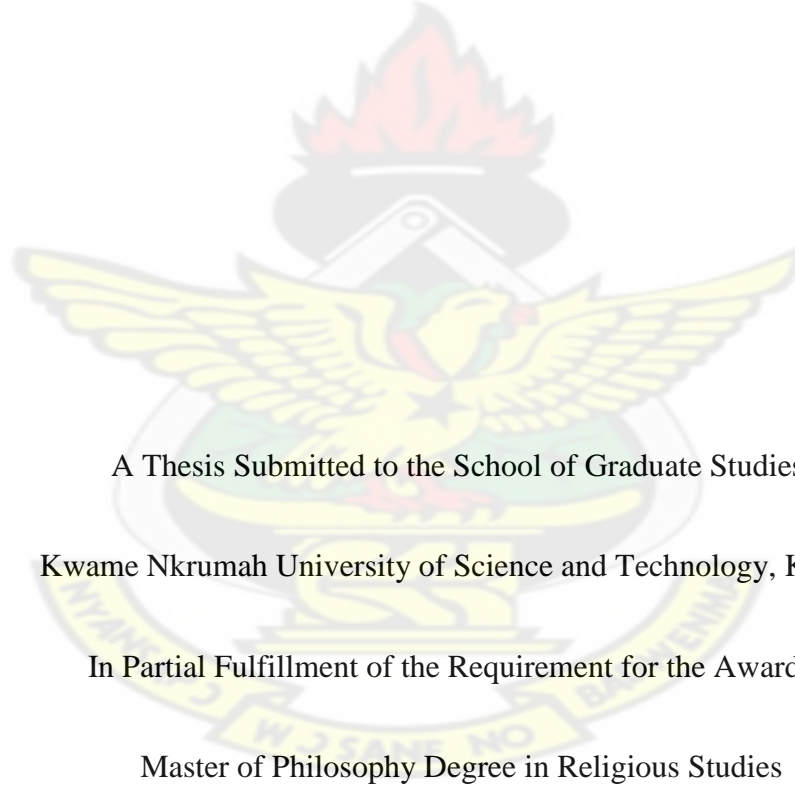


THE BASEL MISSIONARIES' CHRISTIAN EDUCATION APPROACH IN THE  
KROBO RELIGIO-CULTURAL CONTEXT

BY

TETTEY EMMANUEL OKLEMEH (REV.) (BACHELOR OF DIVINITY)



A Thesis Submitted to the School of Graduate Studies,  
Kwame Nkrumah University of Science and Technology, Kumasi  
In Partial Fulfillment of the Requirement for the Award of  
Master of Philosophy Degree in Religious Studies

August 2010

## DECLARATION

I hereby declare that this submission is my own original work towards the award of M.Phil. degree in Religious Studies and to the best of my knowledge, it contains no material previously published by another person or material which has been accepted for the award of any other degree of the University except where due acknowledgement has been made in the text.

Tettey Emmanuel Oklemeh (Rev.) .....

Student name

Signature

Date

Student Number: 20068817

Student Exam Number: PG3499909

Certified by:

Supervisor

Signature

Date

Certified by:

Head of Department

Signature

Date

## DEDICATION

I dedicate this work to God and to the Christian Church in Kroboland. I also dedicate it to the Rev. Dr. Kwabla Opuni Frimpong who encouraged me to do higher academic work, and to the memories of my late uncle Ishmael Oklemeh Kwao and my mother Helena Ama Kwao.

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## ACKNOWLEDGEMENT

It is my pleasure to give thanks to my Heavenly Father for His grace that gave me endurance through this work. I also thank sincerely the Senior Members of the Department of Religious Studies, KNUST, especially the Head of Department Rev. Dr. Nathan Samwini for his fatherly advice and promptings for seriousness, Rev. Dr. Kwabena Opuni Frimpong for his constant encouragements, and the Rev. J. E. T. Kuwornu Adjaottor, my supervisor who relentlessly made sure that this work is completed on schedule. I am also highly indebted to the Rev. Isaac Sackey Kwao, who spent sleepless nights to read through the work and make valuable suggestions.

I also express my sincere gratitude to the Chairman of the Dangme/Tongu Presbytery, the Rev. Nii Teiko Dagadu, the Rev. Dr. Yaw Frimpong Manso, past Moderator, and the General Assembly Council of the Presbyterian Church of Ghana for giving me the permission and making it possible for me financially to complete this course. I will not leave out the current Moderator, the Rev. Professor Emmanuel Martey and the Rev. Dr. David A. Kpobi for their encouragement to enter into this programme. I also thank all my course mates, particularly my friends Zuul and Roland for the numerous interactions that help shape the work.

Finally I am so grateful to my wife Eunice, my two kids, Sam and Hannah and my old aunty, Mary for allowing me to leave home for two years bearing the consequences of my absence. May the Good Lord richly bless them all.



## LIST OF ABBREVIATIONS

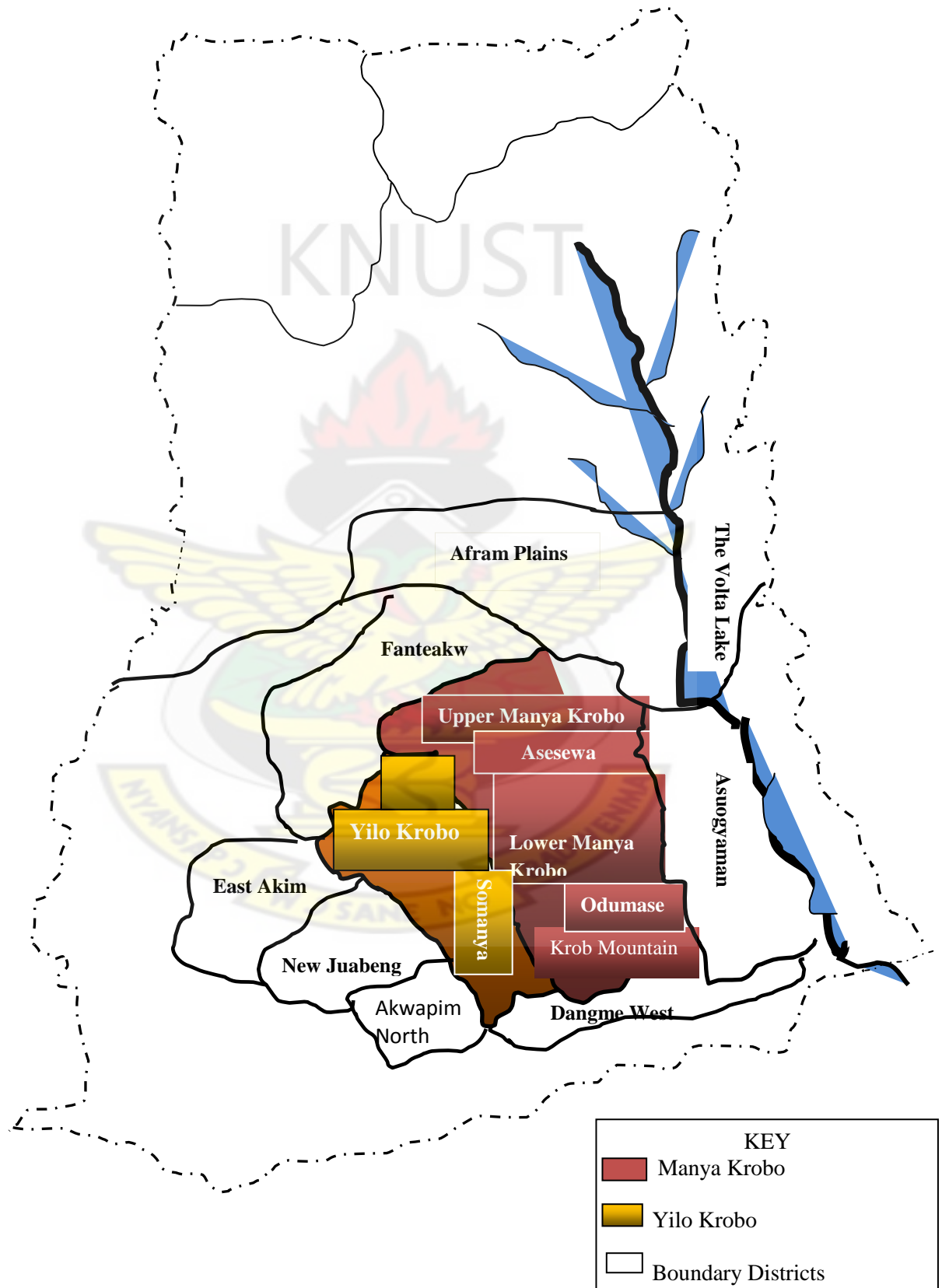
HMCE	Handmaids of Christian Education
ICE	Inculturational Christian Education
DICE	Dialogical Inculturational Christian Education

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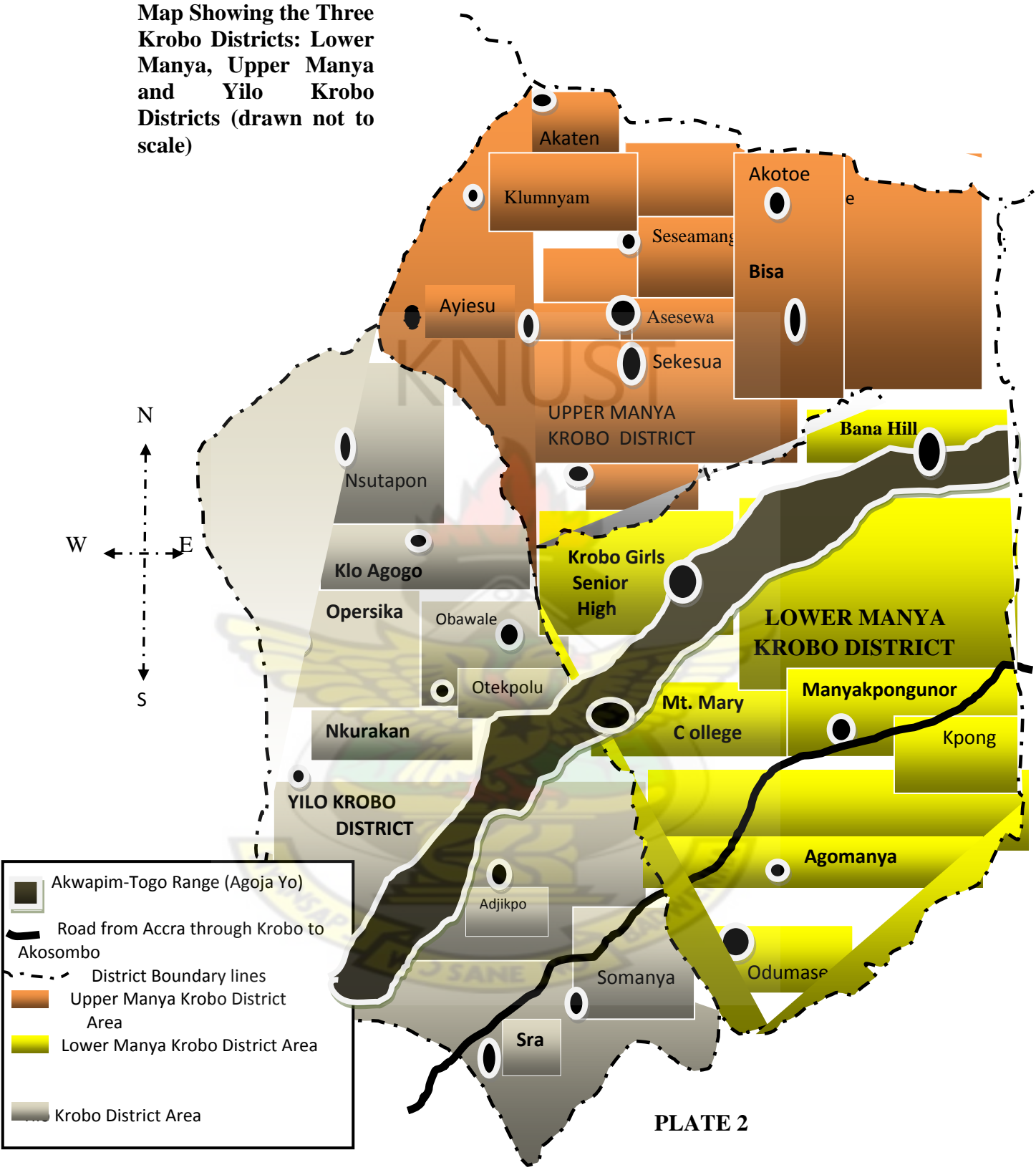


## PLATE 1

### MAP OF GHANA SHOWING THE THREE MANYA AND YILO KROBO DISTRICTS AND THEIR BOUNDARIES (Drawn not to scale)



Map Showing the Three Krobo Districts: Lower Manya, Upper Manya and Yilo Krobo Districts (drawn not to scale)



## ABSTRACT

This work is about the Basel Missionaries' practice of Christian Education in the religio-cultural context in Krobo. From an eclectic study of the historical, social and religio-cultural settings of the people, and the missionaries' work, the thesis traces the problem of 'syncretism' and 'cultural conflicts' in Krobo Christianity to a faulty Christian education practice of the missionaries, influenced by their indifference to the Krobo culture, which they declare 'heathen' and taught their converts to completely avoid. Contending that Christian education needs not be limited to ecclesiastical establishment and nurture alone, but also extended to affect the community in which it operates and its structures, the work questions the missionaries' neglect of Krobo culture, and existing indigenous educational and cultural categories in their Christian education practice, which this work found to be useful for Christian education. The major finding of the research is that the popular missionary acclamation that the cultural forms are incompatible with Christianity, especially *dipo* can no longer be tenable. It recommends that, for effective inculturation of Christianity in Krobo, an inculturational Christian education that uses cultural affinities with Christianity as Handmaids of Christian Education (HMCE) is needed. And also, that a Christological construction for Krobo from the person of *Klowlki* and the *jemeli*, and the story of her exchange with the 'Great Sign', (the Sing of the Cross) at her disappearance from Krobo cannot be ignored. The constant presence of this sign of the cross in the culture as part of the performance of *dipo* speaks volumes for Christianity.

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## **APENDIX 1A**

### **INTERVIEW GUIDE**

This interview guide is for academic research purposes. It is intended to find out from traditionalists their idea about what *dipo* is, why it must be performed and what they feel about the performance of *dipo* by church people and also about their consultation of mediums and shrines to explore the level of syncretism.

1. What is *dipo* for the Krobo?
2. Why is it a must for the Krobo girl? What happens if one refuses to perform?
3. Is *dipo* a must for church people?
4. Can't church people be exempted?
5. Do you think some church people still perform the rite?
6. Do they hide or perform in the open?
7. Why do the Krobo consult mediums when relatives die?
8. Are church members also doing same?
9. Do you think church members do visit shrines for help?
10. Why do you think they do so?
11. What happens if people refuse to consult the medium when a relative dies?
12. What do you think about a Christian who consults the medium or the shrine?

## **APPENDIX 1B**

### **Interview Guide**

This interview guide is intended to find out from elderly church members and scholars of the PCG, and present-day Church elders what Christian activities and programmes were in place in both church and school of the Basel Missionary period, and during their own period in order to help find out the trend of Christian education that operated and that which operates now.

1. Name? Age?
2. Duration of membership in the Church
3. Schools attended? Period of schooling?
4. Do you have any idea about what church activities were in place in the Missionary days?
5. Can you remind us of what Christian activities were in place in the church?
6. Can you mention some educational activities that were there in your days or in the missionary days? Are there some which are no more today?
7. What can you remember about the Bana Hill Boys Boarding school?
8. What about the Krobo Girls School?
9. Do you have any idea about what education policies were present during the missionary days? What about the period of your schooling?
10. Do you think the missionary education strategies were good for the Africans? What do you think were the gains? Were there some negative influences?
11. Can you tell us what you know about the Missionary Salem Quarters? How were they governed? Were there some by-laws for the Salem dwellers? How was life in the Salem Quarters lived?

12. Do you think things have changed in the Salem of today? What sort of changes can we notice? What do you think can be the cause?

### **APPENDIX 1C**

#### **Research Questionnaire**

This questionnaire is for academic research purposes only and the anonymity of respondents is guaranteed

1. Name (optional) .....
2. Age (optional) .....
3. Church .....
4. No. of years in Church .....
5. Position in church. Pastor/catechist/Presiding elder ☐    Presbyter/elder ☐  
Group leader ☐    Clerk/Secretary ☐    Member ☐
6. Why is *Dipo* performed?
  - Because it is a custom handed down to us ☐
  - Because it makes a girl a Krobo girl ☐
  - Because it keeps the Krobo girl from spoiling before marriage ☐
7. Should Christians perform *Dipo*?
  - Yes because it is a Krobo custom and all Krobo people must perform it for their girls-child ☐
  - Yes because we must give Caesar's to Caesar. ☐
  - Yes if the fetish connections are removed. ☐
  - No because it is fetish. ☐
8. Do you think there are some Christians in your church who also perform *Dipo* for their daughters underground?
  - Yes, about 60% - 80% members perform. ☐
  - Yes, about 30 – 50% members perform. ☐

- Yes, about 10% - 20% members perform. ☐
- No Christians in this church perform. ☐

9. Generally do you think some Christians perform *Dipo* underground?

- Yes, about 60% - 80% members perform it ☐
- Yes, about 30 – 50% members perform it ☐
- Yes, about 10% - 20% members perform it ☐
- 10 or more years ago Christians perform it but no longer do so now. ☐
- They don't do it. ☐

10. Do you think some church elders/Presbyters/Pastors also perform *Dipo*?

- Yes, about 60% - 80% members perform it ☐
- Yes, about 30 – 50% members perform it ☐
- Yes, about 10% - 20% members perform it ☐
- 10 or more years ago they do it but no longer do so now ☐
- They don't do it. ☐

11. Do people in your church visit mediums at the death of a relative, when sick or when they wanted to know the cause of unpleasant situations?

- Yes, about 60% - 80% members do ☐
- Yes, about 30 – 50% member do ☐
- Yes, about 10% - 20% members do ☐
- 10 or more years ago they do, but no longer do so now ☐
- They don't do it. ☐

12. Why did they do it underground?

- Because the Church says it's wrong ☐
- Because they know it is wrong ☐

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APPENDIX 2  
ARCHIVAL DOCUMENTS

Appendix 2A

Below is a series of letters obtained from the Public Records and Archives Administration Department (PRAAD), Accra (ADM 1/9/4). They were written prior to, and soon after the events of Kono Sackitey's funeral, Mate Kole's enstoolment and the eviction of the people from the Krobo Mountain. Letter No. 12/49 dated 30<sup>th</sup> March, 1892 and addressed to the District Commissioner at Akuse contains instructions given by Governor Griffith concerning a protest letter written by Sackitey's sons Akutey Azu, Noa Aguayi Azu, Christian Tei Azu, Osom Azu and Abram Nyako Azu against the intended enstoolment of Emmanuel Mate Kole, son of Peter Nyakor their brother. The Governor responded by ordering that they must be bonded for good and peaceful behaviour in the sum of £500 each for 12 months for threatening the peace of the Nation.

Letter No. 24 dated 5<sup>th</sup> July, 1892 was written by the Governor and addressed to King Amoako Atta of Kyebi soliciting his support in abolishing the 'horrible' customs of the Krobo and giving the itinerary of his travel to the Kono's funeral. Letter No. 26 dated 6<sup>th</sup> July, 1892 was addressed to the District Commissioner at Akuse on the same issue of the Kono's funeral and the Governor's itinerary, and arrangement of accommodation for himself and his entourage of about 250 men including 100 Hausa soldiers, 40 bandsmen, 8 officers and others. He would leave Accra on the 16<sup>th</sup> July, be with the Commissioner on Monday, 18<sup>th</sup> July and arrive at Odumase on Tuesday, 19<sup>th</sup> July. There would be a palaver with the people of Krobo on Wednesday 20<sup>th</sup> July to determine the people's choice of a king and announce the eviction.



Letter No. 28 dated 24<sup>th</sup> July, 1892 instructed all the chiefs of Western Krobo (Yilo) to allow their subjects to go for their remaining properties on the Mountain within 3 days from Sunday, 24<sup>th</sup> to Tuesday, 26<sup>th</sup> July 1892 after which no one would be allowed to climb the Mountain. This was also copied to Mate Kole. This seems to be after the eviction.

Letter No. 30 dated 24<sup>th</sup> July, 1892 was written by the Governor to King Tackie, reporting to him of the success of the eviction of the Krobo people from their Mountain home and the abolishing of their customs. He also appreciated the support of the King.

Letter No. 31 dated 1892 was written to inform all the Dangme chiefs about the law passed against *nādu*, *kokonādu*, *kotoklo* and *dipo* and to instruct them to sound the *gong gong* to announce the law and its repercussions to their subjects since anyone who violates the law would have to blame himself.

The dating of these letters refutes Teyegaga's dating of the eviction of the Krobo people from their Mountain home on July 2<sup>nd</sup>, 1892.

Political  
12  
49

And by Reg No 152 3<sup>rd</sup> April

Government House,  
Aburi. 30<sup>th</sup> March 1892.

Sir

Your letter N<sup>o</sup> 276 dated at Akropong on the 24<sup>th</sup> March 1892 addressed to the Colonial Secretary at Accra enclosing a letter addressed to you, under date of 23<sup>rd</sup> March, by Akute Agu, Noah Agwayi Agu, Christian Tei Agu, Arom Agu and Abram Nyako Agu, has been

A. Williams, Esq.,  
District Commissioner of the  
Volta River District

order to save time I have thought it best to acknowledge to you at once. In that letter the parties state that they have to report to you that they had heard "that Daniel Kwayo had appointed Emanuel Mate to be of late King Sakite and trying to hand our father's stool to him without our knowledge or consent." And they say "We all are one family and we desire to live peacefully if Daniel Kwayo acts in such a deceitful way we do not hope there will be peace." They also at the same time transmitted to you a letter dated the 23<sup>rd</sup> March which they desired you to forward to the Colonial Secretary. That communication is signed by the same parties who wrote to you, but in it they state, "That Daniel Kwayo and others had unlawfully appointed Emanuel Mate the son of Peter Nyako to be successor of late King Sakite and tried to give our father's stool to him without our knowledge or consent at all. A case of such nature had never happened on our country before." And they add; "We beg to say that late King Sakite is our father according to our country right neither his sons nor his Peter Nyako's sons have any right to fight for the stool as long as several of the Odonko Aya sons are still alive for the stool belongs to our father King Odonko Aya but not King Sakite" and they further state; "We all desire to live in peace for we are one family but if Daniel Kwayo tries to carry out his intention in a deceitful way we do not hope there will be peace."

2. You will inform these parties that they seem to have overlooked the fact that no King can be enstooled Odamase unless the Governor has first approved of it. While as a rule, the Governor's decision in such a matter would naturally be guided by the wish expressed by the majority of the people of Eastern Krobo as to the person whom they desired, should be their King. It appears from the tone and language of the communications received from Akule Aya and the other four signatories that unless some one is appointed as the successor of the late King Sakite of whom they approve that, according to their statement, they do not hope there will be peace, from which I am bound to infer that they will be parties who will break the peace. In these circumstances and without reference to any person whom the majority of the Eastern Krobo may ultimately decide they will



it appears to me to be absolutely necessary on the part of the Government in the interests of peace and good order to take steps which will act as a check upon the parties indicated in the event of their being disposed to break the peace of the country, and in these circumstances I have to direct you to call upon Akwé Agé, Nwáké Agé, Agé, Christian Aké Agé, Akwé Agé and Abiam Akwé Agé each to give a separate bond in the sum of £500 for their good and peaceful behaviour for 12 months. These bonds will be precisely the same as those which Chief Akwé and other parties were requested to sign. You will attend to this matter at once and report your action to me in the matter promptly.

I have &c.  
(D) W. Brandford Griffiths,  
Governor.

Solomon  
N. 24

Government House,  
Christiansburg Castle,  
Accra, 24 July 1892.

King,

You are aware that that infamous thing, the  
Dipo Girls with the sign of the cross in their  
hands. This they do hold in their hands every  
year during the dipo season though they  
hardly know what it stands for.

To His Majesty

Amankwa Adu

King of Eketon, Uluwa  
Re Palace Akwé (From page 1 to 5.)

# KNUST



the majority of the people desire to have elected I will give my approval to the objects of this choice.

2. But you are aware, King, that very horrible Customs exist in Nrobo and are carried out on the Nrobo mountain and otherwise in the Eastern part of Nrobo. It is the desire of Her Most Gracious Majesty the Queen that these Customs should be put a stop to, once and for all. The Queen regards them as debasing, degrading and vile. So far from enlightening the people they are sinking them deeper and deeper into moral degradation, and while no possible benefit has arisen from the carrying out of these Customs, it is on the contrary a well known fact that a great many murders have been committed in order to obtain the heads and thigh bones of unfortunate strangers visiting the country who have been the victims of murderers for the purposes of exhibiting the bravery of the victors who killed them and of maintaining the Nrobo Customs, while these dastardly coward, if their had turned upon them and showed fight would have turned and run away from them like sheep from a dog. The Queen's Government is determined that this practice shall henceforward be discontinued. It will therefore be put down. I have informed the Nrobo people through the District Commissioner of my intention in that regard: in order that they may not have any excuse for not having places in which to bury their dead other than the Nrobo hill cemeteries have been provided, and more will be provided for the purpose to suit the convenience of the people. But while I am determined to put a stop to these horrible Customs, I am anxious to do so without friction and to avoid violence to the feelings of the people, and I trust, after I have talked matters over with them, that they will see the prudence of carrying out the wishes of the Government and consent to abandon these atrocious disgusting and horrible Customs.

3. I have got the support of King Jackie of Accra and of the King of Christiansborg, they entirely agree with me as to the urgent necessity of putting a stop to these Customs, and they will send their Linguists to Accra to meet me there so



the Kio people that they are adverse to any further continuance of these Customs. Looking, King Amosaku Atta, to your great position and influence, it has occurred to me to write to you and to ask you to give the Government the same support which your brother Kings in this direction intend to do. I am also going to write to King Nwanim Jori of Abokpong and request him to do the same. I trust therefore that you will send your principal linguist and such of your suite as you may think necessary to meet me at Odumasi on the 20<sup>th</sup> of this month, and that you will instruct them to give me every support in advising the Kio to abandon their disgraceful Customs.

4. This Government cannot expect you to go to the expense of sending some of your principal men to Odumasi, and it will therefore be prepared to repay to you such reasonable outlay as you may incur for their transport, lodging and subsistence, besides presenting them with some recognition of their services if rendered.

is to para 5  
addressed to  
King Amosaku  
Atta.

5. When the business is over I shall further communicate with you, and I trust, in a manner which will be satisfactory to you. Up to this much for King Amosaku Atta.

6. In pursuance of what I have already written I intend to leave Accra on the 16<sup>th</sup> of July, that will be eleven days after today. I expect to be at your place on Monday the 18<sup>th</sup> and shall be much obliged if you will give me such house accommodation as you can. You will find myself and my officers very willing to manage matters the best way we can and we shall be thankful for whatever you can do for us, but I shall have 22 officers with me, and whole party will consist of 8 Officers. I shall also want you to provide accommodation for over 100 Hausas, whom I am taking up as a Guard of Honour, and 40 men belonging to the Band which I shall bring with me to give the ladies a dance, so you can tell them I have not forgotten something that I think will please them.

We shall also want some accommodation when we return

in about 10 days afterwards, and I shall be much obliged, if you will direct your people to be so good as to bring in food for sale to the Nauras, Band men, Hammermen and Carriers, both on our arrival and when we are returning for altogether we shall be a party of about 250 people.

7. It will give me great pleasure to once again shake hands with my old and valued friend Kwamin Jori.

I am &c.,

(S<sup>d</sup>) W. Bramford Griffith

Governor of the  
Gold Coast Colony.

Political

~~123~~

No 26

Government House,

Christiansborg Castle,

Accra. 6<sup>th</sup> July 1892.

Sir,

I send you herewith particulars of arrangements which I have decided upon with reference to my intended visit to your district. You will observe that I expect to arrive at Trebo on the 19<sup>th</sup> instant, and to have a public meeting with the people and to hear what they have to say on the 20<sup>th</sup>. I have written to King Kwamin Jori telling him that I have a very large party consisting altogether of 8 efficient 100 Nauras, a Band consisting of 40 men and Carriers and Hammermen making altogether about 250 people. I have asked him to provide lodging accommodation for them and to tell his people to bring in food so that it may be ready for the men to purchase when they arrive.

J. Alexander Williams

District Commissioner

Volta River District  
Accra.

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2. I must request you to apply to the authorities of Odumasi to do the same for the few nights that we shall remain in these town. I shall bring up the boat as a Guard of Honour. I shall also bring up two or three Seven Pounder Guns in order to fire a salute when the King is enthroned, and I will likewise bring the Band specially for the gratification of the ladies, so you can tell them they must get ready to have some nice dances for three or four day whilst I am at Odumasi.

3. I shall travel quietly over to Akuse and see what has been done with regard to the roads and planting of lamp posts. I will go thence to Kpong. I shall be glad if you will inform Chief Adonkor of this, and ask him if he can provide lodging or shelter for myself and three or four of my officers for a night. Tell him, for me, that I hope he is quite well, and trust he will meet me at Odumasi on my arrival there, and that I intend to write to him in a day or two.

4. I hope you will have perfectly recovered before the grand ceremonial takes place, and I trust that the whole thing will pass off with satisfaction and pleasure to the people.

5. I tell you frankly the Ntoto Customs are doomed, and I shall tell the people so in unmistakable language. It may interest you to know that King Tackie of Accra, and King Dowuna of Christiansborg, are entirely with me, and are going to send their linguists to say so. But with regard to this, I write to you privately as I think it will be as well not to say anything about it to the people, although I have mentioned it to King Kwamin Tori. Still I do not mind if the people get to know it.

6. You must not put yourself to any inconvenience for us during the two or three hours we shall stay at Akuse to rest, as we shall provide ourselves with everything we may want, only if Mrs Williams and yourself can give us a shelter and the pleasure of your society we shall be too pleased to be your guests in that respect.

I have etc.

(s) W. Deane-Jones Griffith

W. Deane-Jones



KNUST



Political  
to the

No. 28

King

King's House

Edumasi,

Sunday 24<sup>th</sup> July 1892.

I have to request you to inform the Chiefs of the six tribes of Western Koko that if any of their people have any private property on the Koko Hill they should go for and bring it down and they will be allowed to do this today tomorrow and up to Tuesday afternoon. No person will be allowed to go up with a gun - if he takes anything with him it will be examined to see that he is not carrying up ammunition. After Tuesday no person whatever will be allowed to go

To Majesty

King Akrobello of  
Western Koko

15

# KNUST



up the Hill but people who are already there will be permitted to come down. No food will be allowed to be carried up after Tuesday. The roads leading up to the Krobo Hill were taken possession of by a large number of Hausa Soldiers at day-break this morning who will be kept there in order to prevent any persons from going up to the Hill and celebrating any Customs, and any persons making any such attempts will be arrested and taken before the District Commissioner and dealt with as the law directs.

I expect to pass through Sra on Thursday. I have got some little presents for you and the six chiefs of Western Krobo and will bring them when I come.

I am &c.

(Sd) W. Bradford Griffith  
Governor of the Gold Coast Colony

Critical

N<sup>o</sup> 29

Same as above with the exception of the last paragraph addressed to

to Majesty

King Emanuel Matchole of  
Eastern Krobo.

Critical

N<sup>o</sup> 30

Obumasi.

24<sup>th</sup> July 1892.

Dear King Jackie.

I have had the pleasure of receiving this morning your letter of the 20<sup>th</sup> July and note all that you write to me about. I have much pleasure in telling you that everything is perfectly quiet, that the Krobo Customs have been abolished, that the approaches to the Krobo Hill are all in the hands of Hausas, that King Emanuel Matchole was chosen by the six tribes of Eastern Krobo to

to Majesty

King Jackie  
Accra.

to be their King and was therefore unanimously elected and enthroned, and received a salute of seven guns. He is a fine young man, has received a good education, has a strong will and I think is quite able to hold his own. I think what has taken place will now change Kibbo altogether. If I may put it in the way of a metaphor, it will be like opening the doors and windows of a house that has been shut up so that people will now be able to come in and go out and breathe safely. Trade will recommence and flourish and I think from all I can hear, that most of the Kibbos are themselves only too glad that their murderous and wicked customs have been put a stop to, but of course you cannot expect them to say so. Everything is quite and doing well. I got out some more Hausas because there is no harm in a strong man making himself stronger.

2. I cannot speak too highly of the valuable services rendered to the Government by your Linguist. He has acquitted himself most admirably. What he said to the meeting appeared to me to be much impressed upon the minds of the people and I cannot thank you sufficiently for having given me such an excellent councillor to render to the Government the valuable assistance that he has done. Hoping to have the pleasure of seeing you the week after next.

I am &c.

(Sd) W. Brander Griffith  
Governor and Commander

Eastern Kibbo

Adumasi

25<sup>th</sup> July 1897

Take notice that a Law has been passed by the Legislature of the Gold Coast Colony under which the Nana, the Hokonadu, the Kotokle and the Depo Customs have been abolished and declared to be illegal, and whoever in any part of the Colony practices or assists in carrying out any of these

His Majesty  
The King of Shai.

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these Customs will become liable to a heavy fine, or to imprisonment and as half of the fine will be given to the informer it will be very dangerous for people to run the risk of violating the law, which the Commissioners of the various districts have been instructed to carry out strictly. I, therefore, as your Governor and friend, recommend you to sound the Gong. Gong in your town or towns and call your peoples attention to this matter in order that they may know that if they continue any such practices, and are punished for doing so, they will have only themselves to blame.

2. The girls who wear tails to their dresses must also be informed that the wearing of such tails will be part and parcel of the fetish practices which have been rendered illegal, and the Police will be instructed to inform against the girls wearing such tails to their clothes and they will be summoned before the District Commissioner and fined as often as they do it, and the fine will be increased in every fresh case.

3. I strongly advise you to pay every attention to this notice, for if you or any of your people, after having received it, violate the law you will suffer severely for it.

4. I have further to instruct you to carry out this my order that if any of your people have any houses or household goods on the Shai hills  
the Baidoku hills  
any hill in your country you are to instruct them to remove

them because, very shortly, I shall send up a European Officer with a large number of Hausas to clear the hills and therefore, as I do not want to make matters inconvenient to the people, the sooner they remove their traps from the hills the better. This has been done by the Eastern and Western Natives who now have nothing on their mountain the roads to which are guarded by a large number of Hausa soldiers.

I am &c.

(Sd) W. Brandford Griffith  
Governor of the  
Gold Coast Colony.

## APPENDIX 2B

A typical Basel Missionary Boys Boarding School Daily Activities – Kyebi. The document, obtained from the Public Records and Archives Administration Department (PRAAD), Accra (EC 1/11), has been retyped with a font closest to the original hand-written one for better visibility, but the first page of the original has been added. This reflects to some extent the typical discipline in the Basel Missionary Boys Boarding Schools.

### *Orders & Rules for the Boys of the Institution*

#### **5. 1. Obedience & Christian Conduct**

*Our scholars are divided in [to] two parts: Christians and those who are not Christians. But this difference is considering to a House Order only so far a matter of consideration, as we expect that our Christians are examples for the other boys, both in obedience and Christian conduct proceeding. Disobedience and sins of our Christians must also be more earnestly traced up and punished, than those of not Christians. Accordingly: our Christians before-hand are not dispensed with this following order, but they ought to humble themselves under this order with spontaneity, not because of being forced, but willingly [] that they may adorn the doctrine of God and Saviour in all things, and that they may prove: they are new creatures, old things are passed away, behold all things are become new: behold they have truly abandoned devil and all the ethnical abominations of sins.*

*But also those boys of our institution, who are not Christians, are in the same manner obliged to humble themselves under the following Christian orders. For at first we hope that these boys by the influence of Christian institution and education will be opened for the saving grace of to be carried by it out of the reign of the devil, out of the darkness of heathendom into the clean kingdom of grace and peace, into the kingdom of God.*

*Secondly: without mentioning that they are not Christians wishing to become Christians or not: they are staying in our Christian institution, the principal aim of which is planting and fostering of Christianity; they are boarded and clothed (dressed) by our means, therefore they are submitted to our Christian order and rules of our house and assembling and every one, who trespasses against them or against the general moral law, as taught in the school, must humble himself to a fit punishment. As occasion may arise can we be forced to dismiss a boy, and that may be either immediately [or] either, when a boy most often be exhorted or punished. A boy who runs away separates (excludes) himself from our institution and can only be received again on this condition, that he humbles himself, and that he gets a fit punishment. The latter cannot be remitted upon any terms.*

# KNUST



§. 2. *The Labors.*

*"Idleness is the beginning of vice". therefore it is our first duty to accustom our boys to continued labor. Now the very labor is twofold: Mental and Corporal.*

- a. *The mental labor of our boys is the learning within and without of the school. This very labor is besides the education to Christianity the second aim of our institution. We shall especially look upon our boys whether they are fulfilling this duty in this respect.*
- b. *But also a corporal labor our boys must do, to give them occasion to salutary motion, which for those who must do mental labor is necessary, and to a contribution through it is very small! — To their own boarding — All boys without difference are obliged to do truly this labor and who proves himself lazy must be punished or in case of continued laziness be dismissed. For we cannot feed loafers, as the Holy Scriptures say: "if any will not work, neither he shall eat."*

*About the dispensation of this twofold labor over the time of day and week see the following §.*

§. 3. *Order of the day and week, or dispensation of the labor in the day and week — time*

a. *Daily Order*

1. *At 5.30 — 6 o'clock a.m. the boys get up from their beds, wash and comb themselves and prepare to Morning Prayer. The left time from 6 — 6.30 they may use especially to older boys to own silent prayer, reading the holy bible and learning.*
2. *At 6.30 — 6.45 a.m. morning prayer by one of the native teachers: prayer, singing, reading of a little passage of the Old Testament. If possible, to speak a little within the written time, it may be.*
3. *At 6.45 — 7.00 a.m. preparation for the lesson of the very day. The elder famulus fulfills his duty: see §. 6.2.*
4. *At 7.00 — 9.00 a.m. Lessons.*
5. *At 9.00 — 9.30 a.m. free time in which all boys ought to get some food from the women by whom they were boarded.*
6. *At 9.30 — 11.00 a.m. Lessons.*
7. *At 11.00 a.m. — 12 noon. No boy is allowed without having got permission by the Inspector or by the House Father to go into the town. Rather it is none the order that all boys, having a little rested, continue learning and preparing for the following lesson*



either of the afternoon either the following day. Loitering or babbling or secret going away in this hour will be severely punished.

8. At 12.00 – 1.00 p.m. all boys except one of the two famulus are allowed to go into the town and to eat. The famulus may send for his food or change with the other famulus in this manner that first the younger goes half an hour and eats and then the elder.
9. At 1.00 p.m. all boys must again [be] on our station. The elder famulus or he who is appointed will ring the large bell and then the teacher will read the names [at] 5 minutes past 1 o'clock. From 1.00 – 2.00 p.m. the boys may play on our station or read or learn something or do what pleases them, only they must stay here. The cause of it is to separate them from the heathendom, and from too great absence of mind, which both must be of great detriment to them.
10. At 2.00 – 3.00 p.m. Lesson.
11. At 3.00 – 5.00 p.m. working in the plantation under the control of one of the teachers. It's necessary that they come punctually and [continually] labor (that is, not go away after their own will).
12. At 5.00 p.m. the boys are allowed to go again into town, the famulus must do as in the hour from 12 – 1.
13. At 6.00 p.m. all boys must come back to the reading of the names. From 6.00 – 7.00 p.m., free time on the station.
14. At 7.00 – 7.30 p.m. Evening prayer, kept in the same order as the Morning Prayer on the New Testament by one of the Missionaries.
15. At 7.30 – 9.00 p.m. time for learning in the dwelling or school rooms.
16. At 9.00 p.m. time for going to bed, quenching of the lamps by the elder famulus.

#### 6. Weekly Order

The foregoing daily order is given for 5 days of the week: Monday till Friday. On Saturday and Sunday the following is to be made.

1. Saturday.
  1. Arising and prayer as on other days.
  2. After the prayer time for washing and drying their clothes (from 7.00 a.m. – 1.00 p.m.). In the mean time they are allowed to go rear plantations, and to go in to the town. But at 1.00 p.m. all boys must have eaten and come back to our station.
  3. At 1.00 – 2.00 p.m. some of the boys can begin to iron their clothes.

4. At 2.00 – 3.00 p.m. the older boys have lessons, the younger go into the plantation.
5. At 3.00 – 4.00 p.m. the older boys also go one hour into the plantation.
6. At 4.00 – 5.00 p.m. cleansing of the dwelling rooms and of the school by the two famulus and their followers – (the school also can be cleansed at 1.00 – 2.00 p.m. and the dwelling rooms in the morning time at 7.00 – 9.00 a.m.).
7. At 5.00 – 9.00 p.m. the general daily order is to be used.

*Attention.* Custom made the Saturday a second Sunday to our boys who were without business standing and running around on this day, and in temptation of laziness. To this bad custom we oppose very positively by this order whereas the (Holy Scriptures) 4th commandment says: six days thou shalt work and not five days.

## 2. The Sunday

1. Rising and Morning Prayer just as in the other days, in case if not the teachers wish to have the Sunday morning prayer [at] 7.00 a.m.
2. At 9.00 – 10.30 a.m. morning service at which all the boys must and not clothed with their native cloths. The order is that before the service no boy ought to go into the town but their food ought to be brought to our station, however allowance for going into the town can be bestowed to single boys.
3. After the service the boys are allowed to go into the town till 1.00 p.m., but at this time all must be on our station.
4. At 3.00 p.m. will be either preaching in the town either catechization at which the boys again must be present. After the preaching in the town all boys must come again on our station till 5.00 p.m.; disobedience will be punished.
5. At 5.00 – 9.00 p.m. the daily order will be used.

Source: Public Records and Archives Administration Department, Accra - EC 1/11. 20/04/2011.





# KNUST



## APPENDIX 2C

Below are parts of the pages of lecture notes written in the Twi language and possibly taught in Twi in the Akropong Theological Seminary in the 1890s by James C. Glover. We reproduce here portions of an Old Testament lecture and that of Church History. This shows how serious the missionaries were with their desire that their converts read the scriptures in their own language, though this zeal was antithesis to their anti-cultural policies demonstrated in their work.

These documents were retrieved from the archives of the Krobo Odumase congregation (Presbyterian Church of Ghana, Zimmermann Congregation, Krobo Odumase), the first Church established in Kroboland in 1856. It was assessed in September 2010.

## APPENDIX 2C - 1 OLD TESTAMENT LECTURE NOTE IN TWI

*Bible Knowledge for  
James C. Glover*

*Sheet Seminary  
Akropong, Ghana*

*Tobias*



§ 2.

Jaagopie naiserie:

Se refre Jaagopie senea eto ne ofan  
tedau ne ofanofoto nhamo no mupina ho  
ane as nestrakoge hōna, ende refre no  
tharago Jaagopie (General Jaagopie)  
eta se eta nhamo no minkomh. ho  
aem a, ende refre no Jaagopie ofa  
ktivis (Special Jaagopie).

I. Jaagopie - eta a - hyno. nhamo  
mai no ho no:

1. Ete ngyerew kuku. nhamo  
no ngyiae me rei anofa ho aem.
2. Ete te kaa a ngyerew kuku  
ku. ku. no ngyi (fete ne dango kaa, de  
lenyie anae fete kuku. fete kaa a ne  
hyn. ofanofoto. no ngyi)
3. Eta senea ngyerew kuku. ku.  
no ngyi ngyi ngyerew kuku.
4. fete kuku. ku. ku. no ngyi

§ 3.

II. Special Jaagopie ngye:

1. nhamo no ku
2. eta ngyerew
3. ngye kuku. ngye kuku. ngye kuku
4. nhamo no minkomh

§ 3.

gyerew kuku. ku. no ho ku se fete kuku.  
a, refre no fete anae nhamo  
fi fete kaa (a fete anae nhamo  
aem. nhamo. fete ku a ngyi no ngyi  
fete fete kuku. hōna a ngyi a fete  
a ngyi ngye nhamo no ngyerew aem  
nhamo nhamo no ku. ngye, ngye  
nhamo nhamo nhamo (fete kuku. fete kuku)  
fete a - hyno. no se nhamo kuku.  
ne nhamo fete a em fete, se ngyerew

nhōma, nhōma mu nhōma, nhōma mu  
kyane, aoma ofi fre no nei, nhōma  
katyōkyō a.o. kikiu.

6, diu feto a wedyfre no ho ne  
kyeraw mu wedyfre (yadyi kai yadyi)  
3x10, 15, diu. 4, 24, aboth. 2, 4, 7, diu. 2  
202, 1) wedyfre no byame aom (0. 202)  
tōi vōi, diu. 11, 28). Jai aruade ai  
Maō uē naomō fre no oē uē a.  
nyamōi mu tōi 202 tōi vōi, 202  
2, 38, diu. 2, 202. 5, 12, a aofre de bya  
kōni adyōi a eue aham dōtōi uē  
aham fte mu nyamōi.

dy, tōi daki a wedyfre kyaw kōi no  
kōmōi fte yōla Maō kōmōi a e  
kyaw dōi a eue aruaw kōmōi, uē  
ofī byi mu na eōmōi adyōi a.o. mu  
ofī. 6, 16, diu. 3, 16 (ene oē ofī byi  
oēōōōō = nyamōi a.o. eue de wamōi  
tōi). Wedyfre no oē kōi no de, wamōi

wedykye mu. Dōtōi fere no mu ne  
kōi fte byamōi no oē. Eufi byō.  
no ye kōmōi e. 5. mō a ofī byame  
aom uē aōōō a eue fte no.

6, Wedyfre kōi kōi no kōmōi  
dōi uē kōmōi fte (dōi byō = aham).  
ofī diu a eue byame aoi a eue de  
aōōō wōōōō no uē mōi no uē uam.  
kōi no wedyfre byame uē uē mōi  
mōi mōi aōōō no mōi mōi mōi  
wedyfre nhōma a wōōō. a aōōō  
ye mu aom aōōō no uē oē. III

Judōō mu no wedyfre kōmōi  
no mōi adyōi uē nyamōi a.o. aom  
oēōō oēla mu no dōi byamōi.  
mōi. Eue aōōi no kōi nyamōi fte.  
di uē kōi nhōma no mu, eue uē mōi  
ora yōōi nhōma a eue oē ofī byi mu no  
uē Judōō aōōōōō nhōma mu. Jō  
aōōō, Judōō aōōōōō kōi no kōi aē



APPENDIX 1C - 2  
CHURCH HISTORY LECTURE NOTE IN 1717

KNUST



# KNUST



Church History:

History of the Church  
in the year 1840

History of the Church in the year 1840

I. Brethren I find that the church is in a state of confusion and disorder. The members are not united in their views and feelings. The church is divided into two parties, one of which is the majority and the other the minority. The majority party is the one which is in the majority of the church, and the minority party is the one which is in the minority of the church. The majority party is the one which is in the majority of the church, and the minority party is the one which is in the minority of the church.

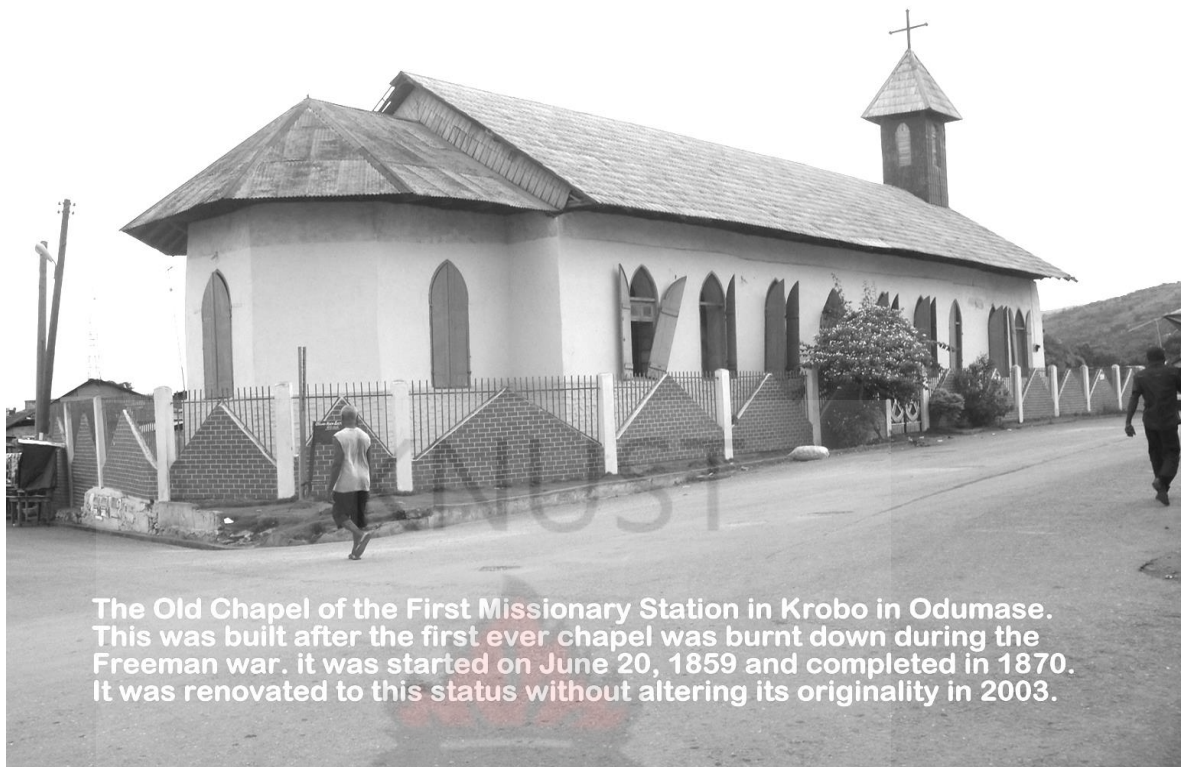
1. History of the church. The church is in a state of confusion and disorder. The members are not united in their views and feelings. The church is divided into two parties, one of which is the majority and the other the minority. The majority party is the one which is in the majority of the church, and the minority party is the one which is in the minority of the church.

2. History of the church. The church is in a state of confusion and disorder. The members are not united in their views and feelings. The church is divided into two parties, one of which is the majority and the other the minority. The majority party is the one which is in the majority of the church, and the minority party is the one which is in the minority of the church.

3. History of the church. The church is in a state of confusion and disorder. The members are not united in their views and feelings. The church is divided into two parties, one of which is the majority and the other the minority. The majority party is the one which is in the majority of the church, and the minority party is the one which is in the minority of the church.







### APENDIX 3A



### APENDIX 3B





### APPENDIX 3C



#### APPENDIX 3D

Borehole water facility provided for *dipo* washing ceremony by African Women's Development Fund in conjunction with the Manya Krobo Queen-Mother's Association to help prevent them from using contaminated stream waters.





#### APENDIX 3E

Dipo Girls with the *zago we s4mi* (the sign of the cross left behind by *Klowlki*) in their hands. This, they held every year during the *dipo* season without any knowledge about what it meant to them. Christians must understand that like the Ethiopian Eunuch, they are always begging, though silently, for an interpretation



APPENDIX 3F



*Dipo l4ngm4* (Little *dipo*) the under-aged *dipo*, one of the defects of *dipo* which has become part of the contention of Christians against *dipo* of today. Such girls have not reached their puberty ages and could not be qualified for *dipo*



#### APPENDIX 3G



The covering of the breast as in the picture on the right is an innovation that follows the series of education undertaken by *M-ny0* Esther Natekie and her Queen-mothers' Association in Manya among *dipo* performers.



#### APPENDIX 4A

The researcher at an interview session with *M7ny0* Mamle Okleyo, Queen-mother of Manya Krobo in her home at Krobo Odumase on June 11, 2011



#### APPENDIX 4B

The researcher in an interview session with *Wanimo Ajasi*. Explaining the origins of his name, he said at a point in time the *Jemeli* were neglecting the position he is

holding now, but when things were not going well with them they decided to go looking for them, so they said; '*wa ya ja ase*' (let us go looking for them), that is how the name *Ajasi* came about.



#### APENDIX 4C

The researcher in an interview with the Rev. D. D. N. Tetteh in his home at Manyakpongunor on August 11, 2010



#### APENDIX 4D



The researcher in an interview session with *Ots7m* Tetteh Amakwata, chief linguist of the Konor of Yilo Krobo in his home at Somanya on August 3, 2010.

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## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.1 Background to the Study**

Before leaving this world after his resurrection, Christ Jesus commissioned his followers saying:

... All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age. (Matt. 28:18-28 RSV).

In this commission one can identify the means provided by the Lord for establishing and maintaining Christian communities, which according to him, must be established among all nations, i.e. all the cultures of the world. This means is the teaching of the Scriptures, which contains the gospel (the things which he commanded us), to all the cultures (*panta ta ethné*). Thus, in this enterprise of creating and maintaining Christian communities, there are two levels of education: a first level of teaching people who have no knowledge about Christ, the content of the gospel, that they may believe and accept to become his disciples and, a second level of teaching these disciples, after they have been baptised, that they may live their lives in obedience to Christ Jesus.

In essence, all that go into teaching people to accept baptism (evangelism) and to continue to live in obedience to Christ (Christian nurture) is Christian education. Christian education is therefore the vital tool in any Christian missionary work. Mission in this context may be understood as establishing the church in new communities or cultures. It is therefore a gospel-cultural encounter, a hermeneutical

phenomenon, an interpretation of the Christian Scriptures in the new culture encountered for its assimilation in that culture. Christian education becomes the means for achieving this purpose. This means that the nature of Christian education used in any community determines the nature of Christianity and Christian-cultural relationship in that community. In other words, Christian education effectively used in a culture can affect the structures of that culture. According to Wyckoff (1955: 20):

We cannot say that we have achieved the objectives of Christian education until we have so changed society that the processes of our community living help persons to become Christians rather than stand in the way of their becoming Christians. Christian education must espouse as one of its important and necessary aims the rebuilding of the community so that it will help rather than hinder the processes of religious and Christian growth.

We will infer from Wyckoff that Christian education must not only have the goal of affecting just the immediate ecclesiastical environment, but in the end, the community. The ecclesiastical community must be equipped to become the magnet for attracting the community. But beyond that, it seems to me that the church's Christian education must affect the socio-cultural structures of its community to a large extent so as to make the Christian life in the community contextual to produce a Christian identity for that culture.

The Basel Evangelical Missionary Society's Missionaries entered Kroboland in the 1850s with the intention to establish the church in that culture. Labouring within some 50 years the church was established. A missionary, Johannes Zimmermann was posted to Odumase in 1859 to oversee this new mission and ever since there has been Christianity and culture interaction in Krobo until the Basel missionary work was taken over by the Scottish mission in 1918 when the Germans had to leave the Gold

Coast as a result of the First World War. They did a lot to establish the Church and civilise the people. Odjidja (1973:19) wrote of the Missionary Zimmermann:

He looked incessantly after the welfare of the people. He took great interest in the agricultural work of the people and tried to introduce many economic crops on the farms to improve the earnings of the converts. He took great interest in the abolishing of slavery. He helped the government in tracking down slave dealers and in the suppression of that obnoxious traffic. A letter of his written over a hundred years ago testifies to his greatness in the expression of his freedom-giving mission. Indeed Christ came to give us abundant life – social, economic and moral.

Odjidja in this statement notes well the success of Zimmermann and the mission in bringing to the Krobo economic, social and moral freedom, but we will also ask; how did the missionaries relate with cultural issues? To what extent has the Church affected the entire community?

By the time the Missionaries entered Kroboland, the two Krobo states, Manya and Yilo lived in their Mountain Home known as the Krobo Mountain (*Klo Yo*). But they started building cottages on their farm lands which they had acquired from their Akan neighbours, such as Odumase which became the capital of Manya. The state was thriving in wealth from a virgin palm industry, exporting palm oil on international level. They had by then acquired war deities each, *n7du* for Manya and *kotoklo* for Yilo, as means of resisting the aggression of their Akan neighbours. They thus became notorious scalp hunters. Huber (1993:9) thus wrote, “Every year ritual cruelty and murder in connection to their war gods *n7du* and *kotoklo* became known in the area and rumours of them reached the British authorities.”

Another cultural activity of great importance was *dipo*, a puberty rite. The performance of *dipo* was so important for the Krobo. A girl must go through the rite before marriage and it was a taboo for a girl to get pregnant when she had not yet gone through the rite, an offence which attracted the banishment of an offending girl

from the community. There was also the presence of the *jemeli* (priests), who had no liking for foreigners including Whites. The researcher, being a Krobo himself can attest to the fact that till today, Krobo priests do not drink pipe borne water because it has something to do with the Europeans who were nicknamed *ab4d4hi4hi* (white dwarfs). The priests also wielded power over the king and the entire state as custodians for the protection of the state. They must see to it that the king operates within the conventional religious stipulations.

Such was the socio-cultural situation when the Missionaries came to Krobo; a developing farming community with a lot of men and women so immersed in their farm businesses with its concomitant wealth and a desire to expand territory, the presence of two war gods, with corresponding ritual human sacrifices, and state priests with strong influence over the king and the people by their religious authority, and a greatly influencing puberty rite, all giving the impression of an unfriendly society to Christianity. The success of the mission becomes contingent upon how missionaries relate to this kind of hostile-looking situation. The kind of Christian education they use, and how it is applied to this culture within their missionary context, would determine the success of their ministry.

## **1.2 Statement of Problem**

A lot of work has been done by the missionaries who came to the Krobo area. This has been continued by the African leaders of the Presbyterian Church of Ghana who inherited the mission. But for nearly two centuries, the Church still bears the label of 'an alien' almost everywhere. Even though we now sing and read the Bible in our own languages, Christianity is still seen as the Whiteman's religion which seeks to



destroy the Blackman's culture. There are people in the Church who still adhere to the cultural practices the Church sees as heathen practices. In the face of two legacies left for Krobo Christianity, namely 'syncretism' and conflicts with culture, we are faced with the question; how did the missionaries engage the Krobo culture?

Referring again to Wyckoff (1955:20):

We cannot say that we have achieved the objectives of Christian education until we have so changed society that the processes of our community living help persons to become Christians rather than stand in the way of their becoming Christians. Christian education must espouse as one of its important and necessary aims the rebuilding of the community so that it will help rather than hinder the processes of religious and Christian growth.

We agree with Wyckoff to say that not only has the church the responsibility to prepare Christians for affecting their communities, but also to affect the socio-cultural structures of their communities to a large extent so as to make the Christian life in the communities contextual to produce a Christian identity for that culture, thus enhancing an indigenous Christian living.

We follow up to further pose the question: Is Krobo Christianity bedeviled with 'syncretism' and cultural conflicts? Did the Basel Missionaries employ Christian education in their Krobo missionary work? If they did, how did their approach to Christian education engage the Krobo culture? Were there some cultural categories relevant for Christian education? If there were, did they make use of them? What was the impact of their Christian education endeavour on the church and society?

### **1.3 Definition of Terms**

For clarity and effective understanding, it will be important for us to define the following key terms:

- Syncretism is used here to denote Krobo Christians' involvement in cultural activities, which the Basel Missionaries declared 'pagan' and incompatible with Christianity. By such an act, a Krobo Christian would be seen as backslidden into heathenism by the missionaries.
- Cultural Conflicts – conflicts between Church members and State authorities in Krobo over violations of cultural laws and taboos by Christians.
- Inculturation is used here to mean the translation of Christian concepts into a culture, using the cultural forms or categories to express the meaning and tangibles of the religion so that it finds a home in the culture.
- Handmaids of Christian Education (HMCE) refers to cultural forms that have affinities with Christianity which make them potential means of translating Christian concepts into a culture.
- Inculturational Christian Education (ICE) denotes our proposed process of Christian Education that would use the HMCEs to teach Christian concepts in Krobo. This may be applicable in other African cultures.
- Dialogical Inculturational Christian Education (DICE) denotes our proposed Inculturational Christian Education process which would utilise forums, where subject-subject interactions take place between Christian facilitators and church members, cultural authorities or the Krobo public to facilitate the inculturation of Christianity.
- Continuity is used to denote the situation where some cultural and religious forms appear to lay a foundation for Christianity to thrive on in a culture, so that there will be no need to abrogate the indigenous religion or culture but to convert or fulfill them with the gospel concepts.

#### **1.4 Objectives of the Study**

We aim at finding out whether there is indeed ‘syncretism’ and ‘cultural conflicts’ in Krobo Christian society, what Christian education patterns were employed by the missionaries and how have these affected the church and communities in Krobo? The study seeks to find out the goal of Christian education in relation to the Church and community of the Missionary periods of the Presbyterian Church of Ghana in Krobo. It also seeks to find out if Krobo culture has some indigenous teaching and learning categories and other affinities that can enhance Christian education in Krobo. In other words the research seeks to find out if there are structures in the Krobo culture for Christianity’s adaptation or contextualisation through effective Christian education. The researcher also seeks to find out what underpins these cultural practices for the Krobo people for which reason they die hard even among the Christians, and if they can be maintained in Christianity without compromising Christian principles.

#### **1.5 Justification for the Study**

The study provides the church with Christian Education tools – the Handmaids of Christian Education (HMCE) – for handling the problems of Christianity and culture, not only in Krobo, but also in the similar cultures of the other Dangme tribes. For instance, the age-old conflict between *dipo* and Christianity, and perceived ‘syncretism’ among Krobo Christians hopefully, can be handled to a large extent as a result of this study. The *SI* (Shai people) in particular will benefit more in the area of Christianity and *dipo* since they are the next that take *dipo* more serious after the



Krobo. The study will also provide a material for interested students and other researchers who wish to do further research in the area of Christianity and culture and in the area of indigenous education as possible means of Christian education in Africa.

### **1.6 Limitations of the Study**

The study focuses on only one out of the seven Dangme speaking tribes – the Krobo (Manya and Yilo Krobo) – and discusses some of the cultural practices of the Krobo, and how these can be used to develop an African Christian education, thus there is room for further research on the topic, using any of the other Dangme tribes, and even other cultural categories.

### **1.7 Problems Encountered**

We encountered a few difficulties in reaching some of the sources of data such as our inability to get access to the Traditional Archives in Odumase due to a long term renovation and repair work taking place at the time. This however did not block progress on our work.

### **1.8 Methodology**

We have used the eclectic method of research, studying the historical, socio-cultural and religious settings of both pre-missionary, missionary and post-missionary periods of Krobo, to uncover the indigenous social and cultural structures, religious forms and practices, and the missionaries' Christian education practice in relation to the indigenous religion and culture by which we have discovered how these affected their missionary and Christian education enterprise. We have also investigated the

socio-cultural settings of present day Krobo to discover Christian relationship with culture especially with *dipo* as inherited from missionary Christian education. By this we have discovered a ‘continuity’ of Krobo indigenous religion with Christianity, a phenomenon that helped us to discuss the ‘rooting’ of Christianity in Krobo culture and to suggest the construction of a Christology for Krobo.

We made use of both qualitative and quantitative data from interviews and questionnaires among Krobo Christians and non-Christians to study the pattern of Christian life and cultural relations, and the Missionaries involvement of the Krobo cultural forms in their Christian education enterprise. We interviewed prominent Christians including ministers, and educationists with adequate knowledge of Krobo history, culture and religion. We also interviewed authorities on Krobo culture such as Traditional Priests, Queen Mothers and people connected to the traditions and the performance of the *dipo* puberty rite, seeking out knowledge of Krobo religion and culture, and their views and experiences with Christianity. Questionnaire were distributed to one hundred (100) Krobo citizens to find out from their experiences, whether ‘syncretism’ and ‘cultural conflicts’ exist in Krobo Christianity. Ninety seven (97) people responded to the questionnaire. Available published and unpublished works, print and electronic, and journal articles written on the Krobo, on Christianity and culture, on inculturation and on the History of the Presbyterian Church of Ghana were consulted, collecting and analysing qualitative data on missionary and cultural relations. Internet sources and sources from the Ghana Public Records and Archives Administration Department, Accra were also consulted.

## 1.9 Literature Review

Following are reviews of some works on the Krobo, mostly historical and anthropological, and other works on Christianity and culture, and on inculturation relevant to our work:

Huber, (1993) makes a lot of effort to document the social, cultural, and religious life and practices of the Krobo. He however, had no inclination towards indigenous educational patterns among the people or the impact of Christianity on Krobo communities, to which we are inclined. This is our point of departure from Huber; however his socio-cultural work has provided some important information to us.

Odonkor (1971) deals with the history and origins of the Krobo but has practically not dealt with any educational issues. He has however been helpful with some of the historical data we needed.

Omenyo (2001) concerns himself with the encounter between Christianity and the Krobo puberty rite *dipo*, which he prefers to call nubility rite after Sarpong and others. After giving a short background of the Krobo, he makes a difference between the original *dipo* and contemporary *dipo*. He traces its origin and history, and comments on its sociological, traditional and religious aspects. He agrees with Krobo Christians, especially the Protestants that contemporary *dipo* is corrupted since its traditional and sociological aspects that prepare the nubile girls for chastity and for womanhood and marriage have been displaced, reducing the rite to religious and

ritual performances, resulting rather in sexual promiscuity in the nubile girls. He however frowns on both the Protestants' abject rejection and the Catholics' liberal dealings with the rite, calling upon both 'prophets in the traditional religion' and Christianity to make moves towards reforming the rite. He also advocated for further research into the rite for the possibility of a Christological construction. We agree to a large extent with the writer on the issues of *dipo* though we see it more of a rite of passage after Van Gennep. We see in the rite the girls' transition from their youthful status and their initiation and incorporation into their new status of womanhood. Our work however goes beyond *dipo* to investigate some of the Krobo cultural forms including *dipo* to find means of solving the problems of cultural transformation and re-interpretation through the gospel and to construct a Christology for Krobo, which may be an attempt to answer the writer's question on Christological construction.

Osei-Bonsu (2005), in his introduction shows with African situational examples that Christianity's encounter with various African cultures becomes problematic for those who embrace the faith since some African traditional beliefs and practices seem to be incompatible with Christianity, and also seem to lack the vim of African expressive worship patterns. These call for Africanising Christianity if it should be an African faith. Discussing some attempts at this, he concluded that inculturation of Christianity in Africa would be the means by which a conducive environment could be created for authentic African Christianity.

He then moved on to show from the New Testament that inculturation, though a new term is not a new phenomenon, but has always been the means of trans-cultural propagation of the gospel and grounding of Christianity especially in the cultures of



the Hellenistic world of the New Testament background and went on in his last chapter to show some areas of African cultural forms where inculturation can take place and how it could be done in each case.

We agree with the writer that inculturation is the means by which Christianity can become an African faith and on his ideas about inculturation of Christianity taking advantage of cultural compatibility with Christianity and the borrowing of non-Christian concepts and Christianising them. We however emphasise inculturation as Christian education process using cultural affinities with Christianity as means of rooting Christianity in African cultures.

Teyegaga (1985) sees Christianity in Kroboland as an encounter with Krobo traditional religion and culture especially the *dipo* custom, which for him has been overcome and replaced by the cross. Its important educational ingredients are taken care of by Confirmation in the Church and in vocational schools of the Christian tradition. Teyegaga's emphasis is not on traditional education. He has only discovered educational elements in the *dipo* custom, which for him are no more relevant.

Although we have not totally agreed with Teyegaga, especially that *dipo* is incompatible with Christianity, and also that confirmation successfully replaces *dipo*, he has provided us with the historical basis for the construction of a Christology in Krobo, a big landmark in Krobo Christian history.

Sarpong (1977) gives the account of the Ashanti girls' nubility rite. Giving the background to the rite, which he prefers to call nubility rites after Fortes, he narrates the story of the one week ceremonies, the principal parts which were concentrated within the first day. Unlike the Krobo *dipo*, which entry qualification is by age or just the youthful status, for this rite, a girl qualifies by her first menstruation, but like *dipo*, a girl who does not go through the rite but gets pregnant (a taboo known as *kyiribra*) would be ostracised with the man responsible (for a period). The goal is also, like *dipo*, to keep girls chaste before marriage. But Sarpong's purpose in this work is "to examine the nubility rites as they exist among the Ashanti and to attempt to investigate their social meaning" (Sarpong 1997:xi), which he did, mostly relying on Turner's 'operational' and 'positional' levels of meanings.

We find support from Sarpong that most African cultural forms have some moral goals similar to those in Christianity. Our attempt however, is not just to examine the social meanings in *dipo*, but to investigate some of the socio-cultural forms in Krobo and find out what similarities may exist between them and the Christian forms, that may help us in translating Christianity within the Krobo culture and possibly other Africa cultures.

Steegstra (2005) draws extensively from her field work among the Krobo, the Colonial, and Basel Missionary archives to show how contemporary performance of the *dipo* rite in Krobo has been shaped by Krobo encounter with missionary Christianity, Colonial intervention and modern nationalism. For Steegstra, these external elements impacted negatively on the *dipo* rite which has important values for the Krobo, for which reason the rite died hard. Here, her concern is not on the

educational values in the Krobo cultures or even in *dipo* per se, but that *dipo* has some values neglected by the missionaries.

While we agree with Steegstra, our point of departure from her is that we seek to discover probable educational elements not only in *dipo* but also in other Krobo cultural forms. Steegstra however, has provided us with enough data to giving us a good picture of Basel missionary relationship with Krobo culture.

Sill (2010), in the fourth chapter of her work presents three African women missionary workers, Catherine Mulgrave, Regina Hesse and Rose Ann Miller who defied the odds of racial discrimination to make their marks on the missionary scene, Catherine and Regina as missionary spouses and teachers, and Rose Miller as a single missionary teacher, suffering singleness because of racial difficulties.

Sill points out that by education and ability, these women have proved that there is no true difference between the European missionary woman and the African. Mulgrave, whose marriage to the Missionary Zimmermann brought her to the Krobo mission, becomes very important to our work because of her contributions to girls education in Krobo, though her work does not reflect indigenous education and inculturation to which we are inclined.

Odjidja (1973) gives a brief and abridged narration of the Basel Missionary work in Kroboland. He brings forward the contributions of a few pioneer missionaries and a few indigenes in the Church's growth process. Odjidja, at the end has furnished us with much of the good side of the missionaries.

Bediako (1992) looks at how Christian writers of the second century confronted the Hellenistic Christian theological problems and questions within the process of the gospel's encounter with that culture. Placing this side by side the African situation of today, which is the result of the nineteenth century European slavery and missionary encounter with Africa, he tries to interpret the various African theological enterprises as a quest for African Christian identity. Bediako and most of these Africans, some of whom he cites in his work, all postulate that African Christianity is in continuity with a foundation from African Primal religion – which the European missionaries with their suspicion of the African's low human values called 'paganism' and 'animism' and has nothing to connect the African to the Christian God. Bediako has been helpful to us by giving us the critical eyes to review the European's African agenda, and for seeing the possibility of African religious and cultural continuity with Christianity.

Akrong (2000:48-60), discusses the historical encounter of Christianity with the Ghanaian Traditional African Religion. He reveals a pre-colonial co-relationship between European traders and the Ghanaian costal dwellers in which these Europeans made use of and benefited from the local culture and religion. But the inception of colonialism and the missions saw a relationship shaped by the European ideology of "manifest destiny", Enlightenment evolution, and European cultural imperialism, in which both missionary and colonialist saw their missions as the Whiteman's burden to civilize Africa. Their categorisation of the African as the basest of all humanity with a 'pagan' religion defined as the worship of the devil, evil infested and incompatible with Christianity, influenced their resolution that the gospel can only take root in Africa if this culture is destroyed and replaced with



European culture. Akrong identifies Ghanaian responses from the pew and from theological writers proving the existence in Traditional African Religion, of elements that connect the gospel directly without European cultural intervention. Just as Bediako, Akrong has helped us to analyse our data objectively to see the missionary-culture relationship in Krobo.

Smith (1966) gives the history of the Presbyterian Church of Ghana looking back from its foundations in Europe, the inception of the Basel Missionaries and their mission on the then Gold Coast, their evangelistic, educational, church planting and socio-developmental activities. Smith focuses on the history of the church, more chronologically, while our focus is to use history to discover the educational elements present at the time, both indigenous and foreign. Smith provides us with much data on Basel missionary education and history.

Harris (1989) identifies a set of forms handed down to us by the Early Church which to her comprises the curriculum of the church by which a people must be ‘fashioned’ in the Church. These she identifies in Acts 2:32 as *kerygma* (proclamation), *didache*, (the act of teaching), *liturgia* (gathering for worship), *koinonia* (fellowshipping) and *diakonia* (caring or serving). For Harris, virtually every activity of the church must be an occasion for Christian education. Even though we do not find Harris to be totally right since we found out that Christian education goes beyond the ecclesiastical aura to aim at affecting cultural structures, she has informed our work much in the area of church nurture.

Wyckoff (1955), discussing the task of Christian Education looks at Christian education as a vital means of transforming individual and societal social qualities to bring about quality living. As such, Christian education cannot be done without careful planning and preparation, taking into consideration the whole personality of the individual. Wyckoff also believes that Christian education must aim beyond the Church and look towards changing society. He has provided us with the leverage to extend our view of Christian education beyond the chapel as we emphasise Christian Education as means of rooting Christianity in African cultures.

### **1.10 Organisation of the Study**

The study has been divided into seven chapters. The first chapter deals with general introductory matters – the background information to the study, statement of the problem, definition of terms, the objectives of the study, justification of the study, limitations of the study, problems encountered, methodology, literature review and the organisation of the study.

The second chapter gives a brief historical and socio-cultural background of the Krobo which forms the context of the missionaries' work. The third chapter presents some of the traditional Krobo educational forms and their affinities with Christianity. The forth chapter presents the Basel Missionaries' enterprise in Ghana with emphasis on Krobo. The fifth chapter also explores Christian education and its essence in history and mission. It looks out for what Christian educational patterns and policies existed in the missionaries' enterprise. Chapter six discusses inculturation of Christian education in Krobo and the methods that could be used in doing it. Finally, chapter seven, the concluding chapter presents our recommendations and conclusion.

## CHAPTER 2

### THE KROBO IN RETROSPECT (HISTORICAL AND RELIGIO- CULTURAL SETTINGS)

#### 2.1. Introduction

As can be inferred from chapter one, the work we have set ourselves to do is to investigate the patterns of Christian education employed by the Basel Missionaries in their activities during the mid nineteenth through the early twentieth century and how they affected the Kroboland. This chapter focuses on a brief history of Krobo, tracing their origins, movement in search of a new habitation, settlement in what came to be known as the Krobo Mountain, occupation of the immediate areas below the mountain, the extension of their borders and establishment as two states. We begin by presenting a picture of the two states as they exist today.

#### 2.2 The Two Krobo States Manya and Yilo Krobo Today

The Krobo, who call themselves *Klo li* (plural - Krobo people) or *Klo no* (singular – a Krobo) belong to the larger Adangme speaking group of the south-eastern part of Ghana, which consists of *Klo* (Manya and Yilo Krobo), *Ad7* (Ada), *SI* (Shai), *Nigo* (Ningo), *Gbugbl7* (Prampram), *Osudoku* and *Kpom* (Kpone) or *Poni*, who now identify themselves more with the G7 than the Dangme (Odonkor, 1971:2; see also Huber, 1993:15). According to Odonkor (1971:1) and Reindorf (2007:21) the Ga were likely to be part of the migrating team that journeyed from the east.

The Krobo are the most numerous among these tribes. The Gold Coast Population Census gave the numbers for both Yilo and Manya states together as 95,914. (Huber 1993:15). But the 2000 Population Census of Ghana gives the figures as 86,107 for

Yilo Krobo (*Yil4 Kro*) alone, with a voter population of about 53,000 (Yilo Krobo District Medium Term Development Plan (YKDMTDP) 2005 – 2009:41); and 154,301 for Manya Krobo (*M7ny7 Kro*) with a voter population of about 77,771. (Manya Krobo District Medium Term Development Plan (MKDMTDP) 2005-2009:8). The two clans lived as one state under a common government from the beginning, however, it developed into two Krobo states – Yilo and Manya Krobo states – each with her own paramount chief. Currently Yilo covers a total area of 805 km<sup>2</sup>, about 4.2 percent of the total size of the Eastern Region, and has its own political district, the Yilo Krobo District (YKDMTDP:36) while Manya covers a total area of 1,476 km<sup>2</sup>, about 8.1 percent of the size of the Region and now has two political districts, Upper and Lower Manya Krobo Districts (MKDMTDP:1).

Both states are located within the Eastern Region of Ghana. Manya is bordered in the north-east by the Afram Plains District, in the north-west by the Fanteakwa District, in the south-west by the Dangme West District, in the east by Asuogyaman District, in the west by the Yilo Krobo District and in the south-east by the North Tongu District. (MKDMTDP:1) Yilo is also bordered in the north and east by the Manya Krobo District, in the south by the Akuapem North and Dangme West Districts and in the west by New Juaben, East Akim and Fanteakwa Districts (YKDMTDP:36; refer Plate 1).

Manya Krobo lies within the semi-equatorial climate belt with a mean annual rainfall between 900 mm and 11,500 mm. It experiences two seasons, the wet season with relative humidity between 70% and 80% in April-August and September-October respectively, and the dry season with about 55% to 60% relative humidity in



November-March. The area experiences the South-West Monsoon Winds from the Atlantic Ocean in March-July and the North-East Trade Winds (harmattan) from the Sahara desert in November-March. The area is undulating, with its highest point of about 660 meters above sea level and the lowest of about 50 meters above sea level. (MKDMTDP:2-3)

Yilo Krobo also lies within the semi-deciduous rain forest and the coastal savanna zone, with an annual rainfall between 750 mm in the south and 1600 mm on the highlands in the northwest, hitting its peak in May-June and September-October, with a general relative humidity of 60% – 93%. Like Manya it experiences the wet and dry seasons within the same periods. The highlands range between 300 m to 500 m above sea level, but a scarp of about 600 m high forms the Yilo and Juaben boundary (YKDMTDP:36-37). The Akuapem-Togo range runs through both Manya and Yilo, dividing the upper parts from the lower parts of both states. The historic Krobo Mountain also stands 350 meters above sea level on the plains of the south-eastern part of both Manya and Yilo. This condition of the area makes farming more conducive for the Krobo even though land degradation and bush fires within a semi-deciduous fire zone area of about 8,855 km<sup>2</sup>, stretching through both Yilo and Manya have become threats to this major economic base. (MKDMTDP: 3; YKDMTDP:37)

The Krobo have been known as very industrious people. According to Bedele (1988: 299), G. MacDonald describes them as hard working people; W. E. F. Ward describes them as energetic cocoa farmers; and K. B. Dickson and G. Benneh also describes them as being among the most enterprising and intelligent farmers. Early before the 1830s the Krobo were fully involved in a commercial palm industry, with

plantations stretching from the foot of the Krobo Mountain to the new settlement areas at Odumase and Somanya at the foot of the Akuapem Mountains. They established themselves as important producers of palm oil for export. This industriousness of the Krobo people was so admired by the Missionaries as “all of them referred to, and were overwhelmed by, the farmers’ industry and prosperity” (Arlt 2005: 86), which to them distinguished the Krobo from the coastal population and from the inhabitants of the Akuapem hometowns. They saw the palm plantation as testimony to the majesty and glory of God. Indeed, one of the major phenomena that influenced the quick response to the request of the Krobo chiefs for the opening of a mission station in Krobo was the missionaries’ conviction of the Krobo people’s seriousness and industriousness clearly exposed in the palm industry, which challenged their general perception of the African as indolent and self sufficient. For instance, Heck, in a missionary report in 1858 “presented the Krobo as destined for the evangelising project” (Arlt 2005: 86). From this initial zeal and industriousness, the Krobo became wealthy, using the palm oil and palm wine money to purchase more land, thus beginning from the Mountain where they owned no initial land, the two states, as can be deduced from the above data, now possess a total land area of 2,281 km<sup>2</sup>, representing 12.3% of the total size of the Eastern Region of Ghana.

This industriousness that has become the hallmark of the Krobo, seems to be the reason for their insatiable scramble for farmlands ever since their historic arrival on this soil. As latecomers they had to struggle for land from their Akan neighbours who owned the lands before them (Field 1943: 54). This also probably accounts for why they can be found in every forest and fertile area of this nation and even beyond. The places called *D4m* (inside the valley) – Odumase and its environs in Manya, and

Somanya and its environs in Yilo – have become home for the Krobo, but for a larger part of the year, majority of the people live and work on the farmlands up the Akuapim-Togo range called *Yon4* (mountain top). Another feature that marks the Krobo industriousness is the many market centers dotted over their territories. Manya can boast of such major markets as Agomanya, Sekesua, Asesewa, Akateng and Akrusu (MKDMTDP: 25). These markets host traders from all over the country and beyond, who come on market days to buy foodstuffs from the farmers and trade in other goods. Yilo also has Somanya, Nkurakan and Agogo markets.

### **2.3 Origins of the Krobo**

Many Krobo and Ga-Adangme people are making the effort to trace their origins back to the Hebrews of Israel. According to both Boatey, (chief linguist of the Konor (*kon-*) of Manya Krobo) and Amakwata, (also chief linguist of the Konor of Yilo), the Dangme and Ga tribes were part of the Israelites in Egypt, who escaped during the exodus to Sudan, where they lived for years before they migrated further south until they finally settled in present Ghana. This assertion has been corroborated by Tetteh, (the M7ny7 S1tsuny7 elder and a retired Presbyterian minister), who told a very similar story, referring to an escape from among the Israelites in Egypt through Sudan and other places to this present home. This seemingly unfounded claim probably emanated from the claims of commonalities within the cultures and traditions of Israel and the Ga-Adangme people, such as the customs of circumcision, theocratic leadership and high ritualistic lifestyle. In a discussion with Nene Sackitey II, (Konor of Manya Krobo), he alluded to how the Basel Missionaries as much as possible kept the Old Testament out of the reach of the Krobo because of the fear that the Krobo would find support in it for his ritualistic lifestyle. For the Missionary,

he said, the Krobo was nothing less than an 'orthodox Jew'. He also speculated that what motivated the Krobo Chief Odonkor Azu (*Od4k4 Azu*) to readily accept the Missionaries was his realisation that the Biblical moral codes were similar to the moral values held by the Krobo. Reindorf (2007:21), however, suggested that the Jewish affinities of the Ga might have been introduced by people who first came to the Gold Coast or might have been imitated from the earlier Portuguese Catholics. But the question is what of the inland Krobo tribes who had not such direct contact with those early Europeans, yet also have such affinities with the Jews? Even though claims of such cultural similarities may be justified to some extent, these however, may not be strong enough to provide us with reasons for a Hebrew descent of the Krobo, yet such assertions may not be far from having some elements of truth in them.

Krobo traditional history, according to Teyegaga (1985:11), however, is officially traced from the mid fifteenth and the early sixteenth centuries AD. They were said to have migrated as a result of the wars that broke down the Sudanese Empires and caused movements of peoples from the grasslands to seek shelter in the forest regions of West Africa. They migrated from *Sam0*, a place said to be located between Dahomey, now Benin and Nigeria in the Ogun State, the ancestral home of the people called *Le*, *La* and *Dangme* about the middle of the sixteenth century to the early parts of the seventeenth century. Teyegaga further said that these tribes, probably consisting of Ga, Dangme and Ewe were attacked by their neighbouring *Balalulu* tribes, who forced them out of their ancestral home.

## **2.4 In Search for a New Home**



As they set off to look for new homes, they went in groups led by Priests, Priest hunters and Priestesses. The Krobo group went under the leadership of the great priestess *Kloweki*, assisted by her assistant priestess *N7ko* and her chief priest *Asikpe*. (Teyegaga 1985:12) Other leaders were probably the two hunters *Muase* and *Madja*.

*Kloweki* was a renowned Priestess who the Krobo believed was a goddess incarnate. According to Teyegaga (1985:12), she was believed to have lived among other tribes such as the *Gurunshi*, the *Kpeesi*, the *Kotokoli*, the people of *Samε* and then among the Krobo. That she was a renowned personality among the Krobo was no doubt revealed in the way they treated her. She was named *Klowlki*, a name which means the director or driver of the Krobo nation. For them, this name was so honourable that they hardly pronounced it, rather, other appellations such as *Yomo4*, meaning the Old Lady, *Yo lu4*, meaning holy woman, *Yo oseki*, meaning famous woman and *Yo masi*, meaning well-rooted woman were used for her (Teyegaga 85:12). Indeed the movement of these tribes to seek shelter and new home was a sad event. In Teyegaga's words, they "move out from their original homestead through pressure of privation and hardship, hunger and famine, religion and wars" (Teyegaga 1985:11). It was a situation that needed bold and strong leadership, a leader full of wisdom, and these qualities were readily found in this priestess, who immediately assumed the role of the spiritual, social and economic leader that would bring them to the land they hoped for, and be established as two strong nations.

On their way they were said to have camped at a place called *Kunyenya* on the bank of a river called *Kunye* where they lived for some years, only to be forced out by an unfortunate incident. According to Rev. D. D. N. Tetteh, (one of our informants), on

the bank of *Kunye* was a playing ground where the young Krobo girls did play the game called *amlam* (most likely, *ampe*). One day as a great number of girls were playing, some men rushed in from an unknown place to kidnap all of them. This caused the company to leave *Kunyenya*. The incident is marked by a *kl7m7* song, which is sung till today in the following wards: *kunyen7 n1 hi tumi I ke m7 tu n0 I n- amlam mi*. (The impossible game at *Kunyen7*, I attempted to play and fell into *amlam*).

From there they went to Togoland, to a place called *Zugu*. The King of *Zugu*, *Zungmlungmu* would not allow them passage through his land except that they paid to him seven people and a large sum of money according to the custom of those days; too hard a demand on a people who were already weary and sorrow stricken. But *Klowlki* was said to have sung an invocationnal ditty in praise of the king as follows: *Op1te Zungmlungmu, mo ngm00 zu he se mo ji zu ts1* (Benefactor *Zungmlungmu*, please release the land, for you are the owner of the land). Her song inspired the king so much that he allowed the company passage through his territory. Rev. D. D. N. Tetteh says in the ditty *Yomo4* likened *Zungmlungmu* to the little insect which is found in the soil always scooping out sand. The Krobo call this insect *op1te*, and consider it manager of the soil. Picturing this insect as master of the soil, she in her ditty made the king master or owner of his land and pleaded for his leniency, and her words and ‘music’ worked on the king. That insect is known in Krobo today as *ap1tesukruku*. Both Odonkor (1971:1) and Teyegaga (1985:13), however, gave the meaning of the word ‘*op1te*’ as benefactor. This song is still sang today in a corrupt form in *kl7ma* as follows: *ap1te sukruku mo ngm00 zu he se mo ji zu ts1*.

They went through places like *Hwatsi* and *Tsamla* where they settled for some time, then continued through *Kpesi*, *Atakpaam0*, *Ag4m0*, *Tagologo* and finally arrived at the Banks of the Volta River. Two fishermen *Kabute* and *Kabun4* demanded a high fee before they could fell a tree across the narrow part of the river for the company to cross. As the company arrived and the priestess heard of the fishermen's demand, she was grieved and moved to sing as follows: *Kabute ny0 mi ng1 l1 he, Okiti ngmla jeli ny00 ba*. (*Kabute* has denied me access to a boat, *Okiti* helpers come to our aid), then holding her two blooms in her hands, she invoked the *dol1hi* (lilies) on the surface of the river and struck the water two times with her blooms. The lilies moved to her near the bank and spread over the surface of the water like a carpet. Boldly stepping on the lilies, she invited *N7ko* and the company to follow her, leading them across the river (Teyegaga 1985:13). Even though this sounds mythical, it is strongly held in tradition despite the fact that there are other stories about the crossing of the Volta. While negotiating with *Kabute* and *Kabun4* a pregnant woman went into labour and gave birth to twins by the wayside. In their mixed feelings of joy and sorrow, they sang as follows: *A tsi w4 pi1 ny7 bl4 oblekuli wa maa* (we have been barred from entering the gate; we travelers coming from the east). This song is still sung today at the birth of twins.

There are other narrations of the crossing of the River Volta. According to Reindorf (2007:48), when the company reached the bank of the river, a crocodile lay across a narrow portion of the river, forming a bridge which the company used to cross the river. According to Azu (1929:6), when the company reached the bank of the River Volta, they moved along the bank until they reached a place called Humer, where

they were helped by a man called *Agorkpa* to cross the river in hollow date palms, and Odonkor (1971:2) also narrated that after *Hwatsi*, the company crossed the Volta River at a ford round about the *Tagologo* plains. According to tradition, when they crossed the river, they saw a crocodile and a hyena, which did not harm them. The priestess therefore pronounced these animals sacred for the Krobo and placed a taboo on harming them. The Krobo are therefore forbidden to kill these animals.

## **2.5 *L4l4v4* and the Discovery of the Mountain**

After years of strenuous nomadic life the trekking party settled on the *Tagologo* plains, but later, probably around 1600 the tribes dispersed. This dispersal is signified in the name now given to the place, *L4l4v4*, (Ewe, meaning ‘love is finished’). The love that bounded these tribes together, so that they could trek from faraway in the Sudan to safely arrive on the *Tagologo* planes – except one tribe which deferred in Togo, known as the *SIkoje* and settled at Agotime Kpetoe to become the only *kente* weaving community besides Asante Bowire – has finished, and the different groups each found its way to particular safe havens. The Ada moved to the western coast, the *Nigo*, *Gbugbl7*, *Kpom* and the Ga moved to the eastern coast and the *SI*, *Osu* and *Klo* settled on the plateaus of the mountains scattered around the *Tagologo* planes. The choice of the mountains may be for security reasons. In an interview with Amakwata, he says the people of Agotime Kpetoe of today speak pure Dangme and Ewe, and bear Dangme names. According to him this group has maintained lots of the deities of the pilgrims, as such lots of the Dangme people visit there in times of need. Odonkor (1971:2) referred to this.



The Krobo party continued the journey westward and emerged into the plains around the *Kloyo* (Krobo Mountain). *Klowlki* and her priests detailed the two priest hunters, *Muase* and *M7dj7* to explore the mountain for a possible place of habitation. Their report confirmed its suitability, thus the company moved up the mountain to settle for a permanent home. It is believed that during the exploratory expedition of the two hunters, *Muase* went ahead and when he did not return after a whole day, his brother *M7dj7* went to look for him. When he found him by the side of a fire he had made, roasting some meat, *M7dj7* exclaimed, “*Muase, Aklo nɛ nyɛh77?*” (*Muase! Are you a tortoise?*) (Teyegaga 1985:17). *Muase*’s posture and slow attitude appeared to *M7dj7* as resembling a tortoise. This is said to be the origin of the name *Klo*, which became the name of the people. The mountain was named *Aklo Muase Yo* (*Aklo Muase Mountain*), which finally became *Klo Yo* (*Klo Mountain*). The people became *Kloli* and the state *Klo*, later adulterated by their Akan neighbours for *Kr4b4 fo* (Krobo people) (Teyegaga 1985: 17). Today the name under which the state is publicised is Krobo and the Manya clan of Manya Krobo still bears the name *Aklomuase*. A song which seems to authenticate this exploratory story goes like this: *Muase su la h7 M7ja n0 e k1 hi1 yo, n1 M7ja k0 eyo, se Muase ji yo ts1* (*Muase lit a torch for M7j7 to see the Mountain, and M7j7 says the Mountain is his, but Muase is the owner of the Mountain*) (Huber 1993:18).

## 2.6 Settlement on the Mountain

The Yilo group climbed the mountain through the west while the Manya group climbed through the east and settled, thus when they developed into two states on the Mountain Europeans who came into contact with them labeled them Eastern and Western Krobo. Others, strangers of Akan and Ewe origin, probably, also war

victims sought refuge on the mountain. These were accepted into the Mountain home on condition that they would circumcise their males, speak no other language but *D7ngme*, perform the *dipo* puberty rite for their daughters, send no messengers outside the mountain settlement without permission and strictly, their children must be given Krobo names. (Azu 1929:13-14; see also Huber (1993:17). These traditional norms, and the presence of *Kloweki*, the strong social, political, religious and economic leader seem to be the elements that solidified them into united tribes of a nation.

## **2.7 Life in the Mountain Home**

On the Mountain the state grew to become organised into twelve clans each called a *wItso*, literally meaning ‘a family tree’. Both Manya *Klo* and Yilo *Klo* each has six *wItsohi* (Divisions or clans); *Djebiam*, *AkwIn-*, *Suisi*, *D4m*, *M7ny7* and *PiIngwa* at Manya and, *B4nya*, *Og4m0*, *Bunase*, *Ny0w1*, *Plau* and *Okp1* at Yilo.

In this early stages the Krobo were faced with the problem of struggling with their Akwamu and Kutrupele neighbours in order to secure the land around the foot of the Mountain for farming and hunting for livelihood. Within a few years after settlement on the mountain they occupied a large area and the foot of the Mountain became their farmlands. Their boarders stretched up to the Volta River and the *N-wε Yo* on the east, *L4l4v4* hills on the west, the *zanid4* stream on the south and the *okue* stream on the north (Odonkor 1971:3). They descended the mountain to work, however, as a rule no one could build a hut on the farmlands for security reasons. They would rest under trees and return to the mountain home after work. This phenomenon brought about the reference to these farmlands as *tsosi* (under tree). Each group was

responsible for the protection and upkeep of her portion of land both on the mountain and at the foot of the mountain, and also for the defense of their part of the boundaries against enemies. Each clan raised a defense wall on her portion of the boundary, behind which they operated from, during war times. An important annual activity called *ats0 zu wo yo he* (raising soil against the mountain basements), was the mountain's protection activity. All the people would go down the mountain and weed around it and fill the gorges and gutters made over the rainy year. It was to check fire outbreak into the mountain and also its erosion. This was done with full communal involvement and under strict discipline (Odonkor 1971:3-4). As the population grew larger, Yilo became a state.

## **2.8 Land Purchase and Extension of Borders**

As far back as 1731, the Krobo were said to have fully settled on the Mountain, and by the close of the century their population increased, putting pressure on their resources especially on the farmlands (Bedele 1992:44). Earlier farming activities took place only on the immediate plane that surrounded the mountain which was wrestled from the Akan neighbours, and individuals acquired land freely without resistance from anywhere. One owned what he first put his identification mark on. But soon this method began to see conflicts over ownership of land.

This forced them to begin acquiring land by purchasing from their Akan neighbours, thus extending the borders of their state. The then King, Odonkor Azu encouraged and led his people to convince their Kutrupele neighbours, who sold to them the whole of the land spreading from their boundary down to the *Okue* stream, westerly

to *Natriku*, covering the whole area of Kpong through Odumase to *Kpem*<sup>4</sup> near Somanya. This was shared among the Krobo farmers according to how much portion one could pay for. From this time on the Krobo formed land acquisition groups to buy land from their Kutrupele, Akwamu and Akyem neighbours. This method of land acquisition accounted for the Krobo *huz*<sup>7</sup> system of farming, which most observing scholars agree has revolutionised Krobo social life and politics (Wilson 1990:276). In the *huz*<sup>7</sup> communities, farmers have their homes built on their own strips of land. Field (1943:54-55) gives a description of the *huz*<sup>7</sup> system and describes its process of acquisition as a “steady, bloodless conquest”. Odonkor Azu himself bought land with a group at Agomanya, but later bought Odumase and moved there to establish his farmland, which became the capital of Manya Krobo and the seat of the paramountcy.

Now they began building huts on the farmlands, which became villages where they could stay for days away from the mountain home. The purchase of land continued more northward beyond the Akuapem-Togo range, the Krobo portion called *Agoja Yo* (*Agoja* mountain), and by 1860 the extension effort had reached the *Ponpon* river. With the enstoolment of Sackitey, son of Odonkor Azu in 1867 (Odonkor1971:24), the purchase of land continued, later extending to the *Klum* River and to the *Afram* river basins, far into Akyem land, creating an upper Krobo area with the *Agoja Yo* (Akuapem-Togo range) running through the upper and the lower areas. Around 1915, a motor road connected the upper parts of Krobo to the new rail road linking Koforidua to Accra, and by 1920 the Akyem Abuakwa succeeded in halting the Krobo from buying more Akyem lands (Arlt 2005:59). The Yilo also, on the western side of Manya moved upwards, deep into Akyem land and westward into Akuapem and Juabeng lands. Today, the two Krobo states cover a total area of about 1874 km<sup>2</sup>.



## 2.9 Odonkor Azu, the Cultural Reformer and Developer

The Krobo, long before 1800 had rulers who were Priest-kings, and who in consultation with a council of Priests ruled the nation. Unlike the Akan Kings who looked more of political leaders and dressed like kings, these Krobo Kings were priestly-kings, and dressed like the priests (Azu 1929:36). By the demand of the priests, contact with the outside world was as much as possible restricted. The fear of contact with the uncircumcised and hatred of the Akan because of Ashanti and other Akan invasions strengthened this attitude. Odonkor (1971:7) suggests that the association of palanquins with Asante Kings might be the reason why the Krobo earlier rejected using the palanquin and carried their King shoulder high (*ahwe4 mats14 ng1 kon-*), a practice from which came the title of the Krobo king, Konor. It was during Odonkor Azu's reign that things began to change.

He was a hard working farmer, a producer of corn and palm wine, and out of that business he became very rich. Unlike the majority of the people who secluded themselves and avoided other tribes as much as possible, Odonkor Azu was a much traveled man and had contact with other cultures especially their Akan neighbours. He could speak their language. Being of the royal family he acted as King when the then King became an old man, and got contact with the Europeans and became their friend. His exposure brought him face to face with the outside world of wealth and splendour. He built his palace on the Mountain in European style and owned some European goods. Arlt (2005:60) in a statement implied that Azu had shown so much interest in the European that he did not only build an European type of house on the Mountain, but also dressed in European outfit when interacting with the Europeans.

According to Odonkor (1971:23), he never received baptism till his death though he attended church services garbed in European suit, shoes and top hat.

Though Ologo was equally rich, he was not as close to the Europeans as Odonkor. After the 1835 war dubbed *Dum ta* (Dum war) – named after the Danes Governor, Frederick Siegfred Moerck (known among the indigenes as Dum probably from the word ‘Danes’) – the Governor inflicted fines on the two chiefs, Muala of Manya and Adawula of Yilo, but when the two could not pay, they were saved by Odonkor Azu who paid for Muala and Ologo Patu who paid for Adawula. No doubt the two became the next Kings of their states, Odonkor for Manya and Ologo for Yilo (Odonkor 1971:10 – 11; Arlt 2005:81).

On becoming the King, Odonkor Azu decided to embark on reforms of his nation, introducing palanquin and state drums into Krobo in line with the traditions of the Akan neighbours. He discussed the idea with the priests, who rejected it outright. For them these things were associated with Akan gods with whom they had nothing to do. Odonkor Azu, however, went behind them to initiate his reforms, thus bringing Akan chieftaincy style into Krobo. (Odonkor 1971:12-13)

## **2.10 Eviction from the Mountain and Life Below**

In July 1892, the people of Krobo charged with ritual murders under their *n7du* and *kotoklo* war cults were expelled from their ancestral Mountain home. According to Teyegaga (1985:53), his father described the scene thus:

On that sad Saturday of ... 2<sup>nd</sup> July 1892, the whole population on the hilltop of *Klowem* (Krobo home) rose from their beds and huts at the early hour of the morning to the expulsion order, given to their tribal heads. This created an utmost state of excitement followed by hustle and bustle of movement. The maneuvers and drumming of the military regiments around the mountain were terrible and fearful. There were shooting and firing of sky rockets and the report of booming canons were so terribly alarming that the people had to rush down the hill weeping and wailing. The officers of the regiment were on

horsebacks galloping, prancing, curveting and shouting in very alarming manner among the people. Within three to four hours of the operation the firing of rockets ceased, and all the people, men, women and children left the mountain home in panic, fear, and confusion.

The colonial governor of the time, William Griffith, following such reports about the Krobo cruelty took advantage of the death of Konor Sackitey on January 29, 1892 to effect drastic changes in Krobo. On July 19 that year Griffith visited Krobo with hundred Hausa guards, eight officers and forty Bandsmen to entertain the coronation durbar, and on the next day, Wednesday, July 20 Peter Nyarko, Sackitey's educated brother organised a 'palaver' (a governor-native leaders' meeting of the time). At that meeting, Griffith, after severally rebuking the Krobo before the chiefs and the whole gathering announced his decisions (refer appendix 2A). Huber (1993:20) reports thus:

From that day on severe sanctions and punishments would be imposed on anyone, priests, chiefs or commoners, who would further promote or take part in human sacrifices, or who would further organise any "fetish" festivals on the Mountain. Moreover, it was henceforth forbidden to bury their dead on the hill and to perform the customary puberty rituals for their daughters.

The governor further announced that the people must evacuate the Mountain home with all their belongings within three days. The tenets of these new orders for the Krobo people were enshrined in the Native Customs Ordinance of 1892. (Arlt 2005:61). The people were thus forced to evacuate the Mountain home. Emmanuel Mate Kole, son of Peter Nyako (Sackitey's brother), and a Basel Missionary trained teacher was enthroned the next king of Manya Krobo. Actually the enstoolment was resisted by Peter Nyako's brothers by sending a protest letter to the Governor, but this only attracted their signing a bond in the sum of £500 to be of good behaviour for twelve months (ADM 1/9/4 No. 12/49). This, probably signaling possible commotion at the enstoolment, the coronation was saluted by a few rounds of the firing of the colonial master's machine gun, which was enough to cow down the Krobo into submission. A hundred soldiers were posted on the Mountain to enforce

the evacuation. The people thus sorrowfully descended the Mountain with as much of their movable properties as they could, while the soldiers plundered the towns and destroyed the shrines of the gods (Huber 1993:20).

That great day of sorrow and horror of the Krobo was pronounced an oath and named *klom7 h4* (a Saturday of Kroboland). According to *Ots7m* Tetteh Amakwata, one of our informants, if a person after being subjected to this oath is found guilty, he would be liable to a fine of seven sheep. The event, however, was to become 'an element of a leap' into opportunities of civilisation and development. Odonkor (1971:46) described the outcome of the phenomenon this way:

Thus a tribe, reared on a rocky mountain, descends to its verdant valleys to rise as a full-fledged nation. Out of the Akro tribes had risen the Krobo people—*Manya* and *Yil4*—modern states, sons and daughters of the Gold Coast, now Ghana. Their high religion fell, and with it, its secret cults. They tilled the land, and engaged in agriculture. They lowered themselves like pupils and learned from their neighbours the skills in which the latter excelled. In place of the old religion, with its stringent ethical code, the Krobos gained a religion, the freedom of Christianity with its new morality—education and liberty.

People now have no fears traveling and getting into contact with neighbouring nations. Such contacts with other cultures kindled the desire for improvement of economic life and education of the Krobo child. Many scrambled for land and did vigorous farming to build 'European type' buildings on their new farmlands, using swish for the walls and corrugated iron sheets for the roofing. Crop cultivation shifted from the main millet to include oil palm, maize, various types of yam, cassava cocoyam, and cocoa. Oil palm, from which palm oil and kennele oil were extracted, maize, plantain and cocoa, became the main economic crops. Most men also took to palm wine tapping and alcohol distillation from the palm wine, which was and is still considered a very lucrative business (Huber 1993:46-48).



Since 1859 the Missionaries built the Church at Odumase and many other places in the *huz7* communities of the new farmlands. They also established schools, which were their greatest tools for evangelism and the spread of Western civilization among the Krobo. Even though conversion was slow, and the mass conversion envisaged by the missionaries because of Odonkor Azu's advances towards the Church could not materialise, the people hailed the schools and brought their children to be taught, thus both Church and school became sources of new life and light in Krobo.

### **2.11 Krobo Economy**

From paragraph 2.8 above, it seems clear that the backbone of Krobo economy has been from of old farming. As mentioned earlier, they have been rich palm oil producers since the early nineteenth century. This may presuppose that this wealth could still be reflected in the present Krobo economic life. But this is not so. Certain factors have contributed to their inability to sustain their wealth for posterity. Firstly, because they had no land of their own, much of the initial wealth was used for the purchase of land, since for them there was nothing else beyond farming for their living. What therefore, one has to secure for posterity was land. According to Rev. Tetteh, "a man was obliged to provide for his firstborn son a wife, a farmland and a gun when he was of age, and a wealthy man must own a vast land which he must bequeath to his sons, who would have to use the property to care for themselves and their unmarried sisters if there were any" (even though such responsibility exists today, education has replaced such items as land and guns). Secondly, the Krobo could not derive all the benefits due them from their oil palm industry because of

colonial suppression. For instance in 1858, when the Krobo refused to pay a poll tax levied by the Colonial Government, a military action was taken against them.

On September 6, 1858, getting wind of the governor's intention, the Krobo as usual withdrew from their farming villages into the mountain home ready for their defense, which they perfectly did when on September 18, the British government and their Akuapem, Ga and Akwamu allied forces marched against them. By their tactics of hauling down boulders on their enemies the aggression of the allied forces was foiled. However, a month later, Bird, the British military officer attacked again with a larger force, and this time the Krobo entreated for peace. Before this punitive expedition, when Bird legitimated the expedition with the colonial office, the officer recipient asked whether anything was known about the Krobo, and the reply was "I understand ... that the *Crobbos* are a mountain tribe – cowardly – but very rich and that the expedition will pay itself" (Arlt 2005:91). When therefore they conceded defeat, they were not only fined heavily, but also made to pay the full cost of the campaign. They were made to supply oil for the value of the amount and the price of their oil was now pegged at about half the market price. Special merchants stood security for the collection of the oil, and though they successfully boycotted the given price, the market was monopolised by these merchants. Similar situations took place, as in 1836 when the Krobo paid heavy fines in palm oil to the colonial government, thus losing lots of money (Arlt 2005:91).

By the time the Krobo had enough land, they had lost the palm plantation probably due to weather changes, giving way to cocoa, maize and other cash crop farming, but the cocoa was lost earlier, probably through a swollen shoot disease attack on cocoa

plantations, leaving them dependent on the other cash crops, chief of which was maize and cassava. These could no more bring such expected wealth to the hard working Krobo.

The next economic inhibitor of the Krobo was the construction of the Akosombo dam between 1961 and 1965, which created the largest man-made lake in the world, inundating a total area of 5632.7 km<sup>2</sup> (3,500 sq. miles) and displacing some 50,000 people, including 281 km<sup>2</sup> (175 sq. miles) of fertile Krobo lands with palm, cocoa, corn, cassava and other cash crop farms and a total of 4,208 displaced Krobo people (Brokensha 1962:4). Even though most of them were resettled, adequate land facilities were not included in the settlement package, and the quality of the buildings provided, (some of which can be spotted today in deplorable states at places like Odede-Sewirako, Anyamboni and New Somanya) was not the best. Agriculture however, still remains the backbone of Krobo economy.

There are other economic prospects in the areas of tourism and mining in Krobo. In an interview with Divine Nuworbor, Acting Yilo Krobo Deputy District Coordinating Director, it came to light that Yilo Krobo is home of the famous Boti Falls, a tourist facility for the District, and another Fall at Nsutapon which is yet to be developed. There are also limestone deposits at Ahiayom, presently being mined by the Ghana Cement Manufacturing Company (GHACEM), with other prospective companies expressing interest. He also mentioned a beads production facility at Obawale which has a bright future. In Manya large deposits of limestone are found at Yonguase, Popotia, Oborpa and Odugblase. Gold is said to be found at Akute, all of which point to a future mining economy. There are also rocks for quarry, and tourist

prospects in areas such as the Kpong Dam, the Krobo Mountain, Plekumase Ancient Caves, Waterfalls at Akumesu (Aku Falls), Otrokper and Tsledom, and a wonderful canopy shaped cliff at Sutapong (MKDMTDP:7).

## **2.12 Some Cultural Identifications**

Originally the Krobo state governance was, as with all the Dangme and Ga tribes, a form of theocracy. The state was ruled by a council of priests, who were the custodians of the state's morals administered through taboo-laws (Odonkor, 1971:52-53). But this gave way to chieftaincy, a later adoption through the influence of the neighbouring Akan tribes and some Akan tribes which joined them on the mountain. For instance Ba Dua and Muala Okumsono belonging to a party that joined the Mountain Home from Denkyera were said to be the first and second chiefs of the Krobo (Odonkor 1971:60). As suggested by Pogucki (1955:4-5), this transfer to military-political leadership might have arrived from the need for military leadership that could combat Akan aggression of those days. Since the priest-kings' position as priests could not allow them to be involved in direct bloodshed, they had to create such political leadership, which often happened to fall on the assimilated, more military-experienced Akan groups among them. However, with time this political leadership passed on to the Krobo. For instance in Manya, the headship passed on to Odonkor Azu, and in Yilo, to Ologo Patu. These political heads also happened to become the liaison leaders when they had to relate with foreigners such as the colonial government officials (Odonkor 1971:11).

The Krobo are also patrilineal in inheritance. That is to say that a father's children belong to him and he is inherited by his first-born son or the living eldest son. This



marks a major difference between the Krobo and majority of their Akan neighbours who are matrilineal. They are, especially identified by their annual girls' puberty rite *dipo*, a rite which was originally an educative rite aimed at preparing the young women for marriage. Some of the other Dangme tribes have milder forms of this puberty rite (Odonkor 1971:55–56). The two Krobo tribes have also been identified with their two war cults, *kotoklo* of Yilo and *nadu* of Manya, which also identifies them as brave warriors (Odonkor 1971:52).

Also identical of the Dangme tribes, is their historic songs and dance known as *kl7ma*. There are two main shades of *kl7ma* – social and invocalational. The former is for entertainment purposes such as used during the *niwomi* (the social aspect of *dipo*), and the latter, used in religious circles. Noa Akunor Aguae Azu, one of Odonkor Azu's three children given to be educated by the missionaries was said to have compiled a lot of *kl7ma* songs in his “2,025 Dangme Proverbs and Dangme Historical Songs” (Odjidja 1973:37).

### **2.13 Conclusion**

In this chapter we have tried to give a brief but general introduction of the Kroboland, which forms the context of the Basel missionaries' work, touching on its current geographical features, history, socio-cultural and political background. In the next chapter we shall discuss some indigenous educational patterns that can be found in the cultures of the Krobo, which may lead us into the discovery of some indigenous means of aiding Christian education in Krobo.

## CHAPTER 3

### TRADITIONAL KROBO EDUCATION

#### 3.1 Introduction

The question as to whether the European came to meet the African a ‘tabular rasa’ as far as religion and education are concerned – a people from whose minds, according to Robert Moffat, Satan has erased every vestige of religious impression (Opoku: 1978:2) and the labeling of Africa’s primal religions as ‘animism’, generally understood to mean that there is practically no religious content, nor any religious preparation for Christianity in animism (Bediako 2000:3-4) – need to be critically examined. Obviously, most African peoples before European presence on the continent could be said to have had no formal or organised education. But that does not necessarily mean the absence of any forms of education taking place among the African peoples. We must ask the question, is Moffat’s statement that the African’s mind has no vestige of religious impression true?

In our days, objective studies of African cultures are yielding results proving contrary to such negative views of the continent and its peoples. Gyekye (1996:xiii), in his preface, notes that there are cultural values that can be extracted from African beliefs, practices, institutions, myths, folktales and proverbs. He further explains that he uses the term ‘culture’ comprehensively to include the African’s “... morals, religious beliefs, social structures, political and educational systems, forms of music and dance and all other products of their creative spirit”. By this Gyekye implies that African cultures contain morals, religious beliefs, political systems, educational systems and all the rest. Viewing education as the process of bringing up the human species to maturity, and involving the process of dissemination of cultural values towards the acquisition of the good of mutual existence (refer 5.2.1), African communities cannot be said to be devoid of any forms of education. The very fact that African cultural systems are not getting extinct proves the fact that there are in the systems some educational categories by which these cultural contents have been passed on and maintained over the years.

Furthermore, educational processes often reveal certain methods of teaching and learning, such as direct instruction, observation, encountering learning moments, storytelling and sharing, participation in learning moments, question and answer and others, which are not exclusive to Western education but are also present in African cultural systems (Lecture notes, *Indigenous Patterns of Learning* KNUST: 2010), all prove the presence of educational categories in African cultures. Dankwa (2005) rightly notes that “contrary to the thinking of most foreigners ... [African cultures are] pregnant with ideas that lend support to Christian teaching ...” In this section we explore some indigenous forms of education embedded in the cultures of the Krobo.

We will later find out to what extent they have been allowed to support Basel missionary Christian education in Krobo and how they can still be employed by Christian education practitioners.

### **3.2 Some Educational Patterns in Krobo Culture**

It is important to state that the idea of education exists in Krobo culture. This is indicative by the existence of such words as *nikasemi* which means learning, *ts4semi*, which means education or training, and *nits--mi*, which means teaching. Both *ts4semi* and *nits--mi* have the idea of inculcating some discipline in a person.

In answer to the question as to whether there are some patterns of education in Krobo culture, *Otsam* Boatey, chief linguist of Manya Krobo said: “Oh! Why not? For any people to qualify and be called a people they are a complete entity; they have ‘dos’ and ‘don’ts’, taboos – things they will cherish and things they will frown on. The whole sum of these things you may call a moral code. Moral code guides people to ‘look as they do.’ The dissemination of the ‘dos’ and ‘don’ts’, is our traditional way of education”. Our research findings reveal some of these patterns as home training, mentoring, education at family gatherings, funerals, festivals, puberty rites, religion and worldview, proverbs, symbols, drumming and dancing, the *klama* songs and dance, political and social leadership and others. For space limitation in a work of this nature, we shall discuss a few of these.

#### **3.2.1 Home Training – Childhood Education**

Educating the child is very dear to the heart of the Krobo. Thus such expressions as *Ots1 k1 ony0 ts4se mo* (your father and mother have nurtured you) or *juku0n4 n7we*



*ts4semi* (this child has no up-bringing or education) are often made to indicate a traditionally well educated child or vice versa.

### **3.2.1.1 Education in the Birth Rites**

As in many African societies the Krobo believes that the child begins to learn from the womb as it responds to some actions of the mother. Childhood education therefore begins even when the child is still in the womb and continues after birth in the birth rites. Most Ghanaian societies believe that babies learn by intuition. According to Odamtten (1996:3), “The idea is that the moulding of the child’s character and the role he is to play in life starts right from the mother’s womb.” Education by intuition is well demonstrated in the Krobo birth rites.

#### **3.2.1.1.1 First Instructions**

Soon after birth the child’s umbilical cord is cut and used to touch its mouth three times saying, *ade4 ke tsats1 loko ade4 ke m77* (one says father before mother), *aje4 ng1 sisi loko a je4 ng1 yiti* (one lets the lower teeth appear before the upper. (First appearance of the upper teeth denotes misfortune which the child must avoid), and *n4bi ny7 m0t00* (a child keeps its mouth shut. It does not babble) (Huber 1993: 144).

#### **3.2.1.1.2 Bikpojemi (Outdooring)**

The new baby remains indoors with the mother till the eighth day. This is to make sure that it has come to stay and may not ‘go back’ (as often children die before the eighth day) and now deserves a name. This is common to most Ghanaian societies such as the Akan, the Ewe and the other Dangme tribes. Early at dawn on the eighth day, the Krobo will bring the child outdoors for the first time. Water is poured on the

thatch roof of the house and the child brought under the flowing water to drop on it as the following words are spoken to it:

<i>Wa nyu ji n4 n0</i>	this is our water
<i>Waa ke du4 n0 wa nuu</i>	for bathing and for drinking
<i>Waa k1 f44 niahe</i>	for washing our things
<i>Waa k1 ho4 ni n0 wa ye4</i>	for cooking our food
<i>W11 l1 n0 oyi n0 n7 wam</i>	here is it that you may live (Huber 1993:146-47)

This is called *bi kpojemi* (outdooring) and its purpose is to introduce the child to the world around it and to water, which is considered one of the most essential materials to encounter in life and its usage. Also, according to Rev. Tetteh, as rain is a symbol of blessing in Krobo culture, so the drops of water from the thatch (*t-m ny7 nyu*) bring blessing and new life to the newcomer.

### 3.2.1.1.3 *Bl4mipoomi* (Helping the child to cross the path)

Following is how the *Bl4mipoomi* (helping the child to cross the path) is done. The child is carried by an old woman or a virgin girl-child to cross the path three times saying:

<i>I ng1 mo bl4m pooe</i>	I am helping you to cross the path
<i>W11 o juayami bl4 ji n4 n0</i>	See, this is your way to the market
<i>O l1mi yami bl4 ji n4 n0</i>	this is your way to fetch firewood
<i>O pa yami bl4 ji n4 n0</i>	this is your way to fetch water
<i>O ngm- n- yami bl4 ji n4 n0</i>	this is your way to the farm
<i>O wemi yami bl4 ji n4 n0</i>	this is your way home
<i>O wa n1 O k1 ya jua</i>	may you grow up and use it for market
<i>O k1 ya l1mi</i>	to fetch firewood
<i>O k1 ya pa,</i>	to fetch water
<i>O k1 ya ngm- mi</i>	to the farm
<i>N0 O k1 ya we mi</i>	and to the house
<i>He f00 he n0 O yaa,</i>	wherever you go,
<i>O ya tsl44 n0 O ba tsl44</i>	go in peace and return in peace
<i>N1 n-ko n-ko ko nu O he</i>	that no one may hear of you
	(Huber 1993:146-47)

This introduces the child to the path as his means of industry, commerce, and means of going out of the home and returning.

### 3.2.1.1.4 *Bi1womi* (Naming)

Soon after the *bl4mipoomi* ceremony, the *bilwomi* (naming) ceremony is performed by an elderly woman of the family on behalf of the child's father. She presents to the child money, *la* (a traditional bead consisting of a black bead, *tovi* and a white one, *nyoli* on a string) and an old cloth saying: today your father is naming you after your grandfather/mother ... (name) and these are his money, cloth and *la* by which he has confirmed the name. She then ties the *la* on the right wrist if it is a boy but on the left if it is a girl – this might be an influence of the patrilineal inclination of the Krobo which places more importance on males – and tells the child: *O wa n0 O ba l1 Ots1 k1 Ony0, O h0kp1 bl4 n0 ebli, O se bl4 n0 etsi* (grow and take care of your parents, may you have an open way ahead, and a closed way behind you). Rev. Tetteh explained that the traditional beads *la* by their colours black and white convey a message to the child; that in the world there is darkness and there is light, there is suffering and there is happiness and that the child must learn to handle himself or herself cautiously.

In all these, it is believed that the child learns the import of the words spoken to him and the meanings in the rituals by intuition. Adults present are also expected to observe and learn the import of the acts and the words. The sole agents of child education are parents; other adult members of the home and community also have their role to play, thus it is said, *n4 kake f44 se m7 l1 l11* (one person gives birth, but it is the whole community that nurtures). Early childhood training, however, puts greater responsibility on the mother.

### **3.2.1.1.5 Pre-weaning Education**

Pre-weaning education is believed to take place through mother-child verbal and non verbal relationship. Lessons are communicated to the child through lullabies and non-verbal actions as mother carries baby on her back, on her laps, fondles and breastfeeds him or her. In this the child acquires such virtues as love, joy and good human relations. As the child is weaned and begins to walk he or she is given the opportunity to participate in home activities, learning through observation, instruction and correction. Even a community adult who visits the home could correct, instruct or reprimand the child. This is common to many African people's groups.

### **3.2.2 Home Training – Youth Education**

Youth training begins at home as early as ten or eleven years of age according to Rev. Tetteh, and aims at preparation towards adult life. Though the father has overall supervisory role in the home, the mother is solely responsible for teaching the girl-child towards successful attainment of puberty, going through the *dipo* rite and getting married. The father is also responsible for circumcising, teaching and training the boy-child to attain manhood and enter into marriage life.

#### **3.2.2.1 Girl-child Training**

Girls thus follow their mother who teaches them home keeping – sweeping, cooking, cleaning of dishes, fetching firewood and water, baby sitting, carrying the baby on the back. She is taught to wash the father's clothes, set table at meal time, and dress the parents' bed as means of preparing her towards serving her husband. She is also usually taught the mother's trade. As noted by Otsam Boatey, this is initial home training to be crowned by the more formal pre-marital training during the *dipo* rite.



### **3.2.2.2 Boys Training**

The boys also follow their father who teaches them the rudiments of farming, crafts like trap setting and hunting. He instructs them on the taboos, the 'dos' and 'don'ts'. They learn most of the skills by observing their father and other community elders. At age fourteen the boy is provided a sheep by his father to rear as the father observes his attitude towards the animal. He is warned and corrected in case of wrong behaviour towards the animal, but his ability to bring up about three sheep successfully means he has gained enough patience to qualify him to marry a wife, an indication that he can cater for his family with patience. When he is old enough, his father provides him with land, a gun and a wife to begin his adult life.

According to Otsam Boatey, young men are taught not to misuse properties handed down to them since the ancestors who are near and watching to keep the living on track may call such careless persons for questioning. For instance one could only sell palm trees on a bequeathed farmland only with tangible reasons, such as using the money to renovate a house, build a house, for marriage or things of the like. These things he said were taught to inculcate the spirit of responsibility and hard work in young men.

### **3.2.3 Mentoring**

Mentoring is another means of child or youth education among the Krobo. When parents find some good qualities in another family, or when they appreciate the job or trade of another person, they would send their child to go and live with that person for training. The child thus acquires the good qualities or way of life of his new

found family and learns the trade of his new master. This is also mostly employed in the training of priests. We mentioned earlier that promising children suspected to be suitable for the priesthood were given to wise elderly women for mentoring before later taken to the shrine for training by the chief priest.

#### **3.2.4 Education at Family and Public Gatherings**

Young people are also taught through participation in family gatherings, funerals and marriage ceremonies. Boys from about age fourteen are required to be at family arbitrations and at family reunions, allowing them to observe the proceedings. After a few of such observances, they are allowed to act the linguists. Through that they learn public manners and acceptable public language usage, public oration, serving drinks, methods of greeting and shaking hands, libation pouring and others.

According to Rev. Tetteh, a young man must adjust his cloth downwards from his shoulder and remove his sandals as means of obeisance when going to speak to a gathering of elders. He must wear his cloth over his left hand, leaving the right hand loose (right handed) and never the other way (left handed). He must bow before speaking. He must first address the elderly women, then the elderly men, and then his peers and others. He must learn that the use of the left hand for sign language is an act of disrespect and insult to the elders. As they participate in the activities, they learn through observation, answers to questions they may pose, and correction of their mistakes. This home training is towards effective public courtesy at higher public gatherings involving outsiders.

Boys between ages fourteen and seventeen accompany their fathers to social gatherings such as funerals, marriage ceremonies and festivals where they observe and learn the proceedings at these functions. They also have the opportunity to learn traditional drumming, drum language, dancing and sign language in dancing. (There are certain signs in dancing that may be insulting, which one must know and avoid). Because the Krobo has no writing culture, young men who wish to be proficient in traditional things would have to commit these things to memory. It is incumbent upon first-born young men to know the procedures of funerals, marriage ceremonies and naming ceremonies since the probability of becoming a family head or clan elder one day is high.

Girls also follow their mothers to naming ceremonies, marriage ceremonies and funerals. At such gatherings they can serve drinks, but to women alone and not men even though boys can serve both. They must know this rule and act accordingly. They join their mothers to help in cooking and doing other chores at the function. They learn how women behave in public such as bowing before speaking in public or to men as sign of respect. They also learn the procedures of funerals, marriage ceremonies and naming ceremonies. All first-born young women must learn how to perform *fia* (the marriage sealing ceremony) since that is the prerogative of first-born married women. At funerals girls also learn how to mourn, wail and comfort the bereaved by observation. As they participate in the activities and make their observations they may ask their mothers questions and their mistakes could also be corrected.

### 3.2.5 Education in Marriage Rite

Among the Krobo, as in many African societies marriage does not only join a man and a woman, but also the four families of the couple, the two families of the man and the two families of the woman. The consummation of marriage in Krobo therefore goes through a defined process of seven main items of activities that symbolise giving, taking and unifying. For the purpose of this work, we will provide the items without their details and concentrate on the aspects of educational values. For a marriage to be considered complete, it must go through:

1. *Hesi Jemi* (Self-Introduction by the groom)
2. *Agbo Simi* (Door Knocking by the groom's family)
3. *Yo Si Bimi* (Asking the Woman's Hand in Marriage)
4. *Yo S4lemi* (Receiving the Woman)
5. *Ny7 Sinaami* (thanksgiving)
6. *Fia* (Sealing the marriage)
7. *Yo se ni peemi* (Presentation of gifts by the bridegroom and his family to the bride)

(Manya Klo Ngmayem Grand Durbar Brochure 2005:17).

The entire ceremony is characterised by respect for each family especially that of the bridegroom for that of the bride. Every member of the groom's family at the function is therefore not expected to misbehave, an act which may attract a sanction and a disgrace for the family. These lessons are expected to be learnt from home.

The core and most important part in Krobo marriage is the rite that seals the marriage called *fia* without which the marriage is never complete. Huber (1993:103) thus rightly states that "According to Manya Krobo customary law the most important ceremony in constituting a legal marriage has since the olden times been



what they call *fia*.” It is performed by two first-born married women, one from each family.

The two women exchange a coin three times while an elder supervises the process. Each time the bride’s family representative says: *I h7 mo yo* (I give you a wife), and the groom’s family representative responds *I s4le* (I receive). After this they promise each other – on behalf of their families – commitment to one another unconditionally. Next, with their hands under their thighs, they break together into two the blade of a grass. This, known as *yibapomi* (breaking of leaf over the ceremony) seals the whole marriage. After everything is done, the bridegroom and family present gifts to the bride followed by the bride’s parents and family members. This is done amidst exhortations from which she learns lessons for a successful marriage. For instance a presenter of a gift may say “accept from my hands this two Ghana cedis (GH¢2.00) to buy ‘patience’ for your marriage” or accept this one Ghana (GH¢1.00) from my hands to buy ‘it doesn’t matter’ to use in your marriage.”

*Fia*, symbolises a fusing of the families together and confirms the giving and the receiving that takes place between them. In it are covenant and sealing acts which bind the two families together forever, such that even if the marriage breaks down the families remain in-laws forever. For this reason, before the bride’s father accepts the *yosibim d7* (the drink offer for asking her hand in marriage) he will ask her daughter with much emphasis if she sincerely agrees for him to receive the drink, and goes on to caution her about the evil of divorce. After he is convinced, he invites his elders and family members to go with him to consult the ‘proverbial old woman’ for the final verdict.

There are many lessons available at these functions for everyone. First is the lesson of the new relationship. The activities and pronouncements impress upon the minds of everyone, and particularly the new couple that not just a man and woman have been joined together, but families. The fact of the establishment of a new consanguinity lays bare before all. The exhortations that go on provide marriage clues for both married and aspiring couples or even young men and women yet to begin thinking of marriage. Growing men especially first-borns have the opportunity to learn the process of the ceremony since they may soon become heads of family or family elders.

### **3.2.6 Education in the Puberty Rites – Circumcision and Dipo**

It is believed that initially the Krobo has only a mild form of puberty initiation for boys. The closing parts of the simple ceremony attracted presentation of gifts to the boy and his mother. The related lack of such benefits for girls and their mothers, according to Teyegaga (1985: 22) prompted the institution of *dipo* for girls by *N7n7 Klowlki*. Both of these rites in their earlier forms have intended elements of education, especially that of the girls, *dipo*. We will trace these in the following section.

#### **3.2.6.1 Circumcision**

Krobo custom demands that every male of the community must be circumcised to be a true Krobo. Uncircumcised persons are forbidden to enter any sacred places such as shrines, groves and the Chief's palace or courtyard. They are ceremonially unclean to copulate with a woman. For these reasons, all males including strangers who live

with the Krobo must necessarily undergo circumcision. In the olden days, boys between ages eleven and eighteen were circumcised. The simple ceremony includes a family gathering, feasting, and presentation of gifts, drumming and dancing (*heny7mi*).

Rev. Tetteh narrates that the boy's father or head of family invites family members and the boy's peers to the event. The 'specialist local surgeon' is also invited. When all are gathered, the boy is made to sit on a low seat. His father or an elderly person sits behind him and blindfolds him. The specialist, with his sharp knife ready, asks the boy to exclaim three times the word *Ahyuoo!* At the end of the third shout he cuts the foreskin at a stroke of the knife and quickly puts it in a hole he had dug for the purpose. The wound is quickly treated with herbs and the initiate helped to go around the shrine seven times. When this is done, it is said that *awo ll tlgblm* (*he has been initiated into manhood*). The father provides a cockerel for a meal for everyone to enjoy. The boy's peers sing and dance to the tune of *tlgbl* drumming and singing and many gifts are showered on him and his mother. Today, circumcision has no real ceremonial twist. In fact it ceases to be a puberty rite and most children receive their circumcision few days after birth in hospitals, however, it is still considered a very important identity of the Krobo male.

The rite impresses upon the mind of the boy the fact that he has come of age. Seeing blood, he can be called upon in times of war. He can enter into any shrine, sacred place or house. He is now clean to marry a wife and have sex. He must therefore be brave, not fearing blood. He must learn everything regarding manhood from his

father, who is responsible for teaching the implications of what has been done for him.

### **3.2.6.2 *Dipo***

Rites of passage are universal. According to the *Encyclopaedia Britannica*, archeological evidence from findings in the form of burial finds seems to suggest strongly that they go back to very early times. Its worldwide characteristics attracted the attention of scholars; however, it was not until 1909 when Arnold Van Gennep interpreted them substantially as a class of human phenomenon, coining the name rites of passage for them. According to Van Gennep, the rites are “means by which individuals are eased, without social disruption, through the difficulties of transition from one social role to another” (*Encyclopaedia Britannica*). Gennep, after extensive survey of preliterate and literate societies, held that the rites consist of three ‘distinguished consecutive elements’ which he called in French *separation, marge, and agrégation*, translated as separation, transition and reincorporation. The impression in this sense is that the candidate of the rite is severed from his or her old status with its social and physiological roles, and undergoes adjustment into the new status with its new roles. Despite that the most commonly held rites are mostly related to life’s crises, Gennep held that the significance of the ceremonies is social or cultural (*Encyclopaedia Britannica*). Among the Krobo of Ghana, one would agree with Hugo Huber that the intrinsic ideas undergirding the rites of passage are “separation and initiation” (Huber, 1993:136). We therefore prefer to refer to *dipo* as rite of passage.



Young women between the ages of fourteen and twenty-one go through a mandatory puberty rite called *dipo*. In its early stages it was a special formal pre-marital education. If a girl gets pregnant, which is a proof of her knowing a man outside wedlock, she and the man responsible were banished from the community. According to Teyegaga (1985:23-24), in the original *dipo* of the first epoch (*onum7kp4 be*) *N7n7 Klow1ki* boarded the young ladies in her grove and gave them long-term training over a period of two to three years. She instructed them in handiwork, home management, child bearing and care. She taught them mat making, basket weaving, raffia bag and purse making. They were also taught pottery, making many types of domestic pots such as *k7*, *kutu*, *d7m1*, *lik4k4*, *takpa*, *did4*, *ngmawe* and others. They were taught daily practical sanitation – sweeping, general cleanliness, personal hygiene – and cooking. Instructions were given on handling the home, midwifery, first aid medication, serving the husband and men in general. The habit of going out for water and firewood was inculcated. Their meals during the period consisted of herbs, corn, millet, palm oil and fish with less starchy food as means of building their bodies and teaching them good dietary manners.

At the end of the training there were tests, which according to Teyegaga (1985:27) were “rigid for proficiency, maturity and mastership”. They were tested in all the things they had learnt such as sweeping, cooking, construction of the traditional mud stove (*lat1*) and its daily plastering and polishing (*lat1 he niwomi*). Certificates in the form of body marks were incised on the back of their wrists. These were commonly called *b11mi b-* (*sweeping marks*), but there were a lot of them on both wrists each indicating success in each subject tested. In a second stage of examination, *Yomo4* (*N7n7 Klow1ki*) sat at a spot in her grove and each initiate would stand naked before

her for a thorough observation and examination of her body, belly and waist to find out if each girl was fully developed for marriage and child bearing. Successful girls would have marks incised on the lower parts of their bellies called *f4mi b-* (*child bearing marks*), indicating maturity for childbearing.

*Dipo* however has religious aspect in which initiates were dedicated to the clan gods and ancestors for protection. They were also made to ‘climb’ the *Totroku* sacred stone to prove their virginity. A pregnant girl was expected to fall from the stone, a proof that she was promiscuous. For this she and the man responsible would be banned from the community (later only the women were banned). All parents were therefore committed to teach their children and keep them away from promiscuous living before their marriage. Huber (1993:144) thus notes that “one of a mother’s most noble tasks has ever been to give her full attention to her growing daughters and guard them during their critical years”. A family would be disgraced, humiliated and indebted if their child messed up in this way.

There was also a social aspect of *dipo*, the crowning of the celebrations when the initiates were dressed gorgeously in costly clothes, hair-do and beads to celebrate their victory. During the course of training the initiates were prepared for this final ‘out-dooring, teaching them how to sing and dance to the tune of the special *Kl7m7* songs called *ha* or *hae*. Soon after the main rites, a durbar is organised for all the initiates in the community, where in their gorgeous adornments they were given the opportunity to dance to *kl7ma* tunes and receive gifts. This durbar was called *M7heyami*. Throughout the week they went into houses and to markets, dancing to the admiration of people and receiving gifts. It was known that disobedient girls do

not receive many gifts, thus the caution statement to such girls: *o togbe sika m7hi taabl*, meaning that one's *dipo* gifts will only be a piper's pipe-full. It was a warning for such a girl to learn to be obedient.

### 3.2.7 Krobo Religion and Worldview

The African life often unfolds itself as a socio-religio-cultural life system, which has no dichotomy between what is social, what is religious or what is cultural. Thus Gyekye (1996:4) states,

In African life and thought, the religious is not distinguished from the nonreligious, the sacred from the secular, the spiritual from the material. In all undertakings – whether it is cultivating, sowing, harvesting, eating, travelling – religion is at work.

Gyekye is apt to note that, for the African, divinity is always part of life. Divinity and the secular always meet on every playing ground of human life.

Like most African peoples, the Krobo believes in the existence of a Supreme Being whom they call *M7u* or *Nyingmo*, (Creator of all things including heaven, earth and human beings). He is thus also called *Hi4we k1 Zugba B4l4* (Creator of heaven and earth). The term '*Nyingmo zu*' means God's earth, referring to the fact that the earth belongs to God. *M7u* has neither shrine nor priest since as they say *n-ko li M7u ny7 ba* (nobody knows the means to reaching God). Huber (1993:234), quoting Zimmermann writes:

Both are written also in their pagan hearts, viz. that there is a God and that God is one. I have never become acquainted with any pagan who would have denied the existence of the one God, except perhaps in the case of an apostate Christian. In the language of this tribe (Krobo) as well as in the two neighbouring idioms Twi and Ewe there exists no plural form of the term for "God"; for a deity, fetish, idol a quite different term is used. Of God they say that he himself, being eternal and not created, is the creator of heaven and earth. His name is often used, and even thanks are rendered to him. In a general way people believe themselves to be protected by him; he is called "Father", Father of all etc. this is however the entire service and worship which the Negroes render to this one God. Their fears and trust have no direct (sic) relation to him but rather to other beings.

This statement of Zimmermann shows that the idea or belief in a Supreme Being among the Krobo and other Ghanaian peoples' societies predates the European or missionary era. His reference to "their pagan hearts" is to some extent contradictory to his witness in this statement. If a people know a non-plural God, whom they call 'Father' and 'Father of all', how can that God be different from the one God of Judaism and Christianity? This discovery should have been a pointer to investigating the Africans' belief in other deities which for them are not 'Gods' at all. As Sarpong (1974:9) notes, the belief in a Supreme Creator deity is generally shared by the majority of Ghanaian societies and by many African societies. These are witnesses to the fact that God was indeed 'in Africa', no matter how obscure, in the African primal religions before Christianity and Islam arrived.

The Krobo believes that *M7u*, (God) is omnipotent. He is all powerful and all that is incomprehensible comes from him, thus at the sight of a spectacular event such as a storm or a thunderstorm or torrential rain, they would say, *n4ko ng1 M7u d0* (something [great] is in the hands of God). His omnipotence is also expressed in such sayings as *Tsats1 M7u* (Father God), *Agboje M7u* (Great God), *M7u ji ngwa* (God is the greatest). They believe he is near and can hear and see what humans do, thus in a typical Krobo prayer, which like most Africans is through libation, they begin by praying to *M7u* directly and not through any medium. As an indictment on a person who does an evil thing the Krobo would say *Mau ng1 w4 hile* (God is looking at us – and is observing what is going on between us). This immanence of God also manifests in certain sayings such as *M7u m77 11 w4* (God will take care of us. He is near and can see and make provision for our needs), *awo M7u d0* (let it be placed in the hands of God. One can just pass on the problem to him). But at the



same time God is thought of as transcendent, so farther away from human beings that they need some intermediaries to reach him. Sarpong (1997: 10) notes that “this divine paradox, the fact that God is very near to man and yet so far from man, runs right through the Ghanaian’s religious thought ...”

For the Krobo, the intermediaries between God and humans are the *Jem7w4i* (clan gods) and the *nimelihi* (ancestors). According to Ahulu Kodjo and Nartey Degber, the *Naose* sages, requests are made to these deities and the ancestors because as spiritual beings, they are nearer to God and can send the requests of humans more quickly to him using the person’s sacrifice. Degber added that that is why the sacrifice must be mature. “If it is a cock, it must crow, if not it cannot speak for you”. The gods and the ancestors take the sacrifice to God.

The Krobo also recognises the earth as the consul of God because, as Degber explains, it does not only feed the people, but also provides almost everything humans need. The maxim is that if God is our father, then the earth who feeds us and provides our material needs must be our mother and God our father’s wife. The father provides the needs of the family through the mother. A typical Krobo prayer thus begins, not only by calling upon *M7u*, but upon *Tsats1 M7u k1 Eyo zugb7 zu* (Father God and his wife the earth). Steegstra (2005:331) made reference to a typical libation formula:

*Eee mu0n4 so ts1m0 a so,  
Tsats1 M7u k1 Eyo zugb7 zu,  
Nana klow1ki  
ny0 ba j44 n- n0 m7 de4 n-  
wali bo semi  
loko wa ng1 bo h0mi lee.  
K1 je blem7 ng1 nimeli a yin-,  
n0 ak1 kple Kloyo si-  
n- n0 wa n0n0 m0 a tsu 4  
l1 n- - n-u w4 bibim0 wa ba sum*

Eee-e today Thursday of Thursday borns  
Father God and His wife the earth  
*Nana Klow1ki*  
may you come and bless what I say  
We can’t differentiate the back of a cloth  
from its face  
from the time of our forefathers  
when they descended the mountain  
the works our forefathers did  
we children have come to inherit

<i>n0 wa baa tsue n- n0.</i>	and we are also doing
<i>wa ng1 ny0 p11 kpae o o,</i>	we are begging you
<i>daa n0 e m77 su dipo Ista be4 mi-</i>	whenever <i>Dipo</i> is due around Easter time
<i>wa tsi- bl4 loko wa jee dipo 4 sisi,</i>	we block the roads before we begin
<i>ko n0 zangmayi n0 wa m77 s1 dipo 4</i>	so that the virgins we initiate
<i>j4j41 n0 ba a n-</i>	must have peace
<i>n0 af4 gbo n0 af- gbi1.</i>	that they may give birth in abundance
<i>waa ng0 p11 kpae,</i>	we are begging you
<i>k1 n- n0 wa li4 ny0 ko le h7 w4;</i>	what we do not know do not know for us
<i>n0 n- n0 wa pee n0 ed14</i>	and what we have done wrong
<i>ny0 dlaa to kla n- h7 w4.</i>	put in order for us
<i>n0 ny0 h7 yobu ya se n0 tsl44 n0 ba.</i>	let evil go far away but blessing come
<i>j4j41 waa bie4 n0, j4j41, j4j41.</i>	we are asking for peace, peace, peace
<i>imi wanimo Ajasi o o,</i>	it is me <i>Wanimo Ajasi</i> ,
<i>tsua manye e ba.</i>	let victory come.
	( <i>Wanimo</i> is a title for the priests).

This world view informs a religio-political structure in Krobo, which according to the *Naose* sages consists of the *aklo jemeli*, (*aklo* Priest-kings), who are not priests of any gods (*w4n-hi*) and therefore represent no gods, but a ruling class; custodians of the moral codes which are believed to come from *M7u* (God). These *Jemeli* are in the personalities of *Asaa*, *Okumo*, *Ajime*, *Okpletay* and *Ajase*. They are responsible for guiding and judging the state according to the tabooed moral laws. They are responsible for correction, punishment, propitiation and purification by rituals. For instance, *wanimo* (title for the *jemeli*) *Okumo* is the prosecutor and executioner of the state. They are also responsible for keeping the seasons and informing the people of sowing and reaping times and of other festival periods. Attached to this cult is *Klowlki*. According to Peter Kodjo, in an interview with the latest *Asa* (now deceased), he said that the *jemeli* cult was present before *Klowlki* arrived. If this were true, then, it would mean that on her arrival, believing that she was a goddess incarnate (Teyegaga:12) because of her wisdom, knowledge in herbs, counseling and teaching skills, she was deified and attached to the *jemeli* as political and spiritual consultant and leader. *Klowlki* was also believed to be the originator of *dipo*, which she officiated and supervised herself during her lifetime (Teyegaga 1985:24).

The next part of the structure according to Ahulu Kodjo and Degber consists of the *aklo w4n-hi*, priests of the *jemaw4hi* or clan gods. The *jem7w4hi* are protective deities of the clans and though each of the seven clans has more than one *jem7w4*, each has a major one. It is worth noting that the gods share no attributes with *M7u*. They have a different collective name, *w4*, and are only recognised as spiritual intermediaries between God and man. Nowhere in Dangme vocabulary have they been ever referred to as gods (*mauhi*). We may say that before the missionaries introduced Christ they served as intermediaries between God and humans in Krobo.

The priests of these clan gods have their permanent seats at the state court called *anikaka* where with the *aklo jemeli*, they sit on cases that come before the court. When someone is accused of committing a crime, he is tried, and if found guilty, the *Okumo* carries him away with his club in his hands for execution. *Asaa* is also responsible for restitution by rituals. For instance when an accident takes place involving spillage of blood and death, he ritually ‘collects’ the blood to ward off the spirit of the dead from the spot to prevent it from causing more accidents. Such aggrieved spirits are believed to always want others for company; or when a girl gets pregnant before her *dipo* ritual, she is deported from the society and the *Asaa* ritually sanctifies the homes of the boy and the girl. Criminals killed by the *Okumo* are also buried by *Asaa*. This information from the sages is largely collaborated by Tetteh, Boatey, Amakwata and writers like Odonkor (1971), Teyegaga (1985), Huber (1993) and Marijke (2005).

The system demands that in order not to fall into the arms of the taboo laws, parents have the responsibility to teach their children and guide them to live morally right lives. For instance parents are expected to teach their boys the consequences of impregnating girls who have not yet gone through the *dipo* rite and the girls to know the consequences of getting pregnant before the *dipo*, which is banning from society. Parents are therefore also sanctioned for the misdeed of their children by paying heavy fines and the cost of purification rituals. All the young men and elders have the responsibility to study and know the system, since there are some of the taboo rituals that can be handled by clan and family elders. Clan and family elders are responsible for disseminating these to members of the community and families.

### **3.2.8 Ethics – A Demand for ‘Purity’**

In Krobo religion as supervised by the *jemeli*, there is a strong sense of ‘purity’ and ‘righteousness.’ Odonkor (1971:52) notes that before they became involved in the cults of the two blood-thirsty war deities *nadu* and *kotoklo*, Krobo religion was of a “polite and witty heathenism.” The priestess *KlowIki* was called *Yo lu4* (holy woman). On the Mountain she was said to be indoors most of the time. This was to prevent her from being defiled by members of the society such as men, the uncircumcised or criminals and blood-handed persons. When she went out a young woman would go before her to announce her approach to clear the way of persons in order to avoid defilement by those she might be meeting.

Sin for the Krobo is not an act against God for which one will suffer after death, but a wicked act done against a fellow person to harm him or her, or breaking the taboo law for which the consequence may be a harm (including even death) to the person,



his family or the entire community. For instance the people believe that doing evil will prevent God from giving them bumper harvest and other blessings, therefore, at the *koda kp7mi*, a ceremony in which the *jeno*, (singular of *Jemeli*) *Okplete* ushers in the period of seed sowing, the priests publicly declare their innocence of any wrongdoing against any persons and implore the gods to judge them and their enemies. A typical example of such declarations by the *Klowlki* priest is recorded by Huber (1993:249), the translation of which I have edited:

<i>Eee Imi Klowlki w4n-</i>	Yes! Me Klowlki priest
<i>Mu0n0n4 I ng1 lhe dase yee:</i>	Today I am testifying of myself
<i>K1 n0 Ing11 n4 4,</i>	if as I live
<i>N0 Igbe n-ko,</i>	I have killed someone
<i>loo I nyua hi1</i>	or have bewitched someone
<i>loo I je h4 hi1</i>	or I have caused abortion
<i>loo I pu0 I ny0mi ko ngm- -,</i>	or I destroy my neighbour's farm
<i>loo I pee niyayami ng1 jee n4mi</i>	or I have done evil in this world
<i>n0 I k1 ng1 Kloweki niitsue 4</i>	and with that I serve <i>Klowlki</i>
<i>l11 ing1 yayami pee</i>	then I am doing evil
<i>n0 I ng1 Klowlki he mu woe</i>	and I am defying <i>Klowlki</i>
<i>k1 I pee n-ko j77,</i>	if I have done such a thing
<i>l11 ny0 kp7 n7n7 koda ng- wo Iyi.</i>	Then hoot <i>N7na's Kod7</i> at me (call
	Nana's judgment upon me).

He continues with similar declaration now directed at his enemies and calls for *Nana's* judgment over them. Other priests and individuals also take their turn in such declaration. Indeed the *jemeli* and the priests are known to be meticulous in keeping the moral taboo laws which to them is a system that keeps them righteous, protects their lives and removes blockades that prevent the earth's and other resources from coming to them.

This 'moral uprightness' is required of every citizen and it is incumbent upon parents to educate their children on the import of these activities; on the 'dos' and 'don'ts' in order to save themselves from falling into such judgments and the taboo punishments. As the people participate in these activities and observe them, they

learn of the moral demands. The observance of the activities itself instills some awe and some moral consciousness in the people.

### 3.2.9 The Krobo Calendar

The *kod7 kp7mi* festival is mainly to announce the beginning of sowing time by the priests who are custodians of the Krobo calendar. They have the duty to announce the seasons. Odonkor (1971:54) describes the activity as follows:

All the *jemeli* assembled at the quarters of the *Okumo* on Saturday. Round about cock-crow on a Sunday morning, the *Okumo* gave a cry of alarm – *bubuubui*, three times to which all the *jemeli* responded simultaneously. In the small hours of Monday the *Okpletey* filled a gourd with [millet] and carried it around the mountain describing a complete circle. He then ascended the mountain to the *Okumo*, stood in front of him and pushes the pointed end of the gourd into the ground three times. From Tuesday to Saturday all the people sowed their seed – repeating the cry of *bubuubui* ... After Saturday this cry ceased, the ceremony had come to an end, *kod7* had been shelved for the season.

After this the *Okumo* eats no grain until the first harvest and to avoid any mistakes he never enjoys the meat of any bird, domestic or wild to save him from indirectly eating some grains that the bird might have eaten. This ceremony tells the people that it is sowing time.

October is the first month on the Krobo calendar, and it is called *Hlabata lowe kake* (first month of Hamattan) (Azu 1929:19). Locating this month the priests were able by their own calculations to determine the farming seasons and festival periods and announce them to the community. This first month also marks the harvest festival, *Ngmayem*, which until recently had been celebrated at the beginning of October (now in the last week of the month).

Even though the priests provide this information parents are obliged to teach their young men to know the seasons in order to be good farmers. They are to learn how to

observe the weather and how to count the months to know the seasons as qualities of a good farmer especially when in the new farmlands away from the Mountain home where the priests were not present to announce them. The good farmer must keep the periods in memory. Parents are also responsible for teaching their children to observe the special days of rest from farming.

### **3.2.10 Training of the Traditional Priest**

The priests were trained to meet their responsibilities. Considering the high office of the priesthood and the fact that they formed the ruling class, candidates were selected from the very intelligent and talented class of children who also have the flair for *Kl7m7*, the historic songs. Such children at their tender ages were often placed under the care and tutelage of elderly women of wisdom, then at the acceptable age transferred to the chief priest for training into the ministry of the deity. According to Enoch Azu, son of Noa Akunor Aguae Azu and translator of his father's book *Adangbe (Adangme) History*, his father, one of Odonkor Azu's children trained by the missionaries, being so intelligent and famous in the performance of *Kl7m7* songs for which he earned the title '*Kl7m7 Osl7*' was earlier given to his father's elderly sister for mentoring towards entry into the priesthood of a *Jebiam* war deity, *Aku* (Azu 1929:3). His father Odonkor Azu's decision to give him to the missionary for training however diverted this course.

The would-be priests were trained in the rudiments of the deity and in the use of proverbs and *Kl7m7* songs, knowledge of the local calendar through mentoring by the substantive priest. They also study traditional medication and diagnosis. They participate in and observe the activities of the priest, receive instructions and master the rituals by memory.

A practical example of traditional mentoring for the priesthood is given in the case of Ahulu Kodjo, the current principal *Naose* sage. According to Degber, Ahulu Kodjo, also known as Many-Ahulu lived and slept in the *Naose* shrine under the tutelage of the priest since childhood. He lay on a goat skin in the shrine. Being the only person who knows the special language to call the priest or wake him from sleep, he could not be by-passed to the priest. He was taught, and he observed all the intricacies not only of the *Naose* shrine, but of all the Krobo *jem7w4hi* of both Many and Yilo Krobo to become the only consultant on matters concerning the clan gods and stools today even though his lineage could not permit him the priesthood after the priest has died.

### 3.2.11 Education in Death and Funeral Rites

In Krobo cosmology, death is a transition from one world to another. The idea is that one is being separated from this world and from his people, and being introduced into another world and community. He is returning to the place where he came from according to his *sIsII* (destiny). This concept exists among the Akan, and is known as *nkrabea*. One agrees with God about the kind of life he or she would live on earth, when and how to die and return. The idea of the inevitability of death and it being respecter of no persons is expressed in such proverbs as *gben- gbaitso kpasaa we si ng1 he kake* (death's ladder does not lean on one wall). Death is also seen as dreadful, unfriendly and bad. This idea is expressed in the proverb *jale s1 mu* (literally soap is dirty, meaning death is evil) and also *n-ko ny00 we k1 y1 gbedje* (nobody walks by himself to the world of the dead) (Huber 1993:192).



The dead are, however, believed to be very close. They are still part of the family community, and are concerned about the living. One needs ancestral permission to touch a family property. The family head pours libation with water, showing the tangible reason for touching the property. If this is not properly done one would be called for questioning in the other world. The word '*Kpade*' (the living dead) sounds like *kpale n0 o ba de*, which means "go and come back to tell us" and appears to come from this idea. This expresses the idea that the living dead – which includes the *nimeli* (ancestors), are near in the community and can interfere when things go wrong. The living *nimeli* (clan or family elders) are the immediate link between the living and the dead.

Even though death is known to be inevitable, every death is believed to have a cause. It could be the person's own sin, or an enemy's activity through the use of 'medicine' or witchcraft. Soon after a person dies, a diviner is consulted to find out the cause of the death. For instance if a person has been killed by a deity or the ancestors for a wrong done, certain purification rites would have to be performed before burial or the *n-pul4* (the elder responsible for the burial) would die not long after. The Christian notion of 'the wages of sin is death' (Rom. 6:23), is present in the people's understanding of life.

The next important thing is bathing the corpse, which is done by a group of elderly widows. The sponge is beaten out of the stem of a plantain tree called *bus7o* and an old towel or rag for towel. After bath the body is anointed with shea butter and cosmetics, adorned with pearls and beads tied around the corpse's joints. This is

supposed to give the deceased a worthy appearance when entering the ancestral community.

The body now dressed gorgeously is laid in state. As sign of mourning, close relations such as widows, children and sisters would shave their heads and wear *blisii* (dark blue-black cloths). Widows smear their bodies with *okotokobue m1m1*. (a special myrrh). The funeral is announced by gunshots. Libation is poured to inform the ancestors and ask for their blessing for a successful funeral. Mourning continues with wailings, drumming and singing. In early times a castrated black goat was sacrificed. Its blood was sprinkled on the coffin. Some blood was mixed with millet flour and palm oil for a meal called *tsim* prepared for the ancestors. The meat was cooked and eaten with *tsim*. It was believed that the goat was carried along by the deceased as a sacrifice to the ancestors to grant him or her easy access to the ancestral community.

The *n-pul4* pours libation with palm wine or ram to present a traditional cloth and drink (*Bo k1 d7*) to the dead person as his gift for the journey. This process is followed by all in-laws and related families and kinsmen. The *n-pul4* presents the *bo kε d7ãon* behalf of each person. It is believed that he would send these cloths to the new world and tell the ancestors of those who presented them. Today the strips of cloth are substituted for money. For this the following libation formula is used: *I ny0mi Kodjo, Mu0n4 O pl0 O se wo w4, l44 w1 O bo k1 d7 n0 I k1 ng1 mo pue oo* (My brother Kodjo, today you have turned your back to us, and so this is my cloth and drink with which I burry you). For the others he would say: *Bo k1 d7 n1*

*TlIngwa k1 ng1 mo pue ji n4 n0 oo* (This is cloth and drink with which *TlIngwa* buries you) (Huber 1993:199).

It is believed that the deceased crosses a river to the new world. *L1 ts1 hl7ngu* (money) is therefore placed in the coffin for him to pay for the ferry fare. When the corpse is confined, the coffin is placed on a mortar. The *n-pul4* pours libation, asking the deceased person's spirit to call his killer to follow him by the end of the week. Pointing a ceremonial sword towards the corpse, he calls on the deceased to be bold and call the one who has caused his death; if however it is his own death, he must rest in peace. He completes by assuring the dead person that he is able to complete the burial and funeral rite safely and leaves no debts.

The next of kin also swears to promise his ability to succeed the dead, saying: *I n7 mo fii k77 k1 I ny0we O se n0 m7 ye, l11 I ng- Iyi k1 he* (I swear that if I am not able to take your place effectively, then I offer my head) (Huber 1993:201). His sons may also take such oaths. After these things the corpse is sent to the grave where the *n-pul4* indicates for the interment. Final funeral rites often take place three weeks later, when there would be similar family gathering with those who could not be present at the burial rites. Very similar rights take place to bring the funeral to an end. This is still the order in typical traditional non-Christian homes.

It is important to note with Huber, that 'there is no other occasion in Krobo social life, except perhaps during the girls' puberty rite on which the responsibility of consanguinity and affinity relationships are equally felt and expressed as during the celebration of death and funeral rites (Huber 1993:208). All close relations such as

paternal, maternal relations, in-laws of all four families connected in each marriage of the home concerned would attend, expressing their sympathy, condolence and feelings for the dead through their presentations and response to cultural demands. Close relations who have long been separated meet and some young ones get the opportunity to be united to their origins. The funeral situation is almost always an occasion for settlement of long-standing disputes, so goes the saying, *gben- dlaa wem* (death puts things right in the home).

In such a situation there is a lot to learn. Young people learn how to greet, how to speak to the elders, how to speak in public, how to act the linguist and other social behaviours. They also observe traditional drumming and dancing. Interested ones get involved to learn through practice. They learn drum language, body and sign language in dancing. Above all, young men, especially first born sons and sons of first born parents, must learn the processes involved in funerals since they are potential *Weku n-k4t4m7hi* (family elders).

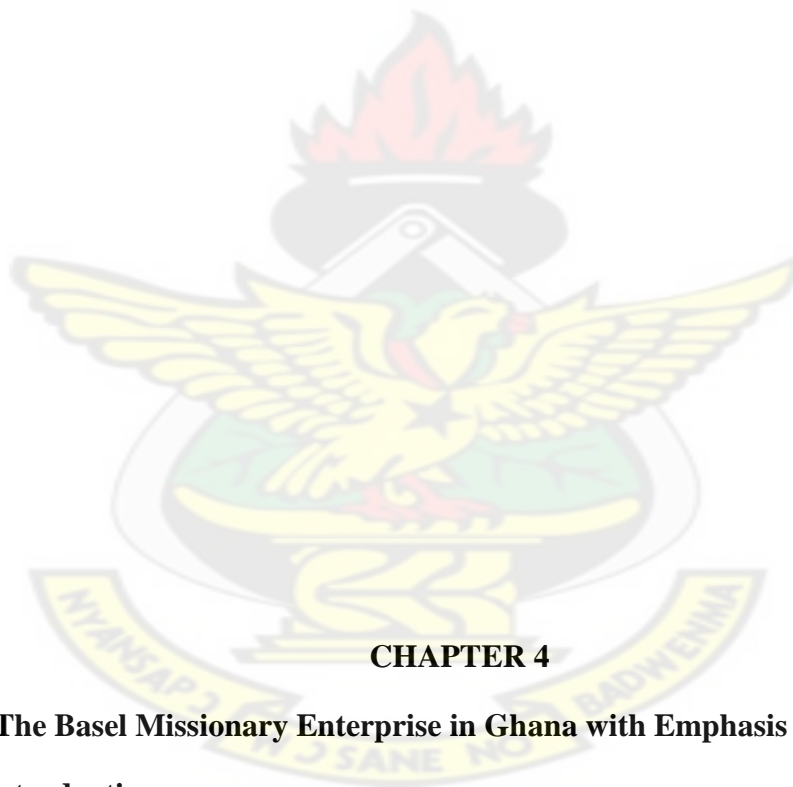
### 3.3 Conclusion

We established that education and religious ideas are not alien to the African cultural systems. We went further to trace some of the traditional categories in Krobo culture that function as their educational system. We have not exhausted the list of these categories. Others such as proverbs and maxims, symbols, drumming and dancing, the *kl7m7* songs, leadership formation and others have been left out considering the limited space available for a work of this nature.



We anticipate that these and other cultural forms which have affinities with the Judeo-Christian tradition of the Christian Scriptures, and qualities that can attract the gospel message should have the potential to aid translating the Christian faith in the Krobo cultural milieu. In the next chapter, we shall discuss the Basel Missionaries' work in Ghana, laying emphasis on Krobo.

KNUST



## **CHAPTER 4**

### **The Basel Missionary Enterprise in Ghana with Emphasis on Krobo**

#### **4.1 Introduction**

In chapter 2, we introduced the Krobo and their land, which form the background of the Basel Missionaries work. It will be quite expedient that we also introduce the Missionaries, whose work we are making the effort to access. In this chapter, we present the Basel Missionaries and their work in Ghana and particularly in Kroboland. We will however place this history in retrospect, tracing the historical background of the Missionaries.

#### **4.2 Historical Background and Ethos of the Basel Missionaries who came to the Gold Coast and Worked in Krobo**

The Basel Missionary Society was founded in Switzerland in 1815 with a Seminary established in Basel to train young men who were at the time inspired with zeal for missionary work outside Europe, especially Africa. Africa was considered plunged in deep heathenism and suffering from the aftermaths of the Slave Trade. Missionary societies were therefore arising at the time with 'the burden for Africa'. Africans must be civilised and educated, so that they may appropriate the gospel message and save their souls from the darkness of heathendom (Debrunner 1967:60-62).

The men who came to the Seminary in Basel to be trained for these missions were mostly Lutherans from rural Wurttemberg, the seat of Pietism. In mid 17<sup>th</sup> century, German Lutheranism was at its ebb of spirituality. Morals were very low and theological education developed into a system of contention with Roman Catholic and opposing reformed traditions. Burdened by these conditions Philipp Jakob Spener advocated for renewal in the church. He took a pragmatic step to organise lay church men for devotional reading and discussion in his own home. This came to be called *Collegia Pietatis* (assembly of Pietists), which soon spread over all Germany and its members came to be known as Pietists. The Pietists' emphasised personal devotion to God and the need to bear the practical fruits of a living faith through personal study of the scriptures. They held strongly, the doctrine of the priesthood of all believers and urged that the laity must take their rightful place in ministry.

After Spener, the leadership of German Pietism went to August Hermann Franke of Halle University who succeeded in making Halle a centre of Pietism. Nikolaus Ludwig Count von Zinzendorf, a Pietist influenced by Franke in Halle established the Moravian church, bringing together persecuted Pietists mostly from Moravia on his own estate in Hernhut, Saxony. Zinzendorf and the Moravians laid much emphasis on Christ's atonement as the only means of salvation. It was from among these spiritually minded people that missionaries were recruited and trained in Basel for the Gold Coast Mission, and also, Black Moravian Brothers of the West Indies were recruited to join them in 1843. Smith (1966:20) remarked,

"The Pietism which characterised the Basel Mission was of the Wurttemberg variety, a combination of religious emotion and deep thought, of individual conversion and strong Christian fellowship, its life rooted in a profound reverence for the Bible."

They were inclined to spiritual discipline that reflected personal relationship with God in practical life.

#### **4.3 Motivation and Beginning of the Gold Coast Mission**

We may ask what motivated the Gold Coast Mission. In 1824, Major de Richelieu arrived in Christiansborg as the new Danish Governor of the Castle to find out that the Fort chaplaincy was vacant for 15 years and morality of the colony was very low. To combat this, he conducted public worship and opened a school where he taught. He went ahead to baptise about 150 of his school children. His action impressed the people of Christiansborg so much that when he was embarking on leave in Denmark in 1826, they requested him to bring to them a minister. Richelieu, on his arrival in Denmark contacted the Basel Mission representative in Denmark, who also contacted the Crown Prince to find out whether official permission could be granted for opening a Basel Mission field in the Gold Coast. When the matter was laid before the

king of Denmark, he consented, remarking that it was appropriate a new mission began on Danish soil during the celebration of the baptism of Harald, the first Danish Christian king (Agbeti 1986:62; Smith 1966:28).

The Basel Mission therefore sent the first four missionaries, Karl F. Salbach, Gottlieb Holzwarth, Johannes Henke, all Germans and Johannes Gottlob Schmidt, a Swiss to the Gold Coast to begin the new mission. They were instructed “to become acclimatised, to take time over the selection of a permanent site for the mission, to master the local language at all cost, to begin actual mission activity by founding a school, and to present the gospel with love and patience (Smith 1966:28). They arrived at Christiansborg on 18<sup>th</sup> December 1828, but by August 1829 three of them died except Henke, who also died on 22<sup>nd</sup> November 1831. Though a hard blow to the mission, a second batch of three missionaries, Peter Petersen Jager, Andreas Riss, both Swiss and Christian Frederick Heinze from Saxony, a medical doctor were dispatched for the Gold Coast and arrived in Christiansborg in March 1832, but within four month, the two except Riss were dead. Riss also got sick, but was saved by a traditional herbalist and a long rest in his friend George Lutterodt’s plantation (Smith 1966:30).

Riss, after being restricted to the Fort chaplaincy for three years moved inland to Akropong on the Akuapim mountains in January 1835 in the company of his friend Lutterodt. They were warmly welcomed by Nana Addo Dankwa, chief of Akuapim. There, conditions were better for his health. He also found consolation in working among the indigenous Africans than the coastal communities whom he considered



affected by the corrupted lifestyles of the European expatriates. Agbeti (1986:63)

remarks:

This transfer was a turning point in the life of the Basel Mission for the following reasons. Akropong is a hilly area and Riss enjoyed better health there than on the coastal plains around Christiansborg. The sphere of work was now taken to rural people who offered more hope ...Finally, Akropong was on the way to Kumasi, the capital of the great Ashanti Kingdom. To establish a mission there became Riss' main objective".

Akropong was not only strategic because of Kumasi, but from there Riss would have the opportunity to visit both the eastern and western parts of the country.

Riss was reinforced by two Wurttemberg missionaries, Johannes Murdter and Andreas Stanger, and a bride for him, Anna Wolters, a Danish girl. They arrived in November 1837 at Akropong. They continued to labour, but by 1838, both Stanger and Murdter died, leaving Riss and his wife. Even though the people of Akropong hailed the Mission, after 12 years of labour not a single convert was baptised. By 1839 only one convert was baptised in Christiansborg. Following Riss' report to the Home Board when on leave in 1840, a decision to recruit Black Moravian Christians from the West Indies to help the mission was taken and implemented, thus bringing in from Jamaica 24 Black immigrants reinforcement in 1843. This period became a turning point in the life of the Basel Mission in the Gold Coast. A school was founded, the church established and a Theological/Teacher Training Institution was founded. Now from Akropong, the gospel moved east and west and many churches and schools sprang up.

#### **4.4 The Basel Missionaries' Entry into Krobo**

Until a few years after *KlowIki* left the Kroboland, both religious and political life of the people were directed and supervised by the goddess *Kloweki* and her council of

priests. But tradition has it that a few years after she had mysteriously vanished, the Basel Missionaries arrived (Teyegaga 1985:31-32).

The pioneer missionary Andreas Riis was the first missionary to visit Krobo between December 1835 and January 1836, when he was influenced by his landlords the Akuapem to join the Governor Moerck in a military campaign against the Krobo. The Governor falsely convinced by the Akuapem that the Krobo were their tributary state by a suzerain relationship but became deviant and would not show up when summoned to meet the Governor at Akropong decided to punish the Krobo.

The Krobo, however, were victorious in that campaign. Getting wind of the enemies' approach, they withdrew into their Mountain fortress and hauled down boulders on their enemies. In this campaign, Riis treated the wounded people of both Krobo and Akuapem. This induced the Krobo to extend an invitation to him to visit the Mountain home again (Odonkor 1971: 48). This, he did on April 21 and 22, 1838 with Johannes Murdter, who was with him at Akropong at the time, passing through the Shai and Osudoku Mountain homes (Arlt 2005: 82).

A decade later, from February 27 to March 1, 1848 George Widmann, also a missionary visited the two Krobo towns, Manya and Yilo, and recorded that he was cordially received by both chiefs. Widmann therefore encouraged Basel to open a mission station in Krobo, but Basel was not ready at the time for a Krobo mission (Odonkor 1971:49). Johannes Zimmermann, who arrived in the Gold Coast in 1850, also visited Krobo from Christiansburg in 1851. Other missionaries such as Stanger and Mader made some earlier visits to Krobo in the early parts of that decade.

In 1856 Zimmermann again visited Krobo and the chief, Odonkor Azu, most probably, having had contact with European traders and government officials found the missionaries' presence to be an opportunity for development. In 1859, Zimmermann was stationed at Odumase to establish the church in Krobo. Odonkor Azu received Zimmermann warmly, and became a friend of the mission. He gave three of his children, Christian Akute Azu, Noa Akunor Aguae Azu and Peter Nyako to the missionary to be educated. These became the first Krobo Christian scholars. Their father himself became a catechumen, but never got baptized. He however was a good friend of the missionary Zimmermann, to the extent that he involved Zimmermann in his state council meetings (Odjidja 1993:17, 37; see also Odonkor 1971:18). This gesture of the king probably was the incentive that encouraged many of his subjects to patronise the missionary's schools which became the great 'eye opener' of the people.

In this way, Odonkor Azu helped to bring the church with its education and development to his people. Unfortunately, Ologo Patu's hesitation to receive the Basel Missionaries delayed the establishment and growth of the church and education in Yilo. He had earlier given his son to the Wesleyan Missionaries for training and education, but the young man died later. This might be the reason that deterred him from receiving the Basel Missionaries (Odonkor 1971:51). Yilo, however embraced the church and school not too long after in the 1880s (Odonkor 1971:52)

#### **4.5 The Basel Missionaries' Activities in Krobo**

As noted above, when the missionaries made their first contact with the king, Odonkor Azu, he readily accepted them and their message. Significantly, this contact led to the baptism and education of the chief's three sons, the pioneer Christians of Krobo, and the chief himself becoming a catechumen with nineteen others in the earliest catechetical class preparing converts for baptism (Huber 1993:21).

As early as 1859, a congregational school was opened to the public in the Odumase chapel. The pupils received instructions in reading and writing the Ga language, and in 1860, a Girls' Boarding school opened and run by Mrs. Catherine Mulgrave Zimmermann, the Moravian African wife of Zimmermann and a teacher, who came to the Gold Coast with the West-Indian reinforcement to the German Missionaries, was running in the Zimmermanns' home. Here girls received instructions in needlework, house chores and gardening. This was not Catherine's pioneering work. In 1843, she had already founded a Girls' School in Christiansborg and successfully run it to the admiration of the Basel Missionaries. Likewise in about 1854 she founded another Girls' School in Abokobi (Sill 2010:116). Mulgrave was not only teaching in the schools but also engaged in ministry to the women, leading Bible classes and paying pastoral visits; imparting spiritual, social and domestic virtues in the women folk of the Church. It is important to note that in Odumase, girls' education was so importantly held by the missionaries because of the challenge of *dipo* (Arlt 2005:181).

In 1898, a similar primary school was opened in Manyakpongur. Post-primary education (Middle School) however began in Odumase in 1903 and later moved to Bana Hill in Manyakpongur on 7<sup>th</sup> November 1905. A Girls' Post-primary school



was also opened in 1927 at Odumase. The Christian education provided here prepared pupils for the Ministerial/Teacher Training Seminary in Akropong, and also principled and disciplined Christian men to fill positions in the civil service and industries of the emerging state of the Gold Coast (Arlt 2005:180-184) as well as seasoned women to handle the Christian home.

The initial efforts did not lead to mass conversions as hoped by the missionaries, but the church was established with few converts. The early agents of Christian education in Krobo included African catechists such as Carl C. Reindorf, Paul Mohenu, Adolf Briandt, Carl Quist and Obobi who laboured with the missionaries. The first catechist to Odumase was Paul Fleischer. Under him the first chapel was built. Thomas Kwatei Quartey was catechist of Odumase when the first chapel was burnt down during the Freeman War and was rebuilt in 1859 (PCG, Odumase Krobo 150<sup>th</sup> Anniversary 2009: 6).

Christian education played prominent part in shaping the young church in Odumase. According to Janet Djabanor, family life in the Salem at Odumase was based on the word of God; family devotion, morning devotion and prayer. Also, Sunday forenoon services, Sunday afternoon Bible studies and literacy classes, Tuesday Bible studies and Friday prayer meetings were means of Christian education. Involvement in any 'heathen' (cultural) practices was considered 'syncretism' and attracted heavy sanctions. Presbyters supervised individual and corporate Christian activities. She notes that Christian education was not outside general education, and general education was Christian education. Scholars such as teachers were thus readily

available to assist the clergy in church since church leadership activities were part of the school's curriculum.

The aim for the Salem communities was to separate the Christians from the 'heathen', that they may be safe from enticement by the heathen lifestyles of their family members. Despite difficult times with 'heathen practices', the Christian community numbered 279 members in church and 87 pupils in the schools in 1879 after twenty years missionary labour (Odumase 150<sup>th</sup> Anniversary: 9).

The missionaries' have been very helpful to their Krobo converts. No doubt Odjidja (1973:19) titled this portion of his work 'Zimmermann the Apostle of Freedom' and commented that "He looked incessantly after the welfare of the people". They zealously pursued the evangelisation and civilisation agenda of the mission and thus were very helpful to the early Krobo converts. With their Pietist background, they emphasised individual conversion and holistic growth and they did all they could to achieve this in their converts. Zimmermann helped the converts with new crops for their farms to improve their economic base. He even attempted developing the Krobo language as he did with the Ga. Of the early work of evangelism, Huber (1993: 20-21) has this to say:

It was the Basel Mission that started the work in the area, first through occasional visits from Akropong and Abokobi, from September 1856 onwards through regular evangelisation, with the first residential missionaries Aldinger and Zimmermann. Everything appeared to be very promising for the mission at the beginning. When the first two adults were baptised in September 1856, *Od4nk4 Azu*, the Kono (sic) himself was among twenty people who prepared themselves to become Christians, and, according to Steinhäuser's report, as far as his religious knowledge and understanding was concerned, he was ready for baptism. "Not only will he convert himself ... but he will draw with him the whole of Krobo [i.e. Many Krobo] over which he has authority"... The work of evangelisation was proceeding rather slowly in spite of the zeal of the Mission personnel.

On this same phenomenon of the early evangelisation of Krobo Agbeti (1986:66-67) comments: “The signs were so propitious that the missionaries thought that the whole tribe was going to be converted. This however did not happen because the chief refused to be baptised.” What could have been the reason for this paradox? The signs were propitious, but the chief refused baptism and conversions were hard to come by. We may find the answer in studying the Basel Missionaries relationship with the Krobo culture.

#### **4.5.1 The Missionaries’ Interaction with Krobo Culture: A Christian Education Practice**

Donald Ratcliff in a work entitled *Sociology and Christian education* quotes Russell Haitch as follows:

‘Christian education’ is an oxymoron. For what is ‘education’ but deliberate formalised socialisation? Society educates in order to induct and inculcate, so that people become well-adjusted, successfully functioning members of the social order. But what is ‘Christian’ if not transformation? To be Christian means not to be conformed to predetermined patterns of this world (Rom. 12:2), but transformed by a ‘new mind’ that creates new forms, new order reflecting God’s reign (Ratcliff: <http://don.ratcliffs.net/conferences/sociologyandce.pdf>).

Haitch leads us to understand that ‘Christian formation’ cannot be without education, which is itself, a socialising tool (refer chapter 5, sect. 3.1.1.). With this tool, people of a culture are oriented, and inducted into a Christian culture, a new culture that reflects God’s reign. This should lead us to establish the fact that no Christianity and cultural interaction can be devoid of Christian education. For Christianity and cultural relationship to culminate in a transformation that creates a new order reflecting God’s reign’ in the people and culture of the community in which it operates, a sound and effective Christian education must be at the interface. It is in this respect that we discuss the Basel Missionary interaction with the Krobo culture

as the work of Christian education, the missionaries' handling of Christian education in the culture of their missionary context.

Ever since the Pentecost experience of the proto-Christians, the gospel of Christ has interacted with the world's cultures beginning with the Jewish culture itself – the culture into which the incarnation was manifested – and to other cultures as the empowered Christians sought to obey their Lord's command to make disciples of 'all the peoples' groups' of the world beginning from Jerusalem, through Samaria and to many parts of the world (Acts 1:8). This relationship of Christianity and the world's cultures has been manifested at different levels of confrontation, to which Niebuhr (1951:2) refers as 'perennial' and an enduring problem through all the Christian centuries. Niebuhr devotes the entire book to enumerate five levels of this encounter as follows:

1. "Christ Against Culture", a stance of total unfriendliness to 'the world and its sinful culture'. Tertullian's question, "What indeed has Athens to do with Jerusalem? What concord is there between the academy and the Church? ..." (Lindberg 1992:25) is representative of this stand. Christians of this stance take strong separatist stand in dealing with culture.
2. "Christ of Culture", a stance which brings Christ and culture together on the basis that Christ himself is 'cultural' and no attempt must be made to separate the two. These most often deal with culture indiscriminately.
3. "Christ above Culture", taking a midway stand, maintains that culture as God's creation is not the realm of evil opposed to Christ. The two are not opposed to each other. The Christian's duty is to live and operate in culture in



obedience to God. Those taking this stance deal with culture cautiously looking forward only to attaining the kingdom of heaven.

4. 'Christ and Culture in Paradox'. For this stance, Christ and Culture are farther apart as far as holiness is concerned. Culture however, is man's God-given domain, about which he can do nothing. He must learn to cope with it. Such stance may end up 'burying their talents' without using them productively.
5. 'Christ the transformer of culture'. Christians of this stance believe that cultural depravity is not natural but man's creation. Culture therefore, as humans' creation needs restoration only through Jesus Christ. They will therefore live and work in culture with the hope for its restoration.

We may realise that while the first stance takes an extreme hostile stand in dealing with culture in their Christian witness, the second also takes an extreme liberal stand, which accommodates culture indiscriminately, while the rest each takes some special middle way. Niebuhr's conclusion is that the nature of Christian witness is such that a witness may need to employ a bit of all of these stances. This point of Niebuhr is important considering Christ's own paradoxical caution statements in the New Testament:

Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household (Matt 10:34-37 RSV); and

Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves ... and you will be hated by all for my name's sake. But he who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes (Matt 10:16, 22-23 RSV).

Culture may be hostile to Christian witness and teaching, but the Christian witness needs wisdom in dealing with culture to succeed in affecting it since Christian witness is mandatory. In this sense, Paul is our example when he writes:

For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law - though not being myself under the law - that I might win those under the law. To those outside the law I became as one outside the law - not being without law toward God but under the law of Christ - that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings (1Cor 9:19-23 RSV).

For Paul, though the Christian witness would not live his or her life like the people in culture, he would submit himself or herself in a way that he could uncompromisingly co-exist with them; such that they may be ready to observe his or her way of life and be ready to hear him or her. In this way he or she may be able to win some of them to his or her side. The success of Christian witness is contingent upon the method of interaction or relating to the culture in which one finds himself or herself as witness or missionary and agent of Christian education.

Ekem (2008:58) notes that “The role of European traders, administrators and Christian missionaries in enhancing or hindering Africa’s material and spiritual development has gained much publicity in recent times.” Basel Missionary encounter with the Krobo is no exception to this phenomenon. There has been evidence of both good and bad influences of the missionaries.

Despite all the positive efforts made by the missionaries to establish Christianity and civilisation among the Krobo as we mentioned above, and despite the fact that they achieved some level of successes, their actions in relation to the culture of the people were quite suspicious. It may be said that they worked on the level of Niebuhr’s “Christ Against Culture” relationship as discussed above.

Rev. D. D. N. Tetteh, the retired Presbyterian minister and clan elder informant, noted that the missionaries confined Christianity to only those who came to the Church in the *Salem*, and Christians were taught to live the church's European way of life. They must keep away from every cultural practice since all these were considered heathen. The Christians were taught to defy the taboos and not marry non-Christians. The community was portrayed as 'Satan's domain'. He noted that this retarded the pace of the spread of the gospel as there were conflicts and confusions. "Traditional priest assistants (*labiahi*) confiscated goats, destroyed compound walls and kitchen ovens and harassed school children and the children of converts ..." (goats and ovens were taboos to *Klowlki*) (150<sup>th</sup> Anniversary Brochure:9). Families were divided and Christians were rejected in their homes. Traditionalists refused to give out land to the Church.

According to Rev. Emmanuel T. Tekpertey, the missionaries took everything cultural to be pagan; their mindsets about the African were 'bestial', and thus were afraid of them. He seemed to imply that in the missionaries' consciousness, the African is an untrustworthy person with unstable human qualities. One must therefore be careful when relating to the African – the 'Blackman' – so they practised teaching, with a "paternal attitude that was not secured [against] misuse" (Knispel: <http://www.ghana.diplo.de/Vertretung/ghana/en/01/Knispel/Knispel>).

Basel Missionary indifference to Krobo culture has not been a hidden phenomenon. Steiner's statement on pagan life of the Krobo gives a clear picture of how the people and their culture appeared to the missionary. He states:

Severe laws and senseless decrees of the so called sacred fetish retarded the progress and welfare of the natives. Slavery, polygamy, drunkenness, bloody

quarrels, brutality and cruelty revealed the pagan life of the people (Odjidja 1973: 19).

Even though Steiner did not give examples of the severe laws and senseless decrees, and to what sacred fetish he was referring, it seems that without any study of the legal systems of the Krobo, his observance of certain behaviours of some of the people such as slavery, polygamy, drunkenness and quarrels aroused him to conclude that they have severe laws and senseless decrees given by a 'so called sacred fetish'. Paradoxically, the Krobo were not known to be serious slave dealers. Wilson (1990:265), states from a missionary report by Zimmermann:

In Kroboland, slavery is not so repugnant as in other places. Human flesh and blood is not the main currency, but palm oil and other products of the country. The main reason for the shocking slave trade is thus absent. The slave is part of the family, his master eats and drinks with him. He works with him on one plantation. Our missionaries hardly hear about the maltreatment of a slave.

This shows that the Krobo did not deal in slave trade. Slaves may only be bought by wealthy famers for the purpose of helping them on their farms. Such a slave becomes a member of his master's family and is involved in his master's work. The work is not left for him to do. Most often the master gives his slave his daughter in marriage to increase the family size and workforce.

We may also recall that custodians of Krobo taboo laws and rituals were the *Jemeli* who were not fetish priests, and taboo laws are mostly moral laws. There may be therefore no such 'severe laws and senseless decrees' as Steiner portrays. Ironically, immoral lifestyles such as drunkenness, promiscuity, slavery and other similar vices were among the non-fetish civilised Europeans of the Coast at the time (refer Agbeti 1986:62-63).

This indifference to culture has been gravely revealed in many similar Missionary statements. For instance Johannes Zimmermann in another statement declares:



Oh what a pitiful life is such a Negro life. And could a heathen life be able to unfold here? Where the soul has no living, holy and merciful God to hold on to, she has to perish in the abyss of sin. That is how it is with the Negro race. It is a swamp of immorality and wickedness into which the Negro peoples are immersed. The devil of animal lust in particular holds them captive, and not just men and women, young men and young women, but children between the age of six and eight suffer in these chains (Steegstra 2005: 96).

The statement seems to express doubt as to whether the 'Negro', in his situation, without any (holy) God can be saved at all. Indeed, as noted by Bediako (2000:7),

As far as 'barbarous and uncivilised heathens', that is, the animists, were concerned, it was presumed they had more grounds to cover. It was never conceived that heathen 'animistic' Africans would be among those who would make the most significant response to the Gospel message".

It seems therefore that in the European's mind, the 'Negro' must be civilised in order to be eligible to receive Christianity. He must become 'Black European' to be able to receive the Gospel. He must first be given a new culture that is compatible with Christianity. In that case we may ask, is it the Lord who saves or another? And, if salvation through Jesus Christ has no racial boundaries, if the gospel must be preached to all nations (ethnic groups) regardless of race, God being not partial (Matt. 28:18-20; Act 10:34), "... is anything too hard for the Lord? ..." (Gen. 18:14 RSV).

This spleenful reaction has also been particularly, gravely exhibited against *dipo*, the Krobo female puberty rite which out of sheer misconception was thought to be immoral. The latter part of Zimmermann's statement above, "The devil of animal lust in particular holds them captive ... children between the age of six and eight suffer in these chains" is most likely a reference to *dipo* and its alleged 'moral decadence'.

Carl Schönfeld's description of *dipo* may be of interest:

A five year-old girl is aware of all the mess of sin and shame of her mother, living in the same rooms of immorality with the adults, she hears everything, imitates the mother. My report would become filthy in its expressions if I were to go into details. When the girl-child, already with a spoiled mind and in most cases already defiled, enters her twelfth year, she is taken to the mountain then. There she is carefully instructed in all filthy sexual secretes (as we would say in Europe; here people don't know secrets in this respect) initiated, seduced,

shown how to disturb the fruit of the sin and above all the Krobo woman becomes the bearer of the fetish veneration and spoilt customs. When the girl, who in the meanwhile has grown up comes from the mountain, she is fully uncommitted in all her movements (Steegstra 2005: 99).

Schönfeld's ignorance of what goes into *dipo* and what it means to the people has been quite displayed in his statement; nevertheless, he related his story as though he had thoroughly investigated the cultural phenomenon. Basel Missionary stand on *dipo* is made clearer by the following statement of Zimmermann:

[*Dipo*] is incompatible with Christianity and has to end because of its horrible influence, customs and rules. Both Christians and heathens here are of the same conviction. It was not demanded from our few Christian girls until now, however it stops them from being baptised, Christian family education or girls' school in our tribe will be the means of uplifting the female population and overcome the pagan customs (Steegstra 2005:102).

The missionaries thus believed that the means of converting the Krobo was the physical abolishing of these 'obnoxious customs' particularly *dipo* and replacing them with their own 'Euro-Christian culture'; "*dipo* must be replaced by 'girls' school in our [European] tribe." But could Zimmermann be right in alleging that *dipo* is incompatible with Christianity? We will answer this question later in this work. This policy of ending *dipo* actually led to the missionaries' collaborative effort with the colonial government to force the people out of their mountain home and to banish *dipo* and the war gods *kotoklo* and *n7du* by a government instrument. Steegstra (2005:113) attested to this when she wrote:

From the 19<sup>th</sup> century onwards, Basel missionaries, the British colonial administration and local actors engaged in a combined action towards 'heathendom' and 'barbarism', which finally led to the expulsion of the traditional priests from Krobo Mountain and the destruction of their shrines in 1892.

As can be deduced from section 2.10, the eviction exercise obviously brought about some benefits such as ending the murderous activities of the *kotoklo*, *nadu* and *kokonadu* cults, and the people became free to travel and buy more lands, thus boosting their economy. But this did not happen without a price. The *dipo*, which

was also banned died hard and actually resurfaced within a few years in a rather degenerated form.

#### **4.5.2 The Missionaries' Reaction and the Corruption of *dipo***

According to Teyegaga (1985:27, 33) *dipo* evolved through two epochs, *onum7kp4 be* (period of locusts) and *oleen4 be* (period of *oleen4* dance) to arrive at the *dipo* we see today, which started from the *obebe be* (*obebe* period) beginning from about 1892. The original *dipo* as constituted and supervised by *Klowlki* lived on within the periods of *onum7kp4* and *oleen4*. It consisted of:

1. An educational programme in which the young Krobo women between ages sixteen and twenty were camped in *Klowlki*'s grove where she instructed them towards marriage over a period between two and three years. After these instructions they received certificates in the form of incisions (refer p 55 sec. 3.2.6.2).
2. A religious (ritualistic) ceremony in which *Asikpe*, chief priest of *Klowlki*, pours libation, praying for continued and prosperous life for the candidates and invoking *totloku*, the sacred rock deity to test their purity. They would then climb the rock and dance on it. If a girl falls, she would be investigated for pregnancy. She would be banished from the community and her home purified when proved guilty.
3. A social (outdoor) ceremony which consisted of feasting, merry-making and family reunions, beginning from Thursday (*Klowlki*'s day) of the last week and ending on the Monday of the next week. The victorious ladies were adorned with braided hair, costly clothes and beads. They danced in homes, roadside, parks and at markets. Teyegaga (1985:30) notes:

After the week of celebrations most of the grownup girls enter into real customary marriage with their fiancées. The real aim of establishing *dipo* custom by *Klowlki* – that is to train and outdoor grown up girls for marriage – is thus fulfilled.

The rite is thus a means of equipping and inaugurating virgin girls for marriage. It was then normal for families of young men to go ahead to betroth a pre-*dipo* girl for their son, which marriage would be consummated only after the initiation rite. Families of such young men may help during the social celebrations by providing materials like foodstuffs and water for the occasion. The young man and his friends may also help in carrying the would-be wife on his back home amid singing after her successful climbing of the sacred rock. The marriage rite is then performed not long after the puberty rite.

Teyegaga (1985: 32-33) however, goes further to state that:

From the third period (*obebe be*) after the departure of *N7n7 Klowlki*, the pagan priesthood added many rites and rituals to the simple original form of the *dipo* custom ... the pagan priesthood changed the two to three years training course to one week of ceremonies, rites and rituals. Thus the moral issues of *dipo* custom were corrupted. The teachings of *Klowlki* on the meaning of adolescence as the important stage after birth and the beginning of womanhood were neglected. Very young girls of three to five years pass through the rites of the custom. No test of efficiency, maturity and charity are anymore observed. Doors of sex life are opened to girls under age. The whole custom has become money making business.

On this note Teyegaga advocates for complete eradication of *dipo*. But we must first ask; what could have caused so drastic a change in the efficacy of such a custom that for two historic epochs stood the test of time in checking indecent sexual behaviour in the Krobo society? How could the priests be so gutsy to usurp the performance of the rite and drastically change its *modus operandi* and corrupt it to such an extent? For, Zimmermann himself, after quite a long stay with the people, in the following statement attested to the fact that after all, *dipo* was not as immoral as was depicted by Europeans. He comments:



Young unmarried brothers have written many foolish things about this custom in the past. Girls are not ‘temple harlots’, nor are they ‘devoted to a fetish’, but they are, when they grow to maturity, gathered on the mountain and secluded until the wedding, that most of the time forms the end of the custom (Steegstra 2005:101).

What can account for such a radical turnover of the rite? To answer such questions, it would be expedient for us to probe further into this period of *obele be* in which these changes happened.

We indicated earlier that according to Teyegaga, the period started in 1892, the year in which the Krobo people were evicted from their Mountain Home. Prior to this period, the rite saw much harassment from both colonial government agents and missionaries, who saw and declared it, with almost all other indigenous customs and traditions ‘pagan’, and ‘heathen’ practices as indicated in some of the statements above. According to Arlt (2005:79), “while the Basel missionaries would refer to Krobo Mountain as the seat of the “lord of darkness” or as “den of fetishism” the Victorian press presented it as a ‘fetish mountain’”. Steegstra recorded a lot of such statements from Basel Missionary documents she received from the missionary archives in Basel. For instance the missionary Heck wrote in a report:

[S]ins that are more secret take place, especially onanism. In general this custom consists of an enormous, sinful fleshliness – such an immoral life prevails among black youths of both sexes on this mountain, that my feelings do not permit me to describe it in more detail. (...) When I look at this in every respect unbelievable misery of the poor black youth, I sighed by myself: Lord have mercy upon these poor people! This custom is a mighty obstacle to the gospel. (Marijke 2005:99).

Thus not only Zimmermann and Heck, but it became missionary policy (even inherited by the indigenous Christians) that *dipo* was a sinful obstacle to the gospel.

In a bid to have a strong hold on the Krobo people, both the colonialists and missionaries sought to influence the Krobo chieftaincy institution, the colonialist to gain indirect rule over Krobo through the chief, and the missionaries to influence the

priests and the cultural system through the chiefs to replace the indigenous culture with 'Christian culture'. Both institutions came to "... perceive *dipo* and other 'Krobo customs' as impediments to civilisation and development and sought ways to get rid of them" (Steggstra 2005:114). Realising that the priests wielded more power over both chiefs and people of Krobo, through the customs and rituals (a fact that seems to elude them earlier), the solution, they thought would lie in confiscating this stronghold by banning the 'principal customs of hindrance' and destroying the Mountain. Losing the Mountain and the customs, the priests would lose their power over the settlements down the Mountain. The opportunity then came with the death of konor Sackitey. Installation of 'an educated Christian chief and abolishing the 'heathen practices' would be the 'lasting answer' to both parties' craving (refer sect. 2.10). But what happened after that? Was the problem solved?

The aftermath of the eviction saw the two war cults *nadu* and *kotoklo*, and the latest imported deity *kokonadu* moving gradually into oblivion. They however, resurfaced few years later (Arlt 2005:68) and *dipo* remained till today though the war cults could not stand the test. They could not because these were imported war and protective cults to which not the whole of Krobo paid allegiance. Unlike *dipo*, which is a cultural phenomenon, a puberty rite and an educational tool practised and transmitted as tradition over the years, these were secret cults practised only by those who belonged to them. They had no true affiliation with the *jemeli*, the religio-political leadership of the state who do not participate in blood activities. It was therefore not difficult for them to die out.

But in the case of *dipo*, that which sediments in the hearts of the people died hard. The people soon continued the practice under cover. In order to waste no time on what they knew amounted to evading the law banning the rite, they reduced it to a manageable form. The two to three years education activity was reduced. According to my 86 years old aunt, Mary Adjoa, they were hidden in a room for two weeks and given some lessons in home keeping during their turn. This came to be known as *dipo tsum womi* (*dipo* confinement). Later the whole rite became one week of ritualistic activities, thereby abrogating the educational aspect of the rite. Little girls as young as four years are now admitted probably to save them from the rigors of the demanded chaste youth life. Now the priests take over the rite completely and have made it completely religious, ritualistic and social in order to commercialise it, as noted above by Teyegaga. Parents would even have to consult the priest to find out the origin of the girls. When we put the question to *wanimo Ajase*, a priest of the *jemeli* order as to why the divination, since nature has already made the girls Krobo citizens by birth, he said that the priests which surround *Klowlki* must also have something to feed on, thus the priestly motive to some extent was commercial.

It is quite clear from the foregoing that the forceful abolition of *dipo* to which the Missionaries contributed brought about the corruption of the rite. Even though the missionaries worked hard to establish the church in Krobo, their approach to cultural issues affected their results. Since they could not convert the cultural forms, most of their converts remain 'syncretistic', meddling in both Christianity and cultural practices as against Missionary spirituality standards, a phenomenon transmitted to and inherited by posterity.

Though these converts love the Christ preached to them, it has been difficult to do away with their own way of doing things, yet the demand of ‘the gospel’ was that they must completely come out of ‘heathenism’ (the Negro way of life). For instance Peter Nyarko, one of the trained catechist sons of Odonkor Azu was excluded from the church because of his supportive activities for his illiterate brother king Sackitey (Arlt 2005:62). His crime was meddling in ‘heathen royal activities’.

But, the natural evolution of African ‘grassroots’ theologies, – theology which comes from where the faith lives as (Bediako 2000:9) puts it, coming out of the worship activities of African Christian communities and recent researches of African scholars of theological background, rather than the earlier euro-anthropological scholarship that painted Africa’s picture – make it quite evident that African cultures and even primal religions are not completely incompatible with Christianity, but rather in ‘continuity’ with the Christian religion. This means that Christianity is translatable in the African cultures, and an inculturational approach to Christian education is the means by which authentic African Christianities and theologies can evolve. In the next sections we shall look at the background and motivations of the missionaries which underlay their missionary attitudes.

#### **4.5.2.1 Background and Motivations of the African Missions: The Source of Missionary Attitudes**

Many scholars have written about European relationships with Africa and the motivations behind such relationships. For instance Oduyoye calls the last millennium the period of Africa’s most traumatic experience of outside interference, exploitation and cultural interaction, citing among others, European colonisation



which came with Christianisation, civilisation and commerce as handouts to Africa (Oduyoye 2001:19).

Christianity is noted to have been given to Africa according to an 'European value setting' for Africa, driven by Europe's earlier experiences with Africa: the Atlantic Slave Trade with its successor 'Colonialism' that devastated Africa, created a superiority complex in Europeans, inducing in them, a view of 'owner-owned' relationship with Africans. Also, European minds have been skewed by the theory of the 'Great Chain of Beings', which proliferated in the 18<sup>th</sup> century. This theory places the African at the lowest point of a human racial developmental stratum, placing the Negro at the lowest rank following "White", 'Red', and 'Yellow' races, though based not on any scientific evidence (Bediako 1999:227).

Missionary organisations which arose soon after the abolishing of the Slave Trade with a 'passion' for the liberation of Africa were also caught up in the web of the new European consciousness of the African's condition – savage, uncivilised, barbarous, ignorant and superstitious; religious-wise, pagan and animist. The mission to Africa was therefore to civilise, to Christianise and to compensate the Africans for the devastating effects of the Slave Trade. Africa must be Christianised since civilisation and Christianity are inseparable (Bediako 1999:227-352), to enlighten the African.

The missionaries were also preconditioned by their Puritan background based on the 18<sup>th</sup> century Prussian military bureaucratic culture inherited from the German-run Basel Mission Seminary. According to Arlt (n.d.:3),

“At the Basel Missionary Seminary the future evangelists experienced and internalised the organisation’s system of social control, based on self-control, hierarchical oversight and peer control, i.e. mutual surveillance both formalised and informal ... On the Gold Coast they implicated to some extent this atmosphere within the confined space of their own middle school compounds” (refer appendix 2B).

Bana Hill Boys Boarding School at Manyakpongur in Krobo was probably the most typical. Here, a bureaucratic disciplinary system used a strong peer-control system that employed corporal punishments and ‘hard life’. These might have informed the Basel Missionaries’ attitude towards the Krobo culture as has been described earlier. The missionary agenda was, as observed by *Ots7m* Tetteh Amakwata, to replace the ‘debased’ culture with their ‘Euro-Christian’ culture of civilisation, thus the major missionary tools, Christian and secular education were geared towards achieving this goal of giving the African civilised Christian living, probably not truly making disciples of Christ as demanded by the ‘Great Commission’.

But, even though the church, the schools and a level of civilisation gained grounds, the culture could not be fully replaced, not even by the eviction from the Mountain and abolishing of some of the cultures. The Christians and scholars produced have no true identity since they have been alienated from their own people culturally. In practice, they missed the mark as Krobo people, but can neither be accepted as Europeans also. As Christians, most could best be described as nominal and ‘syncretistic’ (by missionary standards), failing to meet the mark of the set ‘spirituality’. It is this phenomenon that has affected the missionaries work, creating the situations in their relationship with the indigenous culture as enumerated above.

#### **4.6 Conclusion**

In this chapter we discussed the Basel Missionaries' enterprise in Ghana and particularly in Krobo. We discovered how through suffering, they worked hard to establish the church in this nation and how they entered Krobo. In Krobo we discovered how they established the church and schools and how through Christian and secular education practices they helped the growth of the church and state, and how they helped their converts economically to improved their farm earnings. But we also found how their neglect of the indigenous culture in their Christian education practice negated the outcome of their work, producing, 'syncretism' (by the spiritual standards they set) among their converts, and conflict with the Krobo culture. The situation thus calls for a new approach to the interpretation of Christianity in the Krobo culture, such that Christianity can find a home within the Krobo cultures. In the next chapter we shall discuss Christian education, its nature and definition and its practice in the Presbyterian Church of Ghana, hoping that we may find guidance in suggesting a new paradigm of Christian education in Krobo.



## **CHAPTER 5**

### **EXPLORING CHRISTIAN EDUCATION IN GENERAL, AND IN THE PRESBYTERIAN CHURCH OF GHANA**

#### **5.1 Introduction**

In the previous chapter, we discussed the context in which the Basel Missionaries operated and practised Christian education in Krobo. In this chapter, we discuss the

nature of Christian education, the importance of a guiding philosophy of Christian education, its relevance in mission and its employment in the Basel Missionaries' work in the Gold Coast. This will provide us with the basis for discussing a new paradigm of Christian education in Krobo. We now move on to explore the nature of Christian education.

## **5.2 What is Christian Education?**

It seems appropriate for us to begin by giving an insight into the meaning of the two major terms we are dealing with, Christian and Education. What is Education?

### **5.2.1 Defining Education**

Education is an important human phenomenon. According to the *Merriam-Webster Dictionary*, the verb educate, has its roots from the Latin word *educere* (educere), which means, "to draw out, to bring out, to lead or to rear." Education may therefore be understood as the process of bringing up the human species to maturity. Freire (1970:65) notes that human beings are conscious of their unfinished situation, which makes for the necessity of education. In his educational ideas, John Dewey maintains that education must begin with experience and aim at growth and achievement of maturity and that the school's goal must be the growth of the child in all of his being (Dykhuizen. *Encyclopædia Britannica, Inc.*). Likewise, John Locke also asserts that the aim of the educator is to instill virtue, wisdom and good breeding into the mind of the young (Aaron. *Encyclopaedia Britannica, Inc.*). In this sense, education is a humanising process, a process of 'becoming'; a process which must lead to a humanising standard. It involves teaching, which has been defined as systematic presentation of facts, ideas, skills, and techniques to students (Ryan 2009. *Microsoft*



*Encarta*) and learning, which may be defined as “... the process by which behaviour is originated or changed through practice or training” (Megill 1976: 5).

In this sense education is instruction by the teacher who has the facts, the ideas, the skills and the techniques to the student, who must imbibe what he or she receives to produce a change and behaviour. Such understanding of education tends to give the impression that education is about filling the head, the memory of the student with the stuff that the teacher has. Again Freire (1970:53) calls this “Banking Education,” which he explains to mean the concept of education in which “knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing.”

But *educere* also means drawing or bringing out. “Education therefore [also] means “leading out” – leading something out of a person” (Lee 1967:2). This definition implies that education is also encouraging and developing natural inbuilt talents of human beings. Freire (1970:53) would thus advocate for an educational process in which knowledge flows from both teacher and student, both as subjects of the process. This he calls “Dialogical Education”.

We may so far deduce that education is a natural phenomenon that is beckoned by an end, which end is dissemination and instilling of cultural values for mutual societal growth and development, and also, includes a process of encouraging internal human potentials for development. Gutek (2009), in his contribution to the *Microsoft Encarta Encyclopedia* entitled “History of Education” states that:

For a particular group’s culture to continue into the future, people had to transmit it, or pass it on, from adults to children. The earliest educational

processes involved sharing information...learning language; and acquiring the values, behaviour, and religious rites or practices of a given culture.

Education therefore involves a process of dissemination of cultural values towards the acquisition of the good of mutual existence. It “is a process whereby the accumulated wisdom of society is passed on to its members, and at the same time, a process whereby members of a society reach out for new knowledge. [It] may involve a general interpretation of the values of a culture, a specialised and limited appreciation of certain aspects of culture ...” (Miller 1956:40). That is, it must lead to individual and communal acquisition of values and behaviours that support the enhancement of existence; everything that supports human development and growth. Education must teach us how to relate with both the seen and unseen world (our environment) for personal and mutual growth and development. In my opinion education must be both teleological and utilitarian. It must have an accomplishment, and benefit to its recipients and society.

Education also involves cultural evolution. Culture, though difficult to define can be described simply as the product of human interaction with his environment, and disseminated to posterity for mutual communal life. In this sense, education becomes the tool of culture, a socialising tool involving the educator’s interaction with the human environment (research), and the dissemination of the result (teaching). The cycle of education is complete when members of the culture or the students learn what is given, resulting in change in attitudes, behaviour or acquisition of new values. Education therefore involves research, teaching and learning.

### **5.2.2 Defining Christian**

The word Christian, first of all applies to adherents of the Christian faith in general. The Christian faith is the faith founded and taught by Jesus Christ by which he has founded the community of believers of this faith, or (as the Christians put it), ‘believers in the Lord Jesus Christ’, which community is known as ‘the church’. In other words, a common understanding is that Christians are those who profess to be followers of Jesus Christ – the Jewish founder of the Christian faith – and belongs to the church community.

But for the Christians, a Christian is not just any follower of Jesus Christ, but one who has come under the saving grace of Jesus Christ – who is believed and accepted to be the *monogené* (*the One and Only Begotten Son of God*) and *Christos* (*the Anointed Saviour*) of humankind – from the power of sin, Satan and the world order, through faith in him (Jesus Christ) as the incarnate God, who suffered and died for the sins of humanity, but was victorious through his resurrection.

This presupposes that in Christianity there is the belief in a human condition from which a person must be saved. This condition is known especially in Reformed theology as human depravity, which results from human disobedience to, and rejection of God (sin), for which reason “... God gave [humans] over to a debased mind, to do those things which are not fitting” (Rom 1:28 NKJV). The only means of attaining salvation from this condition is faith in Jesus Christ through his gospel, which has the power to disorient the debased mind (1Peter 3:21).

In the Christian Scriptures, the word Christian appeared three times in Acts 26:28; 1Peter 4:16 and Acts 11:26, where it appeared for the first time in its plural

*Christianous* (Christians), as the people of Antioch described the disciples of Jesus Christ by their resemblance of him in all their attitude. This points to an intrinsic attribute of Christianity believed to be the effect of the ‘Gospel of Christ’ on its hearers, often called the ‘New Birth’, and revealed in a visible transformation or behavioral change due to the disoriented debased mind by the power of the gospel.

Thus in the process of one becoming a Christian, one hears the gospel message and receives it, which leads him or her into regeneration by which God imparts to him or her new life which manifests in a new way of living, justification by which God gives him right legal standing before him, and adoption by which God makes him a member of his family and, “sanctification ... a progressive work of God and man that makes [him] more and more free from sin and like Christ in [his] actual life” (Grudem 1994:746). The process of making a Christian thus involves information, transformation, and formation.

### **5.3 The Nature of Christian Education**

We have said that the process of becoming a Christian involves hearing and accepting the word of God, becoming regenerate (renewed in life orientation), justified (accepted by God) and receiving a sanctifying grace (in which the regenerate person co-operates with God in a growth process). All this is achievable in the process of the Great Commission of Matthew 28:18-20, which many Christian educators accept as the mandate for Christian education.

In this mandate, Jesus instructs his followers to go and *mathéteusate panta ta ethné* (teach all the heathen nations) to become disciples, baptising them, and *didaskontes*



*autous* (teaching them) *térein* (to observe or hold fast) whatever he commanded them. The mandate is to make disciples of the heathen communities through the teaching of Jesus' commands, beginning from their heathen status, transforming them into disciples (willing learners) and leading them to the status of 'formed Christians' (people who look like Christ). The mandate also includes moving into the heathen societies (missions), with no intention of institutionalisation, but making the communities disciples.

Here, we agree with Wyckoff when he says that, "in spite of the fact that we stress direct Christian instruction and the importance of personal Christian living, we cannot say that we have achieved the objectives of Christian education until we have so changed society that the very processes of community living help persons to become Christian ..." (Wyckoff 1955: 24). Christian education has missionary extension, which must not only end with the establishment of churches or separate Christian communities, but must affect the institutions of the society in which it operates. Shinn (1966: 18) rightly notes:

Perhaps the greatest weakness of the familiar patterns of Christian education is at exactly this point. They have too often been introverted, concerned to develop Christian character and Christian institutions by protecting persons and church from the world. They have valued gentility over toughness of character, good manners over resolute purpose, devotion to religious organisation over service of mankind. They have organised the educational process itself so as to draw persons from life in the world instead of driving them into the world, where Christian witness and service are most meaningful.

But faith in Jesus Christ means a belief that God himself is not willing to stand aloof from the world he has created. He exposes himself to the world, risks its scorn and cruelty, enters into its life for the purpose of reconciliation. He calls his church to engage in his divine work. A Christian educational ministry that is not concerned for mission is a contradiction in terms.

It is not likely that in this statement, Shinn has in mind the gospel affecting social structures. But we will also say that Christian education, which does not affect the social structures of its community, has much more to do.

For Christian education therefore to achieve the goal of creating Christian culture for its students and their communities, it must be characterised by communication of the gospel and teachings of Christ, a characteristic metamorphosis of the learners as a response to the teaching, a molding or growth process towards 'Christlikeness', and a characteristic continuous assessment process which brings about constant renewal of the believer. It must further move on to affect individuals and community structures. We will now move on to analyse these points to see their contents and how they feature in the Christian education process.

### **5.3.1 Christian Communication**

Christian communication of the gospel and teachings of Christ is vital for achieving the goals of the Great Commission of Christ to his followers. Saint Paul thus retorts: "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? ..." (Rom 10:14-15 RSV). Communication is a life-wire of Christian education. Christian educators have the task to create Christian culture through research and study for Christian information. Christian culture is culture that evolves out of interaction with the life and teachings of Jesus Christ. To interact with the life and teachings of Jesus Christ for information, educators have at their disposal the Christian Scriptures (the Bible), the history of the Christian religion, the traditions of the church and the experiences from the contemporary witness of the church.

#### **5.3.1.1 The Bible**

In his contribution to the book *Christian Education: Foundations for the Future* edited by Robert E. Clark et. al, Edward Hayes observed that “Christian education arises from the fertile soil of the Bible” (Clark 1991:31). He explains that “the biblical revelation of God’s dealing with his covenant people Israel and the example of Jesus and his apostles form the seedbed for what we know today as Christian education.”

This is to emphasise the point that the bulk of material for Christian education is concentrated in the Bible, which consists of the Old and New Testaments. Christians believe that all of scriptural principles in both Old and New Testaments point to Jesus Christ, which principles Christian education seek to instill in its students. The Bible is the textbook of Christian education. According to Ben House ([http://www.reform.org/christian\\_education/classic\\_educ.htm](http://www.reform.org/christian_education/classic_educ.htm)), “Christian education must teach not only biblical details, but biblical systematic theology. From that theology, Christians must develop a worldview that applies biblical concepts to every area of life”. The goal of Christian education must be life enhancement towards the fullness of life attainable in Christ as presented in the Christian Scriptures.

#### **5.3.1.2 History of the Church**

The history of the people of God provides us with instructions, examples and experiences for religious education. Christian history is embedded in the history of Israel. Machen (1976: 33) rightly notes that:

... Judaism is connected with the very essence of Christianity itself. Christianity was not an entirely new religion. It was rooted in the divine revelation already given to the chosen people. Even those things which were

most distinctive of Christianity had been foreshadowed in the Old Testament prophecy

This is to say that Christianity is in continuity with Judaism. Before the Christians got separated from Judaism there was a continuing relationship involving both attraction and repulsion. The Christians worshiped in the Jerusalem Temple, they quoted the Jewish Scriptures. Both Jews and Christians shared the 'common cup'. The *Sanctus* (the praise hymn of Isaiah 6:3), probably adopted from the synagogue was used by both Christians and Jews in worship, and even in earlier times they often made the Sabbath a liturgical day (Jones 1978:34).

The history of Israel is therefore the history of Christianity, a history which provides the Christian church with vast volumes of instructions, examples and experiences for her Christian education mandate as given by Jesus Christ in Mathew 28:18-20 and as provided by the *Torah* in Deuteronomy 6:4-9. For Christians, Israel's given mandates for religious education are also the church's mandates.

The history of Christianity also has a Greco-Roman background which cannot be successfully divorced from the study and understanding of Christianity. By the middle of the first century before Christ, the city of Rome, originally an insignificant Italian town, became a powerful empire extending all over the Mediterranean regions. In 48 B.C. Julius Caesar ascended the throne of the Empire, but was assassinated. The period after his assassination was chaotic amidst series of civil wars until 31 B.C. when Octavius ascended the throne as Augustus. By 27 B.C., he was able to establish a firm central government that could bring the corrupt provincial leaders of the day under firm control, bringing permanent peace in the empire and paving the way for development of commerce and general wellbeing.

Road networks were built to ease communication in aid of commerce and military administration (Machen 1976:20).

But before the Romans, Philip of Macedon conquered Greece. His son, Alexander the Great extended the empire through conquests from Greece to the Indian borders. Although Alexander's empire fell after his death in 323 B.C. with the empire divided among the Seleucid and Ptolemy kingdoms, he succeeded in spreading Greek culture and language, the adopted culture and language of his father's Macedon over the entire eastern world. Many strands of the Greek dialect developed, but by the first century B.C. when Christianity was born, the common form of the Attic dialect of Athens called *koiné* (common) Greek was the lingua franca. Although the Romans conquered both Seleucid and Ptolemy kingdoms, they did not suppress the Greek language (Machen 1976:27-28).

This common language, coupled with the ease of communication through the road networks became very essential for the spread of Christianity. It created a common platform for Christian discourse with the 'nations'. Christian education was made more possible by translating the Christian religious book, the Hebrew Scriptures, the main resource of Christian education into the *koiné* Greek, known as the Septuagint (Machen 1976:31).

Again of importance in Greco-Roman history for Christianity was the situation of Greek religion, philosophy and culture. Greek religion of the time may be described as 'aesthetic polytheism'. There were many gods whose values were not moral but beauty. They presented "beauty of form, but not satisfaction for the deepest needs of the soul" (Machen 1976:29). This created a religious satisfaction vacuum indicative



in the springing up of eastern mystic religions which sought to present rituals that could raise men above the limitations of human nature into a higher life. But these found inadequate answers to the spiritual hunger of the time.

The quest was also clearly seen in Greek poetic and philosophical activities, which questioned the adequacy of polytheism and the moral imperfection of the gods. “The criticism of the ancient religion ... was more pronounced in the teachings of the philosophers. Philosophy was dissatisfied with polytheism and [was seeking] a common principle which could explain the facts of the world” (Machen 1976:30). Christianity at the time stood ready to provide this ‘one common principle’ that could explain the facts of the world through the teachings of her monotheism. All these historical situations and many others have become important resources for the church’s Christian education. Wayne A. Widder rightly notes in (Clark et al. 1991:43-44) that,

The historical perspective of education in the church is vital in helping Christian educators assess the heritage of educational development. First, a historical view helps the educator evaluate – in light of sound biblical and educational principles – the purpose, curriculum, and methodology of the past. Second, history helps to understand contemporary Christian education by assisting educators in understanding the origins and reasons of the present educational philosophies, curricula, and methodology. Third, history provides insight into the future development of Christian education.

This is to emphasise the point that the importance of history to Christian education cannot be overemphasised. The Christian educators’ research must necessarily involve the church’s historical heritage in both of the Jewish and Greek backgrounds of her scriptures.

### **5.3.1.3 The Traditions of the Church**

The traditions of the church refer to the things – material and spiritual – handed down over to the Christian community from both her Jewish and early church

backgrounds. According to the *Encyclopedia Britannica*, the tradition of the church includes:

All areas of life of the Christian community and its piety, not just the teachings but also the forms of worship service, bodily gestures of prayer and liturgy, oral and written tradition and the characteristic process of transition of oral into written tradition, a new church tradition of rules for eating and fasting and other aspects of the Christian life.

Tradition thus gives the church methods of actions, practices and behaviours compatible with the spirit of Scripture and marks the church's identity in Christian practice – teaching, worship, service, liturgy, prayer, theology and others.

But the church's attitude towards tradition right from its inception has been characterised by tension – breaking and creating tradition along its lifespan. Jesus, the Christ, began his message of salvation by renouncing the Old Testament traditions of legalism. But with his new revelation, teaching, life, death and resurrection, he set forth a new law and tradition for the community he created, the church, thus giving her the principles and the spirit in which she must practice mutual life, worship and service. Education in the Early Church was therefore based on preserving the teachings of Christ and his apostles and transmitting them to others. The concern of church education was transmitting what was actually the truth presented by Christ and the apostles, thus the importance of establishing the New Testament canon, the creeds and church discipline as normative tradition was stressed. The canon, the creeds and church disciplines were thus important traditions that held the church intact in her interaction with Hellenistic culture.

The church's break with the Jewish legal piety was not total. Some of the Jewish traditional piety of the Old Testament were adopted but interpreted in the light of the concept of 'New Life' emerging from the life and teachings of Jesus Christ. For

instance the book of Psalms with its musical forms were adopted for Christian worship, the Old Testament messages of redemption and salvation found their meaning and essence in the New Revelation in Jesus Christ and the Hebrew Scriptures itself became the Christian Scriptures with the teachings of Jesus Christ and the apostles which first circulated in their oral traditions.

#### **5.3.1.4 Experiences from the Contemporary Witness of the Church**

Following the making and breaking up of tradition, the church has developed into many denominations ever since the Reformation. The contemporary church has thus developed many strands and shades of theologies, worship forms, literature, administrative forms, evangelistic and nurturing strategies in keeping with the level of human and cosmological development with their concomitant technological advancement and their effects on nature and life. As the church seeks to make herself, her message and her traditions relevant with the times without compromising her Christian principles, these experiences have become teaching and learning resources available for the church's Christian education.

#### **5.3.2 Christian Transformation**

The purpose of Christian information is to bring about the effect of the gospel of Christ in the hearers. This effect is a transformation in life orientation, so that there is a decision to be a disciple of Christ (Mat. 28:19). Particular to Christian education is that the content of the information given brings about the 'baptism effect', which is "... the pledge of a good conscience towards God" (1Pet. 3:21 NIV). It is a

metamorphosing effect, which brings about positive renewal in the direction of the student's behaviour. Kenneth Gangel, in Clark et al. ed. (1991:21) notes well that in the Great Commission, "Jesus emphasised life change, not content transmission." It means that Jesus' goal was positive life orientation in his hearers. Transformation must be a vital goal for any true Christian education process. Indeed "the [true] Christian educator seeks the reconstruction and transformation ... of his own personality and those of the children, youth and adults with whom he lives and works, that they may together come to the fullness of the Christian life" (Wyckoff 1955:43).

### **5.3.3 Christian Formation**

Christian formation is the continuous molding effect of Christian education. It is a 'becoming' effect that culminates in Christian spiritual growth, which manifests in Christian living. It is a maturing process. Christian formation makes Christian education a nurturing process. It is the result of Christian response to the third point of the 'Commission', which is, 'to teach the new disciples to observe all that Christ has commanded'. "It includes also, worship, fellowship, pastoral care, extension, and organization" (Vieth 1957:16). In the molding process the bulk of the community's activities work together to provide both individual and collective nurturing. We will agree with Harris (1989:18) that "we are moving towards a creative vision that sees all the facets of the church's life as the church curriculum, with secular materials named simply "resources" for the fashioning of people for God."

### **5.3.4 Christian Continuous Assessment (Reformation)**

The Reformers, especially those who belong to the 'Reformed Tradition' continually maintain that human depravity has affected every faculty of the human being. Calvin thus wrote in the first section of the first chapter of his *Institute of the Christian Religion*:

For as there exists in man something like a world of misery, and ever since we were strip (sic) of the divine attire our naked shame discloses an immense series of disgraceful properties every man, being stung by the consciousness of his own unhappiness, in this way necessarily obtains at least some knowledge of God. Thus, our feeling of ignorance, vanity, want, weakness, in short, depravity and corruption, reminds us ... that in the Lord, and none but He, dwell the true light of wisdom, solid virtue, exuberant goodness.

Calvin seems to sound that true Christians are always aware that goodness does not reside in them even as people saved from their fallen state. Any goodness that appears in them is participatory; goodness that flows from God himself. Grace for the Christian therefore means that he possesses the mirror and yardstick of Scripture and the Holy Spirit by which he must continually check and allow himself to be redirected in his walk with his Lord. The equipment of the Christian for this kind of continuous check and remaking of Christian life is the task of Christian education.

Because of human fallibility arising from depravity, understanding of Scriptures and God's continuous revelation to humankind has never been adequate in any given time and situation, therefore "future generations of Christian educators and students will discover meanings in the Christian ethics that are now hidden from us" (Shinn 1966:19). Shinn explains that the church would have to learn to adapt to new situations, but adaptations would either be fidelity or apostasy, yet adaptations would be authentic if the church would have a true understanding of God and herself in the light of Jesus Christ and his ministry of reconciliation. The church community must therefore, allow herself to be continually reformed as she receives new insight through her educational activities; and as she detects errors in her system. In this



wise, Jesus assured his followers that the Holy Spirit will teach them all things and that he is with them always (John 14:26; Matt. 28:20).

### **5.3.5 The Missionary Extension of Christian Education**

In their preliminary paper published in preparation for the Jerusalem meeting of the International Missionary Council on March 24 to April 8 1928 edited by Milford, Luther A. Weigle and J. H. Oldham note;

In considering the subject of religious education, therefore, our starting point is that the Christian missionary movement stands or falls with the truth of the Christian gospel, and that the aim of the movement is essentially and primarily religious. But in order to fulfill this aim it is necessary to know and understand the world in which the aim has to be realised. To serve and to help to save the world we must live in the world and in love and goodwill share the experience of our fellow-men. It is possible for the ambassador of Christ to be physically present in a country and yet to have little touch with some of the deepest and strongest currents in its life (Milford ed. 1928: 7).

Most often, our view of Christian education begins and ends within the walls of our institutional church. This is because our understanding of the church's educational ministry is strictly *ecclesio*-centric, that is, nurture of the sheep within the fold. But Weigle and Oldham reminds us, first that the ministry in hand is religious and not secular, having the truth of the gospel of Christ in hand for the destination of the nations – the cultures of the world – the heathen nations. They imply that the manifestation of the outcome of the church's educational ministry can be located nowhere but this mandatory destination, the cultures.

To succeed therefore we need to know and understand this destination, live within it, experience it and with love and goodwill participate in the experiences of its people. Anything other than this will make the Christian educator a 'periphery ambassador of Christ' having no touch with the strongest and deepest undercurrents of the ethos of

such communities which Christ would wish to deal with. The church and her Christian educators need to take a cue from Shinn (1966:12): when he notes that

To understand the educational ministry of the church we must realise that Christianity is the faith of a community living in history. Christianity is not a package of ideas and beliefs that once ascended from the clouds. Nor is it a philosophy that any intelligent individual might think up for himself. It is the life of a community of people responding to God's deed in Christ and to God's continuing activity in the world

God's continuing activity in the world is his restoration of the fallen world through the agency of his 'called' community to whom he has given the tool of the word of God through education for the accomplishment of the task. It is important for us to note that human depravity did not only affect humanity but also all creation including world structures. God's restoration therefore does not culminate with humanity but includes all creative structures including the cultural structures of *panta ta ethné* (all the heathen nations). Christian education can therefore achieve its mandatory goal not only by succeeding in bringing individuals to salvation in Jesus Christ and creating Christian communities within the heathen communities, and undertaking humanitarian programmes in the communities, but also affecting the community structures positively to the extent that their processes follow Christian principles. This calls for a necessary inculturational aspect of Christian education.

#### **5.4 The Need for a Philosophy of Christian Education**

The need for a philosophy of any Christian education endeavour cannot be overemphasised. According to Anthony (2003:406) "Philosophy of education is simply the application of philosophy to the issues and questions of education." A philosophy of education guides the process of education. It finds and sets the appropriate goals of education and provides guidance and assessment for such goals.

We have said in section 5.2.1 that education must be teleological and utilitarian – having an accomplishment and being beneficial. To achieve these ends, Christian education needs direction. We will agree with Gangel (1970:32) that, because “[Christian] education attempts to communicate a certain body of content to its constituency and to bring them to a higher level of maturity as a result of that communication, it is not unlike education in general”. Christian education therefore, as any form of education needs a philosophy that will direct its process towards its intended end – the achievement of Christian values and formation. According to Wilhoit (1991:63) “a philosophy of ministry needs to provide people with answers to the questions that frequently come up in their day to day work of teaching and discipling.” The Christian education process needs a clear, precise, evaluative, memorable and prioritised statement of philosophy to guide its methods.

#### **5.4.1 Formulation of a Philosophy of Christian Education**

Traditionally, philosophy has been classified into three main categories of thought, which must also direct the formulation of a philosophy of Christian education, including a formulation of the praxis of the process (Anthony 2003: 387). These are metaphysics, epistemology and axiology.

##### **5.4.1.1 Metaphysics**

Metaphysics is the enquiry into reality, the essence of existence. Under metaphysics are four sub-categories; ontology enquires into being and existence; cosmology enquires into the nature of the universe; anthropology enquires into the existence,

meaning and purpose of humanity and; theology enquires into the existence, nature and character of God.

The metaphysics of Christian education must be God-centered. God is the ultimate reality. Ontologically he exists of himself and not created. He however is the source of all existence and being. Cosmologically, he is the source (creator) and sustainer of the universe. He orders and controls its functions. Anthropologically, God is the source of human life and existence. The human being was created in God's image. Humanity got depraved through sin (disobedience), creating a cleavage from God (the source of life). Humanity is at a state of need to return to the source of life, God. Theology must be Scripture-centered. The whole of the formulation of the Christian education philosophy must be theologically based. It must affirm God's existence, sovereignty, omnipotence, omnipresence, omniscience, immanence, transcendence and sovereign love for humanity and his creation. Theology must address the question of salvation, the place of Jesus Christ as God-man (incarnate God), Saviour of fallen humanity, and others.

#### **5.4.1.2 Epistemology**

Epistemology is the enquiry into knowledge, the credibility and validity of knowledge. Christian education epistemology must be revelation-centered, God's natural and special revelation of himself to humanity. The foundation of truth for Christian education must be God's final revelation, the Scriptures as source of everything about all reality. Gangel (1970: 33) makes the point that "... the Bible is the heart and core of Christian epistemology," and in Reform thought, 'scripture alone' is the basis of knowledge of God.

#### **5.4.1.3 Axiology**

Axiology is the enquiry into value, what is right or wrong (ethics) and what is beautiful or artistic (aesthetics). The axiology of Christian education must point to Christian values as the end of Christian education and that the authority of value is God, and the teleology of the process is the achievement of eternity.

#### **5.4.2 Christian Education Praxis**

To this point, we have established our philosophical and theological stand. Formulation of guidelines for the praxis of the Christian education process must be a vital part of the philosophical formulation. The following are some important but not exhausted points for Christian educational praxis adapted from Anthony (2003: 416-418).

**Objectives of the Christian education process** – this must be Christ centered. The process must aim at bringing people to the saving knowledge of Jesus Christ, and nurturing them to maturity in Jesus Christ. It must also aim at reaching communities with the teachings of Christ, and also affecting community structures and transforming them.

**The curriculum of Christian education** – this must be Bible-centered and related to life, human experience and needs. It must give consideration to spiritual, sociological, psychological and cognitive development of individuals in different age groups.

**The Christian education methodology** – must be instructional, dialogical and relational, more of Christ's example of mentorship.



**The Christian educator** – must be a Christ-centered and maturing Christian. He or she must know how to relate personally with Christ. He or she must be studious (2Tim. 2:15) and be a practicing Christian with such qualities as honesty and humility. He or she must demonstrate true love to his or her students. He or she must possess the gift of teaching (Eph. 4:11).

**The discipline of Christian education** – must be love-centered. “The term [discipline] means rather a narrowing of the path thereby causing people to walk in the right way” (Gangel 1970:38). Discipline must aim at correction and restoration.

**The evaluation of Christian education** – must be growth-centered. Growth must be indicative in the renewed lifestyle, knowledge about God, increase in faith, endurance in temptation and others.

### **5.5 Towards a Definition of Christian Education**

Christian education has been severally defined, with many scholars emphasising its nurturing role in the church. Shinn (1966:14), for instance writes: “Christian education introduces persons into the life and mission of the community of faith. Persons, offered that introduction, may then decide whether they would adopt that life and mission”. He enumerates three components of Christian education as:

1. Learning to participate in the Christian community and its way of life
2. Appropriating the Christian heritage, and
3. Training for mission

Though Shinn’s view of Christian education may include mission, he seems to be basically inward-centered. For him, Christian education invites persons into the Christian community and engages them in its life of response to God, involves them

in the church's past and present heritage, and trains (them) for mission by learning through service (in the church) for the service of God in the world.

Here, it appears that mission only means that the church goes out into the world to bring persons into the community of faith. This is true and important of Christian education. "The primary purpose [of Christian education] is to bring persons into that redemptive community that is the true church, [but] the corollary, which is of equal importance, is to bring the world outside the church within the scope of God's redemptive act in Christ, so that all mankind may benefit from the gift of the gospel" (Miller 1956:57). This means that Christianity in its witness must affect its community to the extent that even the unbelieving society must benefit. It seems to me that the church, to complete the cycle of its mission must not only go and bring people from the community, but also, leave behind in the community its aroma by affecting the structures of the community in a transformed way. Wyckoff (1955:23), discussing the aims of Christian education states that "the aim of Christian education is to nurture the Christian life." To him "the marks of the Christian life just surveyed clearly imply that such nurture involves Christian instruction, the redemption of the individual, and the redemption of society." A redeemed society or culture will have Christian friendly environment with social structures that adjust themselves as receptacles of Christian culture.

Wyckoff seems to imply that Christian education has the task of providing Christian instruction in such a way that the end result may be redemption of both individuals and society. This, it seems to me would mean that the task of Christian education does not end with instruction to bring people into the church and nurture them, but

also to affect the society and its structures in such a way that the church will always be a ‘beckoning’ entity for its community and that the social structures would no more be too much of inconvenience to Christian living, but conducive for both Christians and non-Christians. This is not to play-down on nurturing of the faith community but to emphasise that the corollary is equally important.

This can be made possible if an inculturational approach to Christian education is taken. An inculturational approach to Christian education would begin from faith that God is constantly revealing himself in human societies through natural revelation even though such societies are blinded from seeing God in such revelations (Rom. 1:18-22; Acts 14:17). The task of Christian education in this wise will be to explore the hidden affinities of the social structures with the Christian faith and redefine them so as to become useful for God.

We suggest that any useful definition of Christian education must go beyond teaching for evangelism and in-church nurturing for growth, and extend to the affecting of society and its structures. We will now attempt such a definition: Christian education is a process which uses the tool of Christian information of the gospel of Christ for liberating humanity and human societies from the grips of sin. It leads persons to opt for renewed life in Christ, helps them to cooperate with Christ and the Holy Spirit in a growth process, and in service of the Lord in the faith community and in society so that both church, and society structures are transformed.

## **5.6 Brief History of Christian Education in the Presbyterian Church of Ghana**

In this section, we present a view of Christian education practice in the Presbyterian Church of Ghana, from the Basel Missionaries through the Scottish and to the Post-missionary period.

### **5.6.1 Christian Education of the Basel Missionary Period**

The motivating factors of the Basel Missionary education according to Smith (1966:56) was to inaugurate Christian communities; to offer the African the full measure of Christian civilization which he could not enjoy without education; to enable him to read the Bible for himself and to ground his life in the Word of God; and to train the future leaders of the Church. He notes that “from the beginning the missionaries were convinced that a Christian community could only be built up in the future from among the children in the schools” (Smith 1966:44). Missionary Christian Education was therefore mainly school oriented. As early as 1843, a Primary School was opened at Akropong. The pupils were instructed in Reading, Writing, Arithmetic, Bible History, Singing, English and the Vernaculars – Twi and Ga] (Debrunner 1967:147). Boarding and Day Primary Schools were established for both sexes. By 1848, Seminaries were opened at Christiansborg and Akropong where catechists and teachers were trained for both church and school leadership (the Christiansborg Seminary was later absorbed into Akropong). Instructions in the Seminary were sometimes given in the vernacular. At Krobo Odumase I came across lecture notes written in Twi (See appendix 2C).

Until 1858, the schools had no real structures and children were motivated with gifts of money and clothing to remain in school. A German trained teacher Johann Gottlieb Auer, however, set in as inspector of the schools, bringing new structures.

He introduced teaching syllabus and bridged the gap between the Primary School and the Seminary by introducing Middle Schools, organised teachers' conferences and refresher courses for teachers. Locally produced books were augmented with orders from England. Auer also separated school funds from congregational accounts and stopped the incentives to the pupils (Debrunner 1967:149). By 1869, J. A. Mader took over as inspector of the schools and continued the implementation of Auer's reforms (Yeboah Dankwa 1973:25 ).

The curriculum of the Middle Schools included English reading and writing, Twi or Ga, Geometry, Geography, General history, Natural History, Physics, Drawing and Bible Study. The upper classes prepared the future seminarians in Greek and Church History. Extra-curriculum activities also included farming or gardening, instruction in crafts, singing practice, water fetching, washing of personal clothes, sweeping and tidiness of the environment. Punctuality, personal neatness and orderly behaviour were disciplinary demands (Smith 1966:168-169).

By 1853, the first group of catechists and teachers came out of the Seminary and churches and schools started spreading all over (Yeboah-Dankwa 1973:21). These 'teacher-catechists' conducted the schools during week days and organised few adults from the community for worship on Sundays, and graduates from the schools also added to the congregations later (Smith 1966:51, 168-169). According to Janet Djabanor, one of our informants, although other secular subjects were taught, the main aim of 'Basel education' was to teach the Scriptures for moral guidance and for church and school leadership. Teachers for instance were by their training always available to take responsibility of church-based Christian educational programmes



such as teaching the Sunday School of those days; an adult in-church education which took place after forenoon service at about 2.00 p.m.

Christian education was mainly by rote learning of Scripture passages, catechism lessons, hymns and the translated vernacular materials. Rev. Emmanuel T. Terkperley, another informant notes that other supplementary readers aimed at moral teaching such as *Dr. Barth's Bible Stories* and *Ny-ngm4 Wiem4 K7nem-* were also in use. According to Debrunner (1967:143) "The Basel Mission published graded vernacular school readers, catechisms, arithmetic, Bible stories, translations of Biblical books, various tracts and an English-Twi-Ga Dictionary"; by 1874, there were not less than 24 Twi publications including the complete Twi Bible and Christalla's Grammar, Dictionary and Proverbs; and 17 Ga publications including Zimmermann's complete Ga Bible. These were all efforts to provide Christian nurture and civilization for the African through the school system. All such pupils were expected to grow into the Christian community.

Christian education in church was however not absent. According to Rev. Peter Kodjo, Christian education was done apart from the schools through a combination of the Salem Community and chapel programmes. As demonstrated in Odumase, the missionaries sought to protect their converts from the influence of their pagan environment and therefore created Christian villages, with chapels as centers where Christian lives were shaped through education right under the eyes of the missionaries, who indirectly administered the community through appointed elders. They supervised the discipline of the community through stipulated Christian codes, such as noninvolvement in pagan activities like fetish dances, oath swearing,

quarrelling, strict involvement in church activities, and avoidance of alcoholic beverages, tobacco and others. Members were subjected to strict morning devotions, Friday prayer meetings and Sunday church services (Smith 1966:50); which were guided by a liturgy that leads the congregation to approach God, with invocation of his presence, confession of sins and petition for God's grace; to receive ministration of the word through reading and preaching the Word of God and affirmation of faith; response to God's Word through intercession, offering of thanksgiving and dedication; and the Eucharist (PCG Liturgy & Service Book 1987:2). The Christian families were required to have family devotions and prayer meetings.

Missionary education also included three years industrial training, which involved agriculture, commerce and artisan training. Training workshops were opened at Christiansborg for training joiners, carpenters, blacksmiths and masons. To sum it up, in Basel Missionary education of the Gold Coast "Gospel, school and trade had begun a social revolution" (Smith 1966: 60, 62). The goal however, was to achieve Christian formation and civilisation in the 'Negros' of the Gold Coast.

#### **5.6.2 Christian Education of the Scottish Missionary Period**

In December 1917 the Basel Missionaries were repatriated by the British colonial powers because of World War 1 and brought in Missionaries of the United Free Church of Scotland to continue from where the Basel Missionaries left. In January 1918, the new Missionary leader Rev. Dr. Arthur W. Wilkie and his wife arrived in the Gold Coast to be followed by others for their new mission. This turned to some extent a new page in the life of the young Church.

Right from the beginning, Wilkie was determined to lead the Church to become a self-Governing indigenous Presbyterian Church, and so on 14<sup>th</sup> August, the same year (1918), twenty-eight African ministers, twenty-four Presbyters and the new missionaries met at Akropong to constitute the Synod as the supreme court of the Church with two of the indigenes as Moderator and Synod Clerk (Beeko 2001:8).

The missionaries thus became guides for the Church towards self-government, using much of their energies to guide and foster “the educational work of the mission so that it became a matter of urgency to bring in Africans to take a full share in the responsible leadership of the young Church” (Smith, 1966:159-160). The forms of education in both church and school as practised by the Basel Missionaries were to a large extent continued by Willkie. However, certain conditions of the period prior to his arrival brought about changes in the church’s educational system. By 1870 the educational system of six years in Primary School and four years in Middle School introduced by the Basel Mission was fully established (Smith 1966:165). By 1882 the Colonial Government began to show some interest in the Mission established schools, providing an annual educational grant of £100 to £150 in support of the schools (Smith 1966:165). But in that year an Educational Board was put in place to supervise conditions attached to the grants. By 1887, an Education Ordinance was promulgated, bringing in the categories of “Government Schools” and “Assisted Schools”, with policies deemed unfavourable by the Basel Mission; such as indifference to religious instruction, undue emphasis on use of English language for instruction in Primary schools (contrary to Basel Mission emphasis on the vernacular for instruction), and introduction of the European English Primary education system

regardless of the different African conditions (Smith 1966:166). The Mission however, had to make most of her schools 'Assisted' in order to receive funding.

These were the emerging conditions inherited by Dr. Willkie. The Scottish Missionary period therefore became a period in which the church began to see a shift from the schools as means of evangelism and Christian education to more secular education. Congregational Christian education as inherited from the Basel Mission, however continued, but the decline in school Christian training meant the absence of children and youth Christian education.

The Scottish period however began with some concern for child and youth 'in-church' Christian education and pockets of efforts started towards children's ministry in individual congregations. For instance between 1921 and 1923 the Session of Osu Christiansborg congregation embraced the initiative of Ms. J. S. Hogath (a worker in Dr. Willkie's office) to hold a separate service for children (PCG CWCC 75<sup>th</sup> Anniversary of Children's Work Brochure, 1996:18) and by 1927, pupils of the Krobo Girls' School under the initiative and leadership of Miss S. F. Lamount and Miss C. P. Moir (Housemistress and Headmistress respectively), were organising separate services for children in Odumase and other nearby congregations (75<sup>th</sup> Anniversary Brochure:61). These efforts from Christiansborg and Odumase were emulated by some congregations and in 1924 the first Children's Day was celebrated. The following year, 1925 saw a much vibrant celebration of the Day and a total amount of £7,811 was realised and paid into the Central Fund of the Church (75<sup>th</sup> Anniversary Brochure:17). Many congregations however, by 1930 were only preaching separate sermons for children in church (75<sup>th</sup> Anniversary:19), but all these

were efforts to bring the focus of Christian education into the church as school Christian education continues to wane. In 1931, Dr. Willkie left the Gold Coast Mission, but other Scottish Missionaries who were left behind to continue with the coming-up indigenous church continued in their effort to spearhead this new move towards 'in-church' Christian education. No doubt, in 1933 at Synod, Catherine P, Moir of Krobo Girls' School challenged the entire delegates to the need for conducting separate children's services. This challenged many to begin conducting separate children's services in their congregations.

### **5.6.3 Christian Education of the Post-Missionary Period of the PCG**

If we consider Dr, Wilkie's departure in 1931 as the end of missionary leadership of the Church, then we will term this period onwards as Post-Missionary. Notably, in 1926 the Basel Missionaries returned, so there was the presence of both Basel and Scottish missions, however, in that year at Abetifi Synod, the name Presbyterian Church of the Gold Coast was adopted and as Beeko notes, "This decision marked an important step forward in the awareness of the Church's autonomy and of its relationship with the two missionary bodies, namely, the Basel and Scottish missions" (Beeko 2001:13). We can therefore conveniently refer to the period even from 1926 as Post-missionary, despite the missionary presence.

In this period, the Government policies which inhibited the Church's education programmes still persisted. For instance an Accelerated Development Plan brought into force in 1951 ruled that new Primary schools opened by 'denominational religious bodies and private persons would receive no assistance from public funds unless prior approval was obtained from the local authority concerned (Accelerated



Development Plan for Education 1951:1, sect. 1 No. 6). Even though the Missions were not happy with some of the provisions in this policy document on education, Kojo Botio, the then Minister of Education and Social Welfare stated in his 'Forward' to the document that it is a policy,

Which the people themselves already regard as their own. It implies no disregard for the devoted service and the great achievements of the Missionary Societies and the Churches. Far less than it imply any disregard for moral training and religious education.

Indeed by 1952 the era of Church expansion through 'school-planting' came to an end (Smith 1966:171).

But with the presence of the Scottish missionaries and willingness on the part of some ministers and church members, the efforts at bringing the emphasis of the Church's Christian education from the schools into the church continued. Apart from the efforts at children's ministry, there were efforts also towards youth ministry by this time. By 1937 a youth group already existed in Krobo Odumase. It was however, in 1937 that a Scottish Missionary Accountant to the Gold Coast, Andrew Atkinson, who starting as teacher of children's service teachers, later organised youth groups in Adabraka and Accra, which he called Young Men's Guild and later Young People's Guild (Knispel 2005:37).

By summer 1938, Atkinson reported of eight Young People's (YPG) Guilds in Krobo Odumase; Adabraka, Accra (sic), Nsawam, Suhum, Koforidua, Christiansborg and Kukurantumi with a total of 90 members (Knispel 2005:37). By registering these groups Atkinson gave the organisation a national twist right from the beginning, and the YPG developed in the entire Presbyterian Church of the Gold Coast. In 1939 the

group developed a constitution and by July that year it received recognition by the Synod. In this constitution is stated among other things:

Individual Guilds meet on one or more evenings a week for study and discussion and try to concentrate on church matters and the teaching of Christ in relation to social problems ... The desire of the Guild to serve the Master finds its expression in: Assisting Children Service, social services ... child welfare, sharing the work of the congregation, decorating the chapel etc. (Knispel 2005:44).

This constitution thus seems to set the tone for a somewhat policy statement on Christian education in the Presbyterian Church of Ghana. It was however, the 1983 Youth Policy championed by the Rev. Peter M. Kodjo as General Youth Secretary and his team of youth leaders that clearly sets the tone for a true Christian Education Policy for the Church. As noted by Gyang-Duah and quoted by Knispel (2005:49), “it helped to ... reorient the other fields of work for children, men and women.” The revised Youth Policy of 2000 stated that,

To facilitate the process of learning among the various segments of the Church, the PCG will create a platform for Christian education which will include Children’s Ministry, the Junior ‘Y’, the Young People’s Guild (YPG), Men’s and Women’s Ministries (Presbyterian Church of Ghana Youth Policy 2000:12).

The Youth Policy allowed for the appointment of an education committee with the task of drafting educational materials for youth Christian education. It also introduced a Junior Youth Group for young people between ages 12 and 16, who would receive instructions on their level, with special study materials prepared for them.

Following this, children’s work, which was monitored under the Youth ministry, was separated in 1992 and a General Secretary in the person of Rev. Nii Teiko Dagadu was appointed for the ministry. From this time, under the initial leadership of the Rev. N. T. Dagadu the National Children’s Work Committee developed study and training materials and organised training programmes for teachers for a children’s

Christian education in the Presbyterian Church of Ghana. (PCG CWCC 75<sup>th</sup> Anniversary of Children's Work Brochure, 1996:27-28)

With the adoption of the General Assembly concept in the year 2000, Christian education was placed under the Department of Church Life and Nurture. Under this Department are a number of committees including committees on ministry to the various age groups, a committee on worship, a committee on ministry: training, scholarship and counseling, and a committee on Christian education. These committees coordinated by the department are responsible for the training and equipment of leadership and the development and production of study materials for the various groups' Christian education. Common in the functions of the committees to all the generational groups except the committee on ministry to the aged is that they are to liaise with the committee on Christian education to prepare study materials for the work (Christian education) of the groups (PCG Manual of Order:8-13). The focus on Christian education has therefore, now shifted from its original seat in the schools to the church in the Presbyterian Church of Ghana, which is in continuity with the Basel and Scottish Missionary Churches.

It is important to note that though the Basel Mission Church education concentrated on the church and schools, and distanced from the indigenous culture and religion, the Presbyterian Church of Ghana now has an Ecumenical and Social Relations Department under which is a committee on church and society. Among the functions, this committee is to "Study and make recommendations about contextualisation of Christianity in the Ghanaian society" (Manual of Order:7). This is a step forward in an attempt to affect the community structures with the Church's Christian education.

## **5.7 Conclusion**

In this chapter, we have discussed Christian education, beginning with its key words, education and Christian, expatiating on its nature as embedded in the process of Christ's mandate to the church to make disciples of all the ethnic groups (cultures) of the world through the teaching of his word. We have indicated that the Christian education process is characterised by communication, transformation, growth or formation, a continuous assessment or reformation, and missionary extension, which does not only end with institutionalising the church, but also affecting the structures of the community in which it operates. We have also pointed out the need for, and formulation of a philosophy, which is necessary to direct any particular Christian education process, and also made an attempt at defining the subject. We have also discussed Christian education in the Missionary periods and the Post-Missionary period of the Presbyterian Church of Ghana. These provide us with a basis for discussing the contextualisation of Christian education in Krobo. We shall now move on to discuss how Christian education can be contextualised in Krobo.

## **CHAPTER 6**

## INCULTURATION: CONTEXTUALISING CHRISTIAN EDUCATION AMONG THE KROBO

### 6.1 Introduction

The results of our research has shown that Krobo Christianity, since the missionary days has been ‘bedeviled’ with ‘syncretism’ and cultural conflicts as by the missionary standards of spirituality, and that many Christians dabble in cultural activities which according to missionary teachings are ‘pagan’ and extra-ecclesial activities such as patronising other deities and mediums, performing *dipo*, taking part in indigenous social activities and others, which the church condemns as incompatible with Christianity. We discovered that this has been an enduring problem for the church in Krobo. As noted by Osei-Bonsu (2005:1), “the encounter between Christianity and various African cultures gives rise to a number of problems for those who embraced the Christian faith”.

The problem arose because missionary Christian education could not reach the cultural structures, such as the priests who were the culture’s ‘pillars’, and because the cultural forms such as the existing educational forms were neglected in Christian teaching, rather, they sought their replacement because the entire cultural system was indiscriminately branded ‘pagan’. An attempt at displacing *dipo* for instance backfired and corrupted the rite the more.

But our findings so far have led us to establish that a lot of the Krobo cultural and religious forms such as the educational patterns discussed in chapter three have some compatibility and ‘continuity’ with Christianity, and that they could be useful tools for Christian education in Krobo. This done, the questions of perceived ‘syncretism’



would be answered. In this section, we discuss how these cultural forms can be used as 'Handmaids of Christian Education' (HMCE) in an inculturational process to contextualise Christian concepts in Krobo culture. But before then, we consider some earlier approaches at rooting the Christian faith in African cultures to arrive at an understanding of the concept of inculturation.

## **6.2 Some Attempts at Rooting Christianity in African Cultures**

Martey (1993) explains how African theologians, both Catholics and Protestants, in want of a better concept of doing theology in Africa rather than that imposed on the continent by traditional Western theology, moved from the rather political concept of Africanisation through the 'stepping stone' theory to such terms as adaptation, incarnation, and indigenisation to settle finally on the term 'inculturation' as all the earlier terms were rejected on the basis of not being able to adequately express the idea of inculturation (Martey 1993:65-66).

Africanisation began at the political arena when White leadership in colonial Africa was put under pressure by African initiatives to put Africans in key positions in governments. This trend later affected every area with White presence and domination in Africa including the church. In the church, Africanisation called for the adaptation of the church to African conditions in all areas including theology, evangelism, liturgy, pastoral work and catechesis (Martey 1993:65).

In the area of theology, different theories and approaches have been used in this effort to promote the understanding of Christian faith in African cultures. For instance the 'stepping stone theory' proposes the existence of certain conceptual

tools in the African cultures which when identified could aid the interpretation of the gospel message to Africans effectively. From Roman Catholic circles, 'adaptation' used interchangeably with 'accommodation' (Owuahene 1998:30) advocates for the expression of Christian doctrine, cult, pastoral practice and art in African culture and religious traditions. But adaptation has been found to be inadequate as it emphasises the Africanisation of some external aspects of Christianity. Osei-Bonsu (2005:15) notes that in adaptation "the Christian faith is made to fit into [Western] culture without the former being open for change."

Other considerations were 'contextualisation', a term coined in 1972 by the Theological Education Fund (Osei-Bonsu 2005:17). Its proponents sought the interweaving of the gospel with every particular situation of the missionary context so that the particular situation of the context must direct the hermeneutical process. It is the application of Biblical truths to the circumstances and situations to be experienced in a target culture. One of the pitfalls found with this is the temptation to concentrate on the contemporary context to the detriment of continuity with the past (Owoahene 1998:30).

In Protestant circles, indigenisation was used as the corresponding term for adaptation to express a rather superficial and external Africanisation of Christianity, but this was also found to be inadequate for a true expression of the Christian faith in Africa and rejected because "it restricts itself to the work of the insider, the native and does not leave much room for the contribution of outsiders, except at the beginning and at key stages (Osei-Bonsu 2005:15). Another consideration was the more theologically founded concept of incarnation, which was thought to involve

“immersing Christianity in African culture so that as Jesus became man, so must Christianity become African” (Martey 1993:66). The concept of incarnation as means of rooting Christianity in African cultures can be understood as continuation of Christ’s own incarnation of himself in other cultures of the world apart from the original Hebrew culture. He continues to assume concrete historical life-situations in the African cultures. This however was also rejected by Vatican II.

After all these concepts were rejected, both Catholics and Protestants finally settled on the term ‘inculturation’. Inculturation, which takes its point of departure from the “incarnation” was probably first used by Professor Joseph Masson of Gregorian University in 1962 in Rome, but popularised by the Jesuit Superior General, Father Pedro Arupe in 1978, and has become part of the lexicon of contemporary theology (Martey 1993:67).

According to Appiah (2009:19), the term inculturation “is a proper theological term used to express the synthesis of culture and faith as a result of mission.” Here Mission implies an encounter of the gospel of Christ with cultures, the incarnation of God in the cultures of the world, since mission as response to the ‘Great Commission’ will always have a destination – a culture – in which it must be expressed. Appiah further notes that:

Every culture will receive a religion by using its existing ideas, values, worldview, and symbols that express what lies beyond the horizons of human awareness. The truth of the religion will be communicated through the language, signs, gestures, myths and symbols of the culture concerned. Roughly we can say that making religion culturally accessible and allowing the religion to influence culture is what lies behind the concept of inculturation (Appiah 2009: 3).

Inculturation may be expressed as the process by which the Gospel or the Christian religion is translated from its first culture, or, from a culture in which it has been

previously expressed into the new culture it meets, using its cultural forms to express the meanings and tangibles of the religion. According to Magesa (2004:5), it is the process whereby the faith already embodied in one culture encounters another culture in which encounter the faith becomes part and parcel of the new culture. “It is the Christian message finding a home in a particular culture. It is being truly Christian in a given cultural situation” (Owuahene 1998:36). Inculturation may more conveniently link existing affinities of the religion with the culture concerned to create understanding of the religious truths, thus renewing the culture to suit the religion. The religion thus finds a home and a new identity in that culture without changing its truth and principles, but using the cultural forms for its ritual, spiritual and community expressions.

African theologians have found the best expression of ‘inculturation’ of the Christian faith in African cultures in the incarnation of Jesus Christ in which God becomes man and lives among humans on earth (Jn. 1:14; Phil. 2:6-8). In this regard, Jesus, who incarnated in a particular time and place, is regarded as the one whose life and ministry has become “the central paradigm for uncovering and inculturating gospel values of the kingdom into particular contexts” (Martey 1993:68).

Just as Jesus lived in a culture to influence it with his life and teachings to culminate in a created community with a renewed culture, so also his gospel, meeting any culture ‘incarnates’ into a transformed culture. This is well expressed in Jesus’ statement: “Think not that I have come to abolish the law and the prophets [Hebrew culture]; I have come not to abolish them but to fulfill them” (Matt 5:17 RSV). He has come to make cultures better and transform religions. “Therefore the first

believers did not change their religion, they converted it” (Bediako 2008:1). This is the essence of inculturation.

We will remind ourselves again that an inculturational Christian education must take its point of departure from the fact that God does not leave any society without the revelation of himself (refer section 5.5). It follows therefore, that in every given culture, there exist God-given cultural and, or religious elements that express God’s presence, though contaminated and misused by human beings because of human depravity. “It is [therefore] apparent that Christian faith shows some affinities with primal religions, and ... is capable of being shaped by them” (Visser 2000: xiii).

An inculturational Christian education will research into culture to unearth the traces of God’s self revelation – reflections of Christ in the cultural forms. It will seek understanding of the cultural forms to discover the God-given goals that have been marred by depraved processes. This will provide tools for teaching from the known to the unknown, ‘from law to grace’. The result would be Christian education that does not only bring people into the church and nurture them, but that which also affects the socio-cultural systems of the community in which it operates. For, as Wyckoff has noted:

We cannot say that we have achieved the objectives of Christian education until we have so changed society that the processes of our community living help persons to become Christians rather than stand in the way of their becoming Christians. Christian education must espouse as one of its important and necessary aims the rebuilding of the community so that it will help rather than hinder the processes of religious and Christian growth (Wyckoff 1955:24 ) (refer chapt. 1 Sect. 1.1).

When the community systems are rebuilt on Christ, then we would have completed the process of Christian education.



### **6.3 Towards an Inculturational Christian Education (ICE) in Krobo**

The current situation of the church in Ghana shows some level of indigenisation in areas such as worship (liturgy, music and dance), and language use (in preaching and scripture translation). According to Godich (2000:1):

Although early missionaries introduced West Africa to Christian practices and thoughts with Western influences, Ghanaian Christianity is now clothed in Ghanaian culture. Today, the practice of Christianity in Krobo-Odumase reflects the Ghanaian society in which it exists.

Obviously, Christian worship in Krobo churches today is a great departure from the old fundamentalism, reflecting much of Ghanaian culture. But there is largely much to be done to inculturate Christianity especially in areas of customs and traditions. We will give examples in this section of how this can be done in Krobo. But before then, what do we mean by inculturational Christian education?

#### **6.3.1 Inculturation in Primal Religions: The Example of Gregory among the ‘Pagan’ English People**

In a letter sent to Mellitus by St Gregory for Augustine during the evangelisation of the English people in 601 AD concerning how to go about the mission among the ‘pagan’ English people, the pontiff wrote:

“... When, therefore, Almighty God shall bring you to the most reverend Bishop Augustine, our brother, tell him what I have, upon mature deliberation on the affair of the English, determined upon, viz., that the temples of the idols in that nation ought not to be destroyed; but let the idols that are in them be destroyed; let holy water be made and sprinkled in the said temples, let altars be erected, and relics placed. For if those temples are well built, it is requisite that they be converted from the worship of devils to the service of the true God; that the nation, seeing that their temples are not destroyed, may remove error from their hearts, and knowing and adoring the true God, may the more familiarly resort to the places to which they have been accustomed. And because they have been used to slaughter many oxen in the sacrifices to devils, some solemnity must be exchanged for them on this account, as that on the day of the dedication, or the natiivities of the holy martyrs, whose relics are there deposited, they may build themselves huts of the boughs of trees, about those churches which have been turned to that use from temples, and celebrate the solemnity with religious feasting, and no more offer beasts to the Devil, but kill cattle to the praise of God in their eating, and return thanks to the Giver of all things for their sustenance; to the end that, whilst some gratifications are outwardly permitted them, they may the more easily consent to the inward

consolations of the grace of God. For there is no doubt that it is impossible to efface everything at once from their obdurate minds; because he who endeavours to ascend to the highest place, rises by degrees or steps, and not by leaps. Thus the Lord made Himself known to the people of Israel in Egypt; and yet He allowed them the use of the sacrifices which they were wont to offer to the Devil, in his own worship; so as to command them in his sacrifice to kill beasts, to the end that, changing their hearts, they might lay aside one part of the sacrifice, whilst they retained another; that whilst they offered the same beasts which they were wont to offer, they should offer them to God, and not to idols; and thus they would no longer be the same sacrifices. This it behooves your affection to communicate to our aforesaid brother, that he, being there present, may consider how he is to order all things ...” (Bede: Ecclesiastical History Chapter XXX).

In this letter, Gregory sought the introduction of Christ to those ‘pagan’ Europeans from what they knew; the traces of good things in their ‘blurred’ beliefs, such as the desire to worship, the dedicated places of worship (temples), and the quest to sacrifice to a higher being, which they wrongly directed to false deities. The pontiff posits that these pagans must be redirected to offer their worship and sacrifices to the true God by gradually destroying the gods in the temples and leaving the temples untouched, but converting them into places of worship of the true God. They must be allowed to offer the animals they were used to sacrificing, but no more to the idols, rather, to the true God, and turn their celebrations into that which will honour the true God.

Obviously, he was not expecting Augustine to, in a day, physically break down the idols in the temples and consecrate the temples for God’s use after declaring them evil and useless, but to gradually teach the people the truth of the gospel and the way of the true God since “there is no doubt that it is impossible to efface everything at once from their obdurate minds” (refer quote above). The pontiff seems to believe that shedding the gospel light in their hearts, they would now pay their allegiance to the living God. They would turn their commitment to God, consecrate the Temples into chapels for worshipping the living God. Leaving the temples untouched and

allowing them to use the same animals in their sacrifices to the true God and using the same festive activities and materials in the service of the true God would improve Christian-cultural relationship and draw attention to the Christian message. When they come to understand the true God, they would now offer their oxen to Him rather than to the gods. Their feasts would now be in honour of God.

The Europeans benefited from such an ‘inculturational Christian education’ driven evangelism which gave them an European Christian culture different from Hebrew Christianity or Greco-Roman Christianity. But they failed to do same for other lands especially Africa to whom they brought the Gospel, rather they forced Christianity with its European garments as though it were an European religion. But as Africans, and especially as African theologians, we need to take a cue from Desmond Tutu when he counseled, as quoted by Bowen (1996:95):

Missionaries of the past made us ashamed of being ourselves because they so often tried to ‘circumcise’ us into Europeans before allowing us to become Christians ... Yet these people from overseas brought us something too wonderful for words ... even if they brought it wrapped in Western swaddling clothes. It must be the task of African Christians to share this priceless treasure with others and to ensure that it does not remain an alien thing.

We have the duty today as African Christian educators and theologians to teach the Gospel of Christ in such a way that African Christians will be de-alienated from their European garbed Christianity to become truly African Christians with African Christian cultures. This can be done through an inculturational Christian education which uses the African primal religious and cultural categories with affinities to Christianity as ‘handmaids’ for translating the principles of the Gospel into African culture and using African social and cultural forms to express Christian worship and festivities. Almost all the religious, social and pedagogical forms of the Krobo culture raised in this work can in one way or the other be used in this way. In the

next session we will discuss how these cultural forms can be used as handmaids of Christian education to teach Christian principles in the church in Krobo, which principles we hope can be applicable in the African church.

### **6.3.2 Krobo Indigenous Cultural Forms as ‘Handmaids’ of Christian Education (HMCE)**

In the previous section we discussed the importance of inculturational Christian education in the dissemination of Christianity in Africa. In this section we shall discuss how the indigenous cultural forms of the Krobo can be handmaids of Christian education for the inculturation of Christianity in Krobo. We will begin from the fact that an inculturational Christian education takes its point of departure from the doctrine of natural revelation, which posits that God reveals himself in all nature (Rom. 1:18-20).

All cultures therefore have some cultural forms that reveal God to them. But since depraved human beings are unable to completely understand these revelations or are capable of misinterpreting them, they need the Scriptures to interpret them (Grudem 1994:149). However, these cultural forms, showing themselves as affinities with the Scriptures or with the spirit of the Scriptures or with Christian culture and tradition are capable of lending themselves to interpretation. They show that “Africans [have] the means to make their own responses to the Christian message and in terms of their own needs and categories of meaning” (Bediako 2000:5). An inculturational Christian education (ICE) will therefore use these cultural forms or affinities as handmaids for the interpretation of Christianity to the culture. We will demonstrate

below, how categories in the puberty rite, *dipo*, can be used as handmaids of Christian education (HMCE) to teach Christian truths in Krobo.

#### **6.3.2.1 *Dipo* as Handmaid of Christian Education (HMCE)**

Many Krobo Christians came to agree with the missionaries' view that *dipo* is incompatible with Christianity and suggest that it must be done away with. This has ever been the Protestant churches' stand on *dipo*. For instance Teyegaga after enumerating ten points proving that *dipo* has been 'paganised' declares: "These ten items expose *dipo* custom as pagan custom. Therefore Christians must shun it" (Teyegaga 1985:47). He contends that the church has adequately substituted confirmation for *dipo*. Likewise, Rev. Konotey Ahulu in a report to the 46<sup>th</sup> Synod of the Presbyterian Church of Ghana in 1976 declares that "... *Dipo* is a custom which has no affinity with Christianity; it is completely pagan" (Omenyo 2001:37).

For Professor Omenyo, the rite as it stands today with its solely religious involvement and its social educational aspects relegated to the background, is quite incompatible with Christianity and therefore ascribes to the stand of the Protestant churches. He however contends that neither the Catholics' toleration nor the Protestants' unduly negative attitude towards the rite is tenable for Christianisation and inculturation in Kroboland. He questions that since the Gospel is a catalyst for positive change within every tradition, serving as an aid for proper understanding of our tradition, "Can there be a way of re-interpreting *dipo* through the Gospel?" (Omenyo 2001:43-44).



There is no doubt that *dipo* as practised from the last epoch until currently has been seriously corrupted and as such there have been requests and even moves for its abrogation or reformation. According to Omenyo (2001:43-44), “There is the need for prophets in the traditional religion to raise their voices to bring about reformation in our tradition, which has been corrupted.” This view is corroborated by *Ots7m* Boatey, when in answer to a question as to what can be done about correcting *dipo* he answers that it is the duty of the traditional priests to advocate for and see to it that the right things are done. Both seem to call for some initiative from the traditionalists.

But while the Protestant Churches continue to accuse their members for involving themselves in the ‘pagan custom’ without doing anything about it, and the Catholic church continues to encourage *dipo* before baptism, some secular groups have started making moves towards modernising the rite. At Yilo for instance Amakwata has made some moves towards modernisation. A group led by a Queen mother, *Many0* Korlekwor Adjado II, Queen Mother of Yilo Krobo is also attempting some modernisation of the rite.

Likewise at Manya, the Manya Krobo Queen Mothers’ HIV/AIDS Prevention, Care and Support Project led by its Coordinator, *M7ny0* Esther Natekie I – who is also the deputy paramount Queen mother of Manya Krobo – in collaboration with Family Health International (FHI), an NGO and the Atua Government Hospital, has taken the initiative at modifying the rite to suit modern trends after these partners provided training for 61 Queen mothers and 10 selected women leaders in the years 2000 and 2001 in HIV/AIDS Prevention, Care and Support, and Reproductive Health. They

educate those involved in *dipo* performance on: the true meaning of *dipo* as means of keeping the girls chaste and disciplined; *dipo* initiation age to be between 12 to 14 years (they need not be too young or too old); the importance of girl child education; the need to avoid the near nudity aspects of the rite; the need to allow the girls to go back to school soon after the rite; the right use of blades and knives when shaving the girls to avoid infections and to avoid using polluted stream waters. In the direction of the last point, the Association with support from the African Women's Development fund has started providing borehole water for the purpose. Currently one well has been sunk at Madam near Manyakpongunor (refer appendix 3D). *Many0* Narteki 1 hopes that subsequent wells would follow at various vantage points which have become centres for the performance of the rite.

To answer Professor Omenyo's question, we would say that the church has a major part to play since not only *dipo* but a lot of the Krobo cultural categories can indeed be re-interpreted through the Gospel by using the principle of the Handmaids of Christian Education (HMCE), which we will demonstrate below with *dipo*. In the case of *dipo*, our research unveils some 'HMCE' principles within the rite by which the custom can be converted, and by which Christ can be presented to the people of Krobo culture. These are:

**1. The fact that *dipo* aims at keeping girls chaste, to remain virgins before marriage.**

Back to our proof that the goal of *dipo* converges with Scripture, our research proves beyond all doubt that the aim of *dipo* from of old is to keep the young women chaste and prepare them for marriage. This aim has not changed even though the present

corrupted processes make it unachievable. We can find a direct affinity of this in the Christian Scriptures in Deut. 22:13-21 where it is written:

If any man takes a wife, and goes in to her, and then spurns her, and charges her with shameful conduct, and brings an evil name upon her, saying, 'I took this woman, and when I came near her, I did not find in her the tokens of virginity,' then the father of the young woman and her mother shall take and bring out the tokens of her virginity to the elders of the city in the gate; and the father of the young woman shall say to the elders, 'I gave my daughter to this man to wife, and he spurns her; and lo, he has made shameful charges against her, saying, "I did not find in your daughter the tokens of virginity." And yet these are the tokens of my daughter's virginity.' And they shall spread the garment before the elders of the city. Then the elders of that city shall take the man and whip him; and they shall fine him a hundred shekels of silver, and give them to the father of the young woman, because he has brought an evil name upon a virgin of Israel; and she shall be his wife; he may not put her away all his days. But if the thing is true, that the tokens of virginity were not found in the young woman, then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has wrought folly in Israel by playing the harlot in her father's house; so you shall purge the evil from the midst of you (Deut 22:13-21 RSV).

According to the Old Testament Edition of the *Bible Knowledge Commentary* comment on this text entitled "Marriage Violations" by Jack S. Deere, "this law was meant to enforce premarital sexual purity and to encourage parents to instill within their children the value of sexual purity." That is to say that the Israelite girl is by the command of God expected to remain virgin until marriage. Her husband alone is qualified to break her virginity and the parents are responsible for instilling this value in her. But if the girl breaks the law, her punishment is death by stoning at his father's gate.

Likewise, by natural revelation (Rom. 1:18), God reveals his disgust for promiscuity or sex before marriage to the Krobo and demand that parents must instill this discipline in their young girls through the *dipo* institution just as is expected of the Israelite parents through the law. If the girl fails, the Israelite shall be stoned to death, but the Krobo girl shall be banished from her community because she has also done an abominable deed, which must be purged from the midst of the people. Both

girls thus stand in the same position before God. For, the one has the law and the other her cultural tradition in which God reveals the same truth. But thanks to God that Christ has come to save the Israelite girl from the consequences of the law and the Krobo girl from the consequences of *dipo*, the traditional law. Christ however, did not abrogate the law, rather, he fulfills it, and it is kept in the Scriptures for our teaching. So also, *dipo* needs not be abrogated but fulfilled for our teaching. *Dipo* needs to be fulfilled and revised by the church for youth instruction.

*Dipo* is therefore not incompatible with Christianity because it does not belong to the devil. If it is in his hands, it is because he usurps it. It is important for the church to understand that *dipo* was given to the Krobo through *Klowlki* for the purpose of teaching and preparing Krobo girls to keep their virginity and be equipped socially, emotionally, physically, and spiritually for marriage, to meet the scriptural demand for abstinence from sexual sins (1Cor. 6:9), just as God could use Cyrus for his own purpose (Isa. 45:13). *Klowlki*'s mandate was temporal, therefore when the appointed time was due, she exited after seeing the symbol of the one to take her place, the Cross (we will discuss the cross in the next section).

But as natural revelation *dipo* was executed in the spirit of Romans 1:19-21 because *Klowlki* and the people did not know the truth about God. God has revealed himself in several ways to the Krobo; particularly in the religious worldview, which recognises the existence of *M7u, hi4we k1 zugh7 b4l4* (God, Creator of heaven and earth), and in *dipo*, but they have misdirected the glory of God to created things (vrs. 20-21, 23). In the absence of Christ, they have subjected the gift of God to the supervision of the then known religion, which itself was a sincere response to God's

self revelation, a response emanating within human depravity, therefore defaulted. The church therefore has the responsibility to reclaim from the devil what he has usurped.

## **2. The fact of the great sign – the Cross (*Gazo We S4mi*): Do you understand what is in your hand?**

So Philip ran to him, and heard him reading Isaiah the prophet, and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him ... And the eunuch said to Philip, "About whom ... does the prophet say this, about himself or about someone else?" Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus (Acts 8:30-31, 34-35 RSV).

In an attempt to classify symbolism in contemporary *dipo*, into ancient and modern, Adjaye (1999:20) notes the cross used in the rite, and places it under symbols contemporarily introduced, suggesting that it is from the influence of Christianity. But he misses the point. The cross has been a historic symbol in the rite ever since *Klowlki* departed the Krobo community. According to Teyegaga (1995:31-32), one day in about 1820, *Klowlki*, when resting in the evening fell into a trance and saw a man standing before her with the cross in his hand, which he presented to her as the coming symbol of purification. When she came out of her trance, she narrated the vision to *Asikpe* her chief priest. Deciding that it was her time to leave the Krobo people, she made a clay bust of herself, and a cross from sticks tied with raffia strings. Placing them in her grove she left for good. A few years later, the missionaries arrived with the sign of the cross and founded the church.

Ever since that incident, the sign of the Cross which they named '*gazo we s4mi* or *okadi ngwa* (the great sign) has been with the Krobo and is used every year till today during the *dipo* rite celebrations (refer appendix 3E). Teyegaga (1985:55) records a *kl7m7* song which recalls the story of the great sign as follows:



<i>Adali ma k1 ad0 satsine</i>	the Ada are coming with calabash in hand (symbol of trade)
<i>Nigoli ma k1 ad0 hokp7</i>	the Ningo are coming with occult power in hand
<i>Kloli ma k1 ad0 okadi ngwa</i>	the Krobo are coming with a great sign (the Cross) in hand

What is this great sign? When Philip, in Acts 8 found the eunuch with the Scriptures in his hands reading, he asked him, ‘do you understand what you are reading? The answer was ‘how can I unless someone guides me?’ Indeed ever since the missionaries arrived till our days, each year the priests and the *dipo* girls hold in their hands this sign of the Cross. The priests remember it as *s4mi* (the great sign), but they do not know what it means. The women and the young girls know it as *tr4tso* (three pence stick), but no one asks them, ‘do you understand what is in your hand? It is the church’s duty to ask them this question and go ahead to explain the meaning of ‘the Great Sign’ the Cross, to the Krobo. Every year, the presence of the cross in the hands of the girls is their voice saying to the church "How can we [understand], unless someone guides us?" What must we tell them about this Great Sign?

#### **6.3.2.2 The Meaning of the ‘Great Sign’: A Christological Construction in Krobo**

According to Asante (2009:210) “A peoples’ appropriation of Christ and his work are, to a large extent informed and defined by their social, political and economic and cultural situations”. This is to say that Christological expressions are contextual. It is important to note that the experiences of the Krobo as can be found in this work have contextual precipitations that lead to a Krobo Christological construction.

The person of *Klow1ki* has been accepted by the Krobo, as the *Klo w1 kil4* (driver or director of the Krobo nation), the ‘*wa jem7w4hi n0 a keke ahe*’ (goddess incarnate)

(Teyegaga 1985:12), who led them in their exodus, paved the way for them through *Zunglungmlu's* land, mysteriously crossed the Volta with them and brought them safely into the Mountain, where she had since been 'the counsellor', social, political and religious leader of the people (refer chapt. 2). This is corroborated by a statement made by *Wanimo Ajase* during our interview with him. He states: '*N7n7 Klow1ki n0 ng- w4 k1 baa*' (*N7n7 Klow1ki* who brought us here), showing the Krobo's consciousness of the fact that *Klow1ki* was their liberator who brought them through deprivation to the sacred mountain of security. She gave them the cherished *dipo* custom by which she taught their women for better marriage and family life preparation. She lived a unique life among them, a virgin, called *Yolu4* (Holy woman), *Yo Oseki* (heroine) and other respectful appellations. She acted as consultant to the religio-political council of *jemeli* and *jemaw4n4hi*. She together with the *jemeli*, who held the taboo laws, guided the moral life of the community. The priests by their rituals pacified for the people's wrongs and offered political leadership, playing a mediatorial role between the people and God.

According to *Ajase*, *Klow1ki* is 'the head of all things' apart from God in Krobo, and the priests are intermediaries between God and the people. In his libation prayer reproduced below, he moved straight to *Klow1ki* after praying to God and his consul the earth.

*Ago h7 ny0, Ago0 h7 ny0, Ago0 h7 ny0*  
*Eee! Mu0n4 h4gba ts1m0 a h4gba*  
*Tsats1 M7u k1 Eyo zugb7 zu*  
*N7na Klow1ki*  
*M77 Dem0yo bi Dom1n4*  
*Ny00 ba so d77 n4 he,*  
*N0 ny00 ba mi1 d77 n4 he*  
*Wats1we ny0 ng1 yobu he*  
*Wats1 ny1 ng1 j4j41 he*  
*W4tsuo Adangme li ji w4*  
*N0 ny0 blem7ts1m00, n0 ny0 je L4l4v4*  
*N1 ny11 k1 ba kw4 Kloyo 4*

your permission, permission, permission  
 Today, Sunday of the owners of Sunday  
 Father God and His consul the earth  
 Grandmother *Klow1ki*  
 Mother *Domeyo's* son *Domenor*  
 Come to this peaceful drink  
 Come to this drink of abundance  
 We do not call you for evil  
 We call you for peace  
 We are all Dangme people  
 When you our ancestors came from *L4l4v4*  
 To climb the hill

<i>Ny0 ng1 kakepeem waa</i>	You were together united
<i>Se pi4s44 n44, m7 ye n0 Iny0mi koye 4</i>	but today, because of selfishness
<i>Kake peem be wakp1ti</i>	There is no more unity among us
<i>L44 wa ng1 ny0 p1 kpae n7n7m0 k1 n0n0m0</i>	So we are pleading with you, our elders
<i>N0 ny00 yebua w4 n0 wape kake</i>	To help us to be united
<i>Iny0mi nyumu- eba n0 m7ts44 l1 kusimi-</i>	My brother has come, to learn the culture
<i>L4 he4 ny11 yebua w4 n0 m7ts-- l1</i>	So help us that I may teach him
<i>N0 ena j4j41 ng1m, n0 w4hu wa n7 j4j41</i>	So that both of us may have peace
<i>Tsua m7nye n0 ba</i>	Let victory be for us

For the Krobo therefore, *Klow1ki* is a liberator, counsellor, teacher and a divine leader. She is even a saviour who saved them from many harmful situations during their exodus. We may say that in the absence of Christ in Krobo, she and the *jemeli* stood in as the law to lead the people to do God's will as they practiced righteousness by the taboo laws. They were a type of Moses in Krobo until the Christ arrived. But when the appointed time came, *Klow1ki* had to leave, giving way to *gazo we s4mi*, 'the Great Sign', the Cross, the symbol of the Christ, the true Saviour of the whole world including Krobo.

Indeed *Klow1ki* has changed the baton with the Christ, the Son of God, who is leading us to the true God as one who comes from the Father and not as *Klow1ki* and the *Jemeli* and their taboo laws dimly did. He leads us as one who himself is the way, *M7u n0 ekeke ehe* (the true incarnation of God), who has come to live with us in Krobo. Christ has therefore become our *Klow1ki par excellence*, and our chief *Wanimu* (chief priest), our true High Priest, Saviour, Liberator and Mediator who because he is the holy one from M7u (God), has all the power to save us from both our spiritual and physical enemies (Heb. 7:24-27).

### 6.3.2.3 Christ and *Dipo*

In the absence of Christ *dipo* was given to the Krobo through *Klow1ki* as a means of effecting sexual purity and effective marriage and family life, a form of covenant

between the people and God, *KlowIki* being the 'schoolmaster' in effecting the covenant. But *KlowIki* was later given the Cross as 'the greatest sign of purification'. What *KlowIki* could not handle and has subjected to the traditional deities, the true great purifier, who does not just ritually purify human bodies, but by his own blood purifies lives through the Holy Spirit of God has come to take over what belongs to him.

Christ is therefore, now Lord of *dipo*. He now purifies the *dipo* girls more perfectly in the eyes of God with his blood instead of the inefficient goats' blood poured on their feet. He is the true mediator that protects them instead of the *jemaw4hi*, (clan gods) and their true initiator instead of *Totloku* (god of the sacred rock). The church must therefore wake up to salvage *dipo* from the hands of the priests, who originally were not responsible for *dipo* (*dipo* was supervised by elderly women of the families) for an effective continuity in God's plan for effecting chastity in Krobo womanhood. The church must be assured that the absence of *KlowIki's* tomb in Krobo and the constant presence of the sign of the cross is a doubtless proof of the changeover of authority in Krobo, which must affect all structures in Krobo, and the fulfillment of this task lies in the hands of the church. The cross in the hands of the *dipo* girls every *dipo* season is begging the question, 'do you understand what is in your hands?' from the Christians and at the same time saying to the Christians, 'how can we understand unless someone explains to us'.

#### **6.3.2.4 What then will a Christian *dipo* be like?**

Teyegaga and others believe that confirmation in the church can effectively take the place of *dipo*. But as noted by Rev. Enoch Dugbatey in an interview with him,

confirmation does not adequately provide for the full content of *dipo* since it only provides for the spiritual aspect of teaching, leaving the social and domestic training. It is also shrouded in foreign culture, thus it still remains foreign to our people. Pastor Fredrick Opata and others also think that vocational schools take charge of that aspect. But the church has not incorporated this aspect into her Christian education programme, therefore, except one opts for vocational training as a profession, and finds that training in a different institution, she does not benefit. This cannot therefore represent *dipo*.

We believe that a complete inculturation of *dipo* must not even be afraid of the name *dipo*. According to Teyegaga (1985:23), the word *dipo* is of Ewe origin. It is from the *Kpogedevi* word *difo* meaning dressing during puberty rite, that which will correspond to *bobum* in Dangme or from *difododo* (Ewe), meaning the custom of dressing rite. It is not the name of a god and cannot cause sacrilege in the church.

Secondly we believe that a Christian *dipo* must provide a Christian education system that will provide youth training in the areas of teaching the gospel to bring young people to faith in Christ, spiritual and moral life formation, social and domestic life formation, pre-marital and family life preparation and sex education all based on the Scriptures. It must be a system in the sense that it must be over a period of time, and every youth of the church must go through, just as every Krobo girl must go through *dipo* in the traditional system. It must be climaxed with an outdoor or graduation programme in church, featuring traditional regalia - cloths, beads and so on.



The rhythm of *kl7m7* songs and dance can be adopted with the words of the music based on the Scriptures or in the spirit of the word of God. A Christian *dipo*, we think must involve both male and female at the age of thirteen or fourteen years and may graduate at fifteen or sixteen with a certificate. Young people who are not Christians may be admitted and baptised at a stage in their course. This is how Christ can take over *dipo* from the Krobo priests since the Christians with time would cease patronising them.

#### **6.4 Conclusion**

In this section we have analysed and discuss the data of our research, to find out the reality about our assumption that Christianity in Krobo has within it the problem of ‘syncretism’ (the fusion with culture considered pagan by missionary standards) and the church’s conflicts with the Krobo culture, which might stem from the Basel Missionaries’ defective handling of Christian education in that culture. Here our findings prove the presence of these ‘problems’ in Krobo Christianity.

But we have discovered that the culture is full of categories with affinities with Christianity contrary to the church’s popular belief; which can be used for effective Christian education in the Krobo society, and propose a paradigm shift from the traditional Christian education pattern that demands separation from everything cultural and traditional to an Inculturational Christian education (ICE) that translates the Christian concepts into the Krobo culture making use of their affinities. This needs researching into the culture to discover the affinities with Christianity, and using them as ‘Handmaids’ of Christian Education (HMCE) for teaching the Christian principles to the Krobo both in church (nurturing) and in society

(evangelism). In the next chapter, we shall present our recommendations, an issue that emerged and our final conclusion.

## **CHAPTER 7**

### **SUMMARY OF FINDINGS, AN ISSUE THAT EMERGED RECOMMENDATIONS, AND CONCLUSION**

#### **7.1 Introduction**

In our concluding chapter, we present a summary of our findings, an issue that emerged and some recommendations. We finally end with a general concluding statement.

#### **7.2 Summary of Findings**

Our research has led us to discover that Krobo Christians, ever since the missionary days have found it difficult to live by the standards set for them by the missionaries, thus ‘syncretism’ – which by missionary standards is synonymous to involvement in Krobo culture and religion – and conflicts with culture have existed in Krobo Christianity since the missionary periods. We found out that this was due to the missionaries’ negative preconception about African cultures, which led them to demean and ‘demonise’ the Krobo culture. This attitude affected their Christian education, which avoided the typical people of culture, particularly the traditional priests who were the real people in charge of the Krobo nation. They thought if they had the chief, they would have the nation, but rather, they would have had the nation if they had the priests. We discovered that instead of converting the Krobo culture,

they sought to replace it, and an attempt to abrogate *dipo*, for instance rather led to corrupting the rite.

Contrary to the missionaries' belief that the Krobo cultures, especially *dipo* have no affinity with Christianity, and therefore not compatible with it, we have discovered that most of the cultural categories have some affinity with the faith, which makes them potential 'Handmaids' of Christian education that could be used for effective inculturation of the faith in Krobo.

We have also discovered that the Krobo context – her religion and worldview, the person of *Klowlki* and the *jemeli*, and their relationship with the Krobo, coupled with circumstances surrounding her departure from Krobo, and the presence of the 'sign of the cross', which we discovered to be part of the celebration of *dipo* in Krobo every year, make the construction of a Christology in Krobo a possibility.

### **7.3 An Issue that Emerged**

In a letter (No. 24. 5/7/1892) addressed to king Amoako Atta of Kyebi, the Governor stated that he would arrive at Krobo on July 20 for *Konor* Sackitey's funeral and solicited the king's support in abolishing the 'horrible' customs of the Krobo. He also wrote to king Tackie of Accra and other surrounding kings for similar support. But in paragraph 6, an addition for Kwame Fori of Akropong was the Governor's itinerary for the Krobo trip. He would leave Accra on 16<sup>th</sup> July and be with Kwame Fori by the 18<sup>th</sup> so he asked for accommodation for himself, eight officers, hundred Hausa soldiers and forty Bandsmen with whom he intended to entertain the women in Krobo on the 20<sup>th</sup>. This same information appeared in a second letter (No. 26.

6/7/1892). He would arrive in Krobo on the 19<sup>th</sup>, which was Tuesday, meet the people that day to discuss their choice of the new king for the coronation on the next day. The Governor also in the fifth paragraph of this letter expressed his intention to speak frankly to the Krobo about their 'obnoxious customs' and announce their abrogation. July 16 1892 was Saturday, 18<sup>th</sup> was Monday and 20<sup>th</sup> was Wednesday. These records show that the eviction, which obviously took place together with the funeral of *Konor* Sackitey and the enstoolment of Mate Kole as *konor* of Manya Krobo took place within this period.

But Teyegaga (1985:53) states that the eviction took place on July 2<sup>nd</sup> 1892. Ironically, this date which was Saturday is held as the eviction day and a taboo is placed on it. But if the records of these letters are right, then we stand to question July 2<sup>nd</sup>, 1892 as the date of eviction from the Mountain. It is difficult since it seems that the Krobo vividly remembers that the day was Saturday. Could it be that the eviction actually took place on Saturday, July 23? Interestingly, another letter dated on Sunday July 24 instructed the chiefs of the six tribes of Western Krobo (Yilo) and also copied to Mate Kole in Manya, that "if any of their people have any private property on the Krobo Hill they should go for [them] and bring [them] down and they will be allowed to do this today, tomorrow and up to Tuesday afternoon ...". (refer Appendix 2A). This is an issue for further research to properly fix the date of the eviction, which is so important for the Krobo.

#### **7.4 Recommendations**

We propose that the means of dealing with the problems of perceived 'syncretism' in Krobo Christianity would be a shift from traditional Christian education methods to

an Inculturational Christian Education (ICE). We posit that the use of this kind of Christian education which involves the Krobo cultural forms will result not only in making and nurturing identifiable Krobo Christians, but will also affect and transform most of the religious, social and cultural systems of the Krobo people for their effective continuity with Christianity.

We submit that the idea that *dipo* is incompatible with Christianity or has no affinity with Christianity cannot be tenable anymore in so far as it can be proved that *dipo* and the Christian Scriptures are not completely parallel, but have a point of convergence in the end. The church must therefore wake up to salvage *dipo* from the hands of the priests, who originally were not responsible for *dipo* (*dipo* was supervised by elderly women of the families). We recommend a Christian *dipo*, which must provide a Christian education system that will provide youth training as outlined in chapter 6 section 6.3.2.4

We recommend that the church must use the Handmaids of Christian Education (HMCE) in *dipo* as proposed in this work – the goal of *dipo*, chastity – as an affinity with Scriptures (Deut. 22:13-21); the sign of the Cross as the end of the authority of *Klowlki* and the *jemeli* system – to present Christ as our new Lord, our true Saviour, our *Klowlki par excellence* and our *wanimo par excellence* to speak at public forums, to evangelise and to teach in church. This can be done with all affinities that can be found in other areas of the culture. With such education, Christian concepts would be effectively translated into the culture and sustain an authentic Krobo Christianity, Christianity that expresses itself using Krobo cultural forms.



Again we propose that the present generation of Christians in Krobo, must continue the mandate of the Great Commission, not repeating the mistakes of the missionaries, by limiting ourselves to the conversion and nurturing of the individual Christians in church alone, but extend our Christian teaching to the culture, the traditional systems of the Krobo people. This can be done through our proposed concept of ‘Dialogical Inculturational Christian Education’ (DICE).

DICE must be an initiative of the church. Theologians and Christian educators must begin by researching into the Krobo culture and traditions to unveil the natural revelations of God in the cultural forms. These will serve as Handmaids of Christian Education (HMCE) – teaching aids for indigenous Christian education. These must be used dialogically for nurturing the church and for reaching out to the communities – the people of culture. The knowledge and understanding gained from researching the culture can be used to transform some of the cultural forms into Christian liturgical forms and teaching materials.

Using *dipo* as an example, we have tried to show how an inculturational Christian education could be done using the HMCE discovered in *dipo* (refer 6.3.2.1). We hope that others would follow up in this trend using other categories of the Krobo culture such as the other indigenous educational patterns, the Krobo religion and worldview that we have mentioned and others that we have not covered. We also hope that these methods as suggested here may be useful in other Ghanaian and African cultures.

Finally, it seems to us that hitherto efforts at inculturation in Africa have been undertaken solely by theologians and to some extent biblical scholars in the area of translation of the scriptures. We think that it is an equally important area for Christian educators to explore since to bring about a true influence of the Scriptures, there is the need for our interpretations to be based on effective biblical doctrine. Here Christian educators can bring on board their experiences.

### **7.5 General Conclusion**

The incarnation of the Word of God means God residing among humans. Such a statement means that incarnation cannot avoid culture. As Asante (2007:2) notes, “it is needless to say that there is no [human] society that does not have a culture.” The incarnation must therefore be understood as ‘the pure word of God’ expressed in a culture. Culture is therefore always the home of incarnation, a stimulant for the betterment of culture towards God. Since “there are as different cultures as there are different societies” (Asante 2007:2), there must also be as different expressions of the incarnation as there are different cultures, which would also mean the existence of theologies instead of a theology, God’s special expression of Himself through His Son in particular cultures.

This would mean that the process of expressing the incarnation in any culture in obedience to the Great Commission, which as explained in this work targets the ethnic communities, or the cultures of the world, must take into consideration the essentials of the cultures – the cultural forms that form the basis of understanding, and of the appropriation of concepts, in particular cultures. This brings us to the importance of inculturation in the process of incarnation in any given culture.

Christian education as means of the incarnation of the Word of God in cultures as given in the Great Commission must make use of the indigenous cultural categories of particular cultures for the inculturation of the Word of God in such cultures. The probability of this in every culture of the world is very high, since God did not leave Himself without witness in any nation (Acts 14:17), so that in cross-cultural mission, there would be no need for transporting cultures with the Gospel. We will end on the note of this quote by Sarpong (2002:25) from the 'Congregation for the Evangelisation of Peoples' to some missionaries to China:

Do not waste your zeal or your power of persuasion in getting these people to change their rites unless these be very obviously opposed to faith and morals. For what could be more ridiculous than to import France, Spain, Italy or any other part of Europe into China? What you carry with you is not a national culture but a message which does not object to or offend the sound tradition of any country but rather fosters it.

It is worth spending Christian zeal in using cultural categories to teach scriptural truths so that people can appropriate the message in their own cultural context than clothing Christian concepts with cultures for different cultures.