

CENTRAL UNIVERSITY

**THE INVOLVEMENT OF CHRISTIANS IN POLITICS AND
GOVERNANCE IN GHANA: A CASE STUDY OF POLITICS
IN GHANA.**

KWAKU KANTINKA KUSI-KODOM

OCTOBER, 2021

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BY

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APPROVAL

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DECLARATION

I, KWAKU KANTINKA KUSI-KODOM, do hereby declare that all sources of literature and quotations which served as information for this research project have been duly cited and referenced. This research work has been meticulously done personally by myself and supervised by the within named supervisor. All sources which have been referenced and cited in this research work have been duly acknowledged

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Supervisor's Declaration

I do hereby declare that the preparation and presentation of this project work were supervised in relation to the approved guidelines on supervision as laid down by the Central University of Ghana

Supervisor's Signature: Date:

Name: Dr. Mrs. Doris Ekua Yalley

DEDICATION

This project work is dedicated to my dearly loved KUSI – KODOM family for the great roles played in my life. My beloved wife and children whose dedication and support culminated in bringing this to a successful end.

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My gratitude and recognition goes first and foremost to the Almighty God for the grace and fortitude that has enabled me navigate through this educational endeavour. It would have been impossible to go through this, especially with my peculiar situation of age and having to combine work, family and studies.

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ABSTRACT

The research work examined the involvement of Christians in Politics and Governance in Ghana. The intention of the research work was to cover and treat the age old debate of the Christian Church and State relationship: address certain misconceptions whether Christians can be involved in politics and governance, what the Bible and Scripture say about the issue, and whether the Church as a body should be involved in partisan politics or should confine itself only spiritual matters and leave politics and governance to the world of unbelievers and lastly how the Church and State relationship can benefit society. The study was a qualitative enquiry which adopted the Wesleyan quadrilateral of experience, reasoning, tradition and scripture including literature. Both primary and secondary sources with an indepth interviews and focus group discussions for data collection. Thematic analysis was used for the data analysis. The study work came to the realization that Christians involvement in Politics and Governance is in the right direction and must be encouraged. The recommendations made were that the Church and State relationship rather ought to be strengthened to foster for a sustainable development for the entire citizenry since the two bodies are all working for the betterment of mankind. From the study, it was observed that the Church as the moral conscience of the society take up a much more responsibility in mediating and influencing peace and peaceful coexistence in the country to curtail the incidence of conflicts and violence in Ghana.

CHAPTER ONE

INTRODUCTION

1.0 Background of the Study

If you examine the topic of this dissertation, there are three main words that need to be assessed to bring further and better particulars to the clear understanding of the issues involved. This topic is an age long debate which has persisted into this modern contemporary times.

As a Christian, brought up in the Wesleyan Tradition, it has always been my avowed proclivity growing up as a child to become a politician. The topic has aroused the passion in me – my religion as a Christian and my profession as a politician.

The words Christianity, Politics and Governance are primarily concerned with the upliftment and development of humanity. Religion and faith have been part of the human institution from its very inception recognizing the spiritual/ divine and moral philosophy. Politics in “Greek” simply mean the “affairs of the people”, which is the set of activities that are associated with making decisions in groups. Governance in other words refers to structures and processes that are designed to ensure accountability, transparency, responsiveness, rule of law, stability, equality and inclusive empowerment and broad based participation in the development literature.

It is as a result of how these collaborate for effective, efficient and cohesive interdependence that brings into focus a prudent and an all satisfying results for the benefit of mankind. It is the collective individual that make up a State or a nation. So whatever there is to be done in any nation the people must

get involved and be part whether in industry, commerce and community work for development. These individuals have their religious inclinations as to their spiritual divine faith. For us as Christians whether as individuals or as the Church should adhere to the Christian principles and comport ourselves in the affairs of the State and Politics.

Some Christians detest their involvement in Politics and Governance because they interpret their doctrine of “separation to Church and State” in such a way as to prohibit Christians from participation in Governance and Politics. Their interpretation on this separation is absolute and mutually exclusive. In other words since the State is clearly interfering with the affairs of the Church, the reverse therefore becomes a forgone conclusion. It is prudent for us to conceive and accept that Politics is basically concerned with good Governance and leadership of the people. And if the Christian Church is also concerned with the upliftment of the people then its right in saying that there is Politics in every human institution. There is Politics within the Christian fraternity or Church and since all fundamentals in the various definitions are present in the institution of the Church, the Christian therefore cannot claim “political isolation”

In considering the involvement of Christians in Politics and Governance, William Tillman explains that, a noteworthy Christian must:

1. Understand the way society, family, Church, community and finally a nation is structured in order to make corporate decisions, create public policy, establish social systems and allocate resources
2. Participate in decision making: A Christian must possess an in-depth understanding and actualize his participation in nation building, if one of these is pretermitted the result could be disastrous and having

momentous consequences. The Christians involvement in Politics and Governance therefore is not only to understand the processes that are embedded but also actively participates and do so religiously from the tenets of Christian principles which conforms to the will of God. The Christian in Politics should be influenced by the teaching principles and implications of the gospel. Politics and Governance an important means and vehicle the Christian can profess and propagate the implementation of the mandate of God.

Christianity has played an important role for Ghana's development since its introduction by Christian missionaries. These developments can be found in the areas of education, health, agriculture, civilisation and commerce. The Christian Churches in Ghana have also done a yeoman's job in expanding the Christian faith to most parts of the country and championing peaceful co-existence in the country. The age old debate pertaining to the Christian involvement in Politics and Governance has been championed with equal passion by both proponents and in the history of the Church there have been opposing reactions. Some argue that the Christian Church must identify itself with government with the understanding that the two institutions share a common interest; to ensure the citizens enjoy a reasonable secure life; whilst others profess that the Church being concerned with only "spiritual" matters, therefore matters of Governance and Politics should have no place in its principled activities and philosophical inclinations.

Those who are against Christian involvement in Politics advance their argument in saying that Politics is secular and worldly in nature and the scripture warns against loving the world and 1 John 2:15 is hurriedly quoted to support

this argument. It is assumed that people go into Politics to amass wealth illegally and the scripture says in 1 Timothy 6:10 “for the love of money is the root of all evil”. They also argue that most politicians are unbelievers so their policies and practices are unbiblical since party Politics is divisive with social upheavals culminating in violence. Therefore a Christian would backslide and have to compromise his Christian stance to be accepted within the political fraternity.

On the other hand, there are groups of Christians who adopt the belief that there should be political involvement for Christians as individuals and not as a body, the Church and its leadership as a corporate institution since it is a social responsibility for God and for country. The Christian Church have witnessed and seen numerous collaborations and co-operations between the State at various times and in various ways.

There are various Christian entities like Catholic Bishops Conference, Pentecostal Council, Christian Council, Methodist Conference etc. who have come out periodically to issue statements at various times on national issues pertaining to governance, rule of law, development and peaceful co-existence. Various authors also have written books and commentaries relating to the involvement of Christians and the Church in Politics and Governance. These include “Church and State in Ghana”, “Religion and Politics in Ghana” by J.S. Pobee, “Mission and Democracy in Africa” by Aboagye Mensah, “The role of Christian Churches in National Politics” by Kwasi Wiredu; and many others.

Assessing critically the research topic, it will become evidentially clear on the trajectory of Christianity vis-à-vis Politics and Governance and will therefore proceed with the attention on the Christian history in-depth realities from its origins. The history of the Christian Church shows us that it has

contrived to live and maintain its witness under very diverse kinds of government leadership. For the first three centuries of its existence it was not even a “religio-licita”, a permitted religion in the world under the Roman Empire. With the “Conversion” of Emperor Constantine in the fourth century, a new situation arose full of new responsibilities, new perils and new opportunities. On the day before the battle of Milvian Bridge in 312CE as Constantine reportedly looked to the sky, he saw a cross of light with the inscription “conquer”. That night in a dream he received an explanation of the sign – Jesus Christ appeared before him telling him to carry the sign of the cross into battle. Constantine was victorious and replaced old banners with ones displaying the Christian cross symbol. Constantine’s conversion to Christianity is seen by many historians as a turning point in history, a fusion of Church and State. During his years of warfare, he had always demonstrated religious tolerance with both pagans and Christians since his mother Helena was a devout Christian. He issued an “Edict of Milan”, a toleration of all religions as Christianity was abolished, persecuted and detested. During his ascension as Emperor of the Roman Empire, he restored Church property that had earlier been confiscated. He is even credited by many historians with making Christianity the official religion of the Roman Empire. He built a new city called Constantinople in the Bosphorus Byzantium as the old Rome city was decaying for his liking. In 337CE, Constantine fell ill and died when he had ruled for 31 years. He was buried at the Church of the Holy Apostles in Constantinople, leaving his entire empire in the hands of his three sons – Constantine II, Constantius II and Constance, with Constantius II eventually defeating his brothers and ruling the entire empire by himself.

In the two halves of that ancient Roman Empire, history illustrates the twin dangers that beset the Church in its relations with the State. In the East, where the Empire persisted for a thousand years, the Church became utterly subservient to the State – almost a department of it: a tradition which passed over into the Church's life of the Russian Empire, and has probably been one factor in preparing the way for the totalitarian form of government that now prevails there. Even in such unfavourable environment, the Church's life goes on; but it is severely circumscribed. Its liturgy and devotion, and its own internal community may be very strong and true and deep; but its witness to the whole community is defective, because it is given no opportunity to think or speak on those topics which the government has indicated as its own sphere which in a totalitarian State means pretty well the whole of life, and in all modern States; even democracies, leaves very little outside.

In the West, the collapse of the Roman Empire before the barbarian invaders, left the Church in a position of immense power and prestige. In spite of the chaos, the Church stood forth as the one abiding institution that could save and hand on the values of the ancient civilization, as well as its own spiritual inheritance.

The result was a Church wielding great political power. The mediaval Church claimed to interfere in the affairs of all the States of Europe and to be superior to all their kings, emperors and monarchs. This period proved almost unhealthy for the spiritual life of the Church.

David Knowles in his book "The Dialogue" postulates about the controversy and conflict between Church and State. This constitutes one of the great themes that run throughout Christian History. It is closely allied to, and is

indeed often confused with those other recurring dialogues between liberty and authority, between individual and the group, and between individual duty and the law, as it were built into the fabric of human relations. It is the predicament of Antigone, where the decree of the ruler conflicts with the claim of personal love and human piety; the predicament of Thomas More when a spiritual truth as he saw it conflicts with the will of a king. But the dialogue of Church and State is less elemental than these others; and a discussion of the problems that are included under an index-entry as "Church and State" can become very confused unless the terms of the discussion are clearly understood.

The area of the Church and State battleground is closely limited. Strictly speaking, we need the presence of two bodies of organized human beings; on the one hand the "polity" or totality of a race or a region organized to achieve a prosperous existence as a social, civilized group, and on the other hand the "Church" or totality of a religious body organized to direct and protect its members in their progress to a spiritual end.

Jesus's ministry in its early stages publicly declared the words of the prophet Isaiah concerning himself; "The spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed be free; to proclaim the year of the Lord's favour". Jesus our Lord and Saviour, the bread of life made a definite important saying in Mark 12:17 when representatives came to ask him about paying tax to Caesar. Jesus first called them hypocrites and then asked one of them to produce a Roman coin that would be suitable for paying Caesar's tax. When they indicated that the images on the

coin is that of Caesar Jesus responded: “Render therefore unto Caesar the things which are Caesar’s and unto God the things which are God’s”.

Genesis 1 suggest all humans bear Gods image; so by saying we should “give to God what is God”, Jesus meant to give our whole self and life to God in other to become divine from within. Romans 13:1-4, says that people who serve in Politics and government are named “ministers of God” because God himself initiated the concept and institution of Government. Jesus Christ admonished that we ought to let our light shine before men, so that men would see our good deeds and praise our father in heaven (Matthew 5:16). How can we shine if we exempt ourselves from effective political activities which determine our total wellbeing and upliftment. Christians must acknowledge that if they can positively influence the society and make meaningful difference, they must get involved in Politics and Governance, per the Christian principles and ethics we are the light and salt of the society.

1.1 Statement of the Problem

Many Christians are of the view that a Christian should not be involved in Politics and Governance. They believe that Politics is a dirty game and Christians should have no part of it. Yet there are other Christians who feel exactly the opposite. They also argue that to be of any use in anything one must be involved.

Salt is only useful if it is doing its job of flavouring and purifying. They believe that Christians in responsible positions can do great by abiding in the principles and ethics, and that political power should not be left in the hands of those who have no fear for God. Christians trying to get into Politics are usually

criticized in such ways as going into Politics is going to be very tough; the pressure will be immense; one would find himself frequently walking a tight rope between remaining faithful to one's Christian principles and following party views. However, if one concludes that it is too hard for a Christian to be involved in Politics, that means the whole platform of leadership and Governance is surrendered to the hands of Satan, and to those who love power rather than love God, those who love and are greedy for money whether legal or illegal knowing very well that the love of money is the root of all evil.

Politics and Governance in Ghana has been characterized by mistrust, hypocrisy, self-interest, insincerity, corruption etc. which has resulted in heightened partisan political tensions. The Christian Church and the Clergy have on numerous occasions expressed their disappointment and disapproval on issues of violence with regards to Governance and especially during election run-up and season. It is as a result of these violent occurrences that many Christians in Ghana do not want to be involved in Politics and Governance. These problems and challenges that confront us as a people requires the active participation and involvement of Christian in Politics and Governance. The clergy also on various platforms have lowered tempers through their preaching, sermons, mediations, conferences and meetings. The problem this study is assessing is that: making a critical in-depth analysis you ask yourself whether the society can continue to exist if Christians, the Church and clergy are marginalized and excluded from Politics and Governance in Ghana. In other words "can the Christian be involved in Politics and Governance even in our contemporary times?"

1.2 Purpose of the Study

The purpose of this dissertation is seeking to explore the involvement of Christians in Politics and Governance in Ghana. It is also to further examine the prudent contributions of Christianity, the Church and Clergy as a body to Politics and Governance in Ghana. The ills of society such as corruption, armed robbery, poverty, diseases, joblessness, environmental degradation, violence etc. are to be spearheaded and addressed by leadership to enable peace and tranquility prevail. So if the principles and ethics of Christianity is at variance with the ills of society, then the Christian must be involved in the affairs of Politics and Governance through leadership to affect a meaningful change. This can be done through the Ghanaian Christian Church's policy intervention and mediations on national issues, the Church's cordial relationship with political leadership, the challenges that the Church confronts in promoting peaceful co-existence, and most importantly the measures employed in finding improvements in the lives and livelihoods of the people in society.

1.3 Objectives of the Study

The main objectives of the study is to source information on the involvement of Christians in Politics and Governance in Ghana, however the following specific objectives will be achieved.

1. Christian's involvement in Politics and Governance in Ghana.
2. The challenges Christians encounter with their involvement in Politics and Governance in Ghana
3. The benefits that Christians' involvement in politics and governance bring to Ghana

4. How Christians overcome the challenges with their involvement in Politics and governance in Ghana.

1.4 Research Questions

This study seeks to address the following research questions:

1. What is the relationship between Christians and Politics and Governance in Ghana?
2. What is the biblical perspective on Christian's participation in Politics and Governance in Ghana?
3. Should Christians participate in Politics and Governance in Ghana?
4. The benefits and challenges associated with their involvement in Politics and governance in Ghana?

1.5 Significance of the Study

The study is to bring into focus the importance or relevance of Christian involvement in Politics and Governance in Ghana. It is to further take account of the age long debate of Christian involvement in Politics and Governance and its conflicting views would be made bare by this study. The work is designed to show how the Christian's involvement in Politics and Governance will shape and transform the total life of the Ghanaian, how the Christian Churches have provided essential developmental support and aid in various sectors like education, health etc. to commensurate governments efforts in providing social amenities. The significance of the study is also to put emphasise on the contributions over the years that Christian Churches have offered to the nation and the relevance of Christians involvement in Politics and Governance. A

healthy cordial relationship between Christians and political leadership is very crucial to the stability, peace and over all development culminating in capable Christians availing themselves for political responsibilities. It is believed that the revelations in this study will highly inform Christians and the Church as a body to show more interest in political activities and its participation.

1.6 Scope of the Study

This research focuses mainly on Christian involvement in Politics and Governance but references have been made to other sectors with the view to examine materials like commentaries, communiques from Christian Church conferences, selected pastors and Church leaders, letters and messages; teachings and teachings on leadership, political and governmental issues.

The Biblical and historical perspectives on Christian's involvement in Politics and Governance. The benefits of Christian's participation in Politics and Governance and the challenges associated with their involvement. Geographically the study will be limited and rely mostly to the Church leadership and Clergy. The study will not be inputting other variables and as such is limited to only those areas specified above due to financial constraint and time availability for the study.

1.7 Organisation of the Study

This study will be organized into four main chapters.

Chapter one – is the introductory which presents the background of the study, the Statement of the problem, purpose of the study, objective of the study,

research questions, significance of the study, delimitation of the study, scope of the study and organisation of the study.

Chapter two – is the literature review which will consist of a comprehensive review of the published and unpublished information from the secondary sources of data that are available on the topics of interest. The literature review will rely on books, commentaries, journals, articles, communiques and conference papers that are important to realizing the objectives of the research and research questions in the study. This chapter will also examine what the scholars have done previously which is different from what is pertaining now in our contemporary world

Chapter three – provides the guidelines for researcher to further accomplish using the methodology in the study which covers population, research design, samples and sampling procedure, instruments of data collection, data collection procedure and data analysis

Chapter four – presents the patterns of the results and analysis of the research questions

Chapter 5 – will present the discussions of findings

Chapter 6 – will be the summary of findings, limitation of the study and future studies, contribution to knowledge, conclusions and recommendations of the study.

CHAPTER TWO

LITERATURE REVIEW

2.0 The Meaning of Politics

The word comes from a “Greek” word “politikos” which means the citizen (Waldo, 1988). The “politikos” refers to the science and art of civil government. The word Politics originated from ancient Greece and has its root word from “polis” as far back as 2800 years ago, which Politics is the “enforcement in which order is carried out continually within a given territorial area by the application of power.” (Birkhouse; 1998). Lasswellian also concludes that Politics is the status and expression of power to the distribution of resources for the betterment of the citizen (Bonrvac, 1992)

The main purpose of Politics is to enforce law to govern citizenry for their betterment, growth and development. The government must show love kindness and make equal distribution of resources to the people. Politics can be operated in worldly and in Christian realm. (Bready, 1958). The worldly Politics involves parties whereas Christian Politics is done in spiritual perspective. In secular Politics people normally mount platform to campaign for their parties to win power. In Christian Politics, the leaders are selected through nominating committee without any campaign.” (Carson, 1960). Christians can register as voters and participate in elections and also be elected as President, Member of Parliament, Minister of State, and as a District Chief Executive through their own freewill without any endorsement by the Church. In Church system, many Christians run representative system of government to select their leaders which is also a form of democratic politicisim.

The question of Christians involvement in Politics and Governance is an age long debate, but looking at the reality on the ground and the ideal situation on the ground, I will therefore not hesitate to affirm this already made declaration that “Christians are clear in our minds that the Church has a valid case to be involved in the affairs of the State in all aspects including national Politics and Governance”

2.1 Biblical foundations on Politics

If you look at the Biblical foundations and the perspective that it connotes the Hebrew Bible for instance contains a complex chronicle of Kings of Israel and Judah, written over the course of many generations by authors whose relationship and intimacy with the rulers of the several kingdoms fluctuated widely. Some historical passages of the Hebrew Bible contain intimate portrayals of the inner workings of the royal households of Saul, David and Solomon. The accounts of subsequent monarchs are frequently more distanced and less detailed and frequently begin with the judgement that the monarch “did evil in the sight of the Lord”.

The Christian ‘New Testament’ instead begins with the story of Jesus, crucified as a criminal who has offended both the Jewish priesthood and the Roman imperial authorities. At least to outward appearances, Jesus was at the periphery of political life and power in the Roman province of Judea.

Early Christians were described by people who were against the faith as those who refused military service and would not accept public office nor assume any responsibility for the governing of cities. Some who were sympathetic to the Christian faith thought positively with the view that

Christians do more for the good of the empire by forming an “Army of Piety” that prays for the well-being of the Emperor and the safety of the empire. It has also been argued that Christianity made a significant positive contribution to the development of modern democracy. Christian right within Evangelical Christianity formed many of its political views on social issues such as abortion, homosexuality and public education from passages in both the Old Testament and the New Testament.

In the Epistle to the Romans; Chapter 13:1-7, Paul instructs Roman Christians to submit to government. (1 Peter 2:13-17) and (Titus 3:1). Mainstream theologians and the Christian right have interpreted Roman 13:1-7 to mean Christians should support the State and wield the sword when necessary, as God has instituted the idea of governments to be his main tool to preserve social order.

The Christian left wing argue that the first Jewish Christian Communities as described in the Acts of the Apostles were organized along a principle of communal ownership. The Christian left have interpreted these and other passages to mean that an ideal society would be based on Christian socialism or Christian communism.

2.2 Biblical Perspective on Politics and Governance

Many Christians have viewed Politics as lying outside their primary realm of responsibilities. Politics is often looked at as “part of the world” where people do not show love to their brethren but only for their selfish interest, (Mouw, 1976). With this background the Christian’s involvement in Politics is seen as a step into the secular world.

The relationship between Church and State, then the sacred and the secular, is wrongly analysed by some believers in the gospel.

Notwithstanding, in ancient Israel God ruled His people through theocracy. (Radmacher, Ronald & Wayne 2007). Here, God governed His own nation Israel and exercised the ecclesiastical duty on them. Moses, a prophet, a priest and ruler instituted the representative government by “making rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of ten” (Exodus 18:21), Remnant Study Bible). The men of Israel asked Gideon to rule over them and their sons (Judges 8:22, Remnant Study Bible). King Saul and King David ruled over the people of Israel respectively (1 Sam 9:1-26, 16:1-23 NKJV). Daniel interpreted King Nebuchadnezzar’s dream for him where he was rewarded and ruled some subjects in Babylon (Daniel 2:36-45, NKJV)

2.3 The Christian View on Politics & Governance

The relationship between Christianity and Politics is historically complex, and a frequent source of disagreement throughout the history of Christianity. There have been a wide variety of ways in which thinkers have conceived of the relationship between Christianity and Politics, with many arguing that Christianity should directly support a particular political ideology or philosophy. Along these lines, various thinkers have also argued for Christian Communism, Christian Socialism, Christian Anarchism, Christian Libertarianism or Christian Democracy. There are some Christians who also believe that Christians should have little or no interest to participate in Politics and Governance.

2.4 Historical Perspective (The Christian Empire under Constantine)

When the Roman Empire's persecution of Christianity came to an end under Constantine I with the Edict of Milan, and the Nicene, Christian faith became the favoured religion of the Roman Empire. Christians were presented with issues they never before had to confront. Could a Christian ruler legitimately wage war? If Christians were discouraged in scripture from entering litigation against one another, how were they supposed to function as officers within a judicial system? What civil rights were to be afforded to non-Christian or heterodox Christians in a civil commonwealth governed by the orthodox faithful. Augustine of Hippo was one religious figure who confronted these issues in his book "The City of God". In this book he sought to defend Christians against pagan charges that the abandonment of official sponsorship of pagan worship had brought civil and military calamities upon the Roman Empire by the abandoned pagan deities (Pecknold, 2010). Augustine of Hippo sought to re-affirm that the City of God was a heavenly and spiritual matter; as opposed to an earthly and political affair. The City of God is contrasted with, and in conflict with the City of men, but the City of God's eventual triumph is assured by divine prophecy. The conversion of Constantine I transformed the relationship of the Christian Churches with the Roman military even as it transformed the relationship of the Churches with the Roman Empire State.

2.5 Emperor Constantine's Belief in God and the Christian faith

Constantine I (Constantine the Great) who was Roman emperor from 306 to 337 C.E. was born as early 272CE or as late as 285CE. Throughout his life, Constantine ascribed his success to his conversion to Christianity and the

support of the Christian God. Constantine wrote that he had come from the farthest shores of Britain as Gods chosen instrument for the suppression of impiety and in a letter to the Persian King Shàpùr II he proclaimed that, aided by the divine power of God, he had come to bring peace and prosperity to all lands. Constantine's adherence to Christianity was closely associated with his rise to power. He fought the Battle of Milvian Bridge in the name of the Christian God.

2.6 The Church in the Early Middle Ages

The Roman Empire faded out of existence in the late 5th century. Charlemagne arguable revived it in the form of the Holy Roman Empire. Both popes and emperors recognized that the Church and the State worked together in ruling Medieval Europe. Secular rulers would support missionary efforts in order to enlarge their realms and territories. Bishops and Abbots were not only Church leaders, but often also large land owning princes and vassals of secular Feudal lords. The line dividing Church and State interest was not always clear. After the collapse of Roman Empire's Universal rule, the Church Councils attempted to limit the volume and permitted times of warfare from 989 onwards by proclaiming the Truce of God, which sought to set limits upon the times and place where warfare could be conducted, and to protect Christian non-combatants from the hazards of war

2.7 The Church and State in Medieval Europe

The Church and State in medieval Europe includes the relationship between the Catholic Church and the various monarchies and other States in

Europe between the end of Roman universal authority in the 5th century and the beginnings of the reformation in the early (16th) sixteenth century. This period went through a number of developments. The struggles for power between kings and popes helped shape the western world.

The Church gradually became a defining institution of the Roman Empire. Emperor Constantine issued the edict of Milan in 313 proclaiming toleration for the Christian religion and convoked the First Council of Nicaea in 325 whose Nicene Creed included belief in “One holy Catholic and Apostolic Church”. Emperor Theodosius I made Nicene Christianity the State Church of the Roman Empire with the edict of Thessalonica of 380. Pope Leo the Great defined the role of the State as being a defender of the Church’s cause and Suppressor of heresies in a letter to the Eastern Roman Emperor Leo I: “You ought unhesitatingly to recognize that the Royal Power has been conferred to you not only for the Rule of the world, but especially for the defense of the Church, so that by suppressing the heinous undertakings you may defend those statues which are good and restore. True peace to those things which have been disordered. After the fall of the Roman Empire in the 5th Century, there emerged no single powerful secular government in the west. There was however a central ecclesiastical power in Rome, the Catholic Church. In the power vacuum, the Church rose to become the dominant power in the West. The Church started expanding in the 10th Century, and as secular kingdoms gained power at the same time, there naturally arose the conditions for a power struggle between Church and State over ultimate authority.

In essence, the earliest vision of Christendom was a vision of a Christian theocracy, a government founded upon and upholding Christian values, whose

institutions are spread through and over with Christian doctrine. In this period, members of the Christian clergy wielded political authority. The specific relationship between the political leaders and the clergy varied but, in theory the national and political divisions were at times subsumed under the leadership of the Catholic Church as an institution. This model of Church – State relations was accepted by various Church leaders and political leaders in European history. In the Greek philosopher Plato’s ideal State there are three major classes, which was representative of the idea of the “tripartite soul”, which is expressive of three functions or capacities of the human soul “reason”, the “spirited element”, and “appetites” or “passions”. Will Durant made a convincing case that certain prominent features of Plato’s ideal community were discernible in the organisation, dogma and effectiveness of the Medieval Church in Europe. The Catholic Church’s peak of authority over all European Christian’s and their common endeavours of the Christian community – for example, the Crusaders, the fight against the Moors in the Iberian Peninsula and against the Ottomans in the Balkans – helped to develop a sense of communal identity against the obstacle of Europe’s deep political divisions. This authority was also used by local inquisitions to root out divergent elements and create a religiously uniform community.

2.8 A Significant Event – The Investiture Controversy

When the Holy Roman Empire developed as a force from the tenth century, it was the first real non-barbarian challenge to the authority of the Church. A dispute between the secular and ecclesiastical powers emerged known as the Investiture Controversy, beginning in the mid-eleventh century

and was resolved with the Concordat of Worms in 1122. While on surface, underneath was a powerful struggle for control over who held ultimate authority, the King or the Pope

2.9 Jewish Community/ Qumran Community Foundation

The religious beliefs of the Qumran community explores the beliefs of Qumran Jews. Judaism is a way of life rather than a common faith, but common beliefs are held. The Doctrines of Two Spirits says that God divided men into those with good spirits and those with evil ones. Qumrans believed that a man's spirit could be judged physically. Jews also believe that they are God's chosen people and as such they have a series of covenants with Yehweh. The Qumran believe that they are remnant of true believers that have not strayed from God. Thus, the "New Covenant" is actually a renewal of their existing agreement. Those pious ones in the Qumran Community wanted to know nothing of sword and struggle, uprising and rebellion. The Qumran Sects, Jewish monastic groups known in modern times for their presentation of the Dead Sea Scrolls, believed in a messianic pair: a priestly messiah from the house of Aaron (The brother of Moses) and a royal messiah from the house of David. The Qumran's wanted nothing to do with existing social order.

2.10 The Era of the Reformers

2.10.1 The Redical Reformers

The reformation of the 16th Century challenged the foundations of the traditional Christian concepts. The radical reformers insistence on the Bibles availability to and approachability by individual readers. One major problem of

such an allowance saw the turning of individual readers. One major problem of such an allowance saw the turning of individual reading into individual interpretation. The reformation soon divided into many competing ideologies, doctrines and beliefs outside the “mainstream” Lutherans, Calvinists and Zwinglins. Popular dissatisfaction with the affairs of the Roman Catholic Church and with the progress and aims of the magisterial – driven Reformations of mainstream Protestant denominations gave voice to these emerging theological strands whose interpretations of the Bible differed quite from standard and accepted models and offered new socially revolutionary conclusions. These voices includes groups as the Anabaptists, Mennonites, Hutterites, Muntzerites, Puritans, Quakers; etc. called collectively “The Radical Reformation” who altered the religious history of Europe and the rest of the world. The radical reformation did not want to keep anything of the Church about Catholic. Its purpose was only to follow the apostolic model, to recreate the Church of the New Testament by eradicating the heritage of past centuries. For the radicals, what was not expressly called for in the Bible was forbidden.

2.10.2 Martin Luther (The Reformer)

Martin Luther believed that all governments are divinely ordained. That the ruler’s legitimacy is derived not from the will of the people but from God who installed secular government to be his arm and instrument. Luther believed in order and discipline more than he believed in justice and had no interest in destabilizing secular authority. Luther opined that it is only matters of faith that secular governments has no authority and must be resisted if necessary. He believed in government for the people. Man is fallible and constantly tempted

to abuse his free will and had to be kept in line. Luther was convinced of the imminent second coming of Christ and wanted his people to concentrate on one thing alone: finding and keeping the right faith to escape eternal damnation.

In a similar view, more than 400 years after Luther, in Adolf Hitler's Germany, the prominent protestant theologian Dietrich Bonhoeffer, echoing Paul's letter to the Romans and Luther's Catechism, reiterates the archaic doctrine in the Ethics: "Government is divinely ordained authority to exercise worldly dominion by divine right. "Government is deputizing for God on earth. It can be understood only as emanating from above. It does not proceed from society, but order's society from above".

2.10.3 Christian Pacifists

Pacifists reject all violence. They argue for "No-Politics" and propagated for isolation. They do not believe that conflict should be dealt with by resulting to war. They believe in peaceful methods in resolving issues. They interpret Jesus commandments to mean that they cannot be violent nor involve themselves in war. In the Gospel of (Matthew 5:9), Jesus said "Blessed are the peacemakers: for they shall be called the children of God". They also look at the lifestyle of Jesus for further reasons to be pacifists. When the guards came to arrest Jesus he did not fight back and he commanded his disciples to allow him to be taken. Pacifists also rely on the teaching in the Ten Commandments to justify their position in (Exodus 20:13) "Do not murder". Examples of pacifists groups are the Mennonites, The Amish and the Religious Society of Friends (Quakers)

2.10.4 Christian Anarchist

Christian Anarchist do not share this interpretation of Romans 13 but given Paul's declaration to submit to authorities they do not attempt to overthrow the State; however they still describes the State as an evil power executing wrath and vengeance. As wrath and vengeance are opposite to the Christian values of returning good for evil, they neither support nor participate in the affairs of the State.

2.10.5 Christian Anabaptist

Anabaptists adheres to a two kingdom concept. This is the belief that the kingdom of heaven or of Christ (the Church) is different and distinct from the kingdoms of this world. It essentially means separation of Church and State but differs from Protestantism in their belief that the Church has no right to interfere in the affairs of the State any more than the State in the Church.

2.11 The Relationship between Church and Politics

This is an age long common question, whether religion and Politics can mix? This is the release or communique made by the Catholic Parliamentary Office on behalf of the Catholic Bishops Conference:

Catholic Parliamentary Office Release

To be clear, it has always been the position of the Catholic Church that the political community and the Church are mutually independent and self-governing. And just as the political community should guarantee the Church,

and other religions, the space needed to carry out their respective mission, the Church also respects the legitimate autonomy of the democratic order.

However, this separation does not mean that all cooperation should be excluded. The Church and the State both put themselves at the service of humanity and this common ground in their pursuit of a more just society. Conversely, the Church and the State may sometimes be at odds on specific issues. The Church has the right and duty to provide a moral judgement on temporal matters, when this is required by faith or the moral law. One example would be the State supported killing of innocent unborn human beings in the womb. The Church would be failing in her duty to serve humanity by ignoring the plight of innocent and defenceless children.

The separation of Church and State does not mean that people of faith should disconnect from public action. Some people argue that religion should be confined to the private sphere. This is not helpful for society. The fundamental right to religious freedom should be maintained and provide protection for religious groups to practice their faith and act on their values in public life. This is a basic human right.

The Church does not seek to exercise political power or eliminate the freedom of opinion of Catholic regarding political questions. Instead it seeks to instruct and illuminate the consciences of the faithful, particularly those involved in political life, so that their actions may serve the promotion of the human person and the common good.

On behalf of the Bishops Conference and the Catholic Parliamentary Office seeks among other things, to promote the dignity of the human person

and the common good, we encourage lay Catholics to actively participate in the democratic order.

2.12 The Christian's Political Engagement (the City of Man vs. the City of God)

2.12.1 St. Augustine's Perspective

St. Augustine's Classic – The City of God (426 AD) is a great piece of theology and philosophy. Ever since the Visigoths sacked Rome in (410 AD), the Romans had been questioning how their empire had become so weak. They decided to blame the Christians. Since by that time Christianity and the Roman Empire has become fairly intertwined, many Romans believed that by gradually abandoning their Roman religion – worship of gods and of the emperors for cultural Christianity, they had made themselves vulnerable.

So Augustine wrote “The City of God” both to rebut the idea that Christianity makes a nation weak and to console Christians who might be confused as well, and who were under attack from their countrymen. The primary way Augustine did this was by contrasting the earthly kingdom with the heavenly kingdom, what he called the City of Man versus the City of God. He wrote, for instance, that “Incomparably more glorious than Rome, is that heavenly city in which for victory you have truth; for dignity, holiness; for peace, felicity; for life, eternity”. When we take into cognizance this prudent contrast, our hearts will direct our Politics differently. For one thing, our hearts will not be tuned to Politics! But for another, we will employ our earthly Politics in the service of heavens agenda. Christians should remember this. It keeps us from becoming politically complacent and idolatrous. Some Christians put too

much hope in the political arena and some Christians put none. So what should the new humanity of the Church Politics look like? And what does real kingdom subversion do in the world of corrupt, rival kingdom – building?

I do think the word of God helps us navigate these things that confronts us. The apostle Peter describe the new “Politics” of the new humanity like this; (1 Peter 2:11-17). “Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

“Be subject for the Lord’s sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. Live as people who are free, not using your freedom as a cover up for evil, but living as servants of God. Honour everyone. Love the brotherhood. Fear God. Honour the emperor. (1 Peter 2:11-17).

So in the light of the story God is telling with the world, how does the Church play the game of Politics and Governance?

2.12.2 Duties and Responsibilities

a. Obey God First and Foremost.

“Live as servants of God”, Peter says, and here we get another perspective on what it means to live as people who are free in a politicized world. It means participating respectfully and respectably, but it also means living as those whose ultimate allegiance is to God and not men.

In (Acts 5: 27-29), when the apostles are brought before the authorities to be reminded of the law restricting their freedom to preach the gospel, the answer the apostles provide is not mute submission. They say. “we must obey God rather than men”. We are beholden ultimately to God, not our political party or government in power, so when we are called to violate God’s commands, we cannot obey. Indeed, when we see systematic sins and injustices promoted and protected by the powers that be, as servants of God we are required to be bold prophets.

The bible provides quite a history of the unique role of Gods community speaking truth to power. Think Moses to Pharaoh, Nathan to David, Daniel and friends to Nebuchadnezzar, the prophets to the Kings, John the Baptist to Herod and the Apostles to everybody in saying “Jesus is Lord” in the days of Caesars. No they did not conflate the gospel with legislation, but they were not silent about the Kingdoms opposition to injustice and immorality. And Churchmen of conscience have maintained this same responsibility time and time again throughout history, acting and speaking directly to say the gospel’s “No” to the political world’s gross injustices.

The reforms throughout history pertaining to slavery, civil rights, orphans, care for the poor, HIV-AIDS, abortion sex trafficking were and are the result of seeing these problems as gospel issues requiring the moral compass of the Church to speak boldly and prophetically. We can most certainly deny that everything is the gospel while maintaining that the gospel helps us know how to think and talk about everything. “The gospel is not just our ticket into heaven, it changes everything about everything – nothing remains unchanged by God’s story.

b. True Citizenship

Peter reminds the Christian Church that their citizenship is in heaven (“Sojourners and exiles”). This world is not our home, so we should not live like our ultimate treasure is anything temporary, whether it be good or bad or neutral. As it pertains to the Christian and Politics, “Abstain from the passions of the flesh” is really important. We are used to thinking of drunkenness and sexual immorality and the like in relation to that phrase, but it is equally applicable to political zealotry. Too many of us indulge the passions of the flesh when it comes to treating our candidates like messiahs and other candidates like devils, and assuming laws and leaders and our land itself is the hope of the world.

All of this is passing away, and we ought to treat it like it is. And yet Peter is not necessarily advocating a withdrawal from Politics and Governance. He is advocating honorable citizenship, a participation that commends the gospel of the Kingdom of God. Though the level of political participation will vary from Christian to Christian, Culture to Culture, as Conscience and Conviction demands. Certainly, there is no biblical legality for politicking or not politicking. Let us be ruled by the spirit in the matters on which the scriptures are silent. But whether we vote or don't vote, campaign or don't campaign, let us do all things to the glory of God. This means at the very least, living upright, honorable, charitable, respectful lives as witness to our real citizenship. It also means not buying into the political idolatry of any side, playing tit for tat, spinning the truth, or lying or embracing hypocrisy or white washing our problematic candidates. It means refraining from rhetoric that

reveals we worship false gods. Let's be responsible, respectable and respectful participants.

c. Pay your Taxes

Peter encourages the brethren to be subject to human governmental and civic institutions “for the Lords sake”. (Roman 13:1-7). We obey the laws that do not violate God's laws, and we do so with the commendation of Christ in mind. So when we have to pay our taxes, we pay our taxes with Christ in mind. And if we vote, we vote with Christ in mind.

Peter says “Live as people who are free”. We will not be tied to any particular political or legislative outcomes as if our ultimate hope or devastation is tied to them. We will not let our affections be owned by who is occupying government seat.

d. Summary

Peter summarises in this way: “Honour everyone; love the brotherhood. Fear God, Honour the emperor”. When you notice the parallels between “everyone” and “the emperor”. They are due honour. The Church is distinguished as being owed love, not because all others do not deserve love but because the household of faith, as the family that endures eternally, received a special loving allegiance above the world and its rulers. The gate of hell will prevail against the gates of cultures and kingdoms. But not the Church. And Peter roots it all – familial love for the brethren and the honour kind of love for everybody else – in “fear of God”? Where is our worship due? Where are our affections due? They are due the gracious God who loves us, saves us, redeems us, secures us, and promises us the glory to come.

Therefore we will be faithful proclaimers of this God and His Kingdom through stubborn fixation on his gospel. The gospel is our plumb line for discerning between activism and apathy in all things.

2.13 Ghana's Perspective on Christian involvement in Politics and Governance.

If you narrow the topic of this dissertation to the Christian's involvement in Politics and Governance in Ghana, some notable theologians and writers have made various arguments.

Aboagye Mensah has rightly Stated in his book; *Mission and Democracy in Africa*, state that:

No serious history of pre-and post-independent Africa can be written without due reference to the Church's contributions towards the shaping and transforming of the life and the people of Africa. The social, economic, political and religious impacts due to the proclamation of the gospel of Jesus Christ in the past and present history of Africa have been enormous. What is remarkable about the mission of the Church in Africa is that the gospel was initially proclaimed as a message that concerned the whole person – body and soul together. The gospel was also presented as a message that demanded a personal response from the hearers.

Observing the thoughts of Aboagye Mensah, it rightly opens up the debate and the issue of Church and State relation in Africa and most importantly Ghana. Church and State relationship in Ghana started immediately after independence when Governance was to be taken to the people in view of the political and economic necessities that prevailed. This situation necessitated the

Church to articulate a Christian concern on these pertinent issues of Politics and Governance.

J.S. Pobee in his book; Kwame Nkrumah and the Church in Ghana also opines that: there was a serious collision between Church and State in the era of Kwame Nkrumah. This came about as a result of the erection of Nkrumah's statue in front of the Parliament House with the inscription "Seek ye first the political Kingdom and all other things shall be added to you". Pobee opines that this was part of Kwame Nkrumah's campaigning of personality cult. Since the reigning party in government was fostering among the youth what amounted to godlessness through the bestowal of divine powers upon President Nkrumah. The Christian Council of Ghana was not happy with such developments and therefore wrote to government to remove the words from the statue and substitute a non-biblical inscription. In relation to State and Church, one can prudently say that the Church has played a leading role in the political democratization process in the country.

The Church as a moral conscience of the nation must not shirk its responsibilities to their country. The historical antecedent with regards to "the Christians involvement to Politics and Governance in Ghana, the Christian Council of Ghana had performed its role as the voice for the voiceless by opposing the Controversial Preventive Detention Act under President Kwame Nkrumah, which allowed the government to hold some people in detention without trial. The Christian Council of Ghana also showed and proved resistance to the authoritarian leadership of General Kutu Acheampong (Supreme Military Council), in which they expressed concern at the atrocities and abuse of freedom of expression perpetrated by that government.

Again several memorandum were sent by the Christian Council of Ghana and the National Catholic Secretariat to the Armed Forces Revolutionary Council (AFRC) protesting the violence and bloodshed that characterized the revolution as classic cases of the Church's participation in Politics and Governance. The living God as the God of nature is concerned with the whole of humankind and human life and equally the God of the secular world and the God of the Sacred. God created the universe, sustains it and pronounces it good. Everything God created is good and nothing is to be rejected if it is received with thanksgiving (1 Timothy 4:4).

The living God is the God of nations, and we need to serve him and take care of humanity. For the Bible begins with Adam and not Abraham, with the creation and not covenant, with the nations and not Israel. God did not lose interest in other nations when he chose Israel as the chosen people. God's concern for justice extends beyond all nations, and to all people. God's justice translates into righteousness, urging humanity to live in conformity with the Divine nature. For this reason, the Church cannot sit idle unconcern and allow God's creations to suffer helplessly without performing her social responsibility. God is not just the Lord of covenant in the Old Testament but a Savior whose salvation works in Jesus Christ is to restore mankind to himself. God's justice is to create a society where there is fairness, freedom and equality. True religion is equal to the pursuit of justice which is the true definition of the very being of God.

The Christian cannot live unaffected by what goes on around him, because Politics and Governance is an unavoidable as power relationship is unavoidable. The pursuit of wholeness comes by way of divine enablement

which calls for openness, trust, faith and love on the Christian. And since majority of Ghanaian population are Christians it behooves on every Christian to be involved in the political Governance to ensure fairness and equity in the country. In this context, it is therefore justifiable for Christians to be directly involved in Politics and Governance.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter outlines the approach followed to accomplish the investigation into the research. It highlights the research design and defining the population on which the research will be conducted, sample size and sampling technique, method of data collection, data organisation and data analysis.

3.1 Research design

Research design is fundamental arrangement that demonstrates a diagram of the exercises that are important to execute. The research was concentrated on through utilization of illustrative research outline. The underlying idea is to choose a few focused-on situations where a serious examination recognized the choices for bringing out addresses on the basis of the present arrangement of a qualitative research design which is exploratory and descriptive in nature.

This focuses on stories and descriptions to bring understanding to reasons, experiences, beliefs, opinions, attitudes; motivations and behaviors. This research design is based on what exist and what it uncovers as new facts through observation, description and documentation. Because of the scope and sample of population, the research design focused on purposive sampling in Accra due to cost and time constraint

3.2 Population

The population is the target accessible group made up of things, people, institutions and the phenomenon being studied. Target population is the particular populace about which data is covered, made up of structured interview with Clergies, Theologians, Deacons and Deaconness, Preachers, Christian faith believers, and Church members. Visited selected churches in Accra mostly International Central Gospel Church (ICGC) branches due to cost and time constraint. This target population was chosen for this study because of their enormous experiences and contributions to the Christian faith and society's well-being.

3.3 Sample Size and Sampling Techniques

The sample size was to select a segment of the population to study and was done reasonably to enhance the research. The way and manner by which this selection was made based on judgmental sampling technique. This method is based on the knowledge, expertise and experiences regarding a research subject. They were selected because they had special relationship with the phenomenon under investigation, enough experience in the field of religion and Politics and Governance. Their active involvement in socio-political well-being and initiatives, as well as a proven research background and understanding of Church State relationship vis-à-vis political stability and good Governance. The interview sessions were restricted to adults and respondents with learning aid disability did not participate in the exercises.

The cases were handpicked to be included in the sampling on the basis of good judgment and particular knowledge about the issues understudy.

However, the interviewee freely express their views and opinions without any duress whatsoever.

3.4 Method of Data Collection

This method of data collection was to throw more light on how the instruments are treated or administered. In this research, we based our analysis on two sources of data which are primary and secondary. The primary was put together from the respondents of the sampled interviewees using in-depth interviews and focus group discussions. The secondary data were obtained from various literature such as books, articles, internet materials, commentaries, conferences and periodicals. Thirty five (35) interviewers comprising male and females all in their mature adult stages of life.

The qualitative design approach allowed open minded questions on the basis of Christian's involvement in Politics and Governance in Ghana. A period of three (3) months was spent on the collection, analysis and interpretation of the data for the survey conducted.

3.5 Method of Data Analysis

The method of data analysis used in this research was fairly thematic analysis – relating to or constituting on a topic of discourse. This method enables us to identify the issues involved and report patterns within data and also by interpreting aspects of the research topic. Thematic analysis was used because it has the quality of being adaptable and variable, which can therefore be applied on various range of operations. Varied codes were itemize into themes and although not really dependent on quantifiable measures, it was

captured to add value in relation to the overall research goal, themes and emerging patterns were put together, and meanings made out of them. Themes were assembled, defined, logical linkages established between them and the main interpretation was made

3.6 Ethical Consideration

Ethical considerations were made to provide a cordial relationship throughout the interview sessions which were aimed to stamp out any harmful, disheartening questions that could embarrass the respondents both physically and psychologically. Interviewees did not go through any stress due to the conducive environmental atmosphere created for their comfort. Their right and liberty to opt out of the interview and discussion sessions any time they felt to do so was made known to them. Different opinions and views on this subject matter were expressed throughout the sessions. The researchers neutrality and personal views were not part and kept off without any interference to ensure the views of all interviewees duly heard. (Asamoah, 2012). The interviewees were also informed about the objectives of the research and given the assurance of treating their responses confidential for only academic and research purposes. This assurance enabled interviewees to give up their best for such research collaboration

CHAPTER FOUR

DATA PRESENTATION AND DATA ANALYSIS

4.0 Introduction

In this Chapter the purpose is to present the results of the study and relate the results to the major research hypothesis or research questions.

Findings are presented and data is analysed. A detailed analysis of results of the study in relation to the objectives of the study which were given by interviewees during their interviews and group discussions.

4.1 Research Objective 1

Christian's Involvement in Politics and Governance in Ghana

The age long debate that has characterized Church and State relationship has brought to the fore the prudent improvement of the Christians involvement in Politics and Governance in Ghana. As the early Churches introduced by the Christian missionaries set out to establish many schools with the aim of educating people to be able to read and write, to understand and read the Bible and also enhancing civility for development. The Church through its educational plans has endowed the masses with a potential tool which allows them to understand Politics and Governance and participate fully.

The Churches' prophetic role as the moral conscience of the society has brought to the fore its role of educating and conscientising the public on matters of Politics and dialoguing and mediation with government on issues that have the tendency of resulting in catastrophic consequences for the nation Ghana. Examples are: conflicts, violence, chaos as well as the ill effects of bad

Governance. There are certain Church activities that help to bring peaceful political environment and these can be done through Education, Advocacy and Mediation for Peace, Advice and Encouragement and the various messages and preaching from the pulpit.

With regard to these various respondents explained their views. A respondent remarked: It is our duty to God and Country to educate and encourage citizens to take and uphold their civic responsibilities. Stating that Governance is a holistic endeavour comprising all and sundry within the country. (Interviewee 5)

Another respondent maintains that: The media-radio, television print, and social media should use their platforms to preach the messages of peace and tolerance. (Interviewee 4)

A respondent says: The pulpits is an essential place to express God's intentions for mankind, and can seriously be used to influence the society. (Interviewee3)

If you assess the above respondent's position it is very clear how Christian education is a necessary tool in Christian teachings and principles to address the ills of society i.e. lawlessness, drug abuse, pornography and truancy which is destabilizing the peace and unity of the country.

The cardinal Christian principles are instituted by God to influence the world positively. The issue of peace is an essential important aspect of every society. The Church must deliberately initiate strategies to encompass all citizens to uphold unity and tolerance among political contestants in all political parties during elections and after elections. Peace is the pillar and foundation on which development revolves.

In Ghana today and in almost every country, it is the politician who makes policies and decisions on behalf of the people. The available opportunity which can allow each and every one to exercise their civil social responsibility is by electing and making their own choice of who to lead them in Politics and Governance. Therefore a well-managed structured politics of inclusiveness is very vital. The position of the Church agreeing and allowing Christian members to be involved in political activities and functions.

An interviewee responded: Looking at the basic Christian teaching and principles it is incumbent on all Christians to embrace and be involved in political activities and responsibilities to bring glory to God. (Interviewee 2)

Another interviewee retorted: The mandate of winning souls into the Kingdom of God is in diverse forms and methods, so we encourage our Christian folks to engage in the socio-political arena, public functions to unveil God-driven purpose and values increasing moral consciousness in all their endeavors (interviewee 8)

If you observe closely the thoughts of the above respondents, it is clear that Christian's involvement in Politics and Governance will advance good Governance relegating to the background the unhealthy political practices among citizens. Because of this age long debate of Christians involvement in Politics and Governance, some Christians still harbor certain mentality that the Church and Christians for that matter should absolve and excuse themselves from anything politics and governance.

Few remarked that: Politics should not be entertained in the Church. The Church should concentrate on the gospel and spiritual matters. Politics is dirty and politicians are applauded for committing indiscretions, dishonesty,

corruption, and power hungry going to all lengths and heights to have their way. The Christian becomes powerless to institute Christian principles when they get into positions of power, because Politics of the world are opposed to Christian principles. (Interviewee 9)

Evaluating this respondent's sentiments, it looks like to him some politician espouse arrogant behaviours in their positions thereby conflicting with Christian principles and ethics. The respondent recognize a certain barrier toward living the core Christian life of honesty, integrity, peace and above all preaching the gospel to lost souls.

Counteracting to the opinion of the (interviewee 9) by the focus group discussion, some retorted that:

Christians with that mentality needs more education and information on the declaration of our purpose and potential to season our societies as "Salts" and shine as "Light" in darkness which is the call of our very existence and must be evident in obedience to fulfilling the Great Commission. (11th Respondent)

In Genesis and Daniel, the Bible make known godly men serving well in pagan courts for the good of all without compromising the principles of their faith. (2nd Samuel, 1st and 2nd Kings, Judges) all talk about the same things. (12th respondent)

In Exodus, Moses rebuked Pharaoh for continued enslavement of Hebrews. So the position of non-involvement of Christian must not be entertained and rather encourage all Christians to be involved in Politics and Governance. (13th respondent)

Looking at the above counter arguments, the Christian must exhibit and bring to bear the values, ethics, principles and teaching while actively involving in Politics and Governance.

4.2 Research Objective 2

The Challenges Christians Encounter with their Involvement in Politics in Ghana

There have been various views and arguments on how a Christian can practice his or her faith with the principles involved and also perform and participate in political functions without compromising? And what role do leaders of the Church play when they participate in the political discourse? The relationship of the Church leaders and that of the State has existed from inception of Rulership that the Prophets or Clergy have been God's mouth piece on earth. They counselled, rebuked and condemned kings and the people of the land, whenever they go against the will of God. But in the context of today's modern contemporary world Christians are insulted, vilified and chastised by the world when they attempt to air their views on politics and governance as if they are not members of the society.

This interviewee narrates: We are openly insulted and vilified for playing our prophetic role. The challenges we face in engaging in Politics comes from people within our Christians circles who see us not trustworthy for entering the arena of unbelievers and worldly political spectrum and branded us less spiritual because Politics with its idiosyncrasies cannot be the work of God. As our Church Fathers rebuked and not shy away, we shall also perform our prophetic role as the moral conscience of the nation. (Interviewee 1)

From this response we can deduce that there are professionals whose responsibility to their party overrides that of anything and will go every length to defend anything from their party, because that is how they get their payments and rewards. The aim of such behavior is to confine the men of God to their pulpits. Such unhealthy political activism are some of the main reasons by which Christians find it difficult to actively participate in Politics.

4.3 Research Objective 3

The Benefits that Christians Involvement Brings to Politics and Governance in Ghana.

The benefits that comes out as a result of Christian's involvement in Politics and Governance in Ghana is enormous but the one that stands out is peaceful co-existence, which has been engineered primarily by Christians and the Church. The Church uses the Christian principles and ethics to influence the society for peace and peace building. The Church is to reconcile all creation back to God and can achieve this through resolving and mediating conflicts among people.

The interviewees remarked that: The benefits of Christian's involvement in Politics and Governance as a whole is evident in the peace and stability we are enjoying in the country as compared to other countries. The countries that have been thrown into chaos has resulted in the destruction of properties and culminated in massive loss of lives. Ghana have witness unhealthy political upheavals and violence but it is the Christians involvement that has stabilize and minimize these violence and conflict. (Interviewee 6).

An interviewee opined that: If credible Christians are entrusted to leadership positions who will not compromise on their Christian principles then the development of this country can be assured of massive development in the economy to better the lives of citizens. (10th respondent)

Analyzing the response from the respondents, confirms that peaceful coexistence brings about peace which is a requisite for development. In the absence of peace people live in fear of their lives which can bring the entire developmental agenda on its knees. We have to keep and continue to maintain peace at all times and agree to disagree amongst ourselves. We must also acknowledge that peace is not the absence of conflict, but the ability to handle conflict by peaceful means because naturally conflict and challenges are bound to happen and occur at any place where people are co-existing because of different interest from different people.

4.4 Research Objective 4

How Christians Overcome the Challenges with their Involvement in Politics and Governance in Ghana

The prudent reason for Christian's involvement in Politics and Governance is to engage and bring to bear the Christian principles and also bring many hearts towards repentance through the gospel for salvation and eternal life. As "salt" in seasoning and "Light" in darkness, we are to change and influence society as much as possible. God comes in as the only perfect, infallible one and mankind is saddled with various imperfections. In as much as there are no perfect candidates, no perfect politician, just as there is no perfect clergy or Christian, yet being a believer who is mandated to spread the gospel

of Jesus Christ is empowered to take dominion and subdue the earth and therefore not allow the world and unbelievers to dictate and deviate on our responsibilities and purpose to this world. The Christian must strategise in using influential approaches to fend off challenges that come our way when we get involve and participate in Politics and Governance.

Responding in this regard, an interviewee remarked that: These challenges must be overcome through our continuous relationship with God and the teachings of the Bible. Through proper application of the teachings and messages from the scripture we shall surely overcome. (Interviewee 8)

Another interviewee retorted that: As believers of the gospel of Christ, our lives must profess the evidence of prayer in faith, since 'prayer' answers all things. (Interviewee 10)

Looking at these responses we can analyse that the life of a believer is not without difficulties and challenges but when they come we have sufficient weapons to fight them with what have been mentioned above through the blood of Jesus Christ our Lord and Saviour. The word of God and consistent prayer are the basic weapons we use in our warfare because we come against principalities and powers who orchestrate from the dark realm of evil forces.

Church leaders must encourage and refrain themselves from partisanship activism in Politics and remain as neutral as possible since we are all one family in Christendom. The electoral commission must also sensitise people through education and information to forestall certain occurrences due to misinformation. The youth who constitute majority of the population and causes most infringements of violence must also be educated on elections and political Governance to bring understanding and knowledge to them. Extremism

in partisanship breeds division, conflicts, violence and disagreements which creates instability.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.0 Introduction

Discussion of findings as entailed in this chapter is seeking to bring out what the objectives of the study is based on

1. The improvement of Christian Church and State relationship through education, dialogue, and mediation
2. The proper dissemination of information and management on Democracy and Elections (Before, During and After)
3. Political partisanship and vigilantism (Chaos, Violence, Conflicts)
4. Advocacy for peace and peaceful co-existence.

5.1 Improvement of Christian Church and State Relationship through Education, Dialogue and Mediation

The Christian Church and State relationship is an age old debate which has continued to this modern contemporary times. Wisdom teaches us that there is always room for improvement in whatever we do and what confronts us. The Christians Church and State must find innovative ways in fostering and maintaining a cordial relationship since the two thrive on the same mission of bringing relief to the suffering masses, by providing for them the basic necessities of life which includes food, shelter, security, clothing, jobs, good environmental cleanliness and striving to achieve the developmental goals.

On education both the Church and State must work together to educate the citizens on the civil rights and obligations as good citizens outlined in the

constitution and what is established by law. The Ministry of Youth and Sports and the various Christian Church Youth ministries must devise an enticing innovations of educating the youth who are the future leader of this country. This collaboration can go a long way in bringing transformational impacts on discipline to the youth through the Christian principles, teaching, ethics and morality. The Christian influence that can be derived from such exercises are enormous for State and Church cordial existence.

Dialogue is very key in matters of cordiality, as we jaw-jaw to bring understanding and respectability becomes fundamental in our dealings to ensure commitment to providing developmental goals for the citizenly.

The Christian Church can become the mediation tool for effective, efficient and lasting tool for peace and peaceful coexistence. When the State recognizes the abilities and capabilities of the Christian Church, violence and conflicts among communities can be tackled from the teachings and principles of the Christian perspective.

Findings also reveals that there are certain proponents although few perceive that the Church and State relationship must cease forth with because Politics is evil and of the world and that the Christian who gets involve in it can never be of God. They hold the notion that it is possible to regularize in Politics and still remain a true believer of the gospel with the Christian teachings and principles intact.

In counteracting the above views, findings reveal that political authority and leadership is no different from the leadership of the Clergy and Church as both are holding such positions in trust for the betterment of the citizens. History from such abounds in the world of authority and power. Leaders from the pulpit

have campaigned and called for change in certain issues that borders on human and civic rights. Example is the civic rights movement, abolishing of slave trade, and countless pastors who led revolutions for great change in society. If issues that borders on civic and human rights are not solved immediately its continuous existence becomes a hurricane ready to explode with its consequences disastrous for all to contemplate.

5.2 The Proper Dissemination of Information and Management on Democracy and Elections (Before, During and After)

African countries in general have had a checkered political history with military dictatorship and revolutions in the early part of our own Governance since departure from colonial rule. Ghana for that matter is no exception, but since the advent of the 1992 constitution which ushered in the fourth republican constitution our democracy has been growing from strength to strength. And for this pedigree to be maintained there should be a proper dissemination of information management on democracy and elections before, during and after. The State must acknowledge and recognize certain major stakeholders for example like the Christian Church to partner them or affording them certain responsibilities on the way forward to curtail and control the abominable atrocities that engulf our democracy during elections.

From our findings of this research most detestable occurrences of chaos, violence and conflicts comes about as a result of lack of information on certain basic issues that has not been managed well to the teaming supporters, sympathizer and fanatics of various political party faithfuls. Democracy is

expensive but it is that path we have chosen as a people and it is that path that has consolidated our developmental goals and agenda.

The youth who are the future leaders must be empowered through education on democracy, elections and partisan politics. Politicisation on almost everything we do as a people is not helping us, because it brings division instead of the unity we so desire as a people

5.3 Political Partisanship and Vigilantism (Chaos, Conflicts and violence)

Politics have endless meanings and definitions but a more simple one can be defined as the activities and affairs involved in managing a State or a government and social relations involving schemes to gain authority and power. Partisanship therefore is defined simply as an inclination to favor one group or view or opinion over other alternatives. Political partisanship therefore breeds political intolerance giving forth to circuitous acts to damage and scathe political opponents. These acts results in physical confrontation, hiring of thugs to molest and maim political opponents etc. These acts therefore have given way and opened the floodgates for political vigilantism. Pure hatred and jealousy for those in power, the mere fact that one's preferred political party or politician is not in power and the eagerness for one's self seeking interest to win power and enjoy the overwhelming honours of gratitude's that comes with political power and authority.

Political partisanship and vigilantism is a canker that threatens our democracy and the Christians involvement in Politics and Governance in Ghana.

The research findings reveals that partisan Politics is supposed to unearth a healthy competitive debate on views and path of development but others have taken it as a tug-of-war, battleground and recently do-or-die affair, creating chaos, conflicts and violence. This requires a comprehensive holistic approach requiring all stakeholders to put heads together in finding a lasting solution. Civility and decency must be the blasting echoing words in our political discourse instead of the acrimonies mischief that has characterized our Politics and democracy. Political tolerance is the way forward when we harnessed our individual potentials into a collective bank of ideas to spearhead the developmental goals of this country.

5.4 Advocacy for Peace and Peaceful Coexistence

The Christian Church have done a yeomans job in the areas of advocacy for peace and peaceful coexistence to the admiration of all and sundry in this country. It is off great importance that the Christian Church performs its utmost ecclesiastical obligations prudently through teachings, principles and doctrines against the ills of society to influence the nation's integrity. As the moral conscience of the nation its prophetic voice must be propagated effectively on Politics and Governance process of the nation.

Negative information from the media sells very well than the real informative news, this has necessitated the media to loose its focus as the protective shield highlighting the rights for the down throding masses. Resorting to sensationalism sometimes using the good reputation of the clergy to sell their news. These unpleasant continuous castigation of the Clergy and men of God has created doubts and disdain about men of God.

Some politicians have also resorted to castigations, vilifications and insults to banish the clergy and men of God from participating in Politics and Governance. These despicable utterances and actions are designed to confine the clergy, men of God and Christian believers to the pulpit. These are some of the major challenges that confronts Christians in their involvement in Politics and Governance. But as the scripture says “Onward Christian soldiers marching unto war with the Cross of Jesus” we “are commanded not only to remain faithful to the word but to defend it and correct those who are in opposition to it. (2 Timothy 2:24 - 25). God is serious about our not compromising. His Word with the values of the world, the reason being that those outside of Christ may then “come to their reasons and escape the snare of the devil-----” (2 Timothy 2:26).

The Christian Churches advocacy for peace and peaceful coexistence to the entire citizenry enforces the re-orientation that is needed to bring tranquility. It is very evident that such proactive responsibilities undertaken by clergy and the Church has resulted in the peaceful transfer of power from one party to other since the 1992 fourth republican constitution of Ghana. The Church is to resist evil in society and partner government or State in addressing the social, political, and economic well-being of the people.

CHAPTER SIX
SUMMARY OF FINDINGS, RECOMMENDATIONS AND
CONCLUSION

6.0 Introduction

This chapter summarises the entire research work. It is an overview of the findings which address the objective of the study. Recommendations have been made based on the findings of the study and also general conclusions drawn which relates to the problem of the study in line with the findings of the study. (Asamoah, 2012)

6.1 Summary of Findings

The bases for this research work was to examine the Christians involvement in Politics and Governance in Ghana. Since the debate is an age old debate which continues unabated, this study has shown that since Christianity was introduced by the Christian missionaries in the early seventeenth century the State and the people of Gold Coast now Ghana have benefited immensely from social amenities through the establishment of schools for education, clinics for the health of the people, commerce for trade and overall development for the country. The study has also shown the immeasurable contribution by the Christian Church in the democratization process of the nation is incomputable. The study also confirms that if the relation between the Christian Church and the State continues to be cordial and genial the people and citizens of this country stand to benefit from such amiable position for our developmental agenda and goals.

The research reveal that most of the respondents are of the opinion that Christians have the right to involve in Politics and Governance of Ghana both constitutionary and biblically, but do so only as individuals and not the Church as a corporate body. The Church as a corporate body can continue to function in its role as the moral conscience of the society.

From the research findings, some respondents are also of the view that the Christian Church leadership has not done much to carry along its members with it in the search for social equity social justice, good governance and development. Moreover the research study also reveal some opinions of very few respondents who still thing the Christian involvement in Politics and Governance is uncalled for and therefore need not to involve in Politics and Governance

The emerging issues from the results of the study, however penciled partisan Politics as very dangerous for the country and that intolerance from both opposition and government can be disastrous. It further revealed that the Church and clergy do not have affiliations and aligned with any particular political party but remain neutral in their dealings as much as possible. The advocacy for peace and peaceful co-existence should continue to occupy the leadership of the Church for a tranquil society for development.

6.2. Limitations of Study and Future Studies

This research was based on qualitative study and the sample of the study was small, future studies could look at a much broader sample size. The research examined the historical perspectives of the Christians involvement in Politics and Governance as pertains in this contemporary modern world. Through not

much has changed, future studies can investigate the view of other religious faith. Other limitations of this research included cost and time constraints.

6.2.1 Contribution to Knowledge

The Christians involvement in Politics and Governance is an age old debate which is still continuing based on peoples interest, knowledge, philosophy and ideologies. The findings therefore provides mixed feelings depending on where they stand and what they believe. The bottom line is that the constitution of Ghana allows each and every one the liberty to practice his/her faith and also actively participate in the democratic dispensation as enshrined in the constitution.

The bible and scripture also does not bar the Christian from involving in Politics and Governance. Therefore the current study adds to the global literature in this subject area on the Christians involvement in Politics and Governance.

6.3 Conclusions

According to Christian beliefs, mankind's purpose in creation is to take dominion, serve God and exist at his pleasure by practicing the great law of relationship which is to love God and to love mankind – service to God and service to mankind. But how do we as Christians achieve this very purpose when we negate the activities and structures of the political system in the hands of those who are unable to conceive this noble love which God has bestowed on mankind. When Christians refuse to involve and participate in Politics and Governance because the worldly people consider it their own then Christians

are failing God who entrusted the whole earth to them at creation that they should lovingly tend it and oversee it.

This study has explored the relation of the Christian Church in Ghana with the State and the meaningful role the Church has played in the development of this country in ensuring democracy is established and maintained in the country. The Church needs to raise and influence the consciousness of the Christian with regards to Christian principles and teachings and the role it must play in the development of the nation.

Although Christians are morally and spiritually different from unbelievers, they are not to be isolated socially. The Christian is the light to shine in darkness of the world and the salt to flavor the distasteful world of sinners. The development of every nation is the responsibility of all citizens irrespective of the faith and one's background. The importance of democratic Governance is the compatibility in opinion and actions put together in nation building so the developmental goals can be achieved.

6.4 Recommendations

1. This research has revealed that most Christians are not well informed on the political systems and processes Christian Church leaders and the clergy must take urgent steps in the crusade of educating their members to understand the Christians involvement in Politics and Governance which is their civic social responsibility. The Church must collaborate with government agencies like the National Commission for Civic Education (NCCE) to bring information and understanding on this regard.

2. This research material and others can be used to advance further importance to the knowledge of relationship between the Church and State. The Christian Church is not an enemy of State but both have the same goal to bring total freedom and emancipation to the citizenry. The only difference is that the State focuses more on providing material liberty for development and the Christian Church focusing and promoting spiritual liberty for development.
3. Steps must be taken to broaden the areas of existing cooperation between the Christian Church and the State. Both have a duty to uphold not to shirk their responsibilities and duties, because for the common good of the people of this country is paramount and supreme than anybody's parochial interest. The focus therefore should be for God and for country. Airing of opinions through mediation, round table conferences, dialogues, and meetings. Such would be a step in the right direction to foster a prudent relationship.
4. Through this study has established beyond all reasonable doubts that the Christian Church has charted a course of development through the provision of certain social amenities in Ghana, there is much room for improvement. The Christian Church must therefore open its doors to the opinion leaders in their areas of operation and communities to bring about basic infrastructures to benefit the people instead of spending majority of its budget on beautifying the edifice in which they worship. Missions and the mandate of the "Great Commission" should be our areas of most concern as Christians and not expensive edifices.

5. Christians should portray their moral and ethical behaviour in all aspect of their lives as disciples of the gospel of Christ. They should be involved in the social, political Governance of the country and be alive to their civil duties. Since the Ghanaian Christian constitutes the largest religious group, it will be suicidal to reject our involvement in Politics and Governance to a minority few to destroy our destiny as a people. The Church in their prudent wisdom believes that Christians have every right to participate in the political process and make indelible impact. In this situation Christians and the Church are bringing into focus their responsibility as the moral conscience of the society and their function as the salt and light among the citizenry.

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APPENDIX

RESEARCH QUESTIONNAIRE

**QUESTIONNAIRE FOR THE CHRISTIANS INVOLVEMENT IN
POLITICS AND GOVERNANCE IN GHANA**

Please this questionnaire is part of a research being conducted on the above topic. Kindly respond to the following questions and tick. Where appropriate and provide answers where applicable. The study is purely for academic purposes. Confidentiality is very well assured and no intention of going against our word. Thank you for your cooperation.

SECTION A: BIOGRAPHICAL INFORMATION

1. Sex

a. Male

b. Female

2. Age

a. 20 – 29

b. 30 – 39

c. 40 – 49

d. 50 - 59

3. Occupation

a. Own Business

b. Public Servant

c. Others (Please Specify)

4. Educational level

- a. Below first degree
- b. First degree
- c. Master's degree
- d. Above masters

5. Marital Status

- a. Married
- b. Unmarried

6. Are you a Christian

- a. Yes
- b. No

7. Name of Church

8. Position at Church

- a. Head Pastor
- b. Assistant Pastor
- c. Elder
- d. Deacon/ Deaconess

SECTION B: INTERVIEW QUESTIONS

9. Does the Bible encourage Christian's involvement in Politics and Governance in Ghana?

- Yes No No Idea Others

10. Should Christians involve themselves in politics and governance in Ghana?

- Yes No No Idea Others

11. What is your observation of the relationship between the Christian Church and the State?

Good Bad Not Really No Idea

Others (specify)

12. Has the Christian Church helped in the development of the country?

Yes No Not Really No Idea

Others (specify)

13. Has the Christian Church helped in the democratization process of the country?

Yes No Not Really No Idea

Others (specify)

14. Is democracy in Ghana properly practiced?

Yes No Not Really No Idea

Others (specify)

15. Do you think there is corruption in Politics and Governance in Ghana?

Yes No Not Really No Idea

Others (specify)

16. Do you think Christians and Non – Christians can do Politics together in Ghana?

Yes No Not Really No Idea

Others (specify)

17. Do you think Christians should vie for and accept Political positions

Yes No Not Really No Idea

Others (specify)

18. Should the Christian Church as a body be involved in partisan politics?

Yes No Not Really No Idea

Others (specify)

19. Should the Christian Church play active role in peace and peaceful co-existence?

Yes No Not Really No Idea

Others (specify)

20. Are there Challenges with the Christian Church's involvement in Politics and Governance in Ghana?

Yes No Not Really No Idea

Others (specify)

21. Are there any benefits for the State when Christians involve themselves in Politics?

Yes No Not Really No Idea

Others (specify)

22. Does the Christian Church allow its members to get involve in Politics and Governance?

Yes No Not Really No Idea

Others (specify)

23. Is the Christian Church able to help manage conflicts and political violence in Ghana?

Yes No Not Really No Idea

Others (specify)

24. Is the Christian Church demonstrating enough commitment to partner the State in national development?

Yes No Not Really No Idea

Others (specify)

25. Are the activities of the Christian Church helping to harness talents and partner the state in achieving our developmental goals?

Yes No Not Really No Idea

Others (specify)

Thank you