



# Public Theology and Leadership Rudiments in African Christianity: The Expectations and Deficiencies in Ghana

Kwabena Opuni-Frimpong<sup>1</sup> 

<sup>1</sup> Department of Religious Studies, Kwame Nkrumah University of Science and Technology, Kumasi, Ghana.

## ABSTRACT

The article discusses the role of Public Theology in the provision of the required theological insights relevant for leadership development in Ghana. It holds a position that the conscious integration of theological principles into leadership rudiments will contribute to the nurturing of the leaders needed for national development and church growth in Ghana. The nation and the church require effective and ethical leadership to achieve its goals, aspirations and expectations. The church is identified as a key leadership formation agency in Ghana not only for its community but the nation as a whole. Churches often provide platforms and opportunities for individuals to develop their leadership skills and contribute to the church community and society at large. The church provides teachings and guidance based on biblical principles that emphasize servant leadership, integrity, humility, accountability and the responsibility of leaders to serve and care for others. These teachings inspire and shape the understanding of leadership among church members. As individuals are given the opportunity to share sermons, lead Bible studies and facilitate small groups, they enhance their ability to communicate effectively and inspire others. These experiences contribute to the development of leadership qualities such as confidence, articulation and the ability to motivate and guide others. The study recommends that Public Theology that provides theological insights must be integrated into leadership development initiatives in Ghana. Aspiring leaders must be equipped with a strong ethical foundation, a commitment to social justice and the skills necessary for transformative leadership. This approach will create a generation of leaders who are not only competent but also conscious of their responsibility to serve the common good and promote positive change in Ghanaian society.

## Correspondence

Kwabena Opuni-Frimpong  
Email: [opuni@hotmail.com](mailto:opuni@hotmail.com)

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## INTRODUCTION

One of the critical challenges facing the nation-building process in Ghana is leadership. Without the right kind of leadership based on sound values such as integrity, honesty, humility, vision, dedication to service and sacrifice in the family, church and state, it will be near impossible to attain the goals set for church and national development.<sup>1</sup> Joseph Ayee has affirmed that leadership rudiments are fundamental principles and skills that are essential for effective leadership in any context. It helps leaders to navigate complex challenges and build strong and effective teams.<sup>2</sup> The nation requires effective and ethical leadership to achieve its goals and

<sup>1</sup> Excerpts of an interview held with Dr. Janet Ampadu Fofie Esq. on Ethics for Public Service August 4, 2021.

<sup>2</sup> Joseph R A Ayee, *An Anatomy of Public Policy Implementation: The Case of Decentralization Policies in Ghana* (Brookfield: Avebury, 1994).

aspirations. In Ghana, which is a country with a rich cultural heritage and a diverse population, understanding and applying leadership rudiments is very critical for effective leadership.

Leadership rudiments must be understood in the context of the country's history, culture and values. Christianity is deeply ingrained in the culture and society of Ghana and as such, its principles and beliefs have a significant influence on leadership development in the country. Christianity and leadership are closely intertwined in Ghana with many leaders in various sectors of society being influenced by Christian values and principles. Christian perspectives are often integrated into practices and attitudes toward leadership. Christian leaders and communities have played significant roles in shaping public life and social issues. The principles and skills of leadership are therefore essential in the national development efforts. Hans Debrunner has indicated that a principle of missionaries was leadership development.<sup>3</sup> Kofi Abrefa Busia has further opined that the churches positioned themselves to develop leaders for post-independent Ghanaian society.<sup>4</sup>

In the context of Ghana, which has a predominantly Christian population, the application of leadership rudiments is formed by Christian values and teachings. The church plays a significant role in developing leadership rudiments in Ghana. Churches often provide platforms and opportunities for individuals to develop their leadership skills and contribute to the church community and society at large according to Williamson.<sup>5</sup> The church provides teachings and guidance based on biblical principles that emphasize servant leadership, integrity, humility, accountability and the responsibility of leaders to serve and care for others. Through sermons, Bible studies, and Sunday school classes, individuals learn about biblical leaders and their qualities. These teachings inspire and shape the understanding of leadership among church members. As individuals are given the opportunity to share sermons, lead Bible studies and facilitate small groups, they enhance their ability to communicate effectively and inspire others. These experiences contribute to the development of leadership qualities such as confidence, articulation and the ability to motivate and guide others.

The churches organize leadership training programmes and workshops aimed at developing the leadership skills and competencies of their members. James Anquandah has identified Christian leadership content as programmes that cover topics such as teamwork, conflict resolution, strategic planning, effective communication, decision making and organizational management.<sup>6</sup> By equipping individuals with these practical leadership skills, the church prepares them to take on leadership roles not only within the church but also in various spheres of society. The churches organize training sessions and workshops specifically designed to develop leadership skills among their members. Through biblical principles, mentoring, training and practical experiences, the church equips individuals with the skills, character and values necessary to become effective leaders who can make a positive impact not only within the church but also in their families, workplaces, communities and other various spheres of society.

## METHODOLOGY

The study used a qualitative analysis in its information approach. Available library materials on leadership challenges and the role of the church in leadership development were examined. Interviews were conducted with some individuals who have played various national roles in Ghana to ascertain the leadership rudiments and expectations of Ghanaians and the Christian communities and the findings are presented in the subsequent sections under various themes.

## Leadership is Divine

In the early beginning of the new nation of Israel, the Lord instructed Moses on the need for leadership and good governance. Moses was tasked to identify the various interests, expectations, tribal groupings and communities and assign them leaders. The leaders were tasked to make sound decisions and judgments on behalf of the people they were tasked to lead. In the effort of the leaders to manage the various interests in the communities, the leaders were tasked to demonstrate good and acceptable leadership values. Among the key acceptable leadership values were fairness, justice, impartiality and avoidance of collection of bribes.

The Lord instructed, *'you shall appoint judges and officers in all your towns that the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. You shall not pervert justice. You shall not show partiality and you shall not accept a bribe, for a bribe blinds the eyes of the*

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<sup>3</sup> Hans Werner Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967).

<sup>4</sup> Kofi Abrefa Busia, *The Position of the Chief in the Modern Political System of Ashanti* (London: Oxford University Press, 1951).

<sup>5</sup> S.G. Williamson, *Akan Religion and the Christian Faith* (Accra: Ghana University Press, 1965).

<sup>6</sup> James Anquandah, *Agenda Extraordinaire: 80 Years of the Christian Council of Ghana, 1929-2009* (Accra: Asempa Publishers, 2009).

wise and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land that the Lord your God is giving you' (Deuteronomy 16:18-20). Leadership and good governance were closely connected to the people's chances of enjoying the land that God has blessed them with. The required values were to provide the leaders with the patterns for conduct and behaviour in their various leadership responsibilities. They were made to appreciate the fact that leadership is divine and an initiative of God.

### **The Bible and Leadership**

Moses through the wise counsel of his father-in-law assigned responsibilities to leaders of the various local government administrations. The key values however, were the same leadership values and principles that he received from God for the growth and development of the people. Moses' father-in-law said to him,

*'what you are doing is not good. You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, and you shall warn them about the statutes and the laws and make them know the way in which they must walk and what they must do. Moreover, look for able people from all the people, people who fear God, who are trustworthy and hate a bribe, and place such people over the people as chiefs of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So, it will be easier for you, and they will bear the burden with you. If you do this, God will direct you, you will be able to endure, and all these people also will go to their place in peace.'* (Exodus 18:17-23).

There are at least three fundamental institutions that Christians are biblically mandated to engage in as leaders. These are the family, church and civil society. Some people have no difficulty accepting leadership roles in the family and in the church. However, when it comes to participating in the activities of civil and political governance, some Christians give all kinds of excuses why Christians should not accept political leadership for instance. The reason very often given is that politics is a dirty and corrupt institution. It must be noted that all the basic qualifications and requirements for Christians in leadership in the family, the church, chieftaincy institution and in politics are the same. These are matters of character, stewardship and discovering the right persons for leadership. They are the essential biblical basis for all kinds of leadership institutions.

### **Public Theology and Leadership Rudiments in Ghana**

The intersection of Public Theology and leadership rudiments is through the integration of theological principles with leadership development to foster ethical, responsible and transformative leaders. Peter Schweizer has opined that a major focus of the Basel Mission was the nurture leaders who would be able to pursue the transformation of the society.<sup>7</sup> Public Theology provides a framework for understanding leadership. It helps individuals to identify the qualities and skills necessary for effective leadership in various spheres of life, including Christian ministry, politics, business, education and social work. It also provides insights into the role of leadership in promoting the common good, justice and social equity. The framework further facilitates the development of ethical and responsible leaders who positively impact society and inspires leaders to empower others to develop their leadership potential. Public Theology provides theological insights that must be considered while developing leadership rudiments in Ghana. Leaders who are influenced by theological insights recognize the importance of nurturing and equipping emerging leaders. They mentor, support and provide opportunities for others to grow and contribute to society, fostering a culture of shared leadership and collective impact.

### **Civic Engagement and Responsibility**

Public Theology emphasizes the role of leaders in civic engagement and responsibility. It encourages leaders to actively participate in the democratic processes, advocate for good governance and promote transparency and accountability. Leadership development programmes that are influenced by theological perspectives empower individuals to understand their civic responsibilities and develop the skills to contribute to the socio-political landscape. It promotes critical thinking and open dialogue on complex societal issues. Leaders influenced by Public Theology are encouraged to engage in thoughtful reflection, analyze different perspectives and engage

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<sup>7</sup> Peter A Schweizer, *Survivors on the Gold Coast: The Basel Missionaries in Colonial Ghana* (Smartline Pub., 2000).

in respectful conversations. Esther Ofei Aboagye insists that leaders must make informed decisions, consider diverse viewpoints and collaborate with others to find effective solutions to societal challenges.<sup>8</sup>

Public Theology encourages leaders to actively engage in the public sphere and contribute to public discourse on social, political and ethical issues. It calls for leaders who can provide theological perspectives on societal challenges and contribute to the development of policies and practices that promote the common good as the author has indicated in another publication.<sup>9</sup> The integration of Public Theology into leadership development equips leaders with the skills and knowledge to engage effectively in public debates and contribute to shaping a more just and inclusive society.

Christian theological insights assist individuals to engage in public life and contribute to the development of their communities. It also inspires individuals to take up leadership roles and responsibilities, to use their skills and talents for the common good and to work towards a more just and equitable society. Public theology emphasizes the importance of leaders being actively engaged with their communities. Leaders are encouraged to listen to the needs and concerns of the people they serve, involve community members in decision-making processes and work collaboratively to address community issues. This approach fosters inclusive leadership that is responsive to the aspirations and well-being of the community. It encourages leaders to be actively engaged in the public sphere and fulfill their civic responsibilities.

By integrating civic engagement into leadership development, theological perspectives help the shaping of leaders who are active citizens and contribute to national development. Public Theology recognizes the responsibility of leaders to care for the environment and promote sustainable practices. It calls for leaders to consider the impact of their decisions and actions on the environment and future generations. By incorporating environmental stewardship into leadership development, Christian faith perspectives help shape leaders who prioritize the well-being of the environment.

### **Ethical Leadership**

Public Theology emphasizes the importance of ethical leadership. It highlights the need for leaders to uphold moral and ethical principles, including honesty, integrity, fairness and accountability. Justice Emile Short has indicated that conduct and behaviour provide a moral compass for leaders, helping them to make decisions that are in the best interest of the public and aligned with the values of their faith. It also emphasizes the importance of ethical leadership rooted in moral values and principles. It calls leaders to act with integrity, honesty and justice.<sup>10</sup> By integrating ethical teachings into leadership development, Public Theology encourages leaders to make decisions that are just, compassionate, considerate to the well-being of the people they serve and promote the common good.

Theological insights are characterized by the importance of ethical leadership rooted in moral principles and values. By incorporating it into leadership development programmes, individuals become equipped with a strong ethical foundation that guides their decision-making and behavior as leaders. Public Theology provides an ethical framework for leadership. It emphasizes values such as justice, compassion, integrity, and accountability. By incorporating these principles into leadership development programs, Public Theology promotes leaders who prioritize the common good, act with moral courage and make decisions that benefit society as a whole.

The integration of Public Theology into leadership development programmes motivates aspiring leaders to learn about the ethical dimensions of leadership and the impact their actions have on society. It provides the moral paradigms for leaders to make principled decisions. Leadership rudiments influenced by Public Theology emphasize the importance of moral discernment, integrity and accountability in leadership roles. Leaders in Ghana who integrate Public Theology into their leadership practices are more likely to make ethically sound decisions that consider the well-being of all stakeholders. Through theological teachings and reflection, leaders develop a deeper understanding of their ethical responsibilities and are better equipped to make morally informed decisions.

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<sup>8</sup> Excerpts of an interview held with Dr. Esther Ofei Aboagye on Setting National Priorities September 17, 2020.

<sup>9</sup> Kwabena Opuni-Frimpong, "Doing Public Theology in African Christianity: A Reflection on Communiqués by Churches in Ghana," *E-Journal of Religious and Theological Studies* 7, no. 11 (November 15, 2021): 190–200, <https://doi.org/10.38159/erats.20217111>.

<sup>10</sup> Excerpts of an interview held with Justice Emile Short on Transparency and Public Accountability November 7, 2019.

## The Bible, Character and Leadership

In the Bible, the first mention of the people of Israel demanding that they should be governed under political institutions like the other nations was when Samuel appointed his two sons, Joel and Abijah to take over from him as judges for the Nation, Israel (1 Sam. 8:1). The people strongly objected to the political leadership of Joel and Abijah because they did not walk in the ways of their father, Samuel. When their father was the religious and political head of the whole nation of Israel, his two sons had the opportunity to serve as judges at Beersheba. Sadly, they did not do their work with integrity. They turned aside after dishonest gain, accepted bribes and perverted justice (1 Sam. 8:3). Therefore, when their father appointed them to take over from him as the political leaders to govern the nation, the people rejected them due to their dubious character manifested at Beersheba. They were full of greed, injustice and corruption.

The people of Israel quite rightly were looking for people with proven credible character to rule over them and they did not find that moral quality in Joel and Abijah. In other words, the nation of Israel and its people placed character at the core of political leadership or governance. In their view, character was the basic qualification for leadership. Thus, political and religious leaders are to be judged first and foremost by their character when they are seeking appointments in governance and other public services.

Indeed, Samuel demonstrated the importance of these core biblical requirements for leadership when he came to the end of his long career as a religious and political leader of Israel. He assembled the people together and in his farewell speech challenged the people to assess him by his character during the period of his leadership. He did not ask the people to evaluate his success or failure by the number of infrastructure like roads and monuments that he was able to build during his time as the head of the state of Israel. He demanded that they assess him by his character. He claimed

*'as for me I am old and grey, and my sons are here with you. I have been your leader from my youth until this day. Here I stand. Testify against me in the presence of the Lord and his anointed. Whose ox have I taken? Whose donkey have I taken? Whom have I cheated? Whom have I oppressed? From whom have I accepted a bribe to make me shut my eyes? If I have done any of these, I will make it right'* (1 Sam. 12:2-3).

It is important to observe that Samuel was open and transparent before God, his family members, the newly anointed king of Israel Saul and the entire people of Israel. It is interesting that at the end of his leadership career, it was his character that vindicated him. His people found no fault with him, and the Lord honoured him (1 Sam. 12: 4-5). There is a sharp contrast between Samuel and Saul, the first king of Israel. Saul had all that it took to be a successful leader. He had attractive and commanding natural qualities, he came from a wealthy home, and his father Kish was a man of high social standing (1 Sam. 9:1-2). Indeed, God himself approved his call into political leadership. The Bible states that, "when Samuel caught sight of Saul, the Lord said to him, this is the man I spoke to you about. He will govern my people" (1 Sam. 9:17).

Unfortunately, after some early leadership successes, Saul began to focus more on himself and his physical achievements, instead of focusing on God. He set up a monument in his own honour at Gilgal (1 Sam. 15:12). He had very little regard for maintaining his integrity. After David had defeated Goliath and the women were rightly expressing their views, 'Saul has slain his thousands and David his ten thousands', Saul became very jealous of David and hated him bitterly for the rest of his reign. He wasted huge national resources and employed the military and national security forces to pursue David. Several innocent persons lost their lives because of his hatred for David. Even though David spared his life at least on two or three occasions, Saul out of jealousy continued pursuing David. Towards the end of Saul's life, he abandoned his faith in the Lord and sought help from the witch of Endor. Finally, Saul's character failed him, and he died miserably. He left the nation badly divided and with a huge loss of human capital and national resources. Saul's character failed him.

From biblical perspectives, the success of leadership is determined by credible character and not by mere achievements in terms of physical infrastructures however important they might be. Citizens should judge or assess their leaders, including church and political leaders by how much they have been able to integrate values such as honesty, integrity, justice, courage, humility, fidelity, and loving one's neighbour as loving oneself into their character. Credible character is the core biblical requirement for leadership. Religious and political leaders must be primarily assessed by their character.

## Social Justice and Advocacy

Public Theology promotes leadership that is committed to social transformation and advocacy for those who suffer social neglect. As indicated by Apostle Eric Nyamekye leaders must address systemic issues of poverty,

inequality and social discrimination.<sup>11</sup> By raising awareness of these issues and encouraging leaders to take proactive steps to create positive change, Public Theology cultivates a sense of responsibility among leaders to actively engage in addressing societal challenges. By integrating Public Theology into leadership development, individuals are encouraged to become leaders who are sensitive to the needs of the poor and needy and work towards creating a more just and equitable society. Public Theology highlights the importance of social justice and equity in leadership. It encourages leaders to address societal issues such as poverty, inequality, corruption, and discrimination.

Public theologians engage in discussions and advocacy to promote fairness, inclusivity and equal opportunities for all. Leadership development programmes influenced by theological insights emphasize the importance of leaders being agents of positive change and advocating for the unheard voices, poor and needy. Leaders influenced by theological insights are driven by a commitment to social justice and use their positions to bring about social transformation. Public Theology promotes a commitment to social justice and addressing societal inequalities.

### **Servant Leadership**

Public Theology facilitates servant leadership, which is a leadership approach focused on serving others and meeting their needs. According to Sam Okudzeto, leaders must prioritize the welfare of their followers rather than seeking personal power and prestige. The concept of servant leadership helps to develop leaders who are humble, compassionate and dedicated to serving the people they lead.<sup>12</sup> Leadership rudiments influenced by Public Theology encourage leaders to lead with humility, empathy and a genuine concern for the welfare of the people.

The practice of servant leadership inspires trust, promotes collaboration and fosters a sense of unity among their followers. Public Theology highlights the importance of service and sacrifice in leadership. It emphasizes the need for leaders to be servants of the people, to put the needs of others before their own and to make personal sacrifices for the greater good. The incorporation of Public Theology into leadership development programs helps individuals to learn to lead with humility and a genuine concern for the welfare of others. It encourages leaders to be agents of transformation in society.

### **Leadership Expectations and Deficiencies**

There are leadership and governance expectations and deficits that churches and other organizations that are into leadership development must consider. Among them are leadership deficiencies, transparency, accountability, service, good governance, consensus building, public confidence and healthy relationships.

### **Leadership Deficiencies**

A major detrimental factor in matters of good leadership and development at all levels is leadership deficiencies. Leadership deficiency is not about the absence of leadership in an organization, community, or church. Leadership deficiency is when the available leadership agencies cease to serve the needed leadership needs and expectations.<sup>13</sup> It is rather the lack of and insufficiencies of cherished leadership expectations and values such as hard work, tolerance, patriotism, integrity, transparency, human dignity, the pursuit of the common good etc. Leadership approaches that lack fairness, integrity, transparency, public trust, vision, justice, impartiality and avoidance of bribe collection will always remain deficient.

Sound Biblical leadership values have remained generational and timeless. Leadership values that were given to the people of old have remained the cherished values that contemporary leaders are called upon to demonstrate. Unfortunately, some leaders associate the strength and credibility of leadership with the ability to win elections, success in political appointment considerations, wealth, fame and popularity. People who are popular in churches and communities can win elections, but their leadership credibility is determined by sound leadership values and performance, the absence of which makes them deficient as leaders. People who win elections in their various constituencies, districts and local assemblies because they are popular must learn quickly that popularity wanes in leadership. Leadership sustainability and credibility are determined by the demonstration of sound leadership values and meeting needs. Leadership deficiency is a major leadership pitfall that must always be addressed if leadership can respond to the purposes of its existence and guarantee good

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<sup>11</sup> Excerpts of an interview held with Apostle Eric Nyamekye on Building a Strong Church in a Strong Society on February 27, 2020.

<sup>12</sup> Excerpts of an interview held with Lawyer Sam Okudzeto on National Interest on February 13 & 20, 2020.

<sup>13</sup> Kwabena Opuni-Frimpong, *Christian Ministry of Advocacy*. (Accra: Sonlife Press 2015).

governance. Saul was the king of Israel when Goliath became a threat to the people of Israel. Till David came to the scene, Israel experienced leadership deficiency in a leader occupying office but was not fit for purpose (1 Kgs. 17).

### Stewardship

In Genesis the Bible emphatically opens with the affirmation that the triune God is the creator of the heavens and the earth, the entire invisible and visible universe (Gen. 1:1). It states further in Colossians that Christ Jesus is the image of the invisible God. He is the sustainer of the universe, 'for by him all things were created, things in heaven and on earth, visible and invisible. Whether thrones or powers or rulers or authorities; all things were created by him and for him' Colossians 1: 15:16. The ownership of the whole universe, heaven and earth is the triune God – Father, Son, and the Holy Spirit.

Human beings are created in the image of God. God breathed his spirit into us, and we became living beings (Genesis 1: 26-27, 2:7). God then commanded that humanity is free as humans, exalted over and above all his creation, to care and manage his creation. This is what it means to be God's stewards. The responsibility as stewards covers various inter-connected relationships, maintaining a living relationship with the creator, managing individual selves under him, being each other's keepers and caring for the environment. Christians are mandated as stewards to exercise their freedom responsibly at all these levels. As stewards, they are obliged to manage and govern God's creation with the understanding that, 'the earth is the Lord's and everything in it, the world, and all who live in it' Psalm 24:1. God has given all the resources, intelligence, skills, abilities, talents and opportunities to his people to manage and govern themselves and the rest of his creation. Indeed, humans must acknowledge that who they are and what they possess as humans are all from a loving, merciful and gracious God. Therefore, they are ultimately responsible to God in whatever sphere they find themselves as leaders, including political leadership.

In Romans 13:1-7 the Bible affirms that civil government is not a mere human institution. It is God who has established it and those in leadership, together with the ruled are equally responsible to God as stewards. God is the real owner of the nation, its citizens and its other varied resources, including the environment. The authorities are God's servants who have been given the opportunity to govern. They must make sure that the right things are done to promote the well-being of all citizens. For instance, the governing authorities and the rest of the citizens are equally responsible to ensure that the payment of taxes and other revenues are done and are honestly used for the good of the nation (Rom. 13:2-7). Both rulers and the ruled are under God's judgment if they rebel against the laws of the state and misappropriate the resources that are meant for the betterment of all the people. Therefore, all citizens must know that as stewards of God, they are entrusted with the responsibility to govern their country. Each one must do his or her part with integrity, and that is how nations can be exalted. Citizens have the awesome responsibility as a people to build a peaceful nation grounded on credible character and sound stewardship. This is what promotes firm, sound and just peace that is needed for the development of the country.

### Healthy Relationships

Good leadership is demonstrated in relationships. In the Scriptures, it is the relationship between the leader and the people and the leader and God. Its key focus must be on the common good and the glory of God. There is the possibility of sound relationships and attention to the needs of the people being taken for granted in leadership. Good leadership thrives on the sound foundation of mutual respect in relationships that bind leaders and their followers together. Meeting the needs of the people was considered very crucial by Christ in Luke 4. When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: *'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 go free, to proclaim the year of the Lord's favour.'* (Lk. 4: 16-21).

A slave girl who was captured during warfare recommended a Prophet back at home to her mistress for healing. The slave girl got herself into an unusual domestic and private issue. When Naaman accepted to make the journey the instruction to bathe seven times in Jordan by the Prophet became a challenge because there were better known rivers back at home. The general's servants were also able to convince him to obey the instructions of the Prophet. The roles that a slave girl and servants of a military general played in the healing process were as a result of the healthy relationship that existed at home and the workplace (2 Kgs. 5: 1-19).

## Social Contract and Good Governance

Social contracts are the understandings and agreements that are established between leaders and their followers. In the estimation of Okudzeto, it is the common ground that determines the right and authority to lead and govern. Under democratic governance, it is determined by free, fair and credible elections.<sup>14</sup> Citizens who desire to govern declare their intentions to rule through their campaigns and manifestoes. The citizens through the exercise of voting surrender their sovereign will which resides in them to the power seekers whose ideas and programmes they are convinced will make life better for them.

Leadership is influence and its major relevance is to solve problems, meet needs and make life better for the governed. The utmost concern of the electorate always is the meeting of their needs, good governance and the general common good. Political manifestoes normally seek to assure the citizens about the preparedness of the individuals and the groups to represent their needs and the national interest of the people. A social contract is expressed during the swearing-in into the office of leaders. It sets the legal parameters of power and grounds for removal from office.

A social contract is not restricted to civil governance. Traditional and Christian leaders also go through such a process of oath swearing to attain the right to lead.<sup>15</sup> Royals who go through the process of selection to occupy the throne, for example, are required to swear oaths to establish their social contract with the people. Christian calling and leadership come about through divine calling. It must, however, be confirmed through elections and appointments. Christian leaders during ordination and induction services also establish their social contracts.

Social contracts in leadership at all levels i.e., civil, professional, business, church, traditional etc. must primarily be with God and secondly with the people according to Emmanuel Asante.<sup>16</sup> God-consciousness in leadership can be acknowledged only when leaders keep in mind that their social contracts involve God. Even though oath swearing into leadership offices involves God, there is the tendency for the God factor to be overlooked in leadership performance and service. The Scriptures say that *'righteousness exalts a nation sin is a reproach'*. A social contract must keep the divine consciousness as it also maintains its commitment to the people (Num. 30:2, Josh. 9:15, Josh. 9:20, Matt 20:1-16, Gen. 30:37-43, Josh. 9: 15-16).

## Participation and Involvement

Governance is a collective responsibility. A nation may have leaders, but it takes the active participation of the citizens to have successful governance, citizens who are not spectators. Beyond voting, citizens and church members must accept their obligations and responsibilities to the state and the church as noted by Aboagye.<sup>17</sup> Regular payment of taxes, being law abiding, regular participation in decision making processes and the general governance system in the various communities are some key benchmarks of active citizenship.

Citizen participation and involvement should not be assumed. It must be facilitated and encouraged. There are instances where political parties that are voted into governance create the impression that the minority parties, organizations and individuals who present dissenting views are their opponents and therefore can and should be ignored. Others who may have good reasons not to identify with a ruling political party may also want to take background positions in national affairs. Some government officials and party members sometimes may take positions that again suggest a deliberate effort to silence the contributions of others who are not in government.

Political parties in government, minority political parties, trade unions, students' unions, professional bodies, civil society organizations and leaders of faith-based organizations need to be reminded always that their involvement in the national governance process is required for good governance even when others seem to make efforts to block such opportunities.<sup>18</sup> Church members must be encouraged to pray for governments as they also fulfill their other civic responsibilities such as payment of taxes, serving as whistle blowers and participating in voluntary services.

Nehemiah was burdened by the broken walls of Jerusalem. His effort to rebuild the broken walls called for the participation of all. He assigned some security and spiritual responsibilities while others were working on the construction sites. Jesus knew what he was going to do when he asked his disciples to find food for the multitudes and yet he involved his disciples in the whole feeding conversation and exercise. In writing to the

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<sup>14</sup> Excerpts of an interview held with Lawyer Sam Okudzeto.

<sup>15</sup> Kwabena Opuni-Frimpong, *Indigenous Knowledge and Christian Missions*. (Accra: SonLife Limited 2022).

<sup>16</sup> Excerpts of an interview held with Most Rev Prof Emmanuel Asante on Religion, Peace and Security in Ghana October 21, 2019.

<sup>17</sup> Excerpts of an interview held with Dr. Esther Ofei Aboagye.

<sup>18</sup> Excerpts of an interview held with Dr. Esther Ofei Aboagye.



Church in Corinth, Paul the Apostle affirmed that “we are co-labourers together with God” (1 Cor. 3:9). God indeed in his sovereignty can do whatever he wants to do with or without humanity. God however will not do anything without sinful, weak and disobedient men. He invites mankind to become participants in his redemptive and continuous creation exercise an example that must be followed.

### Consensus Building

Democracy thrives on dialogue and consensus building. There may be dissenting views in national conversations, but they should not be turned into conflicts. According to Sam Okudzeto structures must be built and upheld at the various decision making levels for expressions of various views and perspectives. Moreover, various professional bodies, traditional leaders, religious bodies, employers’ associations, trade unions, academicians etc. must have regular opportunities to express their perspectives on public policies and the general development efforts of the church and the nation.<sup>19</sup>

It must be noted that Ghana’s independence ushered the nation into a new era of political sovereignty and gave its people a platform to create the Ghana they want. Since gaining political independence, Ghanaians have been working very hard as a people to achieve economic and social independence under various political leaders. The various political leaders over the years have played an enormous role in the developmental efforts of a nation and it is important to commend them for their roles, irrespective of their political affiliations. Since winning political independence, the nation has made great efforts to develop the economy and scored many successes in this respect. However, Ghana is yet to attain socio-economic sovereignty and independence as a country amid the numerous natural resources and capacities that God has blessed the country with.

The economic lifelines are still dependent on foreign countries. The country is still struggling to achieve socio-economic independence among others due to the over politicization of national issues. Aboagye has subsequently called for the need for the Constitution of the country to move from political to developmental.<sup>20</sup> The various political parties that have had the opportunity to rule the nation seem to be more committed to their political interests and ideologies than the bigger national interest and dream. Developmental efforts gradually are becoming votes-driven. This approach, which has eaten into the very fiber of national life, has been one of the major causes of the economic challenges as a country.

In dealing with the numerous post-independence economic challenges, it has become important for the nation to pay more attention to the building of consensus on national issues. There is a need for the citizens to come together, irrespective of political, ethnic and religious affiliations and create Ghanaian solutions to national challenges.<sup>21</sup> The fact remains that political leaders, especially those in government at any time, have the major responsibility of bringing the people on board in building consensus to find the most viable solutions to national challenges. Governments must lead the way in crafting a culture of national consensus and patriotism among citizens and ensure that the interest of Ghana becomes paramount in any national engagements according to Okudzeto.<sup>22</sup> The Bible emphasizes this point in Proverbs 11:14, which reads that, *‘where no wise guidance is, the people fall, but in the multitude of counselors there is safety.’* To achieve socio-economic independence, it is imperative for the nation to dream of a united nation.<sup>23</sup> Indeed, as a popular quote states, “We are stronger together.”

Economic sovereignty cannot be achieved if citizens continue to do the same things that they have been doing over the past years the same way and continue to expect different results. Things must be done differently in order to achieve different results. Ghana like some other African countries is a sleeping economic giant with the enormous resources available to it. In the estimation of Tony Oteng Gyasi, the time has come for leaders to dream and develop a comprehensive vision for the country collectively as a people and avoid excessive partisanship and political manifestoes dominating national planning.<sup>24</sup> Citizens must also allow God to lead them in the quest to make the nation great and strong. The Psalmist admonishes in Psalm 127:1 that, *‘except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman wakes but in vain’*.

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<sup>19</sup> Excerpts of an interview held with Lawyer Sam Okudzeto.

<sup>20</sup> Excerpts of an interview held with Dr. Esther Ofei Aboagye.

<sup>21</sup> Excerpts of an interview held with Dr. Tony Oteng Gyasi on Young People, Unemployment and Entrepreneurship on January 9, 2020.

<sup>22</sup> Excerpts of an interview held with Lawyer Sam Okudzeto.

<sup>23</sup> Excerpts of an interview held with Lawyer Sam Okudzeto.

<sup>24</sup> Excerpts of an interview held with Dr. Tony Oteng Gyasi.

### **Platforms for Engagement**

Dialogue and consensus building under democratic governance must work within sound democratic structures. The Media provides platforms for engagement and expression of thoughts and views. Partisan media, however, does not enhance sound engagement, especially between some civil societies including the church.<sup>25</sup> Traditional leaders, security leaders, business leaders, academicians and other religious leaders are usually considered statesmen and must live above partisan politics. However, due to their influence, constant interaction with the people and level of their knowledge and experience, they do have a lot to share in the general governance of the nation. Such people may not want to engage governments in public platforms like the media as they may easily be tagged to be anti-government or to have “gone to bed” with ruling governments depending on the positions they take on national issues.

Platforms for better engagement must therefore be built in democratic environments for regular national conversations. Governments and political party leaders may be expected to initiate invitations for such engagements. Presidents of the nation, speakers of parliament, chief justices, regional ministers etc. can invite church leaders for conversations on national issues with or without the media. Such platforms do offer governments and politicians opportunities to share their policies and challenges with church leaders.<sup>26</sup> Church leaders equally get the platforms to share their views and, in the process, make significant contributions to nation building. Platforms for better engagements must be created for national conversations that involve statesmen. Decision-making must not be left only in the arena of political parties, but other voices of wisdom from traditional leaders, faith-based organizations, those in business, media, women and youth groups must deliberately be sought to be involved in decision making. Governments must create platforms to enhance broad-based stakeholder consultations and engagements.

### **Objectivity in Public Discourse**

Political parties are always conscious about winning elections. Due to the strong urge of winning elections, all kinds of political strategies including propaganda and attacks are deliberately initiated on dissenting views. Anquandah has indicated that Church leaders in Ghana have come under such political attacks in an effort to express the concerns of society which government officials may consider as undermining their electoral fortunes.<sup>27</sup> Such senior ministers are considered and tagged as doing the bidding of the opposition political parties.

It must be noted that some opposing views from minority parties are deliberately done to unseat the ruling governments. The expressed opinions and perspectives are done to present the government in bad images just to discredit the political parties in government. That explains the strong resistance from ruling governments against dissenting views. The facts, however, remain that objectivity in public discourse must be sustained. There is a need for the general public to be objective in matters of public interest for accelerated development. There is a need for objectivity in public discourse. Kwasi Kwafo Adarkwa has pointed out that governments should be commended for putting in place innovative policies and criticized constructively when it goes wrong to promote accountability and transparency.<sup>28</sup> Governments and their communicators must respect dissenting views coming from sections of the populace and avoid embarking on vitriolic attacks on people who express views that do not favour them.

### **Constructive Criticism**

Leadership under democratic governance that is not prepared for constructive criticism must be considered as a mark of political immaturity. Opposing views, however, must be done not just for the sake of frustrating the success of those in responsible positions but for the general common good. Criticism shouldn't be taken personally. The Citizens should moreover criticize constructively. They shouldn't criticize to destroy, hence, when making suggestions to one another, the language, demeanor and the very intentions for criticizing anything should be clear and should be in the national interest according to Adarkwa.<sup>29</sup> If that is done then the petty insinuations, the insults which make people even shy away from indulging in national debates will go away.

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<sup>25</sup> Excerpts of an interview held with Prof Kwame Karikari on Media, Public education and national orientation, on January 16, 2020.

<sup>26</sup> Excerpts of an interview held with Most Rev Dr. Kwasi Aboagye Mensah on New Year, New Opportunities, Fresh Challenges January 1, 2020.

<sup>27</sup> Anquandah, *Agenda Extraordinaire: 80 years of the Christian Council of Ghana 1929-2009*. .

<sup>28</sup> In conversation with Prof Kwasi Kwafo Adarkwa on Strategic Planning and National Development, on March 5& 9, 2020.

<sup>29</sup> In conversation with Prof Kwasi Kwafo Adarkwa.

Criticism must be accepted. Public officers must be tempered when criticized and given criticism. In the author's view, criticism should be offered when there is an alternative. Divergent views should not be made in a vacuum. For example, if one opposes a certain policy, alternatives should be provided and this is called constructive criticism. Persons from all walks of life should use this medium for the progress of the nation.

### **Public Trust and Confidence**

Public trust and confidence are very important rudiments in leadership and democratic governance. The electorates vote for their leaders on some level of trust, hopes and aspirations. Such traits must be noted must be sustained. Public respect and control are motivated by the level of public confidence. Whenever there are signs of public trust deficits, distrust and lack of confidence, efforts must be made by all e.g., political leaders, traditional leaders, media, Christian and other religious leaders to restore public confidence. Voters' participation in local and national elections is greatly determined by public trust. Moreover, the willingness to accept election results is all dependent on public trust and confidence.<sup>30</sup>

Ordinary citizens assess the level of the economy and conditions of life from what they encounter as they pick transport, go to the market, pay their rent and buy fuel. Although professional economic managers may express their opinion on the economy by technical economic indicators like inflation rates, exchange rates, GDP and other issues relating to the economy. It is the concerns of the ordinary people and the governed that are necessary and should be considered and addressed. Governments, religious leaders, traditional authorities and civil society organizations (CSOs) assiduously must work at building public confidence in the people they lead and represent.

Churches must actively make significant contributions in restoring confidence in their members by echoing their struggles and pains for the needed solution. Churches need to actively show interest in national issues and articulate the concerns of their people and journey with them in finding solutions to the numerous challenges that confront them. In as much as it is important to continue to pray for constituents, communities and the country, leaders must also genuinely show concern about their plights and be committed to helping them find solutions.

Churches must provide resources and assistance to their members and communities in socio-economic challenges. Archbishop Charles Palmer Buckle has opined that churches must be willing to support families whose livelihoods are threatened especially during moments of pandemics and give hope to the hopeless. If people are looking for hope and support, the Church must be the first point of contact and must do so as Jesus would have done. The churches must not sit on the sidelines and watch their people confront their challenges alone but rather must feel their hurt and engage in efforts at dealing with their challenges.<sup>31</sup> In the same vein, CSOs and traditional authorities also must support the people they represent and share in their difficulties. Trust deficit in leadership is a recipe for public anger, a pitfall in leadership that must always be avoided.

### **Service**

The primary task of church leaders and public servants is service and it must be service with a smile. According to Janet Ampadu Fofie public officers need to be open and receptive enough to the people who come to them for the various services.<sup>32</sup> It should not be that people have to disclose their profiles before they attract the needed services that people are employed and paid to perform. Front-line staffs like receptionists remain the face of organizations and therefore people gather their impressions about organizations according to the kind of attitudes they put up in their interactions with the public. Inadequate salaries should not be a justification for poor performance towards the public. There's nothing like a 'stupid' question because indeed that person needs help. That's what they are thinking and that is what they are feeling and there is a need for them to be heard.

Public officers' attitudes to the public will have to be at the best at all times because, if they think it's about themselves, then they are missing it. Service is not about the one offering it. It's about the people who are actually at the receiving end, asking for services, asking for assistance, asking for clarifications. There is nothing wrong if one does not have the answers, but there is no need to be rude in such an event. People in public service need to be respectful of people who come to them. If they don't do that then, people walk away being afraid of the very people who have been employed to provide service because they are afraid to come to the service

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<sup>30</sup> Excerpts of an interview held with Dr. Serebour Quaicoe on Free, Fair, Credible and Peaceful Elections on November 26, 2020.

<sup>31</sup> Excerpts of an interview held with Most Rev Charles G. Palmer-Buckle on Re-Building Post Social Distancing Societies Part I on April 4, & May 15, 2020.

<sup>32</sup> Excerpts of an interview held with Dr. Janet Ampadu Fofie Esq.

providers. They shouldn't be afraid because leadership by public servants is and must be service. They rather ought to be comfortable knowing that indeed they will get the needed service.

Ghanaians should not be afraid of public servants. They should rather be comfortable getting closer to public servants. Public service individuals and bodies must see themselves as people who are providing service. They are servants and they need to pick such thoughts. Public servants must however be empowered and be given the necessary support, and funding and be held accountable because if they are just going to be given the money without the accountability, then it doesn't work according to Fofie.<sup>33</sup>

### **Conduct and Behaviour**

Public service is one of the most regulated sectors in the society. They are regulated by law, policies and procedures. Once a procedure is missed then a challenge arises, so it is quite regulated. If the systems in place are working, it is expected that public service will be very efficient and the people will deliver effective services. But where people can sometimes circumvent the system in place, conduct and behaviour become frustrating even for those who desire to maintain high ethical standards.<sup>34</sup>

Good conduct is one of the key qualities of any successful organization. There is a direct relationship between conduct and behaviour and staff performance. Public service systems have always been regulated. The reason is that people cannot behave properly as it is expected without supervision. In a system where conduct and behaviour are not properly supervised, the job at hand, more than likely, will not be done. When an organization is with good conduct and good behaviour practices and cultures, productivity turns out to be on the higher side. Where there's indiscipline, where people do just what they want to do, where there are no systems and no culture for the employees the mandate of the organization will suffer. Where the staff have the mindset that government work is for the government and it is not their personal business for example, they provide substandard services. As far as such minded workers are concerned, they are not in public service to serve. It is about what they can get for themselves. There must be systems in place else the conduct of staff will remain poor.

A code of ethics is supposed to guide conduct and behaviour. They also provide moral values and resources for the formation and nurturing of people from birth to death. A code of ethics is informed by values that emanate from religious, cultural, institutional and professional values. Christian faith and values are expected to define the formation of Christian life and conduct. Professionals working in various institutions be it academic, health, governance, security etc. equally operate according to the ethical standards of the profession. It must be noted that while religious and cultural values may provide generic codes of conduct, professional and institutional values demand strict and specific conduct and behaviour according to Fofie.<sup>35</sup>

Ethical standards whether generic or strict, must never be assumed. They are expected to be taught and nurtured. Ethical standards are taught by churches and other religious bodies. Families, academic institutions, etc. equally play significant roles in the formation of moral values. Various patterns of media i.e., television, radio, print media, social media, etc., have remained very integral entry points in moral formation. Professional bodies and governmental institutions have pursued regular focused ethical standards through workshops, conferences and seminars.

When nurturing agencies pursue their functions successfully, the tendency is that moral consciousness will be upheld and cherished. There must be nurturing patterns for high ethical standards such as honesty, good relationships, integrity, confidentiality, etc. Materials and resources that guide proper conduct ought to be made available to avoid ambiguities and uncertainties. It is not enough to develop a code of ethics to guide conduct and behaviour. Implementation of such ethical standards is as important as developing them. Organizations can write nicely about ethical standards but if they do not practice them; if they do not live them, they do not produce the needed impact. According to Fofie, it is even very helpful for organizations to have officers who are responsible for the ethics and behavioral side of the employees to help them make sure that the right things get done as much as possible.<sup>36</sup>

Leaders and public servants are there to serve. They are expected to demonstrate qualities such as integrity, responsibility, respect for laws and regulations, love for work, the effort to save and invest, the will to be productive and punctuality. Moreover, honesty, respect for the people they are supposed to be serving, and

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<sup>33</sup>Excerpts of an interview held with Dr. Janet Ampadu Fofie Esq.

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<sup>36</sup> Excerpts of an interview held with Dr. Janet Ampadu Fofie Esq.

respect for not only bosses but respect for each other must be clearly established. If there is mutual respect, the work output would manifest this trait.

### **Confidentiality and Trustworthiness**

Confidentiality is important for church leaders and public officers. Issues that are supposed to be confidential are not supposed to be put out there in the public domain. Church leaders and other public officers always must be reminded about the need for confidentiality. Unless a leader has the authority to disclose some information and has been given permission to actually put certain information into the public domain, he/she has no right whatsoever to actually engage anybody. Subjects that leaders are privy to by virtue of their standing in society must remain confidential.

Trustworthiness moreover, is a very important criterion that is expected of all leaders, especially public officers. They should be trusted to the point that they will do the right things even when no one is watching. Good conduct is not only when the Boss is watching and observing what people do but rather the maintenance of trust and respect in the organization even when no one is watching. Whether on the job, in church, at home, or at the marketplace, there is the need to distinguish one's self as a man and a woman who can be trusted, people who have been brought up properly, people who have good conduct who can be trusted in terms of the work that is assigned to them.

### **Accountability**

Leadership is a social contract as has earlier on been indicated. Politicians go to the people and request for power, stating "Vote for me and I will make life better for you." Citizens therefore should be able to demand for accountability if they feel these promises are not being met and their standard of living is not getting any better. Democratic leadership requires that leaders must be held accountable and leaders must mobilize citizens to institute social actions so that they don't just vote every four years and remain timid. Voting in a democracy is not about giving power to make some people have comfortable lives. It is about service, meeting needs and development according to Short.<sup>37</sup> The Bible does not prescribe which political party Christians should belong to or which leaders to follow but it does provide some guidelines as to how Christians should conduct themselves in relation to governments and relationships with their neighbours. The guidelines provide a basis for assessment of the messages that those in power and those seeking power send, rather than relying on inducements and bribes.

Earthly governments are run by human beings who are by their nature, fallible (Genesis 2, Romans 3:23). Christian leaders and other public officers are fallible, susceptible to corruption, inducement and even the appropriation of their name and power to do the wrong thing. But God has not left his people to the whims and caprices of corruptible, weak leaders because his church has a role to play. Christians have a responsibility to ensure good governance by helping to implement Jesus' manifesto of promoting freedom for captives of poverty and oppression; providing vision through transparency and accountability for an otherwise blind citizenry; and promoting information dissemination and advocacy for those whose hearing of public business is impaired (Luke 4:16-21). With the help of the Holy Spirit and other human institutions and partners, the church must work to proclaim accountable governance.

The church itself should model accountability and show transparency in all its activities, as far as possible. It must do so by proactively sharing information about its resources, activities, challenges and achievements with its members. Maintaining internal democracy in the church is important to earning the respect of Ghanaians. With increasing education, knowledge, information and the guidance of the Holy Spirit the leadership of various churches must recognize that things cannot constantly be kept hidden from members of their congregations.

### **Transparency**

Public officials function with state resources. They are therefore to be accountable to the people for the fair use of state resources entrusted to them. While it is the responsibility of state officials to be open and accountable for the use of state funds, the public is expected to serve as watchdogs and demand accountability. Civil societies, media and other state institutions tasked to pursue accountability must position themselves to make public accountability a serious requirement. Law enforcement agencies must ensure that legal provisions on accountability are adequately enforced. Church leaders in their sermons and press releases must point out their

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<sup>37</sup> Excerpts of an interview held with Justice Emile Short.

observations of the use of state resources. Whistleblowers through the media and other available opportunities must also draw the nation's attention to signs of abuses in the system.

Corruption can become endemic only when the systems do not work and those supposed to serve as watchdogs go to sleep according to Short.<sup>38</sup> It must be noted that corruption has contributed enormously to the destabilization of nations and civil wars. Almost all military coups in Ghana have had corruption as one of the major reasons. Corruption frustrates national development plans and indicts the national integrity of a nation. Investors will always want to invest in nations where wrongdoing will not be allowed to go scot-free and that corruption whether by public officials or private individuals will be punished.

The law courts must provide the indicators of fairness, justice and integrity. The challenges in the fight against corruption have taken diverted and complex approaches. Political parties should have the willpower to fight corruption. Party members should be able to distance themselves from colleagues who find themselves in acts of corruption. Whenever party officials identify with corrupt party members the issues become too complex to handle.

The church can champion accountability in the relationship between the political leadership and the citizenry. Leadership and governance are mechanisms intended to organise public processes and manage public resources toward the effective achievement of national goals and priorities. Governments are responsible for ensuring that national growth is achieved in sustainable ways and that the benefits that arise from national development are equitably distributed and enjoyed by all sections of the population. National governments are responsible for ensuring that the fundamental human rights of all people are realized. Ideally, the work of a good government should result in fairness and enable every citizen to have the opportunity to develop to their fullest potential and to participate satisfactorily in developmental processes at all levels.

In other words, ideal governments working well would allow citizens of a country to live lives as God intended in economic, physical, social and spiritual fullness. All people, irrespective of their ethnic origins, socio-economic status, gender, age or where they are geographically residents must enjoy their rights satisfactorily and securely. In order to achieve these ideals, the citizens elect leaders to represent their interests as well as the citizens. The citizens (or the governed) themselves must recognize the importance of accountability. In an accountability relationship, the leaders acknowledge responsibility for their actions, decisions and policies made on their watch and for the resulting consequences. The political leadership also has an obligation to create an environment in which citizens can ask questions, expect feedback on their issues and know where to seek information and redress.

The Bible recognizes that Christians will live under national government systems and provides guidance on how they should conduct themselves toward civil authorities. The church as an organized entity is also recognized by the Bible as a community of faith with obligations to its members as well as the societies in which they live. People who believe in the Bible are required to seek the welfare of the communities in which they live Jeremiah 29:7. The desire to seek the peace of the city demands that the church must function as a watchdog in matters of transparency and accountability.

## **CONCLUSION**

Public Theology provides the required theological insights relevant to leadership development in Ghana. The conscious integration of theological principles into leadership rudiments contributes to the nurturing of the leaders needed for national development and church growth in Ghana. The nation and the church require effective and ethical leadership to achieve its goals, aspirations and expectations. The church is identified as a key leadership formation agency in Ghana not only for its community but the nation as a whole. Churches often provide platforms and opportunities for individuals to develop their leadership skills and contribute to the church community and society at large. The church provides teachings and guidance based on biblical principles that emphasize servant leadership, integrity, humility, accountability and the responsibility of leaders to serve and care for others. These teachings inspire and shape the understanding of leadership among church members. As individuals are given the opportunity to share sermons, lead Bible studies and facilitate small groups, they enhance their ability to communicate effectively and inspire others. These experiences contribute to the development of leadership qualities such as confidence, articulation and the ability to motivate and guide others. It is recommended that Public Theology that provides theological insights must be integrated into leadership development initiatives in Ghana. Aspiring leaders must be equipped with a strong ethical foundation, a commitment to social justice and the skills necessary for transformative leadership. This approach will create a

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<sup>38</sup> Excerpts of an interview held with Justice Emile Short.

generation of leaders who are not only competent but also conscious of their responsibility to serve the common good and promote positive change in the Ghanaian society.

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## ABOUT AUTHOR

Kwabena Opuni-Frimpong (PhD) is Senior Lecturer in African Christianity at the Department of Religious Studies, Kwame Nkrumah University of Science and Technology, Kumasi – Ghana.