We have seen signs of the poor who struggle against poverty and oppression. The majority of the population know deeply degrading against human beings along with high levels of environment ... degrading pollution. Pollution of water, soil and air are greater than ever". It is true that most of the environmental degradation has been caused by man.¹⁹

¹⁷Richard A. Young, *Healing the Earth: A Theocentric Perspective on Environmental Problems and their Solutions* (Nashville, Tennessee: Broadman and Holman Publishers, 1994), 16.

¹⁸ E.A. Obeng, *Healing the Groaning Creation of Africa* in Getui and Obeng (eds) *Theology of Reconstruction* (1980), 10.

¹⁹ John Passmore, *Man's Responsibility for Nature Ecological problems and Western Tradition*, 2nd Edition (London: Duckworth and Co., 1992), 12.

P. Dasgupta and K. Maler writes, some ecologists or environmentalists argued for the protection of environment on the ground of ethics which is called environmental ethics. This concept can be viewed from different angles. As human beings have every right to live, other animals or living objects have the same right and, therefore, human beings have no right to kill or destroy other species. To kill mercilessly is immoral and it must be stopped. The ecologists have forcefully argued this for the last several decades. In human societies it is an immoral act to kill an innocent man and, similarly, to kill animals or destroy other living objects falls in the category of immorality. Man must know it and since he overlooks it authority must see that human beings take all steps to protect the whole environment. There is another moral argument. It is observed that every generation has responsibility towards the next generation. It means each generation should keep a watch on the fact that resources of nature are well-protected so that the next generation can get the benefits from nature in order to ensure this it is the primary duty of each generation to use the environment judiciously. The failure to do this will be an immorality. One generation has no right to deprive the next generation of its legitimate privileges. Eco-conservatives think of protecting the environment. Ecosocialists hold the view that arrangements will be made in such a way that succeeding generations get the benefits of nature.²⁰

D.L Manjunath states that ideally the earth should have a forest cover of one-third of its land area, which should extend to sixty-six percent forest cover in the hilly regions. He laments on the rate at which forest cover of land is gradually reducing. He does a good work by sounding a caution that, “almost the entire block of developing countries and the poor countries of the Third World are situated in the tropical zone

²⁰Dasgupta, P., and K. Maler, *Poverty, Institutions and the Environment-Resource Base* (Washington, D.C.: World Bank, 1994), 24.

and that any disturbance to the forest in this zone has serious repercussions on the lives of the people and the environment”. Some of these serious repercussions on the lives of the local people have started to show up at Acherensua, in the area of low food productivity and the extinction of certain animal and tree species.²¹

According to Emmanuel Asante, “the issue of ecological crisis has become a matter of concern to people of all walks of life”. He notes that Environmental deterioration is a problem that humanity has created.²²

1.8 Significance of the Study

The study is important for the following:

1. To project the available information's on the subject and relate it to the practical situation as exist in churches.
2. To alert the churches on the need for their intervention to help reduce and eradicate the menace of galamsey.
3. To embark on comprehensive strategies that will enable churches and the economy achieve it set target and goals.
4. To help safe guard the God given natural resources by both churches and galamsey operators.

1.9 Organization of Chapters

The study is organized into five chapters; Chapter one deals with the research background, the statement of the problem, research questions, aims/objectives of the study, scope and focus of the study, research methodology, literature review, significance of the study, and organization of chapter or structure of the work.

²¹ D.L. Manjunath, *Environmental Studies* (India: Chennai Micro Print Ltd., 2007), 54.

²² Emmanuel Asante, Ecological Crisis: A Christian Answer, *Trinity Journal of Church and Theology*, Volume IV, December/January 1994-95, number 2. (2007)

Chapter two; deals with the historical background of Manso Datano as well as the Assemblies of God church; Liberty Center within the same locality. Chapter three; entails the effect of galamsey in Manso Datano. Chapter four; takes into account the data analysis and presentation. Chapter five; concerns summary of major findings, conclusion and recommendations.

CHAPTER TWO

HISTORICAL BACKGROUND TO THE STUDY

2.1 Introduction

In chapter one the researcher dealt with the general introduction but in this chapter the study concerns Manso-Datano, its environs and the Assemblies of God church within the same locality in the Amansie South District of the Ashanti Region of Ghana. This chapter presents a brief history of Manso-Datano, the water situation at Manso-Datano, demographic or location, socio-economic situation and the history of the Assemblies of God.

2.2 A Brief History of Manso-Datano

Previously, the area of study was not called Manso-Datano but rather Manso-Brofoyedru. The community has been in existence for over one hundred and fifty years. History records that in the year 1845, Nana Boateng and his families were the first people who settled on the land. In course of time, through birth their population increased and made up a community. Nana Boateng gave the name Brofoyedru to the land they settled on and became the first king of the land in the year 1855. As a result of his kingship, his throne was named after him Nana Boateng and he was Nana Boateng the first (I). Thus, those who succeeded him were named after the throne in sequential order.²³

The main purpose of their settlement on the land was to extract gold from the land. In spite of their effort and method they used, it profited nothing, so they shifted their focus from gold extraction to farming. Thus, farming became their main occupation.

²³ Interview with Nana K. Mensah – the linguist of Manso-Datano Palace, 15th January, 2018.

Due to their settlement on the land, they occupied vast portion of the land which covered over 2 million hectares. The name of the family who settled on the land is known as the Asuna clan or family. As a result of development and population increment, Nana Boateng I did not allow them to farm on the land within the settlement. Therefore, they farmed on the outskirts lands within their settlement. Whilst others travel a distance of 6 to 7 miles to their farmlands.²⁴

During the era of Nana Boateng I, in the year 1880, an awful event took place of which they were not able to find solution to the problem until the time of his successor. It was reported that a beast in one of the forest nearby entered the community and started kidnapping the children who were left at home when the parents or elderly people left for work on their various farms. This awful event went on for years without any remedy until the era of Nana Boateng II in the year 1895. Nana Boateng II discussed this predicament with his elders and came to a conclusion to consult one of the gods in Sefwi called “Tano” in the year 1915 to help them eradicate that beast for peace to reign in the community. As a result of the step that he took, the fetish priest came with him from Sefwi and dwelt in the community in order to help fight the beast causing the havoc in the community. The god Tano fought against the beast for six years and overcame him and the community were at peace and without fear till now. In respect of the steps their chief took, anyone who visits the palace greets in this manner “me da Tano asi se wama ye nya ahuto,” meaning “I thank Tano for giving us peace.” As this continued for some time within the year

²⁴ Interview with Y. Kyei– Community Elder, 20th January, 2018.

1921, the name of the community changed from Manso-Brofoyedru to Manso-Datano till now.²⁵

Formerly, Manso-Datano was located in the Amansie West District with its district capital in Manso-Nkwanta. Currently, Amansie South District with its district capital in Manso-Adubia is where Manso-Datano can be found in the Ashanti Region of Ghana. Twi is the native language of the people of Manso Datano and their native food is fufu and light soup.²⁶

2.3 The Water Situation

Manso-Datano has three streams of water which have been there for ages. These streams of water are their only source of water that they depend on for domestic use, consumption and farming activities. The names of the streams are Otelekrom, Naa Koko and Nsuo Ameyaw. According to the elders of the community, none of these streams get dried when it is in the dry season and they taste great. These streams were the only source of water supply for the people of Manso Datano, the elders and the people in the community held them in great honor and did not pollute them even when galamsey and other activities capable of contaminating the water bodies were prevalent. As a result of this, the streams were always clean and fresh till 2006 when the Chinese galamseymen came and polluted them. In the year 2000, the former President of the Republic of Ghana; John Agyekum Kufour drilled two bore-hole water for them in order to reduce the distance covered by some of the people to get water for use. In the year 2006, the Chinese galamseymen came into the community and mined by and on the three streams and polluted them with chemicals. According

²⁵ Interview with Nana K. Mensah, The Linguist of Manso-Datano Palace, 15th January, 2018.

²⁶ Nana K. Mensah, the linguist of Manso-Datano palace, 15th January

to a report from the Amansie West District (2010), all of the major streams and rivers like Otelekrom, Nsuo Ameyaw in Manso-Datano, Ahinsu, Atetesu, and Aborakese in other two Manso communities are almost polluted by mining and other human activities.²⁷

Moreover, citrus crops along the Otelekrom and Nana Koko are no more eaten by residents due to contamination with mercury and toxic chemicals. About four years ago, it was allegedly reported within the public circles that oranges from Amansie West are contaminated with toxic chemicals which caused stomach ulcer and other complications. Although no test was conducted to prove the credibility of this story, however, the researcher is convinced that there may be an iota of truth in this, looking at the situation observed in the field. Currently, Manso-Datano has no portable drinking water, they either depend on filtered sachet water or dug bore holes for drinking and for their daily activities, those who depend on streams are at risk of waterborne diseases.²⁸

However, there were some complains with regard to the maintenance and quality of water that is pumped from these dug boreholes in Datano, the residents complained of poor quality of water that is pumped from the borehole and alleged that the water may have been contaminated with some chemicals underground.²⁹

²⁷ Amansie West District, Research Department, our water bodies, our life project (2010)

²⁸ Interview with Nana Kwame Mensah and Kyei Yaw, The Linguist and Elder of Manso-Datano, 15th Jan, 2018.

²⁹ Interview with Kwaku Agyei, Assembly Man, Manso Datano, 25th Jan, 2018.

2.4 Demographics

The population of Manso-Datano is over 5,000.³⁰ This is due mainly to migration of people to the area to undertake in galamsey, farming and other business activities. The growing influx of people in search of jobs and the drift of unemployed youth from other regions in the country to the area for galamsey mining are major contributory factors to the growing population. The immigrants hold 80% of the population and 20% being the indigene of the land. The total population distribution by sex is higher for females than males and the economically active age group constitutes the largest portion of the population of the area. The male-female ratio for the area is estimated at 1:9 while 70% of the population is of working age (15-64 years). Children up to 10 years old constitute 24.8% of the population, compared to a national average of 45%, and old people (65 years and above) make up 4.6% of the population. This unusual population structure is due to the generally high rate of labor migration for galamsey mining and various trades within and around the area.³¹

2.5 Economic Activity

The occupation of the people of Manso-Datano is galamsey mining, farming and other trading activities. This natural resource potential provides the basis for varied economic activities in the area, outside Manso-Datano Township and in the rural settlements, commercial farming have been the main economic activity among the people. Currently, however, mining has overtaken farming as the single largest economic activity in the area.

³⁰ Amasnsie West District, Research Department, total registered voters ID card (2014)

³¹ Vincent Boateng – NPP Research Officer on gender survey (2016) for Manso-Adubia Constituency, 30/01/ 2018

2.6 History of the Manso-Datano Assemblies of God Church

Rev. John Arthur is the Head Pastor of the Manso-Datano Assemblies of God; Liberty center and is married with three [3] children thus two [2] boys and a girl. Due to the God given mandate entrusted to him by God and the heart for the work of God, he and his family came to Manso-Takorasi which is few meters away to Manso Datano in the year 1997 to settle there and started the ministry.³² In the course of his ministry, he requested for missionaries from Kumasi within the Assemblies of God Church by name Assemblies Campus Ministries (ACM) to assist him in winning souls for Christ and the Church within and outside Manso-Datano. The missionaries came to Manso-Datano and camped there for months in the year 2002 and assisted Pastor John Arthur to do some evangelism work in the area and its environs. As a result of the souls won to Christ in that year in Manso-Datano and the nearby towns, the need arose to start the Assemblies of God Church in Datano.³³ The geographical positioning of Manso-Datano was favorable since it was nearer to the towns surrounding it and therefore it became easy for all members to come to fellowship in Manso Datano.³⁴

Pastor John Arthur started prayers and church in a classroom on the 13th day of July within the same year. The pastor focused on the growth of the church at Manso-Datano and made it the headquarters. By the end of the year 2002 he appointed leaders who will assist him in the ministerial work and oversees the affairs of the church. In the year 2003, the church acquired plots of land to put up the church structure on it and other facilities that will be of good help to the church. After the acquisition of the church land, they put up bamboo structure to worship in for

³² Interview with Rev. John Arthur – Head Pastor of Manso-Datano Assemblies of God; Liberty Center 15/01/2018.

³³ Interview with Mr. Wisdom Arthur – Church Secretary, 10/02/2018.

³⁴ Interview with Pastor Edusi Poku – Assistant Pastor, 23/02/2018.

temporal period of time and left the classroom to the church land. In the same year, the temporal bamboo structure broke down and the church went back to the classroom to continue their worship there for some time. In the year 2004 while the church experience numerical growth which made it impossible to remain in the classroom as some have to stay outside the classroom during worship and this necessitated the need to begin to put up the church structure on the church land. They built a mission house for the pastor and permanent place for church service.³⁵

The church continued to experience growth due to the undiluted word of God preached and taught by the servant of God, the preaching and teaching in the local dialect [Twi] and the good behavior exhibited by the leaders. The gracious hand of the Lord has greatly been upon the church which has enabled other branches to be planted by the pastor and leaders in seven different places within Manso area. Manso-Datano Assemblies of God being the headquarters have a membership of two hundred and total membership of four hundred and fifty taking into account all the mini branches planted by Rev. John Arthur. The population of Datano Assemblies of God is female dominated as the males are seventy [70] compared to one hundred and thirty [130] females. The Pastor has been able to train one Pastor [Pastor Eduse Poku] who is his associate. Manso-Datano Assemblies of God local under the leadership of Rev. John Arthur and his elders has been a blessing to the community and its environs and has been one of the first choice churches in Manso-Datano even though there are main line churches like Roman Catholic, Methodist and Presbyterian church around not

³⁵ Interview with Deacon Ernest Boateng – Church Elder, 20/02/2018.

forgetting the other charismatic denominations like Redeemer Prayer Centre and Christ Apostolic Church.³⁶

2.7 Conclusion

Currently, Amansie West District with its district capital in Manso-Adubia is where Manso-Datano can be found in the Ashanti Region of Ghana and has been in existence for over one hundred and fifty years. Its population of is over 5,000 and is a community full of gold and also has a fertile land for the production of agricultural produce. The general population is mainly Christians.

³⁶ Interview with Mr. Wisdom Arthur – Church Secretary, 10/02/2018.

CHAPTER THREE

THE EFFECT OF GALAMSEY AND THE ROLE OF THE ASSEMBLIES OF GOD [DATANO-LOCAL] CHURCH

3.1 Introduction

In chapter two the researcher worked on the historical background of Manso-Datano with its water situation, demographics, socio-economic situation and the history of the Assemblies of God. The focus of this chapter is to assess the impact of galamsey activities on the God given natural resources and the role of the church within the area of study. In this chapter, a reflection on human nature and environmental concerns will be discussed.

3.2 The Contribution of Mining in Ghana

The contributions of mining to economic development are immense. Mining has essential foundation for human development through employment and creation of wealth. The mining industry is key to the development of civilization, underpinning the iron and bronze ages, the industrial revolution and the infrastructure of today's information age. In 2001, the mining industry produced over 6 billion tons of raw product valued at several trillion dollars.³⁷

Traditional mining countries such as the USA, Canada, Australia, South Africa and Chile dominate the global mining scene. These countries have become the traditional leaders in mining and exploration methods and technology.³⁸ In Ghana, the mining sector now accounts for 41% of the country's foreign exchange and is the leading

³⁷ Mbendi (2004), Mining Profile for Ghana, <http://www.mbendi.co.zalindy/ming/gold/af/gh/p0005.htm> Retrieved 12/03/2018.

³⁸ Mbendi (2004), World Mining Overview, <http://www.mbendi.co.zalindy/ming/p0005.htm> Retrieved 12/03/2018.

foreign exchange earner. Gold, the most important mineral, which now earns over US\$600 million and constituting almost 90% of the mineral output, has replaced cocoa as the principal foreign exchange earner.³⁹

Furthermore, it can be noted that since mining projects are usually located in remote sites, mining companies have had to invest in considerable physical and social infrastructure such as roads, schools, hospitals, electricity and water supplies. Communities within mine locations have generally been beneficiaries of some of these facilities. Thus, while mining projects usually have weak links with the rest of a host national economy, they can have a significant impact on the communities in which or near which the mines are located.⁴⁰

3.3 Effect of Illegal Mining (Galamsey)

Illegal mining or small-scale mining (galamsey) are used interchangeably to mean the act of engaging in Small Scale Mining without the necessary permits to work on a concession. It is called galamsey because the miners armed themselves with some scientific mining practices like the use of mercury and cyanide to recover gold, several ambitious indigenous miners deserted the European mining firms to embark on the extraction of gold by them using the combination of traditional mining techniques with modern scientific methods.⁴¹

³⁹ B.K. Awudi, The Role of Foreign Direct Investment (FDI) in the Mining Sector of Ghana and the Environment. A Paper Presented at the Conference on Foreign Direct Investment and the Environment 7 - 8 February 2002, OECD, Paris -France by George B. K. A wudi, Friends of the Earth -Ghana, Accra, www.oecd.org/dataoecd/44/12/1819492.pdf Retrieved 18/03/2018

⁴⁰ T. Akabzaa, and A. Darimani, Impact of Mining Sector Investment in Ghana: A case study of the Tarkwa Mining Region, A Draft Report, www.saprin.org/ghana/research/gha_mining.pdf. (2001), 35.

⁴¹ P.K. Agbesinyale, Ghana's Gold Rush and Regional Development, The Case of Wassa West District (SPRING Centre, University of Dortmund, 2003), 20.

The above contributions show signs of blessing, but the alarming issues and fight against galamsey activities are mostly based on the negative aspect of it. The manner in which gold is mined can have significant effects on the people as well as the communities within which the activity takes place. These are as follows:

3.3.1 Effect on Human Life and Health

Though illegal mining or galamsey has reduced the employment rate in Manso Datano and Ghana in general, increase disposable income to suit human life and provide the necessary amenities within the locality, however, it has also become a serious threat to human life and health. It is often reported in Datano death of illegal miners caused by a collapse cave or they being buried alive in collapse pits. Over the years, there has been consistent reports about mining pits collapsing on illegal miners resulting in the death of many which leaves their family in very poor conditions. A report carried by Social Support Foundation, indicated that five people consisting of four women and a man lost their lives when an abandoned illegal mining pit collapsed on miners in the Mpohor Wassa East District of the Western Region of Ghana which is not different as far as Manso Datano is concern. In Manso Datano one could easily observe openings which are normally dug using primitive methods and are usually, weakly supported by timber. Mined out pits which are not filled abound after mining and are death traps to human life and animals. The galamsey operators themselves are prone to various problems and dangers such as pit collapse and landslides. On Wednesday, November 11, 2009 an estimated 30 illegal miners (Galamseyers) lost their lives as a result of a landslide at Dopaoase in the Wassa Amenfi East District of the Western Region – 14 out of the 18 retrieved corpses were women. News items in a section of the Ghanaian media constantly report that “there has been incessant and

blatant depletion of more than 80% of forest reserves in these mining communities, and the heavy pollution of the Birim, Ankobra, and Pra Rivers which have been the main source of drinking water for the inhabitants over the years.”⁴² Reports also state that, “in a week at least one person dies” as a direct result of the various pollution-related activities by illegal miners.⁴³

Last year, a similar catastrophe hit the people of Dunkwa On-Offin in the Central Region where several people were buried in galamsey pit when it caved on them near the Offin River. It was reported that over 100 people perished in that singular tragedy. Reports said that about 136 galamsey operators were working in the pit when the incident occurred Sunday June 27, 2010. Those who were lucky escaped the Sunday disaster. About 13 bodies were recovered by the rescue operation that was hampered by gushing water from the Offin River. In recent times, it has been a tragedy upon tragedy as another calamity was recorded at Attaso, near Kotokuom in the Ashanti Region, with at least 12 galamsey operators trapped in a collapsed pit. Nine bodies were retrieved from the pit.⁴⁴

Health can be defined as a state of complete physical, mental and social well being of an individual, and not merely the absence of disease and infirmity.⁴⁵ An alteration in the living cells of the body which jeopardizes survival in the environment results in diseases. Health problems arise from a variety of man’s activities including industrialization, farming, mining, migration and others. Available literature examines

⁴² Ghana Business News (GBN), March 13, 2010.

⁴³ Encarta Encyclopedia, www.encartaencyclopedia.com Galamsey: Will Work for Gold, January 18, 2010).

⁴⁴ Daily Guide, 26th November, 2011, 5.

⁴⁵ World Health Organisation (2005), http://www.rbm.who.int/cmc_upload/0/000/015/370/RBMInfosheet_3.htm 27/03/2018.

the impact of mining on the health of both mine workers and the people within the surrounding communities of the mines. According to Stephens C. and Ahern, M mining remains one of the most perilous occupations in the world, both in terms of short term injuries and fatalities, but also due to long term impacts such as cancers and respiratory conditions such as silicosis, asbestosis and pneumoconiosis. Studies of mining and health by type of mine process are divided into deep and open cast mines. Deep mines produce severe harms for employees in terms of their risks of high blood pressure; heat exhaustion; myocardial infarction and nervous system disorders. Studies of surface mining focus on coal, granite and rock mining and health risks related to dust breathing. In all levels of mining health risks occur with dust exposure. Stephens and Ahern, also stated that, respiratory impacts are the most studied and problematic of health impacts for mine workers. Injuries have declined in importance but continue to be an important safety issue in mines. Long-term effects include cancers, mental health impacts and some proof of impacts on genetic integrity of workers. The heated discussion on the impact of the mining and minerals sector on both worker and community health is polarized. On the one hand the industry tends to underscore the supposed benefits of the sector, whilst on the other, community groups and NGOs suggest that the sector is injurious to health and sustainable development.⁴⁶

3.3.2 High Cost of Living

The income generated through the galamsey activities has enable some of them earn a good living and therefore are able to buy whatever they wish to buy at any cost, they hardly bargain for reduction on goods and services which has resulted in high prices of goods and services leading to high cost of living within Manso Datano and it

⁴⁶ Stephens, C. and Ahern, M. (2001), Worker and Community Health Impacts Related to Mining Operations: A Rapid Review of the Literature, http://www.natural-resources.org/minerals/CD/docs/mmsd/topics/worker_community_health.pdf

environs and also the communities where galamsey activities takes place. All the indices -- food, accommodation, health, water, etc -- that make a decent life have a price tag beyond the reach of the average person. At the same time, the traditional sources of recreation and livelihood of the people are seriously impaired by illegal mining activities, a situation that sparks off or aggravates other social problems.⁴⁷

According to Akabzaa, T. and Darimani, there are two main factors responsible for the high cost of living in the affected areas. First, there is the disparity in incomes in favor of mining company staff. For example, the salaries of the Ghanaian staff in the mines are indexed to the US dollar, which raises their income far above their counterparts in the public sector. In addition, the expatriate staff of the mines is paid internationally competitive salaries, which further widens the income disparities in the area. This group of high- income earners has thus influenced the pricing of goods and services such as housing, food and other amenities. Secondly, the mining industry has withdrawn a significant percentage of the labor force from agriculture and other income-generating activities by taking farmland away and holding out the false promise of employment. The fall in food production in an area that is already densely populated, with high unemployment, accounts for high food prices and this is a clear picture or situation as far as Manso Datano is concern.⁴⁸

3.3.3 Educational Effect

The idea of acquiring money within a simple means has been the motivation behind the children engaging in the illegal mining activities in the mining communities. Most

⁴⁷ Mbendi (2004), Mining Profile for Ghana,
<http://www.mbendi.co.zalindy/ming/gold/af/gh/p0005.htm> Retrieved 12/03/2018

⁴⁸ Akabzaa, and Darimani, Impact of Mining Sector Investment in Ghana.

of the young people in such communities do not value the significance of education; hence, choosing galamsey over education. A report by Daily Guide on May 4, 2015 with the headline "Pupils Abandon School for Galamsey" reflected that, indeed galamsey has become the biggest factor to hinder the children from enjoying their right to education. It was revealed in the report that, many children of school going age have abandoned classrooms and is now into full scale illegal mining activities, in view of the cash benefits that come with these activities, despite the associated risks. Moreover, the enrolment figures in most basic schools in the Amansie West district, Daily Guide observed were sharply declining as pupils had put on hold their plans to pursue formal education to chase quick money. These children, ignore the negative impact of this illegal mining activity and rather concentrate on how and ways to engage in this activity to search for gold. Most of them also imitate their siblings and other elderly people who are also seen ignoring school to do galamsey.⁴⁹

On the other hand, the existence of illegal mining has gotten to the level where even candidates who are about writing an exam that can guarantee them entrance to the secondary school abandon the exams for galamsey. According to rawgist.com, four candidates writing the 2015 Basic Education Certificate Examinations (BECE) at the Mensonso D/A Junior High School (JHS) in the Adansi South District of the Ashanti Region did abandoned their examinations to engage in illegal Mining activities popularly called galamsey. It was estimated that, out of 253 who registered for the examination, 248 candidates were present as the five absent were male students who were said to have abandoned school to join their colleagues at the galamsey pits.⁵⁰

⁴⁹ Daily Guide, "Pupils Abandon School for Galamsey" 4th May, 2015, 7.

⁵⁰ <http://rawgist.com/2015/06/16/candidates-abandon-bece-for-galamsey-activities>

3.3.4 Pollution and Destruction of the Environment

A study by Allen shows that, regions and countries with significant mining activities, to a greater extent, experience enormous environmental effects. Environmental pollution and environmental destruction must be seen in close proximity or are inter-related. For our survival, each society derives its resources from the environment.⁵¹

According to James A. Nash on *Loving Nature*, pollution can be defined as the harmful or fatal effects of human actions, direct or indirect, that place natural and or synthetic elements in ecosystem where they should not be at all or in amounts that surpass ecosystem capacities for normal assimilation. He added an interesting aspect that “trees do not pollute, but they perform essential ecosystem functions like recycling. To him, humans do pollute in a variety of ways that exceed popular understanding. Pollution, therefore, is a generic term to cover a multitude of overlapping sins.”⁵²

Environmental effects such as land degradation and pollution of various forms (that is, air, water and noise) by galamsey miners are associated with both surface and underground mining as well as the method of gold extraction. Land degradation has resulted mainly from surface (open pit) mining. Air pollution has emanated from emission of dust and other particles into the air, emission of chemicals such as carbon, sulphur, arsenic from processing plants and waste disposed of into tailings dams. Noise and vibrations are essentially the effects of blasting of rocks with explosives from both surface and underground mines. Water pollution has resulted from intoxication of water bodies with chemicals such as cyanide, arsenic and other

⁵¹ John L. Allen, *Environment* (Sixteenth Edition) (University of Connecticut, 2001), 97.

⁵² Nash, *Loving Nature: Ecological Integrity and Christian Responsibility*, 73.

suspended particles. As a result, water resources within the communities are not in a very good state as most of them have either been contaminated with toxic chemicals or polluted with waste from mining activities. Water quality tests conducted on major streams such as the Kwabrafo, Aborakese, Ahinsu and Atetesu rivers showed high concentrations of chemicals such as arsenic that were above World Health Organization (WHO) acceptable levels. These have had adverse effects on food production in the municipality as most lands have either degraded due to loss of nutrients or reserved for mining activities, resulting in a significant reduction in yield of major crops from 2001 to 2016. Evidently, the number of farmers in the Amansie West has reduced drastically due to shift (of labor) to the mining and commerce sectors, hence the situation.⁵³

3.3.5 The Effect of Galamsey on Church Activities at Datano

The effect of galamsey in spite of its deterioration to the environment, there is a negative impact on the Assemblies of God Church in Datano as well. According to Pastor Edusi Poku, due to the galamsey activities, there is always a low patronage for Sunday services and other programmes that are organized during the day time since majority of the members including leaders of the church are into galamsey and therefore programmes at times have to be concealed or postponed due to low patronage. As a result of this, their quest for spiritual growth weakens which makes the work of the ministry too difficult for us the pastors and leaders in the church.⁵⁴

According to Deacon Ernest, there are always reported cases of robbery in the locality due to high migration of different people from different cultural orientations and very

⁵³ Amansie West District, Agricultural Department.

⁵⁴ Interviewed with Pastor Edusi Poku - Assistant Pastor, 23/02/2018.

often some of the members are robbed of their properties leaving them helpless making them dependent on the church for their livelihood. Also, the church properties have been stolen which increase the expenditure of the church.⁵⁵

Another major effect of galamsey activities on the church is the frequent outage according to Wisdom Arthur. He said where the machines and the excavators use for the mining hit the electric poles and at times break them causing power outage within Datano and its environs. As a result of this it makes it difficult and expensive to organize programmes especially in the night service where power is needed for its success and without which generators with high cost of fuel becomes the order of the day which drains the church financially.⁵⁶

Lastly, Stephen Owusu said the activities of galamsey hinders the Assemblies of God Church meeting since most of the leaders themselves are involved and when needed for vital decision to be taken with respect to the progress of the church, it becomes difficult to get them.⁵⁷

3.4 The Role of the Church

In an interview with Pastor Edusi Poku who happens to be the Pastor of Datano Assemblies of God Liberty Center, he indicated that the subject matter in question has been a concern and problematic to the church and one needs to tackle it with much carefulness and greater wisdom since Manso Datano lack job opportunity and considering the growing youth population one needs to be careful in dealing with the situation. He also said the church may not be used as a typical environmentalist in the

⁵⁵ Interviewed with Deacon Ernest Boateng, - Church Elder, 23/02/2018.

⁵⁶ Interviewed with Wisdom Arthur, - Church Secretary, 23/02/2018.

⁵⁷ Interviewed with Stephen Owusu, - Church Financial Secretary, 27/02/2018.

modern secular sense but rather the church is mandated to teach on the environment or natural resources for members to know that they are stewards to God's creation. He continued to say that, the church is not doing much as in terms of educating the members on this issue but previously and currently, what the church do is to advice them [galamseymers] to cover the lands after extracting the gold.⁵⁸

One of the leaders in an interview reported that, the church faces a lot of challenges in an attempt to expose the adverse effect in respect to the activities of galamsey since the galamseymers are financiers of project, programs and activities of the church and consistent teaching and sensitization from the pulpit on the need to stop the illegal activities comes with negative reception which leads to some absenting themselves from church service and activities for some time and even others stop the church to join other denomination who sees nothing wrong with their activities. Thus reducing the church membership, tithes, offering and making it difficult for those who get direct support and benefits from this galamseymers.⁵⁹

One of the leaders in the church who is also an elder of the community said, aside the role played by the church; he also together with the other leaders of the community organizes an environmental forum for the galamseymers and the community as a whole. He emphasized that, in spite of these effort, the patronage were not encouraging.⁶⁰

⁵⁸Interviewed with Pastor Edusi Poku - Assistant Pastor, 23/02/2018.

⁵⁹ Interviewed with Deacon Ernest Boateng, - Church Elder, 23/02/2018.

⁶⁰ Interviewed with Yaw Kyei – Community Elder, 23/02/2018.

3.5 Conclusion

Galamsey operation in actual fact has some positive impact on the people who live in the communities where galamsey is undertaken. It has a direct impact on trading activities, increases the disposal income not only the miners but a large portion of the community especially those into trading of goods and rendering of services. It creates an avenue for people to get some form of employment and earn huge sums of money. It also affects their social life positively.

Even though it has some positive impact on the lives of both the galamseymen and some members of the community, its negative effect outweighs positive impact. These effects include; land degradation, deforestation, water pollution, air pollution and noise pollution. Other negative effects are decrease in the output of farm product, school drop-out, loss of lives, some get severe injuries and other health related problems. Galamsey really affects the community more than it benefits it. The effects are significantly higher than the impacts.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

In chapter three, the effect of galamsey and the role of the church were dealt with by the researcher but this chapter emphasizes on the presentation and analysis of the data collected for the study from the people of Manso-Datano. The presentation involves: data findings and the analysis also entails the discussion of responses from the data findings.

4.2 Data Findings

From the beginning of the research, the researcher sought to interview twenty (20) people but at the end interviewed fifteen (15). It can be pictured that, the fifteen (15) respondents to the questionnaires returned involves five opinion leaders – the assembly man, community chairman, two community elders and the kings linguist, three galamsey operators, three people from the community, two church members and two church leaders. Also the researcher found out that, six out of the fifteen respondents were female's whiles nine respondents were males.

4.3 Discussion of Responses

This focuses on the discussion of the respondent's response in respect to the questionnaires and their suggestions.

4.3.1 Environmental education by the church and traditional leaders

From the responses given by the respondents in relation to the question, does the church preach or educate its members on the natural resources or the environment and how to preserve it?

Eight of the respondents were of the view that education on the environment by the traditional leaders and the church is minimal. This is because other pressing needs of the community and the church have shifted their focus from this important matter.

Also, the other seven respondents made-up the church and traditional leaders within Manso Datano were of the view that the galamsey operators hardly get themselves involve in any form of awareness creation in relation to preserving the land and the environment in general and those who even make to such program come with negative mindset to create confusion.

4.3.2 Galamsey Practice

From the responses, of five galamseyers and six leaders out of the total fifteen interviewed it was unveiled that the practice of galamsey is good to the people of Datano. Their views in relation to the question. Is the practice of galamsey good or bad to the people of Manso Datano? These were the responses:

It has created jobs for the people of Manso-Datano and has reduced social violence in the community. The practice of galamsey has enabled the community to experience development which their fathers and forefathers could not achieve. According to the community chairman, he indicated that formally, their only source of shelter in the community was to stay in the family house even when married. But through the practice of galamsey within the community there has been a change and since

individuals in the community there has been a change and since individuals in the community are now able to build their own house and also make other project.

The leaders of the community said, due to the practice of galamsey it has increased the population of the community which has enabled them socialize effectively with other ethnic groups and tribes who are also able to support in terms of providing some social amenities to the community especially those that are lacking.

The galamsey operators, church members and the people in the community were of the view that, the practice of galamsey has enabled them earn income for a better life without being dependent on others.

The church leaders are recorded to have responded that, through the practice of galamsey, the financial aspect and the things needed for the running of the administration of the church are provided by the galamseyers.

4.3.3 The Effect of Galamsey activities in the Community and the Church

From the responses, it was revealed that though galamsey is the backbone of the community, twelve of the respondents were of the view that the practice of galamsey activities has affected the community and the church whiles the other three respondents said no to the question.

The community chairman, the linguist and one galamsey operator were of the view that they don't see any bad side that galamsey has brought to the community. This is because apart from the lands that the Chinese galamseyers mined on and did not cover them, the other lands that the people of Datano are practicing the galamsey are not destroyed and the pits are covered. They also said that, people have gotten to where

they are in the community because of galamsey, thus, galamsey has impacted the community positively and not negatively.

The other two respondents who happen to be galamseyers were of the view that, in spite of the money they generate from galamsey activities, some children drop out from school in Manso Datano at early stages of their life and even have no interest in schooling. Secondly, loss of human life and health issues are prevalent which cannot be measured with the quantum of money generated from this illegal practice.

The assembly man and the two community elders said, due to the chemicals they use for extracting the gold and the pits they do not cover, had led to destruction of the land, water bodies and depletion of soil nutrients. They further indicated that, farming activities in Manso Datano has become problematic due to the destructive nature of the galamsey activities and these has contributed to low production of food within the area. Moreover the income generated from galamsey activities has place some above others who are financially handicap, as a result of this, goods and services are being sold at a higher price making life difficult for others who are not into galamsey activities.

The church members and leaders said though the practice of galamsey has contributed a lot to the church financially, it has also affected the church. They were of the view that Sunday service attendance reduces; some do not practice the Word of God as they are taught in the church and others get themselves involved in other problems which are at times criminal in nature but still demands the involvement of the church. They also stated that, due to the mobile nature of the galamsey work, the galamseyers can move to new sites which could be far from Datano and therefore had to stop church because of the relocation which causes the membership to decline.

Thus, from the discussion above, it is evident that the galamsey activities have affected both the community and the church.

4.3.4 The Role of the Assemblies of God Church

The two members of the church gave the view that the leaders should preach mostly on stewardship so that the members will know that it is their responsibility to protect what God has given us. They also said that, the pastor and his leaders should educate them more on the environment or the natural resources at least once in every two months.

The leaders also were of the view that they together with the other leaders will collaborate with the traditional leaders and the assembly man to educate the community as a whole on the environment or natural resources. Another role the leaders of the church can play in respect to this matter is to organize internal and external environmental programs by inviting those specialized in environmental field to use their knowledge and expertise in the field to impact the community.

4.4 Suggestion

1. Eight of the respondents suggested that the church should make it a policy on their calendar to at least quarterly make room for teaching on ‘the need to preserve the lands’ and also there must be stringent measures by traditional leaders and the church leaders against whoever contradict the measures in preserving the God giving natural resources. There should therefore be a law in the community that imposes a fine on those who fail to comply with the law.

2. The assembly man and the community elder suggested that the traditional leaders should set a task force which will see to it that pits are covered after extraction of the gold and those who do not adhere to be penalized.

3. The other two galamsey operators said the King and his elders should make schooling in the community compulsory and should punish those parents who failed to send their children to school and also institute certain reward system for those who obediently send their children to school.

4.5 Conclusion

From the data findings and discussion of responses derived from the fifteen respondents there is a clear proof that the natural resources or the environment of Manso-Datano has been degraded by the galamsey activities. It has also enabled the researcher to come out with the role of the church or simply put what the church must do to help preserve the natural resources. Though several people of different geographical location might wish for drastic measures to be taken against the operators of this menace it should be done in a more humane manner.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The research topic was on the effect of galamsey and the role of the church in preserving the God given natural resources, a case study of Assemblies of God Church; Liberty Center, Manso-Datano. This section deals with the synopsis of the information obtained from the study and the researcher had a number of objectives among which are

- To ascertain the effect of galamsey in Manso-Datano.
- To examine the role of the Assemblies of God; Liberty Center (Datano-Local) church in preserving the natural resources.
- To examine the extent to which galamsey activities has affected Manso-Datano traditional area.

The researcher used non-probability methods and the final work arrived through personal interviews, questionnaires and visit and observation.

5.2 Conclusion

In as much as one could easily acknowledge from the responses gathered, that the practice of galamsey destroys the God given natural resources or the environment is a serious issue that should not be taken lightly. There is the need to recognize the galamsey practice and its negative effects on the natural resources or environment and the benefit that come with it in order to find ways of dealing with them.

After a thorough investigation into the problem as pertains in the Church and the community, some individuals in Manso-Datano community realized that the

operations of mining “galamsey” activities have gravely affected them. There is also incidence of pollution of varied kinds (that is air, land and water) to the environment. Water pollution has affected mainly water resources within the area. All of the major streams in the area like Nsuo Ameyaw and Otelekrom, and lands have been polluted by "galamsey" activities.

5.3 Issues Emerging

The findings that resulted from the research are as follows,

➤ Ideas on the natural resources

From the research, it is noted that greater number of people in the community have no idea on the natural resources and the environment as a whole of which the practice of galamsey had led to its destruction.

➤ Environmental education by the church and traditional leaders

From the research undertaken, it was found that, the church and traditional leaders do not educate the members and the people in the community on the natural resources and what can be done so they can be preserved and even when organized it is very minimal. Thus, this enables the members to exploit the environment for their own interest and care not of the things that have been entrusted to them by God as caretakers.

➤ Is practice of galamsey good or bad

From the research, it was found out that, the practice of galamsey is good to the people of Datano because they earn their livelihood and are also able to provide for the family through the practice of galamsey. They further support other

developmental projects in the community through the same activities hence a good practice and not bad.

➤ The effect of galamsey on the community and the church

From the research, it was found out that, irrespective of their defense for the practice as being good to the people of Datano or having positive impact on the community and church activities, they came out with the problems that the community is facing. Meaning it has wounded the community greatly of which environmental degradation, high standard of living and effect on human life among others are paramount.

➤ The role of the church

It was found out that, educating the members and the community through consistence teaching and preaching on the need to be good stewards of God is the key to preserving the God given natural resources.

5.4 Recommendations

After a thorough and meticulous study and analysis of the problem, there is the need to step up efforts aimed at awareness-creation. The following recommendations are made to address the problems raised above:

a) The Environmental Management Department in the Amansie West District should revise its environmental management policy to ensure that the environmental effects of “galamsey” activities in the area are reduced to the barest minimum.

b) Stringent and rigorous efforts at re-forestation, resettlement of affected community and other measures aimed at helping community that is affected and also help restore

back degraded lands to its original state after "galamsey" activities. The District should provide alternative jobs that can help sustain the people in the community.

c) The individual should also be educated on the destruction of the natural resources and its numerous adverse effects it poses to them and their generations yet unborn.

d) The Assemblies of God Manso Datano Church should also take it upon itself and educate their members on the environment, how to preserve it and the alternative ways of getting income than always depending on the galamsey activities for their livelihood.

e) There is the need for an effective collaboration and co-ordination among governmental agencies such as E.P.A., N.G.O's, the Ghana Minerals Commission, the Forestry Commission and other agencies who are either directly or indirectly connected to land related issues so that they can perform their roles more effectively in dealing with the environmental and health problems associated with "galamsey" activities within the affected community.

f) Scholarship schemes must be provided and made available for serious but needy student so as to encourage more children to stay in school and also increase student enrolment in Manso Datano which is always on the decline. This scheme if well implemented will alleviate the burdens on parents so they can consider other areas for income rather than depending on galamsey activities.

g) The Assemblies of God Datano liberty center must consistently embark on crusades and revival programs that are geared towards awareness creation on the need to preserve the God giving natural resources.

h) The Assemblies of God Manso Datano local church should be proactive with the mandate God has given the universal church concerning the need to preserve the resources for future generation since every deeds will be judge by God.

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PEOPLE INTERVIEWED

NAME	STATUS	DATE
Nana K. Mensah	The linguist of Manso-Datano Palace,	15 th January, 2018.
Yaw Kyei	Community Elder/ Church Elder	20 th January, 2018.
Kwaku Agyei	Assembly Man, Manso-Datano,	25th January, 2018.
Vincent Boateng	NPP Research Officer Manso-Adubia Const.	30 th January, 2018.
Rev. John Arthur	Head Pastor of Manso-Datano Assemblies of God; Liberty Center	15 th January, 2018.
Mr. Wisdom Arthur	Church Secretary	10 th February, 2018.
Dcn. Ernest Boateng	Church Elder	20 th February, 2018.
Pastor Edusi Poku	Assistant Pastor,	23 rd February, 2018.
Stephen Owusu,	Church Financial Secretary,	27 th February, 2018.

APPENDIX I

QUESTIONNAIRE FOR CHURCH MEMBERS AND LEADERS

Thank you for accepting to participate in this research on the effect of galamsey and the role of the church in preserving the God given natural resources, the objective of which is to satisfy an academic requirement only. Confidentiality of any information provided by you shall be guaranteed and your identity will not be disclosed under any circumstance.

1. Sex: Male ☐ Female ☐

2. Level of Education: J.H.S ☐ S.H.S ☐ Tertiary ☐

3. Length of time living in the community?

4. Do you have any idea on what the environment is or what the natural resources entails?

Yes ☐ No ☐

5. Does the church preach or educate its members on the natural resources or the environment and how to preserve it?

A. More often ☐ B. Not at all ☐

6. Is the practice of galamsey good or bad to the people of Datano?

Good ☐ Bad ☐

7. How has the practice of galamsey affect the activities of the church?

Positive ☐ Negative ☐

8. How has the practice of galamsey affect the community?

Positive ☐ Negative ☐

9. What role is the Assemblies of God; Liberty Center, (Datano-Local) church playing by way of preserving the natural resources?

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APPENDIX II

INTERVIEW GUIDE FOR GALAMSEY OPERATORS

1. Sex: Male [] Female []
2. What is the level of your education?
3. Length of time staying in the community?
4. Which of the religious group do you belong?
5. How long have you been a Galamsey operator?
6. Do you have any idea on what the environment is or what the natural resources entails?
7. Is the practice of galamsey good or bad to the people of Datano?
8. How has the practice of galamsey affected this community?
9. Do you have some ethical principles guiding your goal operations?
10. Do you see your operation as likely to affect the environment or the natural resources?

APPENDIX III

INTERVIEW GUIDE FOR MANSO-DATANO COMMUNITY AFFECTED BY GALAMSEY OPERATIONS

1. What is your level of Education?
2. Length of time staying in the community?
3. Does the Assemblies of God Church and the traditional leaders educate you on what the environment is or the natural resources?
4. Is the practice of galamsey good or bad to the people of Datano?
5. How has the practice of galamsey affected the community and the activities of the Assemblies of God Church?

APPENDIX IV

RELEVANT PICTURES



**A PICTURE SHOWING DEPLETION OF VARSE LAND BY
GALAMSEY ACTIVITIES**



A PICTURE SHOWING AN EXCAVATOR DIGGING DEEPLY THE SOIL FOR THE GALAMSEYER'S AT MANSO-DATANO



A PICTURE SHOWING SOME OF THE MACHINES THEY USE FOR THEIR OPERATIONS



A PICTURE SHOWING GALAMSEYERS BUSILY AT WORK AT MANSO -DATANO



A PICTURE SHOWING DEPLETED LAND IN MANSO-DATANO