

CHRISTIAN SERVICE UNIVERSITY COLLEGE
School of Graduate Studies



**THE CHRISTIAN IMPACT OF THE WORLD VISION
INTERNATIONAL (GHANA) IN THE EJURA
SEKYEDUMASE DISTRICT**

DISSERTATION

BY

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NOVEMBER, 2014

**THE CHRISTIAN IMPACT OF THE WORLD VISION INTERNATIONAL
(GHANA) IN THE EJURA SEKYEDUMASE DISTRICT**

BY

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**A dissertation submitted to the Department of Theology, Christian Service University
College, in partial fulfillment for the award of the degree of Master of Arts in
Christian Ministry and Management.**

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DECLARATION

I, Francis Duah do hereby declare that this dissertation report is the result of my own original research except for sections for 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

This dissertation is dedicated my lovely wife Mrs. Ruth A. Duah and my lovely children Matilda Fredua Agyeman, Juliet Fredua Agyeman, Naomi Fredua Agyeman and Emmanuel Fredua Agyeman, and not forgetting my church, Shalom Church of the Living God for their support, both financially and spiritually. May God richly bless you all.

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LIST OF ABBREVIATIONS

AADP – Ashanti Area Development Programme

ADP – Area Development Programme

CDP – Community Development Projects

CRC – Convention for the Rights of the Child

CWS – Child Welfare Supervisors

DHMT – District Health Management Team

NARMSAP – Natural Resource Management and Sustainable Agriculture Partnership

NGO – Non-Governmental Organization

WV – World Vision

WVG – World Vision Ghana

ABSTRACT

The study evaluated the Christian impact of the World Vision, Ghana in the Ejura-Sekyedumase District of the Ashanti Region. It is based on the hypothesis that any initiative aimed at meeting the socio-economic needs of society especially rural communities underscores God's eternal purpose for humanity. The World Vision Ghana is a Christian relief and development organization which works with vulnerable children in deprived communities. Through interviews, follow up interviews and focus group discussions, the study came up with some key findings. Twenty people including some staff of the WVG, Ashanti ADP, and some key personalities in the beneficiary communities were the focus of the interviews. Among the key findings are that the WVG is involved in such activities as sponsorship packages for children, educational facilities, health promotion, poverty alleviation programmes and Good News (Bible) Clubs for children. The researcher also got involved in some key activities of the World Vision in the selected communities. It was found out that the activities of the organization have received much commendation from the various rural communities where a lot of development projects have been set up. These projects have in one way or the other changed the fortunes of the people especially the children. The study examines these interventions to ascertain whether they fall in line with biblical or Christian principles or they are a deviation or departure from God's ordained purposes for humanity. It is significant to understand that the activities of the World Vision Ghana underscore its commitment to Christian values which are enshrined in their mission statement. The study recommends that Christian organizations, including churches and para-church groups should review their commitment to rural ministry. Again, a holistic approach to Christian education and community

development should be given much impetus. Additionally, there should be increased budgetary support for socio-economic development on the part of Christian organizations.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

There seem to be greater challenges confronting rural communities which are deprived of the necessities of life. Many are the people who are without hope, and cannot find true meaning in life. Again, the future of rural communities seems threatened. The question of sustainable development therefore becomes a great question, if such rural communities are to “survive”. This raises the question that do people or institutions not care about the rural challenge, especially in respect of the vulnerable such as children and the aged?

But as people of Biblical faith, we are called to respond to the situation of all humanity by proclaiming both the salvation brought about by Jesus Christ and also God’s vision for the flourishing of humanity. We need to understand that what we see happening in the rural environment is the opposite of what the Bible says about how God wants us to live with all creation, and with each other. There is therefore the need for pragmatic measures to be taken to ensure sustainable development of the rural community.

According to Shannon Jung and others, rural ministry confronts the central challenges of our era, the changing world economic order, the globalization and questionable sustainability of the world’s food supply, the environmental crisis and controversies, racism and migration as well as equitable access to social and public services. These are not simply social questions, they are also congregational and theological questions. Thus, the challenges of our time are deeply spiritual and involve religious answers.¹

¹ Jung, S. et al. *Rural Ministry* (Nashville: Abingdon Press, 1998), 9-10.

Our Christian response to the rural challenge is informed by Christ's love and how he demonstrated this in the society he found himself. The biblical record is very evident on how Jesus identified with the vulnerable especially women and children and served their purpose.

As Christians, we need to be the voices for the poor, working for their welfare, instead of remaining silent. According to John Stott, Christians have a more sound basis for serving their fellow human beings. It is not because of what they may become in the speculative future but because of what they already are by divine creation.²

Christians are to work in partnership with God in furthering His purposes in the world. The problems that confront humankind are not only spiritual, but also socio-economic and sometimes physiological. This calls for a new approach for Christian Service which makes social concern a major priority for the church and Christians. Our Christian involvement in matters that affect fellow humans is a mark or demonstration of our commitment to the cause of God in the world.

Christianity, as a religion involves a holistic approach in dealing with human problems. This falls in line with the biblical injunctions for Christians to approach human concerns and issues of life in a holistic manner. The Apostle James writes that the religion that God accepts as pure and faultless is to look after orphans and widows in their distress and to keep oneself from being polluted by the world (James 1:27). Again, the Apostle Paul maintains that Christians are not to look for their own interests but also to the interests of others. Against this background, it is significant that Christianity should entail service to humanity, caring for others, as well as meeting needs.

² Stott J. *Issues Facing Christians Today: New Perspectives on Social and Moral Dilemmas* (London: Marshall Pickering, 1990), 1.

1.2 Statement of Problem

The World Vision Ghana is a Christian non-governmental organization working for the vulnerable in society. Through various activities and programmes, the organization seeks to meet the needs of society in a more holistic manner.

This study therefore seeks to examine the Christian impact of WV on the lives of the people and communities in which they operate. Christians believe that they are partners with God in creation, hence their involvement in activities geared towards developments is perceived to be in accordance with God's will. We are to understand that Christians have a duty towards the environment or society. Therefore the study seeks to ascertain the biblical basis of community development as well as the impact of the activities geared towards that cause. Hence, the study seeks to find out whether the activities and programmes of the World Vision (Ghana) in the Ejura-Sekyedumase district are in conformity with biblical or Christian principles.

1.3 Research Questions

The study which examines the Christian impact of the World Vision in the Ejura Sekyeredumasi District is set to find answers to the following questions:

1. What is the nature of the World Vision organization?
2. What is its origin?
3. What is the nature of its activities and programmes?
4. What is the biblical basis of World Vision developmental activities?
5. What are the perspectives on the contributions of World Vision programmes and projects to the community?
6. What are the operational challenges of the World Vision?

1.4 Aims and Objectives of the Study

Christianity is a religion that is not only concerned with the spiritual but also the social and economic needs of society. This presupposes that Christians have a duty towards the society in areas of social services. The study examined the Christian impact of the World Vision (Ghana) in the Ejura-Sekyedumase District.

It specifically addresses the extent of Christian influence of the various activities and programmes of the organization on the lives of the people and communities within its catchment area.

The specific objectives are:

1. To examine the mission and activities of the World Vision Ghana Ashanti ADP.
2. To find out the perspectives on the contributions of World Vision activities to the communities.
3. To find out the impact of the organization on the lives of individuals and communities.
4. To identify the operational challenges of the World Vision in the Ejura Sekyedumase District.

1.5 Research Methodology

Two main methods were employed in gathering data for the study. These include the primary as well as the secondary sources. The primary method involved interviews with key people who have relevant information which bears on the study. Again, through participant observation, the researcher was involved in some of the activities and programmes of the organization with the view to gathering data. With respect to the

secondary method, the researcher made use of information from relevant publications, such as books, journals, magazines, newsletters, as well as electronic sources such as the internet.

The selection of the communities for the study was done on a random sampling basis. These communities numbered ten and are all located in the Ejura Section of the Ejura Sekyedumasi District. The analysis was carried out based on an impact assessment of the activities of the World Vision on the lives of the people in the selected communities.

1.6 Relevance of the Study

The study which examined the Christian impact of the World Vision (Ghana) in the Ejura-Sekyedumase District is vital for the following reasons:

- It provides the needed information for Churches and Christians in general to come to terms with Christian involvement in social work; thus, it serve as a Christian education manual on community development.
- Other non-government agencies can also learn from the example of the World Vision (Ghana) in the Ejura-Sekyedumase District, and do same in other areas as partners in community development.
- Theological institutions offering courses in applied theology in areas such as Christianity and development will find this study useful.
- Mission organizations can also find this study useful in the planning of their programmes.

1.7 Scope and Organization of the Study

The study was limited to information provided by the staff and management of the World Vision (Ghana), Ejura Area Development Programme. Information was gathered from ten communities selected at random within the Ejura-Sekyedumase District where the World

Vision organization operates. The report is divided into five chapters. Chapter one constitutes the general introduction and captured issues such as the background to the study, the statement of problem, research questions, the aims and objectives of the study, the research methodology, the relevance of the study as well as the scope and organization of the study, review of related literature and definition of relevant terms.

Chapter two focuses on the history and profile of the Ejura Sekyedumase District, overview of the World Vision (Ghana) and the profile of the Ejura Area Development Programme (ADP). Other issues examined include faith-based organizations and social service delivery and the Christian perspective on community based development.

Chapter three discusses the World Vision (Ghana) Ejura Area Development Programme and its Christian impact. Emphasis was placed on the nature of the activities and programmes of the organization, the Christian impact of the activities as well as the response of some of the beneficiary communities and personalities.

Chapter four constitutes an assessment of the Christian impact of the World Vision Ghana in the Ejura Sekyedumase District. It examined the theological implications of Christianity and community development in the light of child survival and development as well as Christianity and social concern and responsibility.

The fifth chapter concludes the study and entails the summary of the entire discussion, the general conclusion and some recommendations.

1.8 Review of Related Literature

In carrying out research of any nature, it is expedient that we examine the views and opinions of scholars who have carried out related studies. Their contributions in many ways have a bearing on the study to be carried out. Therefore, this study makes use of the views

of some scholars in such areas as the case in point. These views are grouped under subheadings such as Christianity and social concern and responsibility, the Biblical perspective on child development, as well as rural ministry.

1.8.1 Christianity and Social Concern

According to Roy Pointer, evangelism cannot be separated from compassionate social service that deals with immediate physical and social needs of those people being evangelized. In his view millions of people are being oppressed by wicked political regimes. The world's dwindling resources are unequally shared, and the mass media constantly portray the horrors of famine, disease and oppression. He asks, "How are we to respond to these obvious needs around us?"³

The author points out the need for Christians to redefine their evangelistic mandate to include issues of social concern. Responding to the needs of the vulnerable in society is a vital component of evangelistic efforts and this should be pursued without compromise.

On the part of John Stott, instead of seeking to evade our social responsibility, we need to open our ears and listen to the voice of him who calls his people in every age to go out into the lost and lonely world, in order to live and love, to witness and serve, like him and for him. He concludes that mission is our human response to the divine commission. It is a whole Christian lifestyle, including both evangelism and social responsibility.⁴

According to Stott, our social responsibility towards the society is a clear demonstration of how we relate to God, who has called us and sent us into the world as His witnesses. As witnesses, we should be mindful of the plight of people in distress, and not only seeking their spiritual progress.

³ R. Pointer, *How Do Churches Grow? A Guide to the Growth of Your Church* (Kent: MARC Europe, 1984), 21-22.

⁴ J. Stott, *New Issues Facing Christians Today: Fully Revised Edition* (London: Pickering, 1984), 18.

Alice Bartow Hobensack writes that in Palestine during the time of Jesus, there was little care of any sort for the poorer people. Jesus saw much misery and sickness wherever he went and many of the stories we have of him are of his healing and helping these sufferers. She concludes that ever since these stories of Jesus were told, well-meaning Christians have felt that caring for the sick was the task of every one.⁵ From the assertion of Hobensack, it is clear that our response to the needs of the vulnerable is a demonstration of our commitment to Jesus.

Viv Grigg is of the view that in the process of entering into God's being, we also enter fully into the complete nature of our humanity, our society and culture. Jesus set us a pattern for cross-cultural ministry when he "became a man and dwelt amongst us, full of grace and truth, and we have beheld his glory". (John 1:14).⁶

In the view of Grigg, Jesus' mission in the world is a clear example of how Christians are to respond to the needs of society. These needs may include both the social and the spiritual.

According to John Stott, the God of the biblical revelation, being both creator and redeemer, is a God who cares about the total well being (spiritual and material) of all the human beings He has made. Having created them in His own image, He longs that they will discover their true humanness in their relationships to Him and to each other. He concludes that God cares for the poor and the hungry, the alien, the widow and the orphan.⁷

Stott underscores the theology of development and emphasizes that God cares for the vulnerable. This is a very important foundation for Christian mission and social concern.

⁵ B. A. Hobensack, *The Church in Our Community* (Philadelphia: The Westminster Press, 1943), 45.

⁶ V. Grigg, *Companion to the Poor* (California: MARC, 1990), 44.

⁷ J. Stott, *Contemporary Christian: Applying God's Word to Today's World* (Illinois: Inter-Varsity Press, 1992), 343.

1.8.2 The Bible and Child Development

According to Alice and Robert Fryling, God placed children in families because families are good places to be. God intends families to be places where children will be safe from physical danger. The authors are, however, of the view that there is a spiritual dimension which depicts God's relationship with humankind, which is described on the basis of father and son.⁸

According to Fryling and Fryling, God intends that children be developed in a more positive way in order to ensure a brighter future for them. In this sense, they need to be protected from the evil of society, which is a greater responsibility of today's parents. The relationship between parents and their children is a determining factor in the development of the children and it is a biblical injunction for parents to train their children.

Harry and Sophia Awortwi maintain that despite the many commands in the Bible encouraging parents to teach their children what is right, many parents shirk this responsibility and do not give it the seriousness it deserves. In their view, it is a divine duty for parents to impress upon their children the importance of keeping themselves pure.⁹

The Awortwis are of the view that what children can become in the future, somehow depends on how they are shaped today by their parents. The development of the child is a positive endeavour which must not therefore be compromised. The relationship between parents and their children is important aspect of the programmes of the World Vision Ghana in the Ejura Sekyedumasi District.

⁸ A. Fryling & R. Fryling, *A Handbook for Parents* (Illinois: Inter Varsity Press, 1991), 17.

⁹ H. Awortwi & S. Awortwi, *The Youth and Sex: A Book for Parents and Young People* (Accra: Asempa Publishers, 2004), 116.

Larry Christenson argues that if parents do not have a living relationship with Jesus, they cannot hope to convey such a relationship to their children. He contends that parents who want their children to know God must cultivate their own relationship with God.¹⁰

In the view of Christenson, parents are living examples to their children. What they hope to see in their children in the future is determined by what they do to them today. Thus, the Bible clearly spells out the foundation of parenting and admonishes parents to endeavour to be good examples to their children.

Paul Meier, on his part, observes that Christian parents are in competition with the world to produce children who become the very best in emotional and spiritual maturity. He concludes that parents need to give their children a positive taste for the things of God, and to encourage them in making the right decisions.¹¹

Furthermore, Meier points out the challenge of parenting and how Christian parents can move their children towards God in their attempt to protect the children from the negative influences of the world system; and foster good relationship between parents and their children. The World Vision has as part of its programme, activities aimed at creating awareness for parents on the need to nurture their children, considering their health status, including nutrition, as well as education and shelter.

1.8.3 Rural Ministry

According to Peter Batchelor, the greatest part of the population of developing countries is rural. Most of these people are poor. In his view, the Old and New Testaments show that the poor have rights and should be helped. The church should not only respond by helping the poor, through training and practical assistance, to become capable of meeting essential needs, but she should also work against the causes of poverty. This means that Christians

¹⁰ L. Christenson, *The Christian Family* (London: Fountain Trust, 1997), 158-159.

¹¹ P. Meier, *Christian Child Rearing and Personality Development* (Michigan: Baker Books, 1995), 24.

must never be afraid to speak out on behalf of the poor. He concludes that “The silence of the Church, in the face of rural poverty, can be perceived as a way of keeping poor people in their miserable state.”¹²

Batchelor maintains that there is a correlation between the rural community and poverty. Thus, rural communities are plagued with poverty which seems to deprive them of essential and basic necessities of life. The response of the church to the plight of rural communities is a key component of her mandate towards the world, and this should never be compromised.

Shannon Jung and others have observed that rural communities are much more diverse than is commonly believed. Farmers, frequently thought to be the largest segment of the rural population live in greater poverty than urban families. The Church is therefore strategically positioned to initiate change in the direction of more promising futures for individuals, for human community and for the land itself.¹³

Jung et al point out the dilemma of the rural environment and challenge the church to rise to the task of responding to the social and spiritual needs of the people. Thus, the Church has been mandated to respond to the needs of humankind at all levels, and has what it takes to carry out this task.

John Perkins also contends that one of the distinguishing marks of Christian community development is its commitment to living among the poor.¹⁴ Living among the poor is a commitment that has to be made. This is very important in that it demonstrates care and concern for the plight of the vulnerable.

¹² P. Batchelor, *People in Rural Development* (Carlisle: The Paternoster Press, 1993), 23-24.

¹³ Stott, *Rural Ministry*, 14, 16.

¹⁴ M. J. Perkins, *Beyond Charity: The Call to Christian Community Development* (Grand Rapids, Michigan: Baker Books, 1993), 75.

1.9 Definition of Relevant Terms

1.9.1 Poverty

The Ghana Poverty Reduction Strategy (GPRS) document views poverty as “unacceptable physiological and social deprivation”. Generally, poverty is viewed as the inability to provide oneself with the basic necessities of life such as food, shelter and clothing, as a result of lack of resources. It is in the deprivation of life of people that poverty manifests itself.¹⁵

Poverty can then mean more than the lack of what is necessary for material well-being. From a human development perspective, poverty can mean the denial of choices and opportunity for a tolerable life.

1.9.2 Christian Development

In addressing the situation in Ghana, Boapeah is of the view that “Christian development is a process initiated by the church in identifying and addressing within a biblical framework, the causes and consequences of poverty to enable people made in the image of God realize their potential, physical, social, intellectual, spiritual and others.”¹⁶

Karl-John Lundstrom and Donald K. Smith see development as a process of helping people to improve their conditions of life.¹⁷

1.9.3 Community Development Projects

According to the United States International Cooperation Administration official document, though community development projects appear to be projects initiated by the supporting organizations, the objective is that the community should be able to manage it

¹⁵ Ghana Poverty Reduction Strategy Document, 2003, 3.

¹⁶ S. N. Boapeah, *Distinctives of Christian Community Development: A Theological Reflection on a Local Church Experience in Ghana* (London: Surgeon’s College, 2005), 25.

¹⁷ K. J. Lundstrom & D. K. Smith, *Communicating for Development: A Practical Guide* (Third Edition) (Nairobi: Kenya: Daystar university, 1990), 1.

after the organization has stopped supporting the project. In a nutshell, the Community Development Project are community projects which are meant for the people in a particular community so that it becomes a self-reliant project.¹⁸

The field of Community Development includes actions taken by an organization and primarily designed to benefit the community. This stresses on the participation of the people themselves in efforts to improve their level of living with as much reliance as possible on their own initiative. There is also an inter connection between stakeholders in the development process, which includes the government, development organizations, and the communities themselves.

1.9.4 Philosophy of Community Development

Community development is a movement process, method and programme. As a movement, community development is interested in examining the extent to which and the speed by which development is accepted in every community. As a process, the interest of community development is to identify the stages or steps through which people experience change or improvement over their condition of living.

As a method, community development puts much emphasis on knowing the procedures, principles and skills to apply when doing community development projects.

As a programme, community development identifies the various community projects whose activities cause the much needed interaction among community entities, effect relationship among them, and above all, enable them achieve beneficial experience in a form of knowledge and skills or tangible products.¹⁹

¹⁸ US International Cooperation Administration, 1956, 4.

¹⁹ S. N. Boapeah, *Christian Approach to Development: A Guide for practical Christian Ministry in development* (Accra: Challenge Enterprise, 2006), 16.

1.10 Conclusion

The discussion in this chapter entails the general introduction to the study on the Christian impact of the World Vision, (Ghana) in the Ejura-Sekyedumase district of the Ashanti region. It entails the background to the study, the research problem, some research questions, the aims and objectives of the study, the research methodology, the relevance of the study, the scope and organization of the study as well as the review of related literature on the study.

CHAPTER TWO

BACKGROUND TO EJURA AND THE WORLD VISION INTERNATIONAL

2.1 Introduction

This section considers the background of the Ejura community as well as the profile of the World Vision International with emphasis on some background issues related to the context of the study. Issues discussed include history and origins of the Ejura community, faith-based organizations and social service delivery, the Christian perspective on community development, overview of the World Vision Ghana and project profile and management of the Ashanti Area Development Programme, Ejura.

2.2 Background to the Ejura Community

2.2.1 Geographical Location

The Ejura Municipality is located within longitudes 1°39¹W and latitudes 7°9¹M and 7°36¹N. It has a large land size of about 1,782.2sq.km (690.781sq.miles) and is the fifth largest district in Ashanti region.²⁰

It is located in the northern part of the Ashanti Region and is bounded in the north by Atebubu and Nkoranza districts (both in the Brong Ahafo Region), on the west by Offinso district, on the east by Sekyere East district and the south by the Mampong Municipal and the Sekyere Central districts. Ejura is the administrative capital of the municipality.

2.2.2 History and Origin of the People of Ejura

The history of settlement of the people of Ejura dates back to about 300 years when the first settlers came to their present location. In an interview with Nana Akua Tiwaa II, the current Queenmother of the Ejura traditional area, the founding of the township is attributed to one Nana Okyere Pipim Bonsie, a warrior who used to accompany the then

²⁰ <http://ejurasekyedumase.ghanadistricts.gov.gh> accessed on 27th November, 2014.

Asantehene to war. This man, who was of the Asona clan, was highly recognized at the palace of the Asantehene due to his exploits. Much depended on him, as he was considered to be the front line warrior in times of war. But tradition has it that any time the Asantehene went to war and was defeated, it meant that all the warriors who accompanied him had failed, and thus had brought disgrace to Asanteman. The consequence was that these warriors were to be executed for their failure to protect the Asantehene in war, which had led to his defeat.

According to Nana Akua Tiwaa, in one of the war expeditions, Asante was defeated and this meant that the chief warrior, in the person of Nana Okyere Pipim Bonsie was to be executed. Knowing the consequence of the defeat of the Asantehene, Nana Bonsie absconded with his household from his base at Akyem Duase. His first stop was at Asante Akrofuso, near Nsuta. Among his entourage was Nana Boakye, his second in-command and a brother. But Nana Boakye did not want to stay near Mampong for fear that they would be found out. He prevailed on the group and they moved further up north and came to their present location.

Upon reaching their present location, they met a woman by name Daa Amponsem staying with her brother in a hut. This woman welcomed Nana Bonsie and Nana Boakye together with the entire group and asked them to stay with them. As time went by, Nana Boakye married Daa Amponsem, and she committed the entire land to him. This was to ensure that Nana Boakye, being a warrior, would protect the land from possible invaders. The marriage between Nana Boakye and Daa Amponsem produced many children, who became the founding members of the township.

Asked about how the township came to be known as Ejura, Nana Akua Tiwaa II disclosed that the community was endowed with the *Busumuru Adwira* herbs which came to be

associated with the community. Later, the name Adwira turned out to be Ejura as we have it today. Nana Tiwaa further said that these *Busumuru Adwira* herbs were used for ritual purposes, for the purification of warriors after war expeditions. It is believed that warriors needed to purify themselves from perceived *Sasa* or spirits associated with humans, so as to be free from any torments resulting from bloodshed.

According to Nana Akua Tiwaa, Daa Amponsem became the root of the Ankobea clan, and every succeeding chief has to marry from that clan in line with the tradition.

Asked about the presence of the large community of settlers mostly from northern Ghana and other West African countries such as Togo and Burkina Faso, Nana Akua Tiwaa II gave the reason. The area inhabited by these settlers used to be called Ketekyire road and was the main route from the southern part of Ghana to the northern parts. It was a notable slave market, where slaves from the north were chained for buyers from the south to come and buy them. Such people were brought in their numbers and with the abolition of the slave trade, some acquired land and began to farm.²¹ Today Ejura has the largest community of settlers than any township in Ghana. These settlers are predominantly farmers and traders.

Traditionally, Ejura shares boundaries with Amanten to the North, Nkoranza to the West, Beposo to the East and Mampong in the South. It has 40 villages.

²¹ Interview with Nana Akua Tiwaa II, Queenmother of Ejura on 2nd November, 2014.

2.2.3 Social Structure and Political Organization

The indigenous people of Ejuraman are of the Asona clan, which consists of several families. Each family has its own head and these heads exercise leadership rights over the various families and are expected to preside over marriages, funerals and any other issues that pertain to their respective families.²²

There are also clan heads who form the council of elders for the Ejurahene. Together with the Ejurahene, the council of elders constitute a judicial platform or a traditional court which handles all litigations and other legal matters in respect of land, family feuds, marriage matters and other issues that may demand their attention. The current Ejurahene or chief of Ejura is Nana Kwaku Sarfo II. He is the 18th occupant of the stool, according to traditional records and has reigned for over 60 years. The Ejura stool is of divisional status and subject to the Mampong stool.

The settler communities in Ejura, consisting of people from the northern extraction of Ghana and some West African states each have its own head man or chief. Among these are the Mamprusi, Dagomba, Busansi, Koma, Bimoba, Basare, Frafra, Dagaaba, Kotokoli, Gruma, Mossi, Kabre, and others. Apart from these groups of people, there are also people from other parts of Southern Ghana including Ewe, Ga, Fanti, Sefwi, among others. These people also have their leaders who ensure their wellbeing as they stay in Ejura and its environs.²³

²² Interview with Nana Appiah Kubi I, Akyeremadehene of Ejura on 2nd November 2014.

²³ Interview with Nana Akua Tiwaa II Ejura, on 2nd November, 2014.

2.2.4 Economic Potential

As noted earlier, Ejura is the administrative capital of the Municipality. It constitutes about 7.3% of the region's total land area with about one third of its land area lying in the Afram Plains.²⁴

There is a suburb at Ejura called Brigade, which owes its name to the agricultural camp that was established in the 1960s by the then President, Dr. Kwame Nkrumah. Due to the agricultural potential of the Ejura township, it became necessary for this camp to be set up in order to boost food production to benefit the country. This camp grew into a farming settlement and has continued to date.

The most outstanding investment potential of the Ejura area revolves all round agriculture and agro processing. In the area of crop farming, the Ejura-Sekyedumase Municipal stands out as one of the most fertile areas in the Ashanti Region. Crops that are mostly grown include maize, yam, cowpea, cashew, soyabeans, rice and potatoes.²⁵ Also, livestock including small ruminants such as sheep and goats, as well as poultry are thriving economic ventures in the area.

The Ejura market, is noted for the marketing of foodstuffs, livestock, charcoal, and all kinds of meat products. Traders from other parts of the region and beyond come to Ejura every Monday with goods such as clothing, detergents, farming implements and other products for the people in the rural settlements to purchase.

²⁴ <http://ejurasekyedumase.ghanadistricts.gov.gh> 27th November, 2014.

²⁵ Interview with Nana Appiah Kubi I, Akyeremadehene of Ejura on 2nd November 2014.

2.2.5 Religious Life and Thought

The main shrine of the Ejura Township is the *Konkroma* shrine. It attracts clients from all parts of the country who patronize it for assistance in overcoming many problems that they may have. There is another shrine at Babaso called *Tigari*. Apart from the shrines, there are also churches. According to Rev. John Benson Nartei, there are 22 churches registered with the local council of churches. Apart from these, there are also 16 other churches, bringing the total to 38.²⁶ There seem to be many settlers in the Ejura township and its environs, who hail from northern Ghana and neighbouring West African countries. Some of these settlers adhere to the Islamic religion. This accounts for the large number of mosques in the township, which stands at about 16. There are also places of worship in the rural communities where the settler farmers reside.

The main festival of Ejura is the Yam festival, which is celebrated annually in the months of October or November. It is celebrated to commemorate the founding of the community by persons who first settled there and discovered what was then known as *Sekyirene* or Bush yam. According to Nana Akua Tiwaa II, Nana Boakye who was a hunter, found the food item being eaten by some birds. Wondering what this food item could be, he took some from the ground in the bush and brought it home. He then delivered it to the wife of his son to cook for them to eat together with the meat they were consuming daily.

With time many people came to eat the food and upon asking what it was, they were told it was Nana Boakye's daughter in-law's food (*Nana ba-yere aduane*). This later came to be known as *ba-yere* in the Akan and has maintained this name over the years in many parts of the country.²⁷

²⁶ Interview with Rev. John Benson Nartei, Resident Pastor, Christ Apostolic Church International, Ejura, 22nd November, 2014.

²⁷ Interview with Nana Akua Tiwaa II, 2nd November, 2014.

Currently, the yam festival is celebrated on the occasion of Akwasidae and all the sub-chiefs of Ejura take their time to celebrate the festival after the major celebration by the Ejurahene.

2.3 The Christian Perspective on Community Development

The Bible spells out how we are to live in the world and utilize the resources God has given to us to the optimal level (Genesis 1:27-31). This is referred to as the mandate for development because it gives us that mandate to attain to what is best in Creation. Genesis 1:31 says “God saw everything that He had made, and indeed it was very good”. John Stott maintains that the living God is the God of nature and at the same time of religion, of the secular and also of the sacred.²⁸

The Christian perspective on community development is embodied in the biblical mandate of proclaiming the gospel. This is in line with the view that wherever the gospel goes, it is expected that lives will be transformed. As the attitudes and lifestyles of people change for the better, entire communities are transformed resulting in progress and development. Shannon Jung et al maintain that God is calling rural churches to a new vision, a transformation of character that is evangelistic, missionary and deeply satisfying. This seems to imply that Christ, by his mandate, gave his disciples and today’s church a commission to minister to the needs of common people in all communities, and to a life-changing faith in God.²⁹

It is worthy to note that God has called Christians to be involved in His plan for human progress. As we proclaim the gospel of salvation, we expect people to have a change of mind, attitude and lifestyle and thus affect their communities. Again, Christians are not only to proclaim the gospel, but also to be involved in the social transformation of

²⁸ Stott, *New Issues Facing Christians Today*, 19.

²⁹ S. Jung, et al. *Rural Ministry* (Nashville, Abingdon Press, 1998), 9.

communities, especially the rural context, through well planned programmes and projects. In the Bible, we see that all creation is good and that all creatures and all parts of creation are important to God. Human beings are created in the image of God, and therefore have a responsibility to care for all of creation. We are therefore to live our lives and also make creation conducive environment for human survival and progress in accordance with the divine plan and intention for creation.

The church and its agencies have a role in community development which is understood as offering hope, proclaiming God's promises, and announcing salvation. As disciples of Christ, we are called to follow in Christ's footsteps in pursuit of his vision of God's community coming on earth as it is in heaven. This reign is one of justice, and righteousness, tempered in love and forgiveness. Therefore, we are to be concerned with making God's presence to be felt in every community we find ourselves. God's healing, God's hope for a healthier, more whole community should, therefore, be a major priority for the church. As we witness to the salvation that God intends for us all, we also work to make our prayer "thy kingdom come on earth as it is in heaven" a reality.

According to Peter Batchelor, the Christian perspective on development is a partnership with Jesus in his mission. In his view, unless we work in partnership with Jesus, we are in danger of doing far more than good. Motivated by God's love, we work with Jesus towards the redemption of all created things; he made this possible through his sacrifice on the cross. Jesus must therefore be central in all our efforts to improve the lot of our fellowman. Our "Secular" work thus becomes "spiritual".³⁰

It can, therefore, be concluded that the church is strategically positioned to initiate change in the direction of more promising futures for individuals for human community. Just as

³⁰ P. Batchelor, *People in Rural Development* (Carlisle, UK: Paternoster Press, 1993), 158.

God conceived of the universe and then worked to create it, so man is to transform communities and the world at large through work. So the more man applies God's laws and uses the gifts God has given him, the more progress that can be seen.

2.4 The Individual and Development – The Biblical View

The biblical view of development can be seen in how God views the individual person. In the view of Boapeah, the biblical basis for community development can be seen in different dimensions.³¹ In his view, development relates to the growth pattern concerning Jesus life. In Luke 2:52 we read “Jesus grew in stature, in wisdom, and in favour with God and men”. The root of the verb “to grow” in the Greek is *proekotein*. It means to advance or cut a way forward. Therefore, in a sense, Jesus grew, made progress or developed in four key areas; mentally or intellectually, that is in wisdom, physically, spiritually and socially. Therefore, the fruit of Christian development should be improvement in wisdom, physical appearance, spiritual maturity and social relations.

Though the scriptures do not use the term development directly, certain degree of Christian experience has led to the adoption of the concept of Christian development. It is usually called transformational development or holistic ministry. In this sense, it can be concluded that “the transformation of a people to what God intends them to be,³² and seeking positive change in the whole of human life, materially, socially and spiritually”³³ is all development is about.

It is worthy to note that the focus on the individual person in the light of development, is clearly emphasized within the biblical framework. Jesus showed a concern for the whole person in his ministry on earth. He responded to people by healing their diseases, driving

³¹ Boapeah, *Church Experience in Ghana*, 29.

³² S. Z. Jakonda, *Your Kingdom Come: A Book on Holistic Christian Development* (Jos: RURCORN 2000), 26.

³³ B. L. Myers, *Walking with the Poor: Principles and Practices of Transformation Development* (Maryknoll: Orbis Books, 2000), 38.

out evil spirits from them, feeding the hungry and raising the dead back to life. True development must be based on the scriptures and must integrate every aspect of a person's experience, that is spiritual, physical and mental.

2.5 Faith-Based Organizations and Social Service Delivery

It is the position of scripture that man was created in the image of God to be creative and productive. This means that man was created to continue creation in order to make life more sustainable. Based on this biblical position, many Christian organizations are working in various areas towards addressing imbalances and crisis in society. At the community level, there seem to be a crisis of diverse nature which confront man and therefore militate against his progress. These organizations include churches and other related agencies and groups.

It is on record that Christian churches have actively sponsored relief and development programmes and projects since their inception based on biblical motivation. These churches see their motivation in God who is described as a God of social issues, political, and economic affairs. Social services have been a special feature of mission, especially in developing countries since the late nineteenth century. The motives for these service efforts were diverse and often mixed. For some, they were a means of contacting potential Christians, with a desire for conversion. In other instances, they were designed to provide special service to Christian workers and then the larger Christian community.

In the contemporary situation, there seem to be no departure from the pattern of the beginning of Christian mission in the late nineteenth century in Africa. Just as religious groups have provided social services and other community development activities which promoted community empowerment, so it is today. Many churches and their agencies

consider their mandate as including efforts to address community set-backs and alleviate poverty.

In Ghana, social and religious-based ministries have also contributed their lot to improving the living standards of the people in deprived areas, by providing safe drinking water through the drilling of bore holes, and other social amenities. Examples of such faith-based organizations are the churches. For instance, the Methodist Church has hospitals at Wenchi in the Brong-Ahafo Region, and Ankaase in the Ashanti Region. The Roman Catholic Church also has health facilities in many communities including the Holy Family Hospital at Techiman and one at Yeji, both in the Brong Ahafo Region, and others at Pramso and Offinso Maase in the Ashanti Region. Also the Adventist Development and Relief Services, (ADRA) is credited with the provision of social services in the areas of health, food security, economic empowerment among many others, for vulnerable and deprived communities across the country.

It can be concluded that these religious or faith-based organizations, although primarily seem to be concerned with worship, are deeply involved in the provision of social services as their commitment to the fulfillment of their core mandate of holistic ministry, in accordance with the biblical pattern.

2.6 Overview of the World Vision, Ghana

The World Vision is an international Christian relief and development organization with a mission to end suffering, poverty, and injustice so that children and poor communities can realize their God-given potential. We are told that in 1947, Rev. Pierce met Tena Hoel Kedoer, a teacher, while on a trip to China. She introduced him to an abandoned child named White Jake. Unable to care for the child herself, she appealed to Rev. Pierce to help.

Rev. Pierce gave the woman his last five dollars and agreed to send the same amount each month to help the woman care for the girl.

This encounter, was a turning point for Rev. Pierce, as he began to set up an organization dedicated to helping the world's children. In 1950 the World Vision was born, and the first child sponsorship programme began three years later in response to the needs of hundreds of thousands of orphans at the end of Second World War. Over several years, the organization has expanded its scope to cover countries in Asia, Latin America, Africa, the Middle East and Eastern Europe.

Today the World Vision is engaged in other activities of development, including emergency relief, poverty alleviation, provision of water, sanitation, education, health, leadership training and income generation. The organization is committed to the holistic development of all children and the realization of their rights. This is informed by the fact that children have a right to survival, development, protection, and participation as stated in the United Nations Convention on the Rights of the Child (CRC) and the African Charter on the Rights and Welfare of the Child.³⁴

World Vision Ghana (WVG) began in Ghana in 1979, under the leadership of one George Nicholson, a British national. The organization works in over ninety countries which includes Ghana, and is funded by donors who are both private and public entities. Having gone through many leadership changes, the World Vision, Ghana is headed by a Ghanaian called Charles Hubert.

World Vision Ghana operates mostly in rural areas, through the Area Development Programmes (ADPs) but initially this used to be done through Community Development Projects (CDP). The Area Development Programmes (ADPs) came in as a result of the

³⁴ Interview with Solomon Antumwine, Manager Ashanti ADP, (World Vision), Ejura, 19th August, 2014.

expansion of the projects to cover several communities within an area. These Area Development Programmes (ADPs) have a life span in all the areas or communities. In order to achieve the goals of these programmes with the planned resources, management of the Area Development Programmes are expected to monitor the programmes and activities so that they can be sustained or managed by the communities after the gestation period or when the programme phases out.

The World Vision Ghana (WVG) operates in the country under three sectors, namely the southern sector (Volta, Greater Accra, Central and Western Regions), the central sector (Ashanti, Eastern, Brong Ahafo Regions), and the northern sector (Northern, Upper East, Upper West Regions).

2.6.1 Vision of World Vision Ghana

The World Vision Ghana has a vision which is the driving wheel of its activities. This vision is centered on the child. Therefore all activities carried out by the organization are targeted towards the child in line with its mission of ensuring child survival, protection and development. The provision of potable water in communities, reduction of poverty and promotion of good health care are all geared towards making life conducive for the vulnerable child. This vision underlines the organization's subscription to all international conventions on the rights of the child.

2.6.2 Ministry Objectives

The World Vision Ghana (WVG) is committed to achieving the following objectives:

- Organization of community-based, sustainable programmes focused especially on the needs of children in deprived areas.
- Relief services to assist people affected by conflict or natural disasters.

- Putting in place measures to help change unjust structures affecting the poor and vulnerable among whom it works.
- Commitment to spiritual and social transformation of deprived communities.
- Commitment to Poverty alleviation and wealth creation in rural communities.
- Improvement in family life through relevant programmes for marriage couples.
- Commitment to the propagation of the Christian faith through a holistic approach in life, deed, word and signs that encourage people to respond to the gospel. This is done in partnership with local churches with specially designed programmes of Christian witness.
- Leadership development through capacity building programmes for churches and community leaders.

Even though the World Vision Ghana works to improve conditions of life of vulnerable or poor communities, it seeks to carry its activities together with the communities so that when the programme period expires, such communities can sustain and manage their own development activities in an independent manner. Since funds for their activities are from donors, usually from overseas, the World Vision Ghana (WVG) ensures that all its activities carried out in the communities receive value for money and so funds are used in a judicious manner.

2.6.3 Partnership

The World Vision Ghana (WVG) works in partnership with the local churches, government agencies such as the district assemblies, the health directorates, as well as the education directorates and communities leaders such as chiefs, assembly members, and opinion leaders.

2.7 The Ashanti Area Development Programme (AADP), Ejura

The World Vision Ghana commenced work in the Ejura area officially on October 1st 1993. Ever since, the official working year of the World Vision Ghana begins on October 1st each year.

2.7.1 Staff

The Ashanti ADP is managed by a six-member staff headed by the manager Mr. Solomon Antumwine. Professionally, the staff are made up of graduates in varying disciplines but mostly social work and community development are highly dominant. Religiously, the staff are mostly of the Christian faith but belong to different denominational backgrounds. Because of this, issues of individual beliefs, church doctrines and dogma are not brought to bear on the work of the organization. The organization runs on the basic Christian principles as enshrined in the Bible.

2.7.2 Coverage

The Ashanti ADP operates in nineteen (19) communities in the Ejura-Sekyedumase and the Sekyere Central Districts.

2.8 Conclusion

The discussion focused on the World Vision Ghana and community development. Among the issues discussed are the Christian perspective on community development, faith-based organizations and social service delivery, and overview of the World Vision Ghana and the Ashanti Area Development Programme (AADP) Ejura. Even though the World Vision Ghana carries out social activities, it is committed to Christian values that aim at providing holistic ministry in the world. Thus, the activities of World Vision Ghana, through its ADPs are based on Christian principles which target the vulnerable in society. How these

principles are implemented within the World Vision Ghana, will be the subject of discussion in the next chapter.

CHAPTER THREE

THE CHRISTIAN IMPACT OF THE ASHANTI AREA DEVELOPMENT PROGRAMME (WORLD VISION GHANA)

3.1 Introduction

This chapter discusses the Christian impact of the Ashanti Area Development Programme (AADP) of the World Vision, Ghana. It examines the major activities of the AADP, nature of the Christian impact, as well as some challenges.

3.2 The Major Activities of the Ashanti ADP

3.2.1 Origin of the World Vision Ghana, Ashanti ADP

According to Mr. Solomon Antumwine, the establishment of an ADP (Area Development Programme) in an area is preceded by an assessment. This assessment, referred to as a baseline survey is designed to find out the needs of communities within the area which are considered as deprived by all standards. The needs of such communities serve as the means of entry into the area, with particular focus on the plight of children, the motive of which is to seek ways of helping such children to grow well.³⁵

The Ashanti Area Development Programme (AADP) came to Ejura because it had serious water problems which hampered the life of the people particularly children. The World Vision, Ghana commenced work at Ejura officially on 1st October 1993 as a Christian Relief Organization. It was tasked to help meet the needs of the communities, which included lack of potable drinking water and extreme poverty. Since then the organization has established its presence in nineteen (19) communities represented by ten in the Ejura-Sekyedumasi and six in the Sekyere Central Districts.

³⁵ Interview with Mr. Solomon Antumwine, Manager, Ashanti ADP, 16th August, 2014.

3.2.2 Integrated Sponsorship Programmes

As part of their work plan, World Vision, Ghana, through its ADPs carry out sponsorship schemes under which deprived children and the youth are assisted to meet their immediate needs. These include children of poor families, orphans, street children as well as school drop-outs.

The organization works with agents in the communities who are referred to as Child Welfare Supervisors (CWS). At the time of undertaking this study, the organization was said to be working with thirty (30) Child Welfare Supervisors in the nineteen communities in its catchment or operational area. Again, the organization works with other volunteers who include Chiefs and Assembly members.

These Child Welfare Supervisors are responsible for the welfare of the children. They make sure that sponsorship packages earmarked for the children get to them and are used appropriately. They collaborate with the families of such deprived children in their management and use of the sponsorship packages.

3.2.3 Education

The organization has also assisted some communities to construct school buildings, workshops, teachers quarters, and also provided furniture and textbooks. In the Ashanti Area Development Programme at Ejura, the organization has provided school blocks for communities such as Atta Akura No. 1, Nokware Asa, Bisiw No. 1, Babaso and Samari Nkwanta. Adult literacy programmes are also carried out at Dome, Bisiw No. 2 and Asubuoso. Teaching and learning materials are also provided to schools in the deprived areas. The organization has also assisted deprived children and families in the Afram Plains, in the provision of school uniforms and payment of school fees. Beneficiary

communities with sponsorship package include Samari Nkwanta, Samarikrom, Apeadwa, Kramokrom, Asubuoso, Balana Number 1 and Dome.

In collaboration with the National Commission on Civic Education, the organization also carries out periodic educational campaign in the communities to create awareness on civic rights and responsibilities. Such campaigns have been undertaken in communities such as Kyenkyenkura, Kasei, Kramokrom, Dome and Nokware Asa.

3.2.4 Health/Nutrition

The organization also collaborates with District Health Management Teams (D.H.M.T.) to carry out health programmes. As part of its work plan, World Vision Ghana, has carried out children immunization programmes in rural communities at places such as Samari Nkwanta, Nokwareasa, Dome, Babaso, Basiw No. 2, and Balana No. 1. The organization has been active in polio and measles immunization campaigns over the years. It has also assisted rural communities with essential drugs and pharmaceuticals, paid medical bills of deprived families, and provided equipment for hospitals, clinics and health centers at Dawuda Akura and Kasei. Other health programmes include education on good nutrition and personal hygiene, which are mounted periodically in all the communities.

3.2.5 Agricultural Projects

World Vision Ghana, also runs agricultural projects in some communities. This is aimed at ensuring food security in order to raise the living standards of the poor and deprived rural communities. At the Ashanti Area Development Programme at Ejura, two poultry farms were set up at Ejura-Ashakoko, and Oku in the Afram Plains. These have provided employment for some of the youth in the communities.

The organization has also established grass cutter outgrower schemes at Samari Nkwanta, Samarikrom, and Kramokrom. According to Mr. Seidu Abukari some twelve selected

farmers from Samari Nkwanta, Samarikrom, and Apeadwa have been assisted to construct pens, and provided with breeder animals. These farmers have been provided with training and as a result the scheme is witnessing a massive improvement.

3.2.6 Water and Sanitation

With assistance from the Lions Club of United Kingdom (UK) through World Vision UK, a high yielding borehole drilled by the World Vision in 1992 was mechanized, the water pumped into a huge water reservoir and distributed along an eight-kilometre pipeline to serve three communities including Hiawoawu, Nkwanta, and Kasei, in the Kasa Zone of Ashanti ADP. The Ejura-Sekyedumase District Assembly and the three communities contributed \$53,487 to the Kasei Water Project.³⁶

World Vision, through its rural water project has since 1993 assisted more rural communities within the district with potable water and sanitary facilities. Boreholes and hand pump wells have been provided for such deprived communities and also maintenance works are periodically carried out on them. Communities such as Single Akura, Babaso, Nokwareasa, Kojoakura, Samari Nkwanta, Kramokrom, Samarikrom, Apeadwa, Dome, Atta Akura No. 2 and Bisiw No. 1, all in the Nokorasa Zone, as well as Dome, Santaso, Asubuoso and Oku in the Oku Zone have among others benefited from such facilities.

3.2.7 Christian Witness and Capacity Building Programmes

As a Christian organization, World Vision Ghana seeks to bring their Christian principles to bear on all their activities. In collaboration with local council of churches, the organization has assisted in the nurture of new Christians as well as the organization of leadership training and evangelism.

³⁶ *Daily Graphic*, "Special Anniversary Supplement" (Part two), Thursday July, 8th 2004, 16.

Good news clubs have been formed in some rural communities in the Afram Plains such as Appeadwa, Bisiw No. 1, Bisiw No. 2 and Nokwareasa. These clubs consist of children and youth who are taken through teachings on biblical principles to become mature Christians. The leaders of such clubs are periodically brought together for revival and fellowship. They are also assisted with tools, materials and sometimes logistics' in order to carry out their work effectively.

In the view of Solomon Antumwine periodic budgetary allocations are made available to the churches to carry out activities, in line with World Vision programmes, and to submit reports regarding the use of such resources. These reports are mainly to capture children, and family life activities.³⁷

The Christian Witness Department of the organization also carries out periodic pastors and church leaders conferences. As part of their work plan, the staff of the organization are brought together annually for a time of fellowship and revival. Through these meetings, the organization has witnessed the hand of God in their activities and this offers them the opportunity to praise God for His great love and power. Other activities include participation in the Annual Scripture Union Camp Meetings. It is reported that this year (2014) 150 children were sponsored to attend the Camp at Sekyedumase. Also Inter-faith Conferences aimed at enforcing dialogue among the followers of all religious faiths are periodically organized by the organization. One of such conferences was scheduled to take place on the 29th to 30th August, 2014.

3.2.8 Other Activities

A Natural Resource Management and Sustainable Agriculture Partnership (NARMSAP) started during phase III (1995-2003) of the Water Project. It sought to address bush burning

³⁷ Interview with Mr. Solomon Antumwine, Manager, Ashanti ADP, 16th August, 2014.

resulting in environmental degradation by instituting community projects in grass cutter domestication (see Appendix IV) and cashew cultivation. These projects were implemented within the rural communities, district administration, local agencies and other NGOs.

Working with farmers and hunters in the communities who were the main targets of NARMSAP, pilot projects were carried out in some selected communities within the Ejura-Sekyedumase district. By building on their local knowledge and educating them in sustainable farming practices, NARMSAP programmes contributed to preserving the environment against bushfires and land degradation.

NARMSAP, among other activities, trained 500 anti bushfire volunteer farmers in Nokwareasa zone and Dome in the Sekyere central area. It also organized 400 honey harvesters in 50 communities in the Afram Plains area in Nokwareasa Zone and Oku and Dome in the Oku Zone.³⁸

3.2.9 Current Activities

According to the Programme Manager, Mr. Solomon Antumwine, since 2009, the focus of the Area Development Programme has changed. Since the programmes of the Area Development Programme will come to an end in 2016, it has become necessary to build the capacity of all the stakeholders (Community chiefs, Assembly members, and all collaborating agencies) in order to sustain the work. It is envisaged that when the Area Development Programme comes to an end, there would be a continuation of the programmes, hence the training of leaders.

³⁸ *Daily Graphic* Thursday, July 8th 2004, 16.

Currently, no new projects are being carried out, but rather the Area Development Programme is concentrating on the renovation of existing structures to help increase their lifespan.³⁹

3.3 Christian Impact of the Ashanti Area Development Programme of the World Vision, Ghana

In examining the Christian impact of the World Vision, Ghana working through the Ashanti Area Development Programme (AADP), in the Ejura and Sekyere Central districts, it is expedient to address the major activities carried out by the organization.

3.3.1 Partnership in Social Service Delivery

The organization works in partnership with churches to carry out the mandate of the Great Commission. This is done by way of social services which are meant to bring about peaceful environment for humanity. Accordingly, donors have derived great satisfaction from the success of the water programme, especially the impact it has had on the lives of rural dwellers. During a visit to Project Communities in April 2000, Mr. Don Hubbs, Chief Executive of the Conrad N. Hilton Foundation had this to say about the project;

The water project has met all my expectations, and the benefits have exceeded my expectations. Initially, I thought of how beneficial the water will be to the people but now it's not only the water, but the good health and all the other benefits they have derived from it. If you solve water problems, you solve a lot of other critical needs in the world today.⁴⁰

Since God's purpose for humanity includes productivity and peace, any activity geared towards that cause is esteemed to be a response to the divine initiative. James 1:27 defines true religion as seeking the good of the fatherless, widows, and all persons in need.

³⁹ Interview with Mr. Solomon Antumwine, Manager, Ashanti ADP, Ejura, 16th August, 2014.

⁴⁰ *Daily Graphic* Thursday, July 8th 2004, 16.

3.3.2 Focus on Children

The organization seeks to bring children in deprived communities to levels such that they can achieve their God-given potentials in life. Therefore, it leaves no stone unturned in its efforts at achieving this purpose. But the crucial question is what is informing their concentration on children? It is essential that we understand that children need to be brought up in ways that can secure a brighter future for them. What children can become in future depends on how their lives are developed in accordance with biblical principles. The Bible is therefore crucial in the spiritual and moral development of children.

The Ashanti Area Development Programme, in carrying out this purpose, has achieved a lot. These include the organization of Bible clubs at community levels to help the children study the Bible. These Bible clubs are handled by volunteers who use learning materials to teach the children. It is very imperative that children are brought up in the things of God, as this has the potential of shaping their character and developing their lives for the future.

H. Hendricks has noted that the Word of God is at the heart of every teaching ministry, and no one can fully imagine the impact it can have. According to him, Paul gives us refreshing insight into this in 2 Timothy 2:2. He concludes that it is a ministry of multiplication and every time, you teach, you launch a process that ideally will never end, generation after generation. What this means is that the word of God has the potential of transforming people and to give them direction in life. Any emphasis on the Bible is a laudable endeavour and should be pursued without any compromise.⁴¹

3.3.3 Leadership Development through Capacity Building

Since the growth of any organization largely depends on its leadership, the same goes for the church, in its attempt to grow in Christ. The Ashanti Area Development Programme,

⁴¹ H. G. Hendricks, *Teaching to Change Lives*, (Portland, Oregon: Multnomah Press, 1987), 41.

working through its Christian Witness department, collaborates with the Local Council of Churches in the training and equipping of their leaders. By so doing, the organization has scored high marks for being partners in the Ministry of the Church. Working with God to bring about the growth of His Kingdom is a great achievement and the organization is highly commended for carrying out activities geared towards the realization of God's purposes.

As part of their activities, the staff of WVG are brought together periodically for times of spiritual emphasis. This, together with the daily devotional programmes that are organized, have contributed to the spiritual upliftment of the staff. They also pray for their programmes and activities to ensure success. The Manager, Solomon Antumwine, says that, their greatest achievement is as a result of what God is doing through them, and they give all the credit and glory to God who enables all their programmes to be carried out according to schedule and which result in success.

3.4 Challenges Confronting the World Vision Ghana in the Ejura-Sekyedumasi District

Even though the organization is doing its possible best to fulfill its mandate in the area, there are some challenges. When asked about the nature of such challenges, Solomon Antumwine explained that the organization is hampered by the poor nature of the road network that leads to the communities. During the rainy season, some communities are usually cut off, due to poor accessibility, as floods take over many of the roads which are mainly of third class status. Some of the communities can only be reached by footpaths which are also taken over by the floods, making accessibility very difficult.

Another challenge facing the organization has to do with finance. Since resources for running the organization are provided by sponsors, usually from overseas; there are times when such funds become limited. When that happens, it becomes very difficult to carry out some of the major activities. According to Antumwine, needs of children in the deprived communities keep on increasing with time and this put pressure on their resources. The organization has to operate within their limited budget in order to meet some of these needs.⁴²

On his part, Seidu Abukari, a CWS at Samari Nkwanta, indicated that even though they had benefited from a number of development projects from the World Vision Ghana, they still had some challenges. Concerning the water situation in the area, Seidu Abukari said, they have benefited from a number of boreholes, but they are often handicapped when it come to getting access to spare parts to repair broken down pumps. They have no dealers in the spare parts around, and they have to travel to Kumasi in order to get the needed spare parts.

Mr. Abukari added that the area has also benefited from income generation ventures like cashew plantations. But their worry was with the buying companies who sometimes buy their produce on credit and delay payment for over the agreed period. Another challenge is that the buyers often offer prices far below the expectation of the farmers.⁴³

3.5 Conclusion

The discussion focused on the major activities of the Ashanti ADP, Christian impact of the Ashanti area development programme of the world vision, Ghana and some challenges confronting the World Vision Ghana in the Ejura-Sekyedumasi district

⁴² Interview with Solomon Antumwine, Programme Manager, Ashanti Area Development Programme, Ejura, 19th August 2014.

⁴³ Interview with Seidu Abukari, Child Welfare Supervisor, Samari Nkwanta, 26th August, 2014.

CHAPTER FOUR

THE WORLD VISION GHANA AND THE COMMUNITY DEVELOPMENT: AN ASSESSMENT OF CHRISTIAN IMPACT

4.1 Introduction

The previous chapter focused on the World Vision Ghana and its Christian impact in the Ejura Area. It addressed issues such as the definition of relevant terms, the major activities of the Ashanti Area Development Programme (AADP), the Christian influence of the Ashanti ADP, as well as some challenges confronting the organization.

This chapter assesses the Christian impact of the WVG with reference to its major activities. Among the issues addressed are Christianity and holistic Ministry, commitment to child survival and development, intra-church unity and cooperation and inter-faith dialogue.

4.2 The Role of AADP in Christianity and Holistic Ministry

The Great Commission given by the Lord Jesus Christ to the church involves the propagation of the good news of salvation to everyone everywhere. Much as this is a spiritual mandate, it also has another dimension, which entails meeting the socio-economic needs of humanity. If the purpose of Christianity involves worship, which is a spiritual exercise, then we need to ask ourselves if the involvement of churches in socio-economic activities is a deviation from God's purposes.

It is worthy to note that Christianity is patterned after the life and ministry of Jesus Christ. Jesus' ministry entailed the propagation of a spiritual kingdom, but it also involved meeting the socio-economic needs of the vulnerable. Much as Jesus was concerned with the plight of the deprived in society as a demonstration of his commitment to the Messianic mandate

of Isaiah 61:1, Christians need to recognize their place in the Ministry of Jesus. Any Ministry committed to the welfare of humanity is connected to the purposes of God, and is therefore not out of place. This is the basis of Viv Grigg's assertion that Jesus Christ set us a pattern in cross-cultural ministry through his incarnation.⁴⁴

Christians need to redefine their calling not only in spiritual terms but also in holistic terms. The activities of the Ashanti Area Development Programme (AADP) of the World Vision Ghana, is a demonstration of how Christian organizations can fulfill their Christian mandate in holistic terms. But a sad story which appears in Judges 2:10 in connection with a new generation in Israel which did not know the Lord is enough to inform us that children are very significant for the continuity and sustenance of our future, and of our dealings with God.

The assertion of James 1:27 that true religion is demonstrated by a commitment and concern for the plight of the vulnerable in society, goes to underscore the activities of the Ashanti Area Development Programme at Ejura. It has demonstrated in practical terms what it means to be a Christian. It also redefines the Christian commitment to the life and ministry of Jesus Christ. Therefore, Christian holistic ministry is a mark of walking with Jesus. Any action targeted at ensuring, peace, justice, equality, safety, economic empowerment and community development, is not to be seen as unspiritual, but holistic in all dimensions.

4.3 Commitment to Child Survival and Development

The focus and concern of the World Vision, Ghana is about children. But how does this fall within the overall framework of God's purpose for children? There is the need for the church to develop a theological perspective on child survival and development. An

⁴⁴ V. Grig, *Compassion to the Poor* (California: MARC, 1990), 44.

examination of the history of Israel shows that God was committed to the welfare of children and urged the Israelites to remind their children of their history (Deuteronomy 6:1-4). This was necessary to ensure that the children grow up to appreciate God's dealings with His people, and to walk in accordance with the covenant. Israel needed to realize that its future depended on the children and therefore there was the need to ensure their survival and development.

The concern of the World Vision Ghana, in respect of the welfare of children is a positive one and should be appreciated by all Christian churches and agencies. If children are perceived as the futures leaders of our civilization, then it is imperative that we give a significant place to their upkeep and development. We can learn from the activities of the organization concerning their sponsorship packages, and Bible or Good News Clubs such as the one at Nkwanta, of how children can be given the right foundation in life to ensure a brighter future for them. This is necessary if we are to witness a peaceful world devoid of evil actions. This is underscored by Paul Meier when he said that Christian parents are in competition with the world to produce children who become the very best in emotional and spiritual maturity.⁴⁵ This also underscores God's purpose for children. The antidote to social evils in society is to be seen in the enhancement of child survival (good health status) and development of inter-faith dialogue for Christian missions in the Ejura area, and Ghana as a whole.

4.4 Intra-Church Unity and Inter-Faith Dialogue

One of the stakeholders in the activities of the World Vision Ghana, is the church. It is significant to note how the organization has brought unity among the churches in its operational areas. Regular meetings for the churches and budgetary support for activities directed at children's welfare, go to a large extent at ensuring unity among the church.

⁴⁵ Paul Meier, *Christian Rearing and Personality Development*, 24.

There seems to be no iota of competition among them as they see themselves as committed towards the same cause or purpose. Shannon Jung et al. have observed that rural communities tend to be so diverse and this might include ethnic, cultural and religious diversity which must be balanced for the advantage of rural communities.⁴⁶

Again, the leadership or capacity building programmes run by the WVG is enough to keep the leaders of the churches in sharp focus, as well as developing their potentials. But the crucial questions are that can this unity be sustained when the Ashanti Area Development Programme (AADP) phases out in 2016? It is hopeful that the churches and the district assembly and beneficiary communities will be committed to ensuring the sustainability and continuity of the projects and programmes initiated by the WVG.

Another dimension that is worth noting is the inter-faith dialogue that has been initiated by the World Vision Ghana in the Ejura and Sekyere Central Districts. The Muslim population of Ejura and the Sekyere Central Districts is very significant, and it is important to note how the World Vision Ghana, working through the Ashanti Area Development Programme (AADP) has been able to bring both Christians and Muslims to the same platform. The activities of the organization are targeted towards children in all the deprived communities, irrespective of their faith. However, the focus on children demonstrated by the formation of the good news clubs and the assistance given to the churches can be important tools in the expansion of the Christian faith. This is because, the children are exposed to the principles of the Christian faith at tender ages and this tends to build them up for the future. Also the capacity building programmes for the churches are yielding much dividends as many have come up as evangelists and pastors.

⁴⁶ Jung et al, *Rural Ministry*, 14, 16.

This development is very important in ensuring peace and cooperation among adherents of different religious faiths; which in turn ensures the development of communities. Christians are reminded that they are to live peacefully with all men everywhere, which is the purpose of God for humanity.

4.5 Community Development

Does the involvement of churches in the development of communities constitute a departure from its core mandate or should it be seen as an unspiritual undertaking? It has been established the propagation of the Christian faith is not only spiritual but a holistic one that entails socio-economic development and other activities aimed at meeting the needs of the total man.

It is significant to note that, the proclamation of the gospel as a fulfillment of the Great Commission cannot be done in a vacuum. It must be carried out in the context of people who are of diverse backgrounds but who can identify with one another. We need to discover that when communities are assisted to better their lot, it will create a congenial environment for the people to develop their lives including their potentials. Thus, they may be sensitized to identify those issues that militate against progress, such as poverty, lack of social amenities, diseases and gender inequality. But the crucial question is that can rural and deprived communities who are assisted in one way or the other, be able to stand on their own without any assistance when the programme period elapses? Do they have what it takes to carry on with activities of development?

It is imperative that we understand the purposes of God for humanity and strive to create equal opportunities for all persons irrespective of where they are located. But we need to develop the capacities of rural communities to better their lot.

4.5.1 Sustainability and Continuity of Development Programmes

It has been made clear that the World Vision has a time frame in which to carry out its development programmes in a given area. Thus, the time for the Ashanti Area Development Programme is scheduled to elapse by 2016. Against this background therefore, it is imperative that we consider the sustainability and continuity of the development projects implemented by the World Vision Ghana through the Ashanti Area Development Programme in the Ejura area.

Solomon Antumwine was positive when asked about this question. He said, they had put measures in place to ensure the sustainability and continuity of the projects they had initiated. According to him, they had trained the needed manpower and empowered the various communities, resource-wise to carry on with the task when they leave the scene.⁴⁷

On his part, Seidu Abukari also said they were well prepared to “stand in the gap” when the World Vision leaves the scene. According to him, they had not only been given “fish” by the World Vision, Ghana, but also have been taught how to “fish” and were more capable of continuing with the programmes.⁴⁸

In terms of financial resources, it is the hope that the District Assembly will support the programmes started by the World Vision to ensure their sustainability and continuous development in the rural communities.

4.6 Conclusion

The discussion entailed an assessment of the activities of the World Vision Ghana working through the Ashanti Area Development Programme (AADP) at Ejura. Issues analyzed

⁴⁷ Interview with Solomon Antumwine, Manager, Ashanti Area Development Programme, Ejura 19th August, 2014.

⁴⁸ Interview with Abukari Seidu, Child Welfare Supervisor, Samari Nkwanta, 26th August, 2014.

included Christianity and holistic ministry, commitment to child survival and development, intra-church unity and inter-faith cooperation.

CHAPTER FIVE

SUMMARY OF THE STUDY, RECOMMENDATIONS AND CONCLUSION

5.1 Introduction

The previous chapter entailed an analysis of the Christian impact of the World Vision Ghana in the Ejura area. This chapter concludes the report; it gives the summary of the entire study, some recommendations as well as the general conclusion to the study.

5.2 Summary of the Study

This study examined the Christian impact of the World Vision International (Ghana) in the Ejura Sekyedumase District. The study commenced with the general introduction which constituted the general overview of the study. It captured the background of the study, the statement of problem, research questions, aims and objectives of the study, relevance of the study, research methodology, scope and structure of the study as well as the literature review and definition of relevant terms.

The study discussed the historical background to the Ejura Community with emphasis on the origin of the township and its people. It also addressed the Christian perspective on community development, the individual and development, the biblical view, faith-based organizations and social service delivery overview of the World Vision Ghana with particular reference to its vision, ministry objectives, and partnership as well as the overview and management of the Ashanti Area Development Programme (AADP).

Further, the study also examined the major activities of the World Vision Ghana, working through the Ashanti Area Development Programme (AADP), the nature of the Christian influence of the World Vision Ghana in the Ejura area, as well as some challenges which confront the organization in the discharge of its duties.

The study continued with an analysis or assessment of the Christian impact of the World Vision Ghana in the Ejura area. It examined issues such as Christianity and holistic ministry, commitment to child survival and development, intra-church unity and inter-faith cooperation, as well as community empowerment. The study concludes with a summary of the entire study, a general conclusion to the study and makes some recommendations.

5.3 General Conclusion to the Study

The study which considered the Christian impact of the World Vision Ghana in the Ejura Sekyedumase District, concludes on the note that, any intervention aimed at alleviating the plight of the vulnerable in society, underscores God's eternal purpose for humanity. It is evident from the biblical record that God saw all that He had created and declared them as good. Again God intended that man should live in a perfect environment. However, with the fall of man, the environment became depraved and man has struggled over time to improve the situation. Despite man's fall, it is still God's purpose that man lives in a congenial environment so as to fulfill his potentials in life.

The response of Christian organizations towards the plight of the vulnerable such as children is therefore not a deviation from God's purposes. Rather, it underscores the mandate of the Great Commission and God's eternal purposes for humanity. Again, involvement of Christian organizations on development, is a catalyst for missions, even though that may not be solely the motive. However, any response to the immediate needs of people such as poverty, disease, ignorance, inequality and injustice, can open doors for communities to respond to the gospel. The work of the Ashanti Area Development Programme (AADP) in the Ejura-Sekyedumasi District underscores the significance of socio-economic development in missions. The involvement of churches in the development process in deprived communities has had some impact in terms of church planting, discipleship and church attendance. Also there has been an improvement in inter-faith

cooperation between Christians and Muslims as well as adherents of traditional religion. This has been brought about through the Ashanti Area Development Programme (AADP). As members of the different faiths are brought together to consider matters that pertain to the development of their communities, it has helped to abolish any seeming dividing wall of hostilities that may exist between them. It can therefore be concluded that religion and development are not foes but rather bed-mates in fulfillment of God's purpose for humanity.

5.4 Recommendations

In line with the objectives and findings of the study, the following suggestions are being put forward.

5.4.1 Enhanced Commitment to Rural Ministry

Christian development agencies such as the World Vision have shown the way in how rural communities can be assisted to better their lot. Thus, churches, para-church group and other Christian organizations can be viable partners with the government in opening up rural areas to socio-economic development. This will in great measure, reduce the incidence of the menace of rural-urban migration which has its attendant problems. It is recommended that a sustainable and enhanced commitment to rural ministry can be a fulfillment of the totality of the Great Commission. Christian organizations involved in rural development may adopt the holistic approach to development or the World Vision's holistic approach to development. Again the interfaith unity can help sustain the development efforts of the World Vision.

5.4.2 Holistic Christian Education and Community Development

Christian education includes all activities of the church that ensure spiritual growth of its members. It is recommended that churches re-orient their members on the need to get

involved in programmes aimed at mitigating the plight of the poor and vulnerable in society.

Thus, church members will come to the realization that they are each others keeper and that they need to respond to the needs of others. Issues of social concern and responsibility should be emphasized in church activities to create awareness and enhance the needed commitment and response.

5.4.3 Budgetary Support for Socio-economic Development

Churches should not only be concerned with worship and fellowship, but also be committed to the plight of the poor. Evangelism and social concern have been intimately related to one another throughout the history of the church. It is suggested that churches make available budgetary support and provide resources for the upkeep of the poor in rural communities. Airtime can be purchased from radio and television stations to advocate for reforms, and justice for the vulnerable in society.

5.4.4 Theology and Development

Theological institutions can have a stake in the development of the nation. It is recommended that the curriculum of instruction in such institutions may include issues on social and economic development as well as community empowerment which can reorient the students to respond to the challenge of the poor in rural communities.

5.4.5 Sustainability Fund

Christian organizations can establish funding schemes to support rural communities with development projects. A common fund can be established in which contributions can be made to support rural communities in line with World Vision's approach.

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PERSONALITIES INTERVIEWED

Solomon Antumwine, Programme Manager, Ashanti Area Development Programme,

Ejura, 19th August 2014.

Seidu Abukari, Child Welfare Supervisor, Samari Nkwanta, 26th August, 2014.

Nana Akua Tiwaa II, Queen Mother of Ejura Traditional Area.

Nana Appiah Kubi, Akyeremadehene of Ejura.

Rev. John Benson Nartei, Resident Pastor, Christ Apostolic Church International, Ejura,

22nd November, 2014.

APPENDIX I

INTERVIEW GUIDE (QUESTIONS)

1. When was the organization established?
2. What motivated the organization in coming to the area?
3. What is the vision and focus of the organization?
4. What are the major activities of your organization?
5. What are the major achievements of your organization?
6. What is the Christian influence of your organization in the area?
7. Are there any challenges confronting your organization?
8. If, so, what are they?

APPENDIX II

Tables

Table 1: Training in which Church and other Faith Leaders have been involved in World Vision Ghana.

TRAININGS IN WHICH CHURCH AND OTHER FAITH LEADERS HAVE BEEN TRAINED IN WVG

| | | | ATTENDEES | | | | | | |
|----|---------|---|-----------------------|--------------|-------|---------------------|--------------|-------|--|
| | | | No. of Church Leaders | | | Other Faith Leaders | | | |
| NO | ADP | TRAININGS | No. of Church Leaders | | Total | Other Faith Leaders | | Total | |
| | | | No. of Men | No. of women | | No. of Men | No. of women | | |
| 1 | Ashanti | Channel of Hope | 48 | 43 | 91 | 13 | 7 | 20 | |
| 2 | | Entrepreneurship skills development | 14 | 109 | 123 | 8 | 14 | 22 | |
| 3 | | Family Life | 80 | 50 | 130 | 15 | 12 | 27 | |
| 4 | | Capacity Assessment | 7 | | 7 | | | | |
| 5 | | Leadership | 3 | | 3 | | | | |
| 6 | | Finalization of MoUs | 6 | | 6 | | | | |
| 7 | | Transition Planning information sharing | 6 | | 6 | | | | |
| 8 | | | | | | | | | |

APPENDIX III

List of Communities in which World Vision Ghana operates

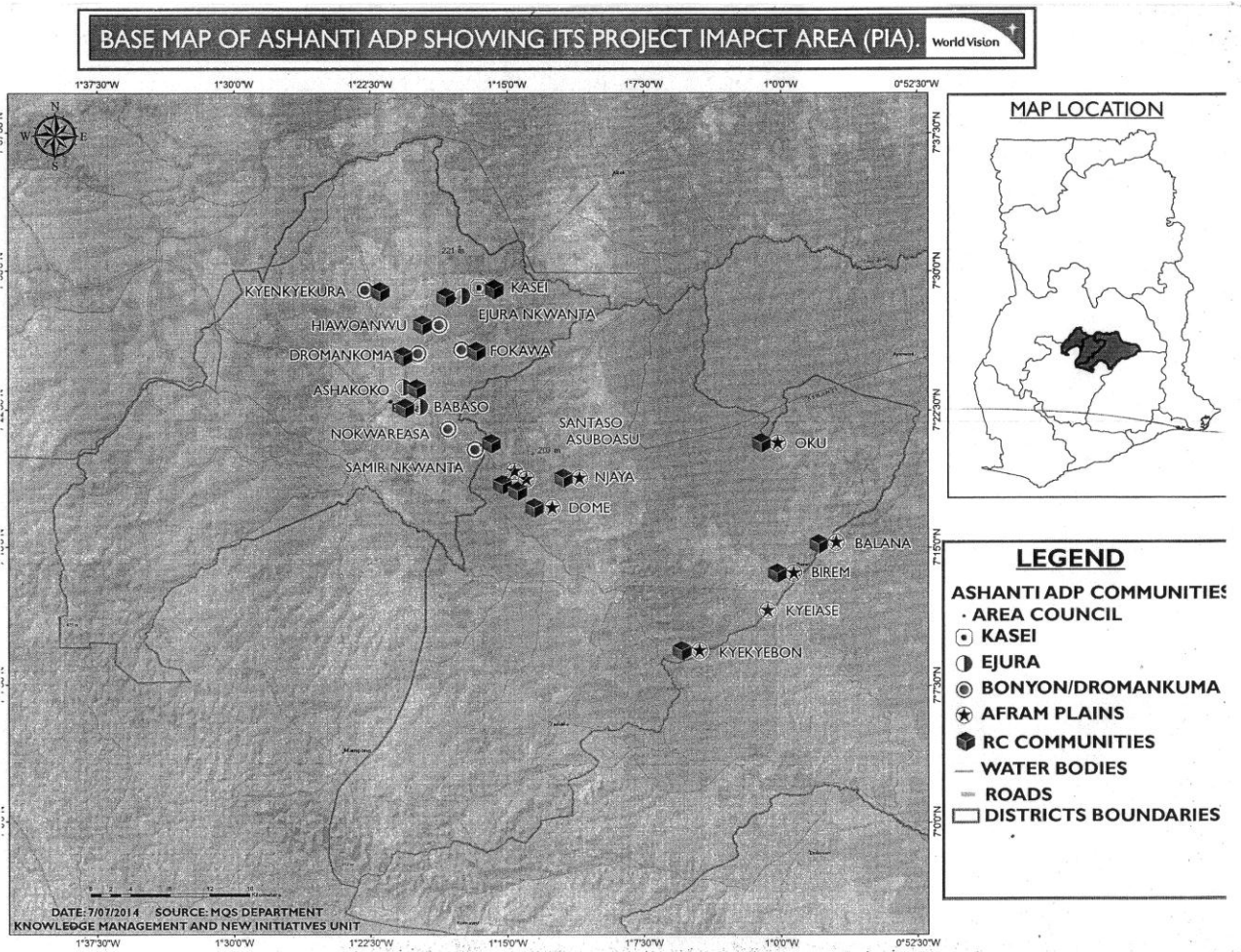
Ejura Sekyedumasi District

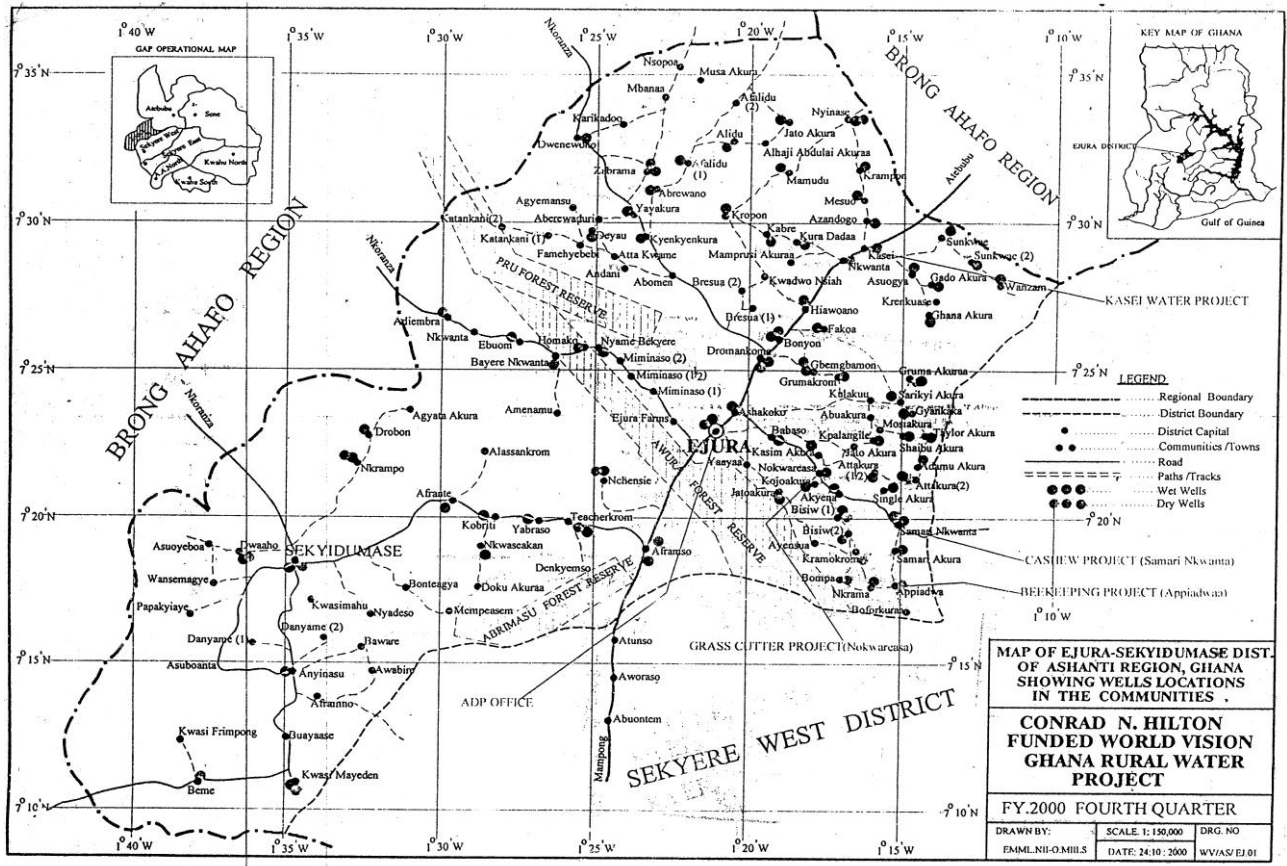
Ejura
Hiawoawu
Kasei
Babaso
Bisiew 1
Bisiew 2
Nokwareasa
Samari Nkwanta
Atta Akura No. 2
Appeadwa

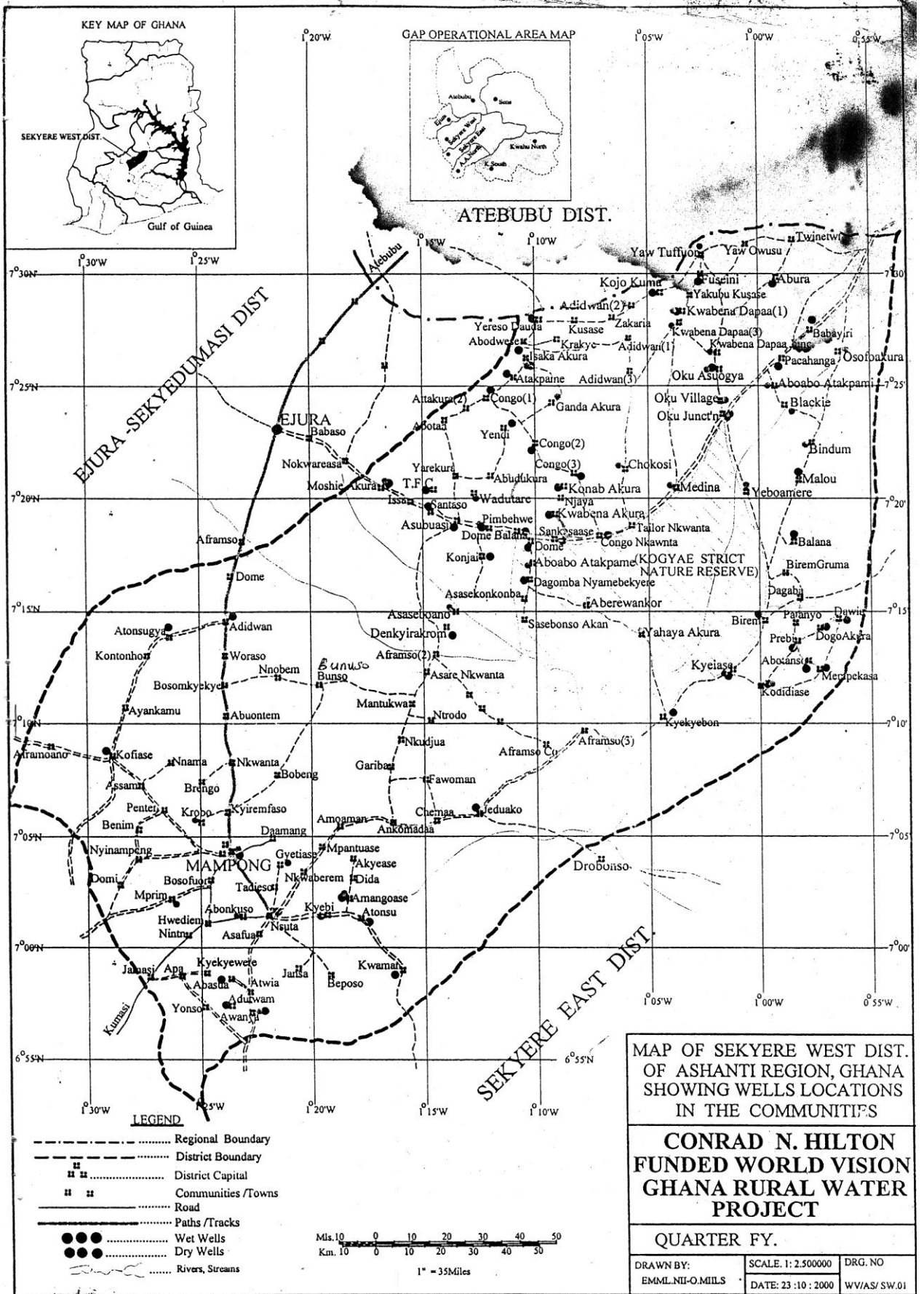
Sekyere Central District

Dome
Oku
Birem
Asubuosu
Asasebonso
Santaso
Balana
Dauda Akura
Governor

MAPS







APPENDIX IV

RELEVANT PICTURES



PROVISION OF POTABLE WATER FOR RURAL COMMUNITIES

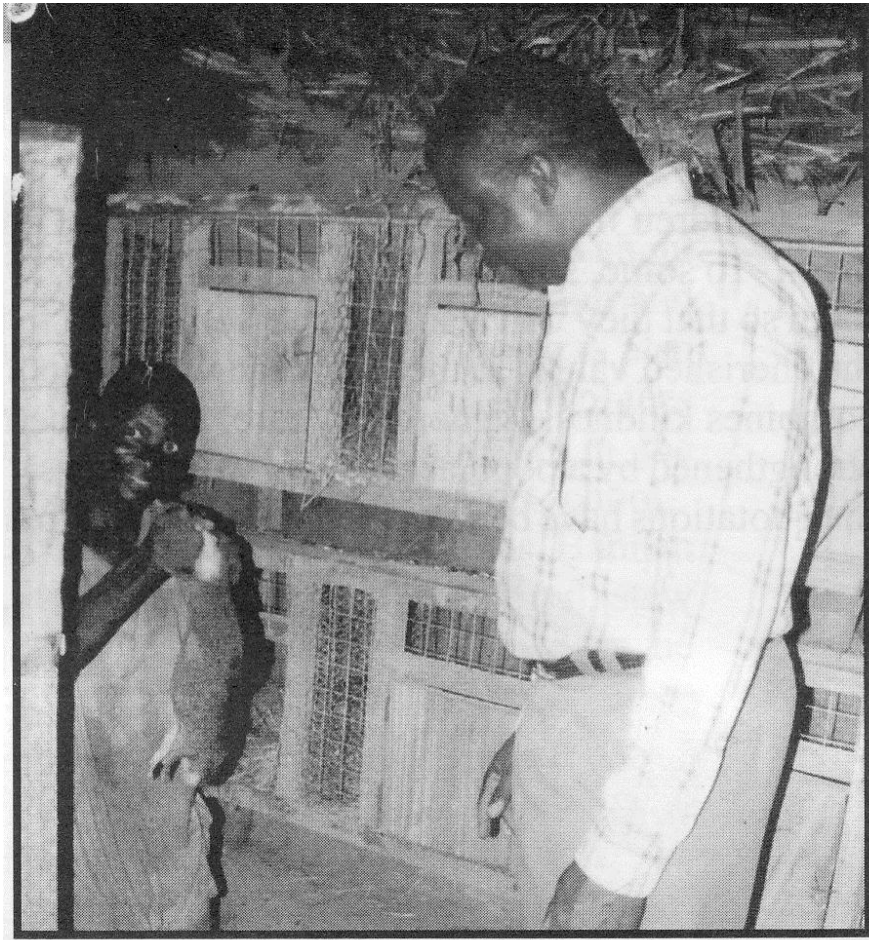




GOOD NEWS CLUB AT NKWANTA

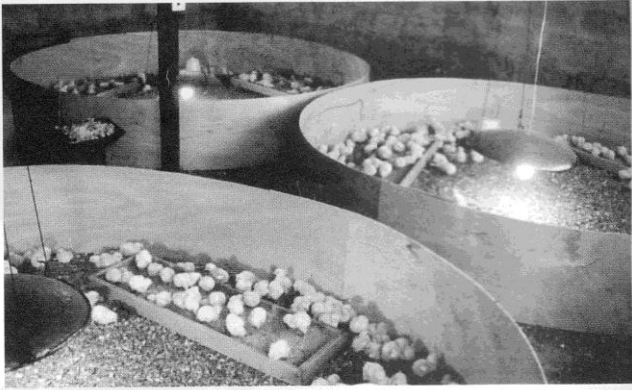


SPONSOR MEETING HER SPONSORED FAMILY

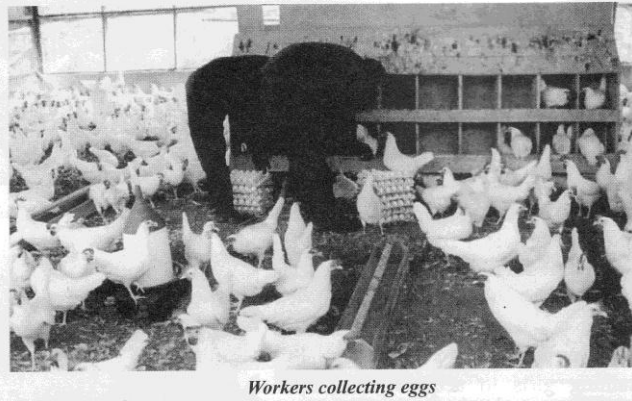


GRASSCUTTER PROJECT

POULTRY PROJECT AT EJURA



Day old chicks



Workers collecting eggs



The project mills its own feed for the birds





Christian Impact Manager (left) leading a session



Staff in group photo with facilitators

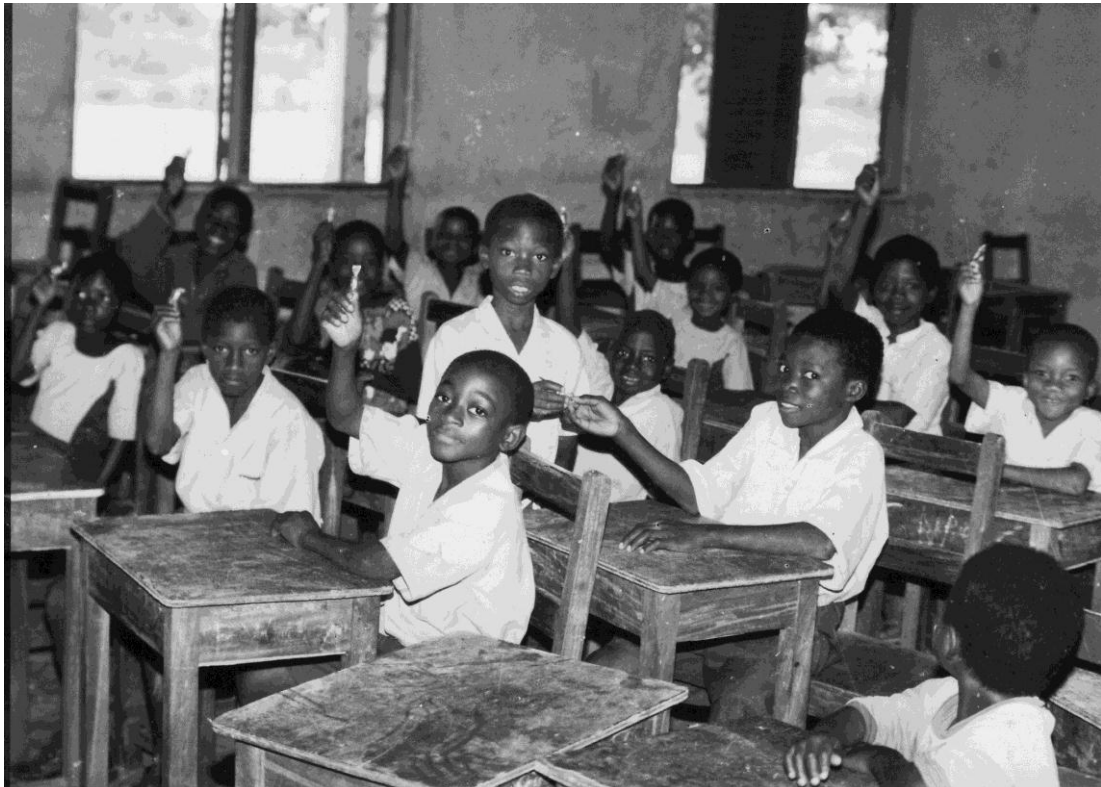


Communications Officer (right) leading a prayer session

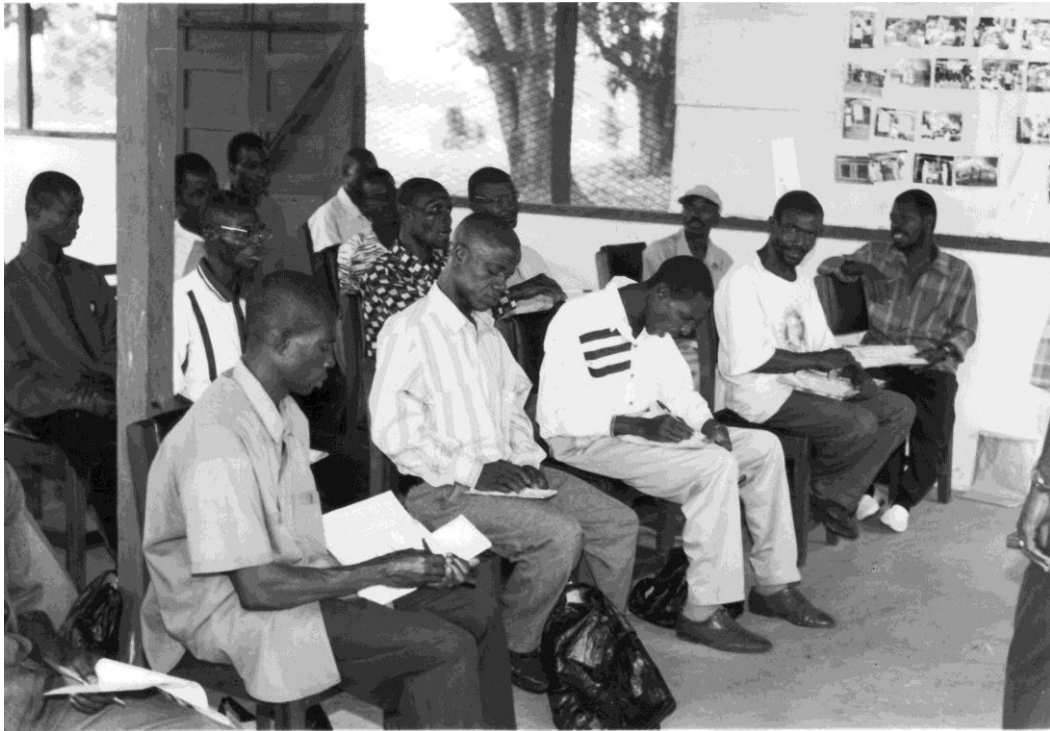
CHRISTIAN IMPACT PROGRAMMES



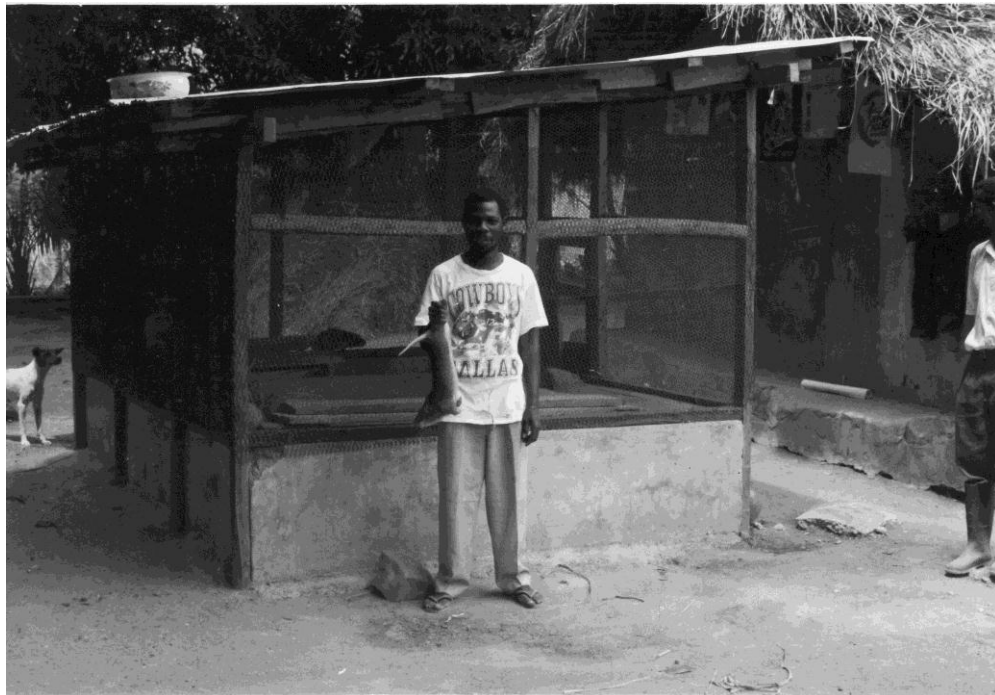
PRIMARY SCHOOL BLOCK CONSTRUCTED BY WORLD VISION AT SAMARI-NKWANTA



SCHOOL CHILDREN IN CLASS AT SAMARI-NKWANTA DISPLAYING THEIR TOFFEES PROVIDED BY A SPONSOR.



CAPACITY BUILDING WORKSHOP FOR CHILD WELFARE SUPERVISORS (CWS) AT WORLD VISION OFFICE AT EJURA



GRASSCUTTER OUTGROWER SCHEME AT SAMARI-NKWANTA