

PROJECT ABSTRACT

Master of Arts in Missions

Adventist University of Africa

Theological Seminary

**TITLE: A STRATEGY TO CONTEXTUALIZE SEVENTH-DAY ADVENTIST
MUSIC TO REACH MUSLIMS IN BREMAN ASIKUMA**

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The Seventh-day Adventist church is entrusted with the gospel commission to disciple all nations. The church made fruitless effort to reach Muslims in Breman Asikuma. The Muslims were multiplying fast, and no long term plan had been put in place to reach them. The study sought to explore the opportunities of reaching Muslims in Breman Asikuma through Ghanaian Adventist music.

A self-developed structured questionnaire with close ended questions was used as instrument for the study. A data was collected on the research conducted, and analyzed, with the use of statistical package for social science (S.P.S.S). Respondents had different levels of education, from the basic level to the tertiary level. Majority of the respondents were of the Islamic faith. The largest numbers of respondents were female. Greater percentage of respondents agreed that Western music had no effect on them.

The study looked at the several obstacles to Muslim evangelism; there were no materials for Muslim evangelism, the old approach to public evangelism was adopted, the Muslim community did not like western music, hence the fruitless attempt to reach Muslims.

In conclusion, the study used contextualization as a platform for Muslim evangelism, and it was successful. A musical concert dubbed, “bridging the gap between Adventist and Muslims” was staged. Muslims responded to the invitation. Three Muslims were baptized, and thereafter cordial relationship between the Seventh – day Adventist Church and Muslims in Breman Asikuma has existed.

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A project
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I dedicate this study to my supervisor Dr. Oscar Osindo
whose keen supervision has enabled me to reach this far.

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CHAPTER 1

INTRODUCTION

Background to the Study

The mission of the Seventh-day Adventist church is to proclaim the everlasting gospel to all manner of people and to make disciples. I stayed among Muslims in the past, and therefore pondered over the years about the inability of the Seventh-day Adventist Christians to reach Muslims in Breman Asikuma with the gospel. An observation made by me was that Muslims listen to Gospel music on radio, in public, or in their bed room. The exchange of gospel cassettes between Gariba Muhammed of Breman Asikuma Best Brains Secondary school, and me is an example. Could music be used to reach Muslims in Breman Asikuma? Then, which type of music at all?

The Muslim population in Breman Asikuma is huge and has not benefitted from the gospel of Christ. The 2010 statistical report from the Breman Asikuma Ministry of Health indicates that the population of the township is 48,000 with Muslims representing 60%. Gradually, the Breman Asikuma community is evolving into an Islamic society, but Adventist for a very long time had no clear cut strategy to reach the Muslims. Adventism started in this community in 1904 which is over a hundred years, and ever since, there have been many evangelistic campaigns with little or no success among Muslims.

The records of the Seventh-day Adventist church in Breman Asikuma indicate that in 1983, an attempt was made to reach the Muslims there, but it proved futile. Why, because the old ways of approach by sharing literature, preaching on a platform for two weeks or more, singing, etc. were adopted. Since then, the Church has continued to struggle to reach Muslims but the approach is not effective.

The study attempts to use a strategy to contextualize Seventh-day Adventist Music (choral and hymns), songs, Biblical texts and Quranic texts to reach Muslims in Breman Asikuma. One is tempted to perceive that Islam is anti-music because it does not include music during worship (prayer) at the mosque. The study shall, therefore, explore the position of music in Islam.

Music forms an integral part of worship in the Seventh-day Adventist Church. In the Church, no evangelistic campaign is conducted without music or songs, and as such, people identify the Church with music and songs. Can the Church use a contextualized Seventh-day Adventist music (choral and hymns), songs, Biblical texts and Quranic text to reach Muslims in Breman Asikuma?

The study observes a new approach in reaching Muslims in Breman Asikuma.

Theoretical foundation for the study shall be established. A programme shall be designed and implemented, evaluated and conclusion drawn for recommendation to be made.

Statement of the Problem

It appears that the Seventh-day Adventist church in Breman Asikuma has delayed to put in place a long term systematic plan to reach their Muslim neighbours. The following problems have been identified: (1) No material has been written or prepared as guidance to reach Muslims; (2) The church still employs the old method of public evangelism, where the pastor mounts the platform and preach, using Church Choirs

and Singing Bands to sing gospel music to assist the preacher. Can the Adventist church use contextualized music (choral and hymns), songs, Biblical text, and Quranic text, to reach Muslims in Breman Asikuma? There seems to be a felt need to have a long term plan to reach Muslims in Breman Asikuma in the Central region of Ghana.

Purpose of the Study

The purpose of this study is to use contextualized Seventh-day Adventist music (choral and hymns), songs, Biblical text and Quranic text to reach Muslims in Breman Asikuma. It is an attempt to open up a new significant approach to the old style of reaching out to Muslims in Breman Asikuma. The rationale behind this study is to provide an alternative approach that might be useful to people who are faced with the huge challenge of reaching Muslims in Breman Asikuma with the gospel. This study is intended to design a programme by the use of contextualized Adventist music (choral and hymns), songs, Biblical text and Quranic text to reach Muslims in Breman Asikuma.

Significance of the Study

At the end of the study, South Ghana Conference of the Seventh-day Adventist church in Ghana will be able to employ the study throughout their territory to enable them embark upon a meaningful evangelism with focus on Muslims. The Breman Asikuma Adventist singing groups and others in the South Ghana Conference shall benefit by using music (choral and hymns), songs which might appeal to Muslims.

Definition of Terms

The key words that would be used in this study are defined below.

1. Akan - is one of the major ethnic groups in Ghana and also refers to the general dialect of this ethnic group.

2. Assins -another group of Akans who speak similar language.
3. Akyem - another group of Akan extraction who speak the same language.

Delimitations

Muslims have a large following in Ghana, and they are found in almost every region. It is therefore impossible to reach to all Muslims in Ghana; the scope of this study is limited to reaching Muslims in Breman Asikuma.

Procedure

The Bible, E.G. White's literatures, history, and the work of other authors shall be reviewed. The local setting which includes surveys and interviews shall be taken into account and an attempt shall be made to write about the cultural, economic, and religious background of the people. Questionnaires shall be administered to the people to enable the study assess the opinion of others. A plan shall be designed, implemented and evaluated and a summary and conclusion drawn with recommendations.

Organization of Chapters

This research is organized into five chapters. Chapter one presents the introduction of the entire project. It gives the purpose of the study, its relevance and the statement of the problem, significance of the study, definition of terms, delimitation and procedure. Chapter two is about theoretical foundation. Chapter three presents a description of the local setting which includes surveys and interviews. Chapter four then looks at the overall design of the project. Chapter five, a summary, conclusion, and recommendation to this project shall be presented.

Conclusion

The study seeks to address an observation made over the years. The Seventh-day Adventist church in Breman Asikuma has failed over the years to reach the growing Muslim population there. This calls for a new approach of evangelism that might be beneficial to the people of Breman Asikuma, the South Ghana Conference and all those who want to reach Muslims.

CHAPTER 2

LITERATURE REVIEW

This chapter presents an overview of work that has been done in the area of contextualization. Scholars from different perspective observe the importance of contextualization in reaching out to any group of people in any culture. The danger in contextualization is noted as well as exegesis.

Contextualization

Different categories of people with different backgrounds use the term contextualization without fully understanding it. However, contextualization is the key word used in this study. In order to have a clearer or better understanding of the study; expatiation has been made on it.

According to David J. Bosch, “The word contextualization was first coined in the 1970s in the circles of the Theological Education Fund, with a view particularly to the task of the Education and formation of people for the church’s ministry (cfUpong 1987:163). It soon caught on and became a blanket term for a variety of theological models.”¹

Dean E. Fleming states that “contextualization has to do with how the gospel revealed in scripture authentically comes to life in each new culture, social, religious,

¹David J. Bosch, *Transforming Mission Paradigm Shifts in Theology of missions* (Maryknoll, New York: Orbis Books, 1991), 421.

and historical settings”¹ Jeff Vandersfelt supports Flemings view this way, “contextualization is adapting the declaration and demonstration of the gospel in culturally adaptable forms, holding to the essence of the gospel at the same time.”²These definitions suggest that the gospel must be made to suit different cultural environment without changing the meaning of the gospel.

David J. Hesselgrave and Edward Remen also have this to write, “One understanding of contextualization is reflected in the definitions offered by Bruce J. Nichol and George W. Peters (among others). According to them, one of Nichol’s definitions for contextualization is “the translation of the unchanging content of the gospel of the kingdom into form meaningful to the person in their separate cultures within their particular existential situation.”³These definitions suggest that in transporting the gospel message to any place, the culture of the people must be taken into account.

Missiologist Darrell Whiteman also defines contextualization as a process that involves, “attempts to communicate the Gospel in word and deed to establish the Church in ways that make sense to people within their cultural context, presenting Christianity in such a way that it meets peoples deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture.”⁴This indicates that the gospel must be preached to people in relevant cultural

¹Fleming Dean E. *Patterns for Theology, and Mission* (England: University Press, 2012) Extract.

²Vandersfelt Jeff, [www.redeeme2.com/themovement/issue/2004/Feb/advancing the gospel-3.htm](http://www.redeeme2.com/themovement/issue/2004/Feb/advancing_the_gospel-3.htm)

³Hesselgrave David J. and Ron Edward, *Contextualization, Meaning, Methods ,and Models* (Grand Rapids, Michigan: Baker Books House, Michigan, 1989), 11.

⁴ Whiteman D. Contextualization, *The Theory, The Gap, The Challenge* (International Bulletin of Missionary Research, Jean, 1997), 2.

forms, and that all effective Christian communication of the gospel should be contextualized. Further interpretation of the definition expresses that in reaching other cultures, it is necessary to adopt appropriate approach which uses their language within their concepts. With regards to Darrel Whiteman's statement, David Hesselgrave further endorses Whiteman's view with a statement that "Contextualization must relate to culture, language and religion of the people being addressed."⁵ In the spreading of the gospel, contextualization is indispensable.

M. Van Bemmelen emphasize the need for contextualization by relating how God's divine nature changed to human form as he adds, " In His manifestation in human form on earth the son of God submitted Himself to the inclinations of human nature."⁶

Tulian Tchvidjian adds, "Contextualization simply means translating the gospel in both word and deed into understandable terms appropriate to the audience."⁷

The writer further stresses, "Contextualization also involves building relationships with people who don't believe."⁸Hesselgrave is in support of the view and gives this definition, "Contextualization is best done within the receiving cultural

⁵Hesselgrave D., and Ron E., *Contextualization Meaning, Methods and Models* (Grand Rapids, Michigan: Bakers Books House, 1989), 11.

⁶Bemmelen Peter Van.M. and Reid George W., *A Handbook of Seventh- day Adventist Theology* (Hagerstown, MD: Review and Herald Publishing Association, 2000), 30.

⁷Tchvidjian Tulian*Contextualization without Compromise*, An Article Presented at a Conference in Dunham 2.

⁸Tchvidjian Tulian*Contextualization without Compromise*, An Article Presented at a Conference in Dunham 2.

context by qualified indigenes”⁹ It is observed that contextualization calls for a change in culture, and in the opinion of Merville, “conservatism and change in culture are the result of the interplay of environmental, historical and psychological factors.”¹⁰The foregone imply that, crossing one culture to another, calls for several considerations, and approaches that might be relevant to the people concerned. Merville further indicates that “no two bodies of custom are identical”¹¹ Merville conceives that man has the ability to give the message of the gospel in culturally relevant terms , and therefore underscores “ man alone has the ability to develop and transmit learned behaviour.”¹²

All these definitions are in consonance with Paul’s concept of (I Corinthians 9:22), that is to become all things to all men. A cursory look at Paul’s concept indicates that the crossing of the gospel message from one culture to another demands contextualization. Tullian Tchvidjian also asserts that cross cultural missionaries and bible translators have been contextualizing for centuries. He emphasizes that they take the unchanging truth of the gospel and put it into language that fits the context they are trying to reveal.¹³

Contextualization theory has come to stay and several authors have produced material on it, and that David J. Bosch further writes “There can be no doubt that the

⁹Ibid., 198.

¹⁰Herskovits Merville J. *Cultural Anthropology* (New York,NY.: Alfred A. Knopf, 1955) 451.

¹¹Ibid., 307.

¹²Ibid., 324.

¹³Tchvidjian Tullian, *Contextualization without Compromise*. An article Presented At Dunham Conf. 1.

contextualization project is essentially legitimate, given the situation in which many contextual theologians find themselves.”¹⁴

Various authors define contextualization in association with culture. Paul Hiebert endorses that, as he defines culture as, "integrated system of ideas, feelings, and values and their associated patterns of behaviour and products shared by a group of people who organize and regulate what they think, feel and do.”¹⁵

Contextualization and cross cultural mission are synonymous and David J. Bosch gathers the fact that the early Church “in straddling the Jewish- Gentile worlds, was born in a cross – cultural milieu with translation as its birth mark”¹⁶The impact of the gospel is great when communicated to the church in ways that make sense to people within their local context. Contextualization and cross cultural mission have single objective, that people will understand the gospel from their own world view. Paul Hiebert affirms “cross cultural communication at the deepest level is possible when we understand the world view of the people we minister. It also means that people will understand the gospel from the perspective of their own world view.”¹⁷

The Old Testament. The Genesis accounts of creation reveals how the Lord is seen contextualizing by creating man in His own image. In the account, God said, “Let us make man in our own image, after our likeness and let them have

¹⁴Bosch David J., *Transforming Mission Paradigm Shifts in Theology of Mission*, (Maryknoll, New York: Orbis Books, 1991), 425.

¹⁵Hiebert Paul, *Anthropological Insights for Missionaries* (Grand Rapids, Michigan: Baker Book House, 1985), 31.

¹⁶Bosch David J., *Transforming Mission Paradigm Shifts in Theology of missions* (Maryknoll, New York: Orbis Books, 199), 425.

¹⁷Herbert Paul G.*Anthropological Insights for Missionaries* (Michigan, U.S.A: Baker Book House, 1985), 2.

dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creeps upon the earth” (Genesis 1:26). For humanity to understand God, He created man with certainly godly qualities. The study observes that contextualization is the appropriate vehicle God uses to reach His people.

Matthew Henry comments on Isaiah 9:6, about the given child, and the son born with qualities and attributes, and sees the necessity of contextualization through incarnation by revealing how Jesus took upon Himself the human nature to redeem humanity, and therefore writes, “they shall be done by the Messiah Emmanuel, that son of a virgin whose birth He had foretold.”¹⁸

The New Testament. Roger E. Headlund asserts, “The Christian mission of the New Testament is both distinctive and unique. The new unique element is Jesus Christ and the distinctiveness of the mission is the call to people of all to become disciples.”¹⁹ Discipline people go along with contextualization. Peter M. Van Bemmelen maintains that God contextualizes and therefore adds that “the word of the Lord written down by Moses and the prophets became a prominent means by which God revealed Himself and His purposes for Israel and the nations.”²⁰

¹⁸Henry Matthew, *Commentary on the whole Bible*, (U. S.A.: Hendrickson Publishers, 2006), 35.

¹⁹Headlund Roger E. *A Bible Theology, Theology, the Mission of the Church in the World* (Grand Rapids, Michigan: Baker Books, 1991), 151.

²⁰Bemmelen Peter Van M. and Reid George, *Handbook of Seventh-day Adventist Theology*, (Hagerstown, MD.: Review and Herald Publishing Association 2000), 31.

The writer establishes that “God communicates with specific human beings ”²¹ Jesus also never used the language of heaven but the earthly language of the one He engaged. Hiebert indicates, “God has chosen to use humans as the primary means for making Himself known to other humans. Even when He chose to reveal Himself to us, He did so most fully by becoming a man who lived within the context of human history”²² Paul’s statement in 1 Corinthians 9:19 - 22 explains what Hiebert puts across,

For though I am free from the law of men , I have made myself a slave to all, that I might win the more, to the Jews I became a Jew in order to win the Jews, to those under the law, I became one under the law, though not being myself under the law. To those outside the law, I became as one outside the law, not being without law toward God, but under the law of Christ that I might win those outside the law. To the weak

In regard to this view, Arthur Glasser observes that the whole Bible is a witness to God meeting humans in their own cultural contexts.²³

Theology and Practice of Music in Christianity

“Christian theology is the enterprise which seeks to construct a coherent system of Christian belief and practice.”²⁴ This is based primarily upon the text of the Old Testament and the New Testament as well as the historic traditions of Christians.²⁵ David Reck underscores, “Earth is full of variety of music that can be as different as men from men or societies from societies or the frozen islands of the north

²¹Ibid. 31.

²²Hiebert Paul *Anthropological Insights for Missionaries* (Grand Rapids, Michigan: Baker Books House Gran., 1985), 43.

²³Glasser Arthur F. *Missiology: An International Review*, Vol. VII, No.4, October, 1979 (<http://mis.sagepub.com/content/7/4/403.full.pdf+html>).

²⁴Contextualization, http://en.wikipedia.org/wiki/Christian_theology, *Christian Theology*.

²⁵ Contextualization, <http://www.Stuartegrey.org.uk> *professional Christian musicians composers and thinkers* 3Dec 2012.

from the tropical jungles.”²⁶ Rick Warriën endorses David Reck’s view by saying, “Music is decisive that separates generations, regions of the country, personality types and even family members.”²⁷

Stanley Sardie and Alison Lathman thus emphasize that congregational singing is the foremost musical expression in worship.²⁸ Stanley and Alison further adds that congregational singing is the most important singing group in the Church and that at worship, the singing by this group must have precedence over special songs sung by choirs and singing bands.²⁹

“Worship is the distinctive activity of the people of God, worship is not just part of Christian practice, and it is the centre without which everything falls apart.”³⁰ Christian theology has permitted much of western culture.”

³¹One writer underscores, “How aware are we that music and sound vibrations (often unheard) play a far greater impact in our lives?”³² Francis Bebey writes, "Music is an integral part of African life from the cradle to the grave, and that African music

²⁶Reck D. *Music of the Whole Earth* (New York, NY.: Charles Scribner and Sons 1977), 1.

²⁷Warriën W. *The Purpose Driven Church* (Grand Rapids, Michigan: Baker Book House, 1985), 280.

²⁸Sardie Stanley and Alison Lathman, *the Cambridge Music Guide* (Melbourne, Australia: Press Syndicate of the University of Cambridge, 1985), 13.

²⁹*Ibid.*, 59.

³⁰Culture, http://en.wikipedia.org/wiki/Christian_theology retrieved on 23 Nov. 2013.

³¹Culture, <http://www.stuartgray.org.uk/> retrieved on 23 Nov. 2012.

³²<http://www.stuartgray.org.uk/ProfessionalChristianMusicians,ComposersandThinkersnowlivingInNorthShorkshire>.

covers the widest possible range of expression including spoken language and all manner of natural sounds.”³³

Charles Hoffer attempts to add his voice by saying, “Although music can be found throughout the world, it varies tremendously from one culture to another.”³⁴ Stanley Sadie shares similar view with Charles Hoffer by recognizing that, “Music and culture are inseparable, every human culture has found a musical style and a means of expressing it that arise from the needs and the environment of that culture.”³⁵ Stern Ronnie Graham also adds, “Almost all music qualifies under this; is a combination of tradition and innovation.”³⁶ The author further states, “Music acts as the cement which holds society together.”³⁷

In order to hold Seventh-day Adventists and Muslims at Breman Asikuma together, a contextualized Adventist music may seem to be the answer. It is likely that Jewish Psalm singing, especially in the synagogues, became the inheritance of the Christian church. In addition to psalms, the early Christians also sang songs directly from the experience of God’s people as recorded in the scripture. Such songs were called canticles. “Songs from the perspective of children and the youth should be included, providing them with an involving and important part of the worship

³³Bebbey Frances, *Africa Music, A Peoples Art* (New York: Lawrence Hill and Company, 1975), 17.

³⁴Hoffer Charles, *Music Listening Today* (California, IL.: Wadsworth Publishing Company, 2007), 2.

³⁵Stanley Sardie and Alison Lathman, *The Cambridge Music Guide* (Melbourne, Australia: Press Syndicate Of The University Of Cambridge Australia, 1985), 13.

³⁶Graham R.Stern, *Africa Music*, (London, Britain: Pluto Press, 1985), 9.

³⁷ *Ibid.* 9.

service.”³⁸ It is the concept of Christians that people could easily be reached with songs which are within their experience. It is the practice of the church to praise God with music. The majesty and the power of God could be well expressed in music.

Whilst contributing to Adventist year of music in Ghana, Elder Francis Opoku quoted Patricia Preston-Roberts, a board-certified music therapist in New York as saying “Some people who have been traumatized often want to leave the physical body and using the voice helps ground them to their bodies,”³⁹ Preston Roberts also adds that singing also seems to block a lot of the neural pathways that pain travels through.⁴⁰ It is the philosophy of the Seventh-day Adventist that music at its purest and best can lift our beings into the very presence of God, where angels and un-fallen beings worship Him in a song. From a Biblical perspective, the Church guides that all music, a Christian listens to, performs, or composes, whether sacred or secular should be the best.

As such, guidelines were approved and voted by the General Conference of Seventh-day Adventists Annual Council on October 13, 2004. The guideline states that the Church should recognize and acknowledge the contribution of different cultures in worshipping God. Musical forms and instrument vary greatly in the worldwide Seventh-day Adventist family, and music drawn from one culture may sound strange to someone from a different culture. That musical and lyrical elements should work together harmoniously to influence thinking and behaviour in harmony with Biblical values. That vocal music employs lyrics that stimulate intellectual abilities as well as

³⁸F. Opoku, *Improving Adventist Music Ministry* (Accra, Ghana: Advent Press, 2012), 10.

³⁹ *Ibid.*, 10.

⁴⁰ *Ibid.*, 10.

our emotions and will power. Good lyrics are creative, rich in content, and of good composition. They focus on the positive and reflect moral values; they educate and uplift; and they correspond with sound Biblical values.

Music in Islamic Theology. Stanley Sadie and Alison noted that “Every human culture has found a music style and a means of expressing it that arise from the needs, the history and the environment of that culture.”⁴¹ It is further expressed by Stanley Sardie and Alison in this way, “rural population used music of much simpler kinds.”

Musical cultures in Islam differ from one region to another. John Milton Ward also had this to say, “The place a person comes from can shape the style of his music, its creation as well as its performance.”⁴² Differences in culture play significant roles in music and that Peter Manuel also adds that Muslim devotional music has constituted a significant part of North Indian culture since the thirteenth century.⁴³ “Urdu speaking South Asian Muslims constitute among other things quite a sizable market for commercial music”⁴⁴ It is a recognized fact that the majority of pan Islamic folk music is local. Stern Romie Graham contributes the following by saying that almost all music is a combination of tradition and innovation.⁴⁵

⁴¹ Stanley Sardie and Alison Latham, *The Cambridge Music guide*, (Melbourne, Australia: Press Syndicate of the University of Cambridge, 1985), 15.

⁴² Milton John Ward, *Music and context* (Department of Music Howard University, 1985), 404.

⁴³ Manuel Peter, *Culture, Popular Music and Teaching in North India* (Chicago,IL: Chicago Press 1993), 123.

⁴⁴ Sardie Stanley, and Alison Lathman, *The Cambridge Music guide*, (Melbourne, Australia: Press Syndicate of the University of Cambridge, 1985), 1.

⁴⁵ Romie Graham Stern K., *African Music* (London, Britain: Pluto Press 1985), 49.

William P. Malm reveals that Berber songs and dances are best found only in the remote Atlas mountain of Algeria.⁴⁶ However, even these remnants exhibit traits common to the entire Pan Islamic traditions.⁴⁷ “A majority of Pan Islamic folk music is purely vocal”⁴⁸ Wedding songs are a significant part of Pan Islamic female music. These are often performed by professional singers hired for the occasion.⁴⁹ Liturgical music is very restricted in orthodox Mohammedanism, since the Prophet had a decided anti-music bias.

The study discovers that the call to prayer (adhan or azan), which looks like a kind of restrained chants are not music, and are therefore acceptable within the mosque⁵⁰. Such occasions usually require the service of the wailing Zurnas and various drums. According to William P. Malm, there were many centres of musical culture throughout the Islamic world. The oldest was probably pre-Islamic Persia. Their musical traditions were then mixed with those of the Arabs. The study indicates that certain types of songs could be traced to certain group of people, and to be able to reach them one must do well to identify with them.

The Muslim music theory reached its highest point in the ninth and tenth centuries when scholars such as Al-Kindi (d.870) and Al-Farabi (d.950) combined Greek, Persian, and Arab concepts into a brilliant synthesis. Al Farab Grand Book of music is one of the monuments of music theory and was read at the university of Paris

⁴⁶William P. Malm. *Music Cultures of the Pacific, Near East and Asia* (Upper Saddle River, New Jersey: Prestice Hall, 1967), 42.

⁴⁷ Ibid. 42.

⁴⁸Ibid., 48.

⁴⁹Ibid., 49.

⁵⁰ Ibid. 49.

as well as Salamanca and Bagdad.⁵¹ An Egyptian survey of Muslim music in 1932 showed that the Egyptian had 52 basic scales and the Egyptian had the same number. – Egyptian compared to itself.

Peter Manuel adds that Muslim devotional music has constituted a significant part of North Indian culture since the thirteenth century.⁵² The most important genre of Muslim devotional music is qawwali. In its traditional form, qawwali is performed by one or two lead singers with accompanying chorus and instrumentals.

Music in Breman Asikuma

Breman Asikuma is a sprawling township and its closeness to Kasoa is an added advantage. Many residents, who are mostly farmers and traders, access the Kasoa markets on Tuesdays and Fridays for their livelihood. There are many drinking spots which are mostly patronized by the youth and those who enjoy alcoholic beverages. At these drinking spots, loud secular music beams out to the community. During funerals, other localized secular music is also enjoyed by the community

During festival celebrations in the area, the “various “Asafo” Companies - the traditional military wings of the natives belonging to the different clans or extended families have war-like and other well composed festival songs. Various religious groups also sing varying religious songs during their times of worship.

On other occasions like funeral, naming ceremonies and other church services, loud speakers burst out contemporary and gospel music. The area also is near Accra, the national capital of Ghana. The community there enjoys the many different airwaves which are easily accessible to them. These Frequency Modulations (FM-

⁵¹Ibid., 45.

⁵²Ibid., 126.

Radios) play a lot of various songs in order to attract listeners. All these types of music are enjoyed by the community.

E. G. White's Comments on Music

Ellen G. White was one of the three nucleus members of the Seventh-day Adventist church members. She had a prophetic gift and has written about almost every subject under the sun. She travelled extensively to labour for God. She was cheerful and optimistic with a deep love for flowers and animals and an overpowering concern for people. She observes that music has the ability to win souls, especially when music is sung with clear expression to the understanding of the listener.

White further observes that it has the power to win souls. She writes, “The melody of song, poured forth from many hearts in clear distinct utterances, is one of God’s instrumentalities in the work of saving souls.”⁵³

The study observes that the work of winning souls cannot be completed without music, as such, E.G. White counsels young men to take music to homes with a question, “Would you be pleased to have us sing? We shall be glad to hold a song service for you, and then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God, not many will refuse.”⁵⁴ In doing so, the young people might find opportunity to use the talent God has given them by carrying melody and sunshine into many lonely places darkened by sin and sorrow and

⁵³Ellen G. White, *Spirit of Prophecy Library Volume 2* (Hagerstown, MD.: Academy Enterprise, 1947), 493.

⁵⁴ Ellen G. White *Spirit of Prophecy Library*(Hagerstown, MD.: Academy Enterprise, 1947), 2030.

affliction, singing to those who seldom have church privileges.⁵⁵ From the pen of inspiration, Mrs White writes that when Christ was born, angels sang and heaven stooped to listen to the song⁵⁶“With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labour and brought heavens gladness to the toil worn and disheartened”⁵⁷ He expressed the gladness of his heart by singing Psalms and heavenly songs.⁵⁸

E. G. White expresses various occasions Jesus made use of music, “He led His disciples in songs of praise. His voice was heard not in some strains of some mournful lament but in joyful notes of the Passover Halle.”⁵⁹ “With a song, Jesus in His earthly life met temptation.”⁶⁰The study has found from E.G. White source the role of music in several ways. Jesus’ mother taught Him to sing. “As He grew older, He was tempted; but the song His mother had taught Him to sing came into His mind.”⁶¹ Students are also admonished to sing, students who have learned to sing sweet gospel

⁵⁵ Ellen G. White, *The Desire of Ages* (California, IL.: Pacific Press Publishing Association, 1940), 48.

⁵⁶ Ibid.

⁵⁷ Ellen G. White, *Ministry of Healing*, (California, IL Pacific Press Publishing Association, 1940), 52.

⁵⁸ Ellen G. White, *the Desire of Ages* (California, IL.: Pacific Press Publishing Association, 1940), 73.

⁵⁹ Ibid., 672.

⁶⁰ Ellen G. White, *Education*, Mountain View (California, IL.: Pacific Publishing Association, 1952), 166.

⁶¹ Ellen G. White, *Evangelism* (Washington DC,.: Review and Herald Publishing Association 1946), 498.

songs with melody and distinctiveness can do much good as singing evangelists”.⁶²

Moses was also asked by God “to present the truth to them in a song”⁶³

From the song of inspiration, John Huss and others sung while dying at the stake. “When the flames rose they begun to sing hymns”⁶⁴ E. G. White relates that when the children of God overcome temptation, their guiding angels go back to the city “and the angels in the city would touch their golden harps and sing with a loud voice”⁶⁵ The writer maintains that “angels will sing at the second advent of Christ Jesus. The reaction of angels over a repentant sinner is expressed but knows that angels rejoice and the song of triumph rings through the court above”⁶⁶“Christ is honoured when man’s character is transformed; as these changes are effected, angels break forth in rapturous song”⁶⁷ from the pen of E.G. White, “music was made to serve a holy purpose”⁶⁸The study observes that contextualization at its best is to use the language, music, and scripture of the people involved.

⁶² Ellen G. White, *Evangelism* (Washington DC.: Review and Herald Publishing Association, 1946), 504.

⁶³ Ellen G. White, *Evangelism* (Washington DC, Review and Herald Publishing Association, 1946), 497.

⁶⁴ Ellen G. White, *The Great controversy* (California, IL.: Pacific press Publishing Association, 1904), 110.

⁶⁵ Ellen G. White, *Early Writings* (Washington DC,,: Review and Herald Publishing Association, 1945), 39.

⁶⁶ Ellen G. White, *Christ Object Lesson* (Washington DC,,: Pacific Press Publishing, 1890), 190.

⁶⁷ Ellen G. White, *Christ Object Lesson* (Washington DC:, Pacific Press Publishing Association 1890), 190.

⁶⁸ *Ibid.*, 190.

Danger in Contextualization. There seem to be a threatening possibility to over contextualize. Charles R. Taber draws attention to contextualization and syncretism and writes thus “what are the parameters to distinguish it from being a syncretic.”⁶⁹ Dean S Gulland also seems to have his fears and underscores “contextualization is a delicate enterprise which compromises the uniqueness of Christ and concocts another Gospel which is not a gospel.”⁷⁰ The extent to which one should contextualize is a concern expressed by Charles Taber, and Gulland who envisages the danger of misrepresenting Christ and the true gospel.

Philip Parshall relates that people hold the conception that when they become Christians, then they have abandoned their culture, hence, he wrote “In their understanding, conversion to Christianity by definition implies abandoning ones native culture in exchange of another.”⁷¹

The dilemma therefore is this, how can a fellowship of Biblical believers grow and witness for Jesus, yet remain authentic active members of their overtly non-Christian culture. The relative failure of Christian outreach to Hindus and Muslims illustrates this dilemma and reinforces contextualization as a strategic imperative.

Finally, all thoughts put together deserve a careful consideration in contextualization, or in carrying the message to a group of people with different cultural background.

⁶⁹Taber Charles., *Contextualization, Indigenization, and/or Transformation, In The Gospel and Islam, A 1978 Compendium* (ed) Don McCurry Moravia (C.A. MARL: 1979), 146.

⁷⁰Gulland Dean S., *Contextual Theology as Incarnation Mission in the Word among Us*, (Dallas, TX.: Word Publishing, 1989), 9.

⁷¹Danger Philip Parshall *New Direction In Contextualization* EMQ 34:4,407-8.

Exegetical study of outreach and missions through gospel music. The significance of the Bible for Christians is enunciated by the Bible which is designated The Holy Bible. It is also referred to as the Holy Bible. It also uses the term inspiration. The inspired word became flesh that manifested itself in the life and person of Jesus Christ.

Conclusion

The study observes that for the gospel commission to be relevant to the recipients of any geographical locality, it is prudent to understand both their tradition and the dynamics conforming to their world view. Each group of people have a unique way of looking at things and unless one can identify with people of different cultural background the Gospel mission could not be possible.

The study suggests that the mission to reach Muslims could yield good results through contextualization. Ellen G. White expresses that music could be used as an effective instrument to reach human soul. The people in Breman Asikuma use music during their social and religious gatherings. Muslims form part of such gatherings, but the music played conveys no message to them. A contextualized Seventh – day Adventist choral music can reach the Muslim and draw one to gospel of Christ Jesus.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

This chapter seeks to deal with the local setting and field data collection. The method of procedure which the study employed comprised interviews and other sampling techniques. It was very difficult to contact everybody, and so people who were considered as the most appropriate source of data in terms of the objectives of this study were consulted and thus interviewed. A research instrument (questionnaire) was administered statistically based on a mixture of sampling techniques: purposive and random sampling methods. Responses were analyzed and compared with the Bible, Spirit of Prophecy and the Quran.

The Population

Breman Asikuma is a township located in the Central region of Ghana. Geographically, it occupies the central-most part of the region. It is bounded on the north by the Akyem, on the south by the Fantes, on the east by the Agonas, and on the west by the Assins. Breman Asikuma is a town with an estimated population of about (48,400) forty eight thousand, four hundred. (Source: Statistics Department, Ministry of Health, Breman Asikuma).

Breman Asikuma is a farming community and the cost of living is cheaper than most of the surrounding towns like Kasoa. Farmers have a readily available market located at Kasoa. Kasoa township shares border with Accra, the national capital of Ghana and is known for its large market centre, which attracts both traders and buyers from mostly the capital and the surrounding villages. Breman

Asikuma therefore attracts many peasant farmers and traders who may have cheap or bearable accommodation to rent in order to access the Kasoa market on Tuesdays and Fridays. (See appendix)

Religious Background

There are basically three kinds of religious groups in Breman Asikuma and these are Christianity, Islam, and Traditional. The people of Breman Asikuma have attained a certain level of education and enlightenment so far as religion is concerned. Many who receive the teaching of Christ Jesus become converted to Christianity in neglect to the worship of the god Apofram.

Many Muslims have given birth to children who have been nurtured into Islam, thus making her have a high percentage in population rating. As a result, various Islamic groups exist in this community and their population keeps growing steadily. Muslims embrace polygamy and are therefore multiplying very fast in Breman Asikuma. It is therefore becoming increasingly difficult to reach the religion with Christianity, especially when adherents have the notion that they are on the right path to eternal life.

It is the objective of this study to reach Muslims in Breman Asikuma by way of contextualized Adventist music, (choral and hymns), songs Biblical texts and Quranic texts. Identifying with the Muslim in Breman Asikuma this way seems to be a practical approach to reaching them.

History of the Islamic Groups in Breman Asikuma

There are basically two groups of Islam who form the groups at Breman Asikuma, and these are the Ahmadiyya at one end and the Tijania, Wahabis, Ibrahima,

and Al- Sunni on the other. Scholars have not put down how Islam travelled to Breman Asikuma, but the history has been handed down through oral tradition.

The growing rate of Islamic population in Breman Asikuma make it imperative to research into the history of Islam in Breman Asikuma. Failure or refusal to reach the large Muslim community is negligence of the “Great Commission” –“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost” (Mathew 28:19).

The History of the Ahmadiyya Muslims

For now, I wish to deal with sources gathered from the first person in the person of Abdul-Hakem Osei, who was the local Imam. This interview was conducted on Sunday the 4th of July, 2010 at Breman Asikuma. According to him, Abdul means a servant and Hakem means wise, thus the two combined will mean servant of the wise.

Abdul-Hakem pointed out that in Islam, God (Allah) has about one hundred attributes and each person is supposed to have one of them. He was born on the 11th of May 1956 in Breman Asikuma. As of date, Abdul-Hakem is the local Imam of Asikuma “Jammat” and mentioned that the Breman Asikuma Ahmadiyya circuit is made up of nine (9) societies.

He stated that the Islamic religion was established in Breman Asikuma in the year 1904 by one “Opanin Kwame Dum” of “Bretuo” at Apagya. The late Opanin Kwame Dum received the Islamic message from one person at Obonte and he expressed the desire to establish one at Breman Asikuma. Opanin Dum started the work with his wife Abena Dua who later took the name Zanaib (one of the wives of the prophet Mohammed). The two of them in their attempt to propagate their religion won two others who were Kazim Onoma (the father of the late Breman Asikuma

paramount chief and one Yakubu of the area). From then on, the four of them became nucleus members.

In the early years of Muslims at Breman Asikuma, from 1904-1906, the founder of the mosque sent his biological son by named Yakubu Yaw Kuma to MalamIddi (a teacher) at the time, so that his wonderful thoughts could be imparted on (Yakubu) and could enable him to take over as the first Imam of the Muslims at Asikuma.

According to Abdul-Hakem Osei, there are seventy-three (73) sects of Islam around the world but Ghana for example, has just five (5) yet it is only the northern region of Ghana that has all these five (5) . They are the Ahmadiyya, Tijanni, Wahabis, Al-Sunna and the Ibrahima. The Ibrahima is only found in Berekum in the BrongAhafo region of Ghana.

In 1911, Opanin Kwame Dum, the founder of the Mosque died. Around this period, Islamic membership had increased to about fifteen and the nephew of the founder who was also an uncle to Opanin Abdul-Hakem by names Kofi Maama took over the assembly. Unfortunately, Kofi Maama met his untimely death and the people were left wondering who might lead them in their new found faith.

Though, they worshipped as Muslims, yet not much was known about the doctrines. One of the members called Mahadi Appiah of Ekumfi Ekroful who was residing at Bedum-Wassa Bi-Ampah discovered in a pamphlet, an Islamic missionary from Pakistan and decided to invite him. The infant congregation agreed and the missionary was invited from Pakistan at the cost of Hundred Ghana Pounds.

The name of the missionary was Maulvi Nayyar. He was the first missionary to Ghana and he landed on the Ghanaian soil around 23rd March, 1921. The missionary was an Ahmadiyya and he went round spreading the Islamic doctrines wherever he

found himself. He could not speak the local language therefore; an interpreter by name Kilson followed him wherever he went. Due to the fact that Kilson was a “Fante” many got converted from his tribe to the Islamic religion, hence the terminology, “Fante Nkramo” (Ahmadiyya). The missionary spread his message particularly in the central region of Ghana and in the process, many were trained and became missionaries and worked for Allah. In 1924 a local missionary from Ekumfi Akotsi by name Alhaji Ishaque was sent to Breman Asikuma.

Thus, the Ahmadiyya movement in Breman Asikuma became solid. All along, the late Kwame Dum’s house was used as a mosque. In 1928, a Mosque was built for the Ahmadiyya movement in the Asikuma area. In 1930, the mosque saw the need to have a mission house. An internal war broke out in that same year between the Dentsifo and Etuafo Asafo companies in Breman Asikuma and that caused many people especially, traders from Germany and Switzerland to flee . Some of them, in an effort to rescue their lives sold their properties and belongings, and fortunately some Muslims were able to purchase a house from one Zongo chief called Mallam Moro who run away at that time. Eventually, his was bought for thirty Ghana cedis.

History of the Seventh-day Adventist Church

The history was received from Elders and old leaders of Breman Asikuma Church. It all happened in Breman Asikuma when a young man by named D. K. Frimpong befriended a lady. On their first date, he D. K. Frimpong decided to take her to a drinking spot to buy a bottle of beer for her. She refused to take the alcoholic drink. D. K. Frimpong was so surprised and wanted to find out which Christian church teaches her members to refrain from alcoholic beverages. This led D.K. Frimpong to the Oda SDA church. The lady was a Seventh-day Adventist. He became interested in the teachings and shared same with a close friend, Martin Donkor.

Teacher Ofori and Elder Ofori Ampoma, all from Oda SDA church visited them regularly and taught D.K. Frimpong and Martin Donkor Bible lessons. This was in the year 1976. After the House to House evangelism, a public campaign was conducted on October 26, 1976 by Pastor S.E. Manu from Oda where five (5) converts were baptized. There was no Muslim convert. They worshiped first at Breman Asikuma Commercial College (BECO). In 1978 D.K. Frimpong left the church and the other members too, leaving Martin Donkor alone. Very despondent, he began worshiping with Oda SDA church only when he could afford the transport fare. Miraculously, in 1979, Mrs Emilia Borney (wife of Pastor Ebo Borney) came to work as a matron at Breman Asikuma Secondary School (BASS). At the same time, a couple, Mr and Mrs S.B. Amponsah were transferred from Kumasi as Ghana Education Service auditor to Asikuma. These three were all Adventist. Hope came back and together with Martin Donkor, they secured the Methodist Home Science Centre and began worshiping there.

Not very long in 1982, Mr and Mrs Amponsah left for Nigeria for an appointment (unknown). Mrs. Borney was also transferred to Accra and it was a repeated circle of discouragement and hope. God in His own wisdom turned the situation around again. Two years after, (1985) Pastor Ebo Borney was elected President of South Ghana Conference. He initiated a public campaign which was conducted with the aid of Pastor C. O. Abbey (Jnr.) and fourteen (14) souls were won to the church. In that evangelism too, the message did not reach the Muslims.

Since then, Breman Asikuma caught the focus of South Ghana Conference and the following Pastors were posted to minister respectively: Pastor Anthony Kesse (1985-1987), Pastor Twumasi Ankrah (1987-1989), Pastor E.R. Odame (1989-1991), Pastor L.S. Romeo (1991-1993), Pastor I.G. Morrison (1993- 2003), Pastor J. Y.

Dadzie (2003- 2007). It is clear that over all these years, no effective plan was laid for Muslim evangelism.

After that turning point, worship begun at colonel Baiden school until the arrival of Pastor J.Y Dadzie, who persuaded the congregation to move to the site which South Ghana Conference had purchased in 1986 at the cost of seventy five thousand cedis (¢75,000.00, now GH¢ 7.50 in new currency). This plot was instrumented under Pastor Ebo Borney who was then the president of the South Ghana Conference.

There were many struggles faced by the church in terms of evangelism, however; God was able to see her through during evangelism. Areas that were evangelised included: Fosuansah, Benin, Kuntanase, Baako, Bedum, Amoanda, Nwomaso, Jamra, Kokoso, Towoboase, Brakwa, Domeabra, Odoben, Nkwanta, Tweredua, Besease, Abaasa, Ajumako, Amia, Denkyira, Aworodo, Enyan maim. Indeed, through trials, God has victoriously led the church till now. No great attempt was made at Muslim evangelism. The Church lacked the method to reach out to the Muslim community.

Sampling and Sampling Techniques

For the purpose of the research, the study adopted simple random sampling technique to come out with the sample size for the study. In selecting respondents to administer the questionnaire, the researcher employed purposive sampling to reach out to the most dominated religious sect in this community.

In order to get a sampling cover of the areas of study, the researcher, with the aid of a simple random sampling technique selected one hundred and fifty (150) residents from Breman Asikuma for the study. The researcher could have a sample

larger than the estimated membership population but for lack of funds and time, the sample size was limited to one hundred and fifty respondents.

Research Instrument

For the purpose of the study, the researcher used interviews and questionnaires as research instruments. The instruments were used to obtain data from the members. Time was a constraint factor so the questionnaire could not be piloted.

Data Collection

The researcher designed a questionnaire to be administered to residents in the Breman Asikuma community. The questionnaire is attached in Appendix II.

Data Analysis Techniques

In order to find out a strategy to reach out to the Muslim Community, the researcher used primary data from the questionnaire and answers from the interviews conducted.

A data capture form was designed using Microsoft Access to capture responses from the questionnaires. The output was converted into Microsoft Excel where frequency tables, percentages, and other graphs were generated as part of the analysis and data presentation.

Conclusion

An instrument was developed which was primarily used to gather information from the respondents. The instrument (questionnaire) was designed based on the review of the literature. It was administered through personal visitation at appointed times. In conclusion, data was collected using random sampling techniques like questionnaires and interviews to sample data from 150 people from the Breman

Asikuma Community. From the questionnaire, the study access the opinions of people about songs which will be more meaningful to religious practices in Breman Asikuma community so far as Muslims are concerned.

CHAPTER 4

PROGRAMME DEVELOPMENT, IMPLEMENTATION AND EVALUATION

This chapter is about programme development. It has to do with designing or preparation for implementation and evaluation. The central focus of this chapter is to design a programme, implement, evaluate and establish the fact as to whether a strategy to contextualize Seventh-day Adventist music to reach Muslims in Breman Asikuma is viable or not.

Design/Preparation

The study intends to use music to build a dynamic relationship among Muslims and Christians, thereby bridging some differences or gap which seems to exist between Muslims and Adventist. It seeks to communicate and translate some text in the Quran in music to enable them understand some portions of the Quran, for them to appreciate and accept the music, thus paving way to reach them with the good news of Jesus Christ.

Some Adventist music (choral and hymns), songs, shall be reworded to be meaningful to them. Some Biblical text and Quranic text shall be used as the lyrics for Adventist music. Such a design will enhance their understanding of the text between the Quran and the Bible and will result in reaching them. It is a way of mediating cultural differences, bridging understanding and differences among Adventist and Muslims and a gradual drawing of the Muslim to Christ.

It is therefore relevant to use Quranic text to sing songs in Adventist style. Such a design would enable Muslims in Breman Asikuma to see Adventists as

brothers and sisters, and secondly, it is a method to woo the Muslim to Jesus Christ. The study shall set a goal, employ such a design as taking Muslim friends, motivating Seventh-day Adventist members who are involved in the task of reaching Muslims, planning the music, composing the music by using the appropriate lyrics, employing the services of a music leader, engaging the services of a choir, inviting Muslim authorities and their congregation, providing means of transportation to Muslims and other friends back and forth, putting necessary equipment in place, registration of attendants, advertising and publicity, invitation, persuading Muslims to sing, special discussion time, open forum, presentation of gifts, preparation for baptism, taking pictures, and nurturing disciples.. The study observes that the aforementioned components would make the programme a successful one.

Goal Setting

The researcher seeks to design a programme with the aim of reaching Muslim converts to the Christian faith. It is expected that Adventist might be able to engage Muslim friends and that at the end of the programme, Muslims shall be baptized into the Adventist faith.

Taking Muslims as Friends

Courage must be mastered to befriend Muslims. They live with us, relate to us, walk with us, and chat with us. The general perception is that Muslims are violent, and because of that, Adventist feels reluctant to reach them with the Adventist message. Not only must we erase this erroneous conception but be able to befriend them and draw them closer to Jesus.

Befriending Muslims in Breman Asikuma with love and tactfulness might yield fruitful results. Times are changing and that approaches and attitude should

change. In our attempt to witness and lead Muslims to Jesus, friendship is necessary. Such a relationship might enable a friend draw the prospect to be part of the programme to be organized for two reasons; (a) the needs and questions of the prospect would be made known to the Adventist friend, who might know how to specifically direct the gospel message toward the friend. (b) The one dealing with the prospect could respond to the prospect and recommend a solution to one's problem and capture his interest.

Motivation

All these friends shall be motivated and their Adventist friends shall take them from where they are found and lead them to where the designed programme takes place. The reason for motivation is that a person will act most easily when he or she thinks that one could get a value one does not have or could gain a value one may lose.

Clients shall be motivated for the values they appreciate, if they should be moved. Every person is basically and emotionally preoccupied with personal interest, needs, attitudes, and concentrations and therefore what one tells a person does not register in a person's mind without motivation.

Befriending a person would enable one to study character and manner that one may know how to deal judiciously with different minds. Emotion is an indispensable element in every human being and that attitude and behaviour is controlled by it. That makes it difficult getting people to attend programmes which is not organized by their religious bodies, however words or actions with emotional appeal can prepare them for any programme.

Invitation

The Imams of the various Islamic groups shall be given personal invitation and their religious groups shall be invited. The subject for the meeting shall be introduced to them in a tactful and loving manner for them to appreciate the importance of the meetings. The purpose for the meeting shall be highlighted. Earnest personal heart to heart conversation and discussion about the programme shall be made.

Communications with the Imams shall be maintained. They shall be made aware of the role they have to play.

Advertising and Publicity

The program shall be advertised and banners shall be used with the inscription; Adventist-Muslim relations musical concert. The theme for the musical concerts shall be, bridging the gap peacefully. The venue shall be the executive hotel Breman Asikuma, starting from the 29th of August 2012 to 1st September 2012. Attendance shall be strictly by invitation. All these are strategies to promote and guarantee large attendance.

Planning the Music

The text of the Quran and the Bible shall be used to write some songs. Muslims might feel culturally recognized and satisfied if they realize that the songs are in the Quranic text. Also, there are positive statements made about Jesus in the Quran, and that is a way of legitimately reminding the Muslims that the book they believe in, says that another scripture must be consulted for evidence of truth.

The first Sabbath after the musical concert shall be designated as a fellowship day with special warmth and welcome and special programme for new believers. Communication with them through music might pave way for the gospel to reach their

heart. Music shall be used as an instrument of unity. Playing of cassette songs by Muslims and some songs sang the previous night shall be played before the daily night's programme begins. Biblical texts which suggest unity among the Arabs and the Israelites shall be used. Quranic texts that magnify the name of Jesus shall be used as well as that which gives the attributes of Allah and mentions the name of the prophet Mohammed.

The study shall engage Muslims and Adventist to sing together and encourage each group to learn each other's song. Such an atmosphere may witness unity among Muslims and Adventist. Such a preparation might soften hearts and avoid tensions and confusions. This might prevent any evil consequence that might threaten those who shall be reached.

An expert musician who would be of immense help to this strategic approach shall be employed to use the selected texts both in the Quran and the Bible to compose songs with the following objectives:

1. To use music as a tool in reaching Muslims in Breman Asikuma.
2. Singing is especially effective in creating unity, and it is expected that such would work among Adventist and Muslims in Breman Asikuma.
3. To establish the fact that it is possible to use music to reach Muslims. To train Seventh-day Adventists, the divers ways in which Muslims could be reached.
4. The study shall select two special musical items for each day of the programme.
5. The study shall devote time for contributions and questions.
6. Leaders shall be appointed for the seating arrangement and ushers shall be selected to bring visitors.

Other Areas

People who are friendly and are willing to assist shall be appointed as ushers to assist all Muslims and visitors who shall attend the programme. A vehicle shall be arranged to convey Muslims and other invitees to the programme every night. Number of Muslims and other visitors shall register daily. The study shall ensure that all the necessary equipment for the programme are secured and are not only in place, but functional throughout the duration of the programme. The equipment includes:

1. Public address system
2. Electricity facility
3. The seats and proper arrangement

Special meetings shall take place where prospective converts shall have the opportunity to ask questions. Gifts of different kinds may be presented to prospective converts and other invitees. Pictures shall be taken with participants. There shall be presentation of gifts. Arrangement shall be made for baptism.

Implementation - Phase 1

The study implements what has been designed to test whether contextualized Adventist music could be used to reach Muslims in Breman Asikuma or not. A musical concert was staged in order to be able to get the opportunity to contextualize Seventh-day Adventist music (choral and hymns), songs, Biblical text and Quranic text to reach Muslims in Breman Asikuma.

The musical concert involves playing several other roles; making friends, planning the music, composing the music by using better appropriate lyrics, employing the service of a music master, inviting Muslim authorities and their congregation, choosing appropriate venue, conveying Muslims back and forth, putting necessary equipment in place, registering participants, luring Muslims to sing, special

discussion time, open forum, presentation of gift taking of pictures, preparation for baptism, and nurturing.

Friendship. The Seventh-day Adventist made friends with Muslims with the objective of leading them to Jesus. Conscious effort was made at building relationship that could enable them to accept our invitations without much question. Relationships prior to accepting Christ Jesus as Lord and Savior through contextualized Adventist music was well built.

Those who could speak the Hausa language made more friends. There were able to explain things better to their Muslim counter parts who could only speak Hausa and English. Muslims and the Seventh-day Adventist saw a cordial relationship that existed between Imam Mahmoud and the researcher. There was a general handshake among the members of the two religions after each night.

Motivation. Prospects were motivated. They were encouraged to stay throughout the program to see the final results. A conference hall at the executive hotel at Breman Asikuma was booked for the program to take off. It was booked at the cost of two hundred Ghana cedis per night. Four banners for the program were made at the cost of two hundred and forty Ghana cedis. The banners gave direction to the venue and the date for the event.

Invitation. The Imams and their various Islamic groups were invited with letters (see Appendix).

Advertisement. Banners were made with the inscription, Adventist Muslims Relations Musical concert. The theme for the concert was bridging the gap peacefully. The venue for the program was the Executive Hotel Breman Asikuma. The date was 29th August - 1st September 2012.

Implementation - Phase 2

Songs. Quranic texts and Biblical texts were written down to be used for composition of music. One song leader (Stephen Tuffour) was employed for the composition of the song. The first song indicates that unity could exist between Arabs and Muslims. Reference to the case of Solomon and the Queen of Sheba was made. The researcher further considers the case of Joseph and his family who were accepted and were given a place in Egypt (Arabic country). The Pentecostal event that witnessed the presence of Arabs, Egyptians and the Israelites together was also taken into consideration.

Another song had the theme; Allah is merciful. According to the study, the theme reveals that Allah does not charge a soul with more than it can bear. Also, believers should submit to Allah, and not to walk in Satan's way, for he is a sworn enemy. The study stress that in the Quran, it is clear that Allah will bring to nothing the deeds of those who disbelieve.

Another composition with the Quranic text is about Jesus Christ, His peace, death, followers, supremacy, and above all as creator of birds. Other songs were sung and the old words were reworded to enable the Muslims understand and appreciate song. All the songs were sung in the vernacular. The Muslims also sang their songs in the vernacular, and their leader Imam Mahmoud explained it. Two songs were sung each night.

Implementation - Phase 3

Imam Mahmoud, leader of the Islamic faith and adherents to the faith were directed to the conference hall with Imam at the head of the table with the researcher. Imam and the researcher united to direct the programme. Explanations of the lyrics were given, and Muslims nodded their heads in approval. Imam Mahmoud could not

hide his comment which was interpreted that to the gathering. Imam Mahmoud and his group sang to the congregation. Mutual respect was thus enhanced.

Visitation. A visitation team was put in place to visit prospective converts. Four o'clock in the evening was set aside to visiting the Muslims in the neighbourhood. The morning hours were ignored for visitation because people prepared to leave their houses for work. Phone numbers of prospective converts were collected to enable them communicate with any of the members of the visitation team. Most of the prospective Muslim converts expressed satisfaction of the musical concert.

The number of people visited did not tally with those who responded to the musical concert. However, the number of respondents to the programme kept increasing night after night.

Equipment. All necessary equipment, including public address system, was secured because a hall was hired which has them in place. They were functional throughout the duration of the programme. The equipment's includes: the seats (they were properly arranged), electricity facility, and a public address system.

Registration. Records of daily attendance were taken. It enabled the researcher to note the number of visitors on daily basis. It also helped the researcher to monitor the visitation team. It helped the researcher to assess the progress of the programme.

Special meetings. Prospective converts were met each night after singing. They were permitted to ask questions and also to express their views about songs sang during the night. Decision cards were given and minds were prepared towards baptism. Some few doctrines were explained night by night.

Open forum. Prospective converts were given the opportunity to ask questions, and our Muslim friends asked about the types of music that prevails today. The difference between Seventh-day Adventist music (choral and hymns), songs and

western music, contemporary music traditional music etc. was related to participants. Testimonies about the songs were shared night after night. People were impressed about the musical concert.

Presentation of gifts. Gifts were normally presented to participants. At times, they were served with soft drinks as a traditional way of saying welcome to the programme. Imam Mahmoud and Asher were never left out in the sharing. Imam Mahmoud expressed appreciation on his own behalf, and the behalf of all of them. He reiterated the need for unity among Muslims and Seventh-day Adventist. Finally, food stuffs, including, rice, oil and assorted soaps were given to them. A book, entitled, “The Desire of Ages”, was presented to Imam Mahmoud.

Transportation/ picture taking / baptism/ nurturing. Two hired vehicles conveyed them back and forth to the programme centre each night. Upon arrival, people shook hands with others and expressed joy for meeting each other. Pictures were taken as a way of identifying with the Muslims, and as a sign of unity between members of the two religious groups. Some other areas were video covered. Six converts got prepared for baptism, but one lost his father the day preceding the baptism. That death affected two others and eventually three converts baptized. The researcher did not consider baptism as an end in itself. It is a general notion that people mature in doctrine after baptism, but that is not the case. After baptism converts need more studies to give them a firm stand. The researcher therefore continues to nurture them.

Evaluation

The researcher evaluated the success of the research in the following ways; through data collection and data analysis, by examining the results of the programme that was designed and implemented

Data analysis. This section presents data that has been collected on the research conducted, how the data has been analyzed and the various interpretations given to them in relation to the objectives of the study.

Questionnaire distribution versus returns. In the study, one hundred and fifty (150) questionnaires to residents in Breman Asikuma were administered, but only (110) questionnaires were completely filled and returned. This means that the questionnaire return rate was about 73%. The reason for quite a large distribution was that it was perceived that not all questionnaires might be brought back to the researcher.

Personal data. Figure 3 shows gender of respondents. Respondents to the study were mostly female who constitute 63% and 37% male. Two out of every three respondents happened to be a female. Women outnumber men in Breman Asikuma and the musical taste of the majority is a fact to reckon with. The gender division enables the study to develop and rework the lyrics.

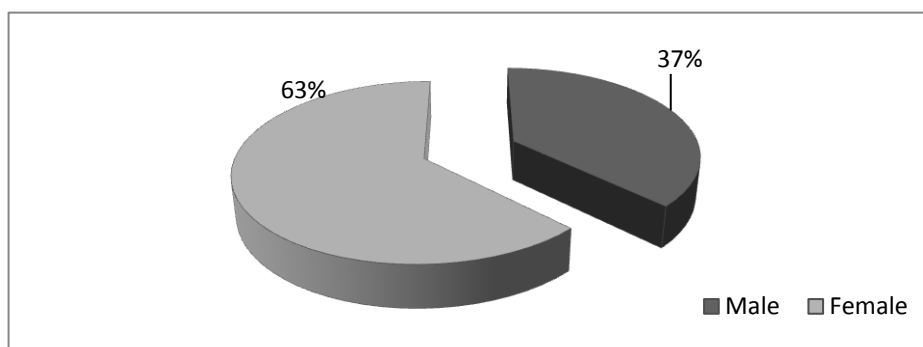


Figure 1. Gender of Respondents

The findings of the age groupings of the respondents can be best summarized in the analysis in Table 1. Table 1 shows that about two thirds (2/3) of the respondents are between 12 years to 30 years. Together these two age groupings (12-18 and 19-30) formed 67% of all respondents to the survey. This really collaborates with their marital

status. The youth like music and the diagram below shows that they are many. The need to contextualize Seventh-day Adventist music (choral, hymns), and songs, is an important approach because many of the youth shall attend all meetings which relate to music.

Table 1. Age Groupings

Ages groupings	Number	Percentage %
12-18 years	28	25%
19-30 years	46	42%
31-50 years	31	28%
Total	105	95%

Knowledge about the marital status of respondents informs the choice of lyrics as shown in Figure 4. Figure 4 shows that over half of all the respondents in the survey (54%) were “Singles” and therefore fall under the youthful age bracket of 18-30 years. Also it shows that 39% of the respondents are married whilst 7% were divorced. This therefore suggests that, to make an effective contextualization the youth must be the major target but not disregarding the rest of the society.

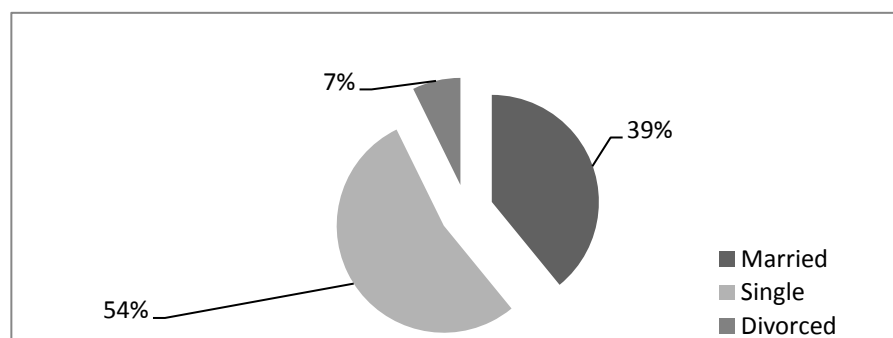


Figure 2. Marital Status of Respondents

Table 1. Educational Status

Level	Frequency	percentage %
Basic	27	25%
Secondary	53	48%
Tertiary	30	27%
Total	110	100%

Table 2 shows that majority of the respondents according to the study have had up to a secondary education (48%) and almost a third has also had up to tertiary education. One in every four respondents has had up the basic level in their education. This explains the excellent way the forms were completed.

As it will be seen in Figure 5, the study proved that majority of respondents according were of the Islamic faith (77%) whilst 23% were from the Christian faith. This is basically due to the fact that majority of the questionnaires were distributed in Muslim populated communities so that the study can obtain good knowledge about Muslims perception about music.

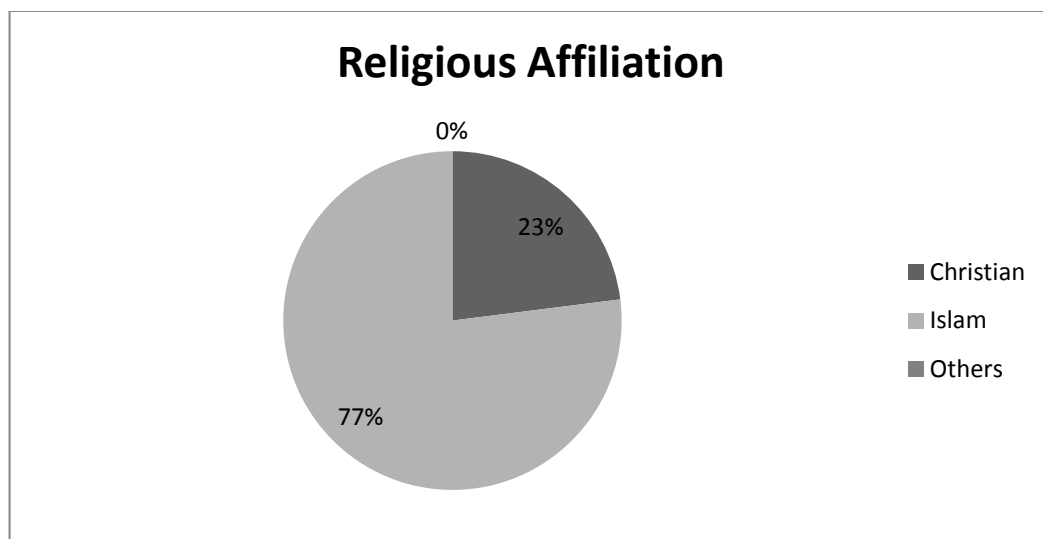


Figure 3. Religious Affiliation of Respondents

Figure 5 reveals that, amongst the 23% of respondents from the Christian religious faith, 80% of them were from the Adventist denomination followed by a small number (8%) each, who were from both the Catholic and the Pentecostal denominations, respectively. But among all respondents, Adventists formed 18% and 2% each from the Catholic and Pentecostal denominations. This shows that though the focus of the study is on the Muslim community, Christians were not totally exempted from it. This is evidenced in Table 2, which shows the statistics of Christian denominations in the study area. Table 3 shows that SDA is the most dominant denomination.

Table 3. Denominations of Christians

Christian Denomination	Frequency	Percentage %
Catholic	2	8
Pentecost	2	8
SDA	20	80
Total	24	100

The study in ascertaining from respondents about the sect or denomination they belong to in their respective religions as shown in Figure 6. Figure 6 shows that the Al-Sunah Moslem Sect were (37%), closely followed by the Ahmadiyya Moslem Sect (36%). Only 5% were from the Tijanni Moslem Sect and as many as 21% were blank. Unlike Christianity however, it is difficult to differentiate between them

(Muslims). This is because, they all worship on Friday and do almost things the same way.

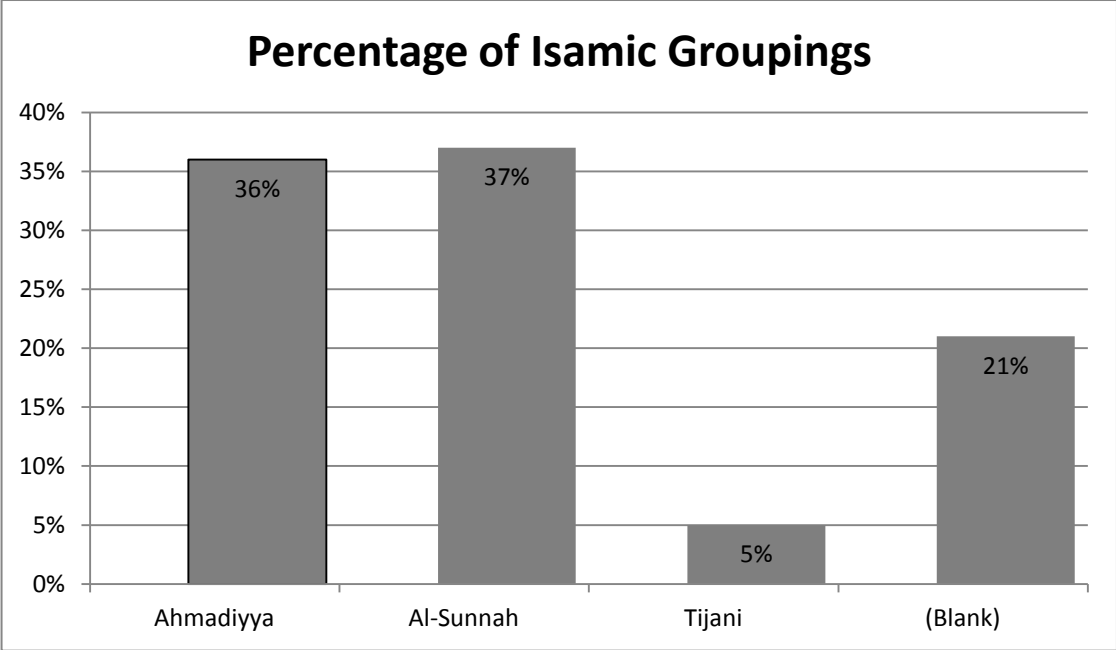


Figure 6. Various Islamic Groupings

Table 3 shows how long respondents have practiced their faith. Table 4 shows that 33% have practice the faith for very long, 56% practicing for long whilst 11% have practiced it for not long. This indicates that the people are very staunch in their faith and therefore, going to them will demand extra effort and vigilance as well as tactfulness.

Table 4. Duration of practising faith

Duration	Frequency	Percentage %
Very Long	36	33
Long	62	56
Not Long	12	11
Total	110	100

General Opinions on Religious Music. Ascertaining whether the natives of Breman Asikuma understand local gospel songs available to them, as evident in Table 5. Table 5 shows that 94% either agree or strongly agree with that assertion. Only 6% of the respondents either disagree or strongly disagree with the assertion. This means all the various songs available to residents in the community are also well understood by them though Islam may be a dominant figure there. This study saw 77% of people in the Islamic faith from a total sample size of 110 respondents.

Table 5. Christians and Muslims Understand Local Gospel Songs

Row Labels	Frequency	Percentage %
Agree	82	75%
Strongly Agree	21	19%
Disagree	6	5%
Strongly Disagree	1	1%
Total	110	100%

Table 6 shows the perception that western music has little or no effect on listeners. Table 6. in the study revealed the following statistics: “Strongly Agree” 10%, “Agree” 86%. Only 4% of all respondents mentioned that they are not sure whether it has effect or not.

Table 6. Western Music has no Effect on Listeners

Row Labels	Frequency	Percentage %
Agree	95	86%
Strongly Agree	11	10%
Not Sure	4	4%
Total	110	100%

Table 7 shows views on the assertion that one should consider the cultural practices of the people before composing any song. Table 7 shows that majority of the respondents (97%) agree or strongly agree with that and only 3% think otherwise. This admission by the majority indicates that although music is liked by them, its impact will be much felt when the cultural practices of the people are taking into consideration.

Table 6. Cultural Practices and Music

Row Labels	Frequency	Percentage %
Agree	83	75%
Strongly Agree	24	22%
Disagree	2	2%
Strongly Disagree	1	1%
Total	110	100%

Determining from respondents the places where religious music can be sung, from the analysis in Table 8. Table 8 indicates that a lower number (83%), in this case compared to the other earlier assertions mentioned above, felt that religious music can be sung outside their places of worship. This is true since almost all the FM Radio stations play religious, western and other local contemporary music on air. Any visitor to Breman Asikuma can hear drinking spots loudly playing all types of music, including religious, being played to attract customers. so Table 7. shows religious music can be sung outside their Place of Worship.

Table 8. Religious Music can be sung outside their Place of Worship

Row Labels	Frequency	Percentage %
Agree	83	75%
Strongly Agree	9	8%
Disagree	3	3%
Strongly Disagree	9	8%
Not Sure	6	5%
Total	110	100%

Conclusion

The study observes that contextualized Seventh –day Adventist choral music could be used to reach Muslims in Breman Asikuma. A well-organized programme was designed and implemented, and that brought Adventist and Muslims together, and has created a dynamic relationship among Muslims and Adventist Christians, thereby bridging some differences or gap which seems to exist between Muslims and Adventist.

It can be observed from table 1 that recipients of the questionnaire responded well for the success of the programme. Table 2 indicates that respondents had good educational background and responded with better understanding. In figure 5, the study saw 77% of respondents in the Islamic faith forming a total of 110 respondents. In table 6, 86% agree that western music has no effect on them. In table 7, 75% agree that the cultural practises of people should be considered in the presentation of music.

CHAPTER 5

SUMMARY AND CONCLUSIONS, RECOMMENDATIONS

This research sought out to explore the opportunities of reaching Muslims in Breman Asikuma through Ghanaian Adventist music. The chapter presents the summary, conclusions drawn and the recommendations made.

Summary

Muslims in Breman Asikuma are multiplying daily, and the Seventh –day Adventist Church lack the approach to reach them. The past years never succeeded in witnessing to them. The study adopts a practical way to reach them by contextualizing Seventh-day Adventist choral music, songs, Biblical texts, Quranic texts for witnessing. The study identifies with the Muslims through musical concert, and the main objective is reaching out to them and winning them to Christ Jesus.

Various scholars have defined contextualization, and their definitions agree with one another. The central point is that, culture and religion are inextricably bound in such a way that if one desires to reach to any group of people, her culture could not be left out, one has to identify with the culture and succeed or ignore the culture and fail.

Contextualization must relate to culture, language, and religion of the people being addressed. The study observes that contextualization is the suitable means God uses to reach His people. Music is a chief component in culture and music serves a

bridge that links the missionary and the people. However, there is danger in contextualization. To over contextualize or under contextualize becomes a threat to the study.

The study considers field survey that involved 110 respondents from Breman Asikumato seek their opinions on whether Muslims in the area are attracted to Adventist music or not. There were indications that Muslims could not differentiate between Adventist music and could not sing with them as well. The study developed the plan to reach Muslims in Breman Asikuma by bringing Adventist and the Muslims together through musical concert. In a four (4) day programme, called Adventist Muslim Musical Concert staged at Breman Asikuma from August 29 to September 1, 2012, three Muslim converts were won to the Lord. This was considered a pilot event. It is therefore hoped that after a few refinement and adjustments, this strategy can help Breman Asikuma Adventists reach out to their Muslim brothers and sisters.

Two Moslem Clerics admitted that though the mosque is reserved for prayers alone, there are several occasions that Moslems can use music. This calls for a deeper look into using local Adventist Music, which majority of respondents agreed that it help solve human problems.

With my face to face interviews with some of these Muslim leaders, they admitted that the Muslim may not be seen singing in the mosque but in their homes, their workplaces, in their vehicles and whilst outside in the Community, enjoys the music that are played through the airwaves and other social events.

Seventh-day Adventist befriended Muslims and that set the platform for reaching out to Muslims in Breman Asikuma. Mutual understanding among members, team building, and the desire for the gospel work tactically worked out the strategy to

perfection. Advertisement and invitation were paramount component in the programme, invitation coupled with a high level of organization made the programme possible. Every single plan designed was seriously implemented, and finally evaluated.

Conclusion

The Church adopted a new strategy towards Muslim evangelism and it yielded good result. Seventh-day Adventist music (choral), songs and Quranic text were contextualized to reach Muslims in Breman Asikuma and six Muslims converted, three of them were baptized to the Seventh-day Adventist Church. The study observes that motivation is a key component to advance the course of the Gospel among Muslims. Church members were encouraged to dismiss the idea of failure in their minds and were inspired to reach them. The study has shown that Muslims also need the Gospel. Many conceive the idea that they are violent and could not be reached but the study disproves that.

The study observes that music is a great evangelical tool when contextualized to meet a need. Music is an indispensable cultural component and the right use yields dividends. The study observes that music is able to cross all barriers. It is the key to open the heart of a Muslim. Adventist Music (choral and hymns), songs, Biblical texts and Quranic Texts are significant tools in Muslim evangelism.

It is possible to bridge the gap between Adventist and Muslims by contextualizing Adventist music (choral and hymns), songs, Biblical texts and Quranic text. The antidote of making peace with Muslims in Breman Asikuma and the Seventh-day Adventist is music. Muslims like music, but the style and the approach is distasteful to them. Music has power to shape character if the right method is applied. The present generation of Seventh - day Adventist should do well to advance the

course of the gospel among Muslims since contextualized Adventist music (choral and hymns), songs, Biblical texts and Quranic texts;(remedy to effective Muslim evangelism) has been discovered.

The observation made is that, ability to speak the Hausa language or Arabic language would be a credit to the missionary among Muslims, but not an obstacle to deprive him from reaching his objective. There was no material in place to serve as a guide to Muslim evangelism, but now, the study serves as a guide.

There are many good songs that can be contextualized by changing just a word or two in order to make them understandable to Muslims. References to Christian terminologies in Adventist song should be reworded. Muslims have no idea about some of the Adventist terminologies, some can be replaced by using God is merciful, God is gracious, God is everlasting, etc.

The Adventist choral music, hymns, songs, Biblical texts and the Quranic text had significant impact on the Muslims because they understood the lyrics. It is my hope that the study will go a long way to help Adventist to be able to reach Muslims in order to win them to Jesus Christ

Recommendations

In this work that sought out to explore the opportunities of reaching Muslims in Breman Asikuma through Ghanaian Adventist music, the study recommends the following for implementation:

1. Muslim are not enemies to Adventists, so efforts must be made to reach out to them.
2. Newly baptised Muslims should not join the Sabbath class immediately but must be maintained in their class for some time. If they join, they will not enjoy the lessons because of lack of better understanding.

3. Their delay at baptismal class shall be an opportunity to teach them Adventist world view, lifestyle, and how the Church operates.
4. That such new converts should be handled by A.M.R. coordinators, or the pastor. This would help the new converts to know their teachers well. They would develop confidence in their teachers and would be able to ask questions that worries them. Also, it will help the A.M.R. to know what the converts learn and systematic studies would be employed.
 - a. This would boost the confidence level of the converts because the same people teach them.
 - b. They should be given friends in the Church who would communicate to them on phone and meet them when necessary.
5. More training should be given to A. M. R. coordinators, so that they could become efficient workers.
6. Music is a valuable tool in evangelism, and when it is used effectively, it yields good results. The difference between how it can be used effectively today and how it was used in the years past depend upon the ability to contextualise.
7. The Church needs to develop a high level of socialization with Muslim converts. This would help them develop a sense of belonging so that new converts would feel the warmth of Christian fellowship.
8. New converts must be nurtured continuously and be trained so that they can form small group ministry to disciple other Muslims.
9. Christians who desire to reach Muslims should learn either Arabic or the Hausa language, if time will allow. The reason is that the one desiring to reach

Muslims shall find it easy to contextualise. However, this does not mean that if one fails to learn Hausa or Arabic language he cannot reach a Muslim.

10. The prospective converts should be nurtured by integrating Christian practises in their lives
11. The study recommends that there should be a written document of sort to guide people who want to embark on Muslim evangelism.
12. In dealing with a Muslim, knowledge of the Quran is very essential.
13. Perception about violence should be avoided; however the missionary should be tactful and circumspect.
14. I recommend that the South Ghana Conference of the Seventh-day Adventist Church should employ the study throughout her territory in order to embark upon a practical and meaningful Muslim evangelism.

APPENDIX A
QUESTIONNAIRE

Dear respondent,

I am George Oduro, a student pursuing a Master's programme in Missiology at AUA Kenya. The title of the project is a strategy to contextualize Seventh- day Adventist music to reach Muslims in Breman Asikuma

With the most confidence, I plead that you kindly respond to questions drawn in this Questionnaire and I promise to keep all individual responses confidential.

PART ONE: PERSONAL INFORMATION

KINDLY TICK IN THE BOX [] WHERE APPROPRIATE

- (1) SEX: Male [, Female [
- (2) AGE (S): 12—18 [, 19—30 [, 31—50 [, 51 & ABOVE [
- (3) MARITAL STATUS: Married [, Single [, Divorced [
- (4) EDUCATIONAL STATUS: Basic [, Secondary [, Tertiary [
- (5) a. Which of these Religions do you belong? Christian [, Islam [, Others [
- b. If Christian go to question 6, if Islam go to question 7
- If Others, Kindly Indicate. _____

(6) Which of these Christian Group do you belong? Catholic [], Pentecostal [], SDA [], Others []

If Others, Kindly Indicate. _____

(7) Which of these Islamic Groups do you belong? Ahmadiyya [], Al-Sunni [], Tijani []

(8) For how long have you practiced your faith? Very Long [], Long [], Not Long []

PART TWO: GENERAL OPINION

What is your opinion on the following statement with regards to introducing songs which will be more meaningful to religious practices in BremanAsikuma community including the Muslims? Kindly tick in the box [√] where appropriate so as to rate your opinion in the questionnaire.

—

(9) Local gospel songs are generally understood by the natives. Agree (), Strongly Agree (), Disagree (), Strongly Disagree (), Not Sure ()

(10) Western music has little or no effect to the listener. Agree (), Strongly Agree (), Disagree (), Strongly Disagree (), Not Sure ()

(11) In producing any music, the cultural practices of the people are to be considered. Agree (), Strongly Agree (), Disagree (), Strongly Disagree (), Not Sure ()

(12) The background of any ethnic group, race or clan must be considered when any music is to be sung. Agree (), Strongly Agree (), Disagree (), Strongly Disagree (), Not Sure ()

(13) Religious music uplifts the soul. Agree (), Strongly Agree (), Disagree (), Strongly Disagree (), Not Sure ()

(14) A song could be sung for a religious group outside their place of worship.
Agree (), Strongly Agree (), Disagree (), Strongly Disagree (), Not Sure ()

(15) Religious music seeks to solve some or most of human problems. Agree (),
Strongly Agree (), Disagree (), Strongly Disagree (), Not Sure ()

(16) Religious music has a significant positive effect on each individual. Agree (),
Strongly Agree (), Disagree (), Strongly Disagree (), Not Sure ()

PART THREE

17. Islam is peacefully embraced by the people by the natives of BremanAsikuma.

Agree () strongly agree () Disagree () Strongly Disagree () Not Sure ()

18. Islam has a large following. Agree () strongly agree () Disagree () strongly
disagree () Not Sure

19. Various Islamic groups exist in BremanAsikuma. Agree () strongly agree ()
Disagree () strongly disagree () Not Sure ()

20. Islamic groups have enjoyed Adventist music. Agree () Strongly agree () Not
Sure

21 Muslims can sing with Adventist together. Agree () Strongly agree () Disagree ()
Strongly disagree ()

APPENDIX B

MAPS



Figure 4. Map of Ghana Showing the Location of SGC

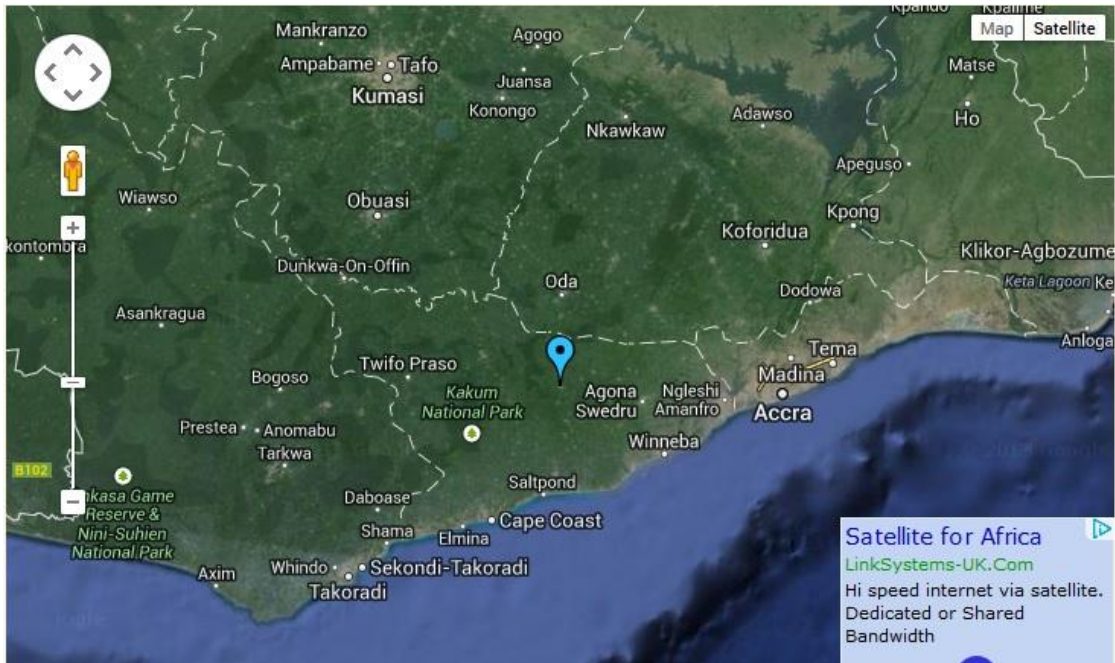


Figure 5. Google Map Showing BremanAsikuma (Blue Arrow)

APPENDIX C

INVITATION LETTER

Dear Brethren,

Invitation to a musical concert

I humbly wish to invite you and your congregation to a special musical concert on the 29th of August 2012 to 1st of September 2012 at the executive hotel at Breman Asikuma. The programme begins from 6.00pm to 8.00pm each night.

Your co-operation is highly solicited

Yours faithfully,

George Oduro(Adventist Muslim Coordinator).

N.B. May the peace of Allah bewith you throughout.

It was the annual camp meeting for the Ahmadiyya group of Muslims in one of the regional capitals in Ghana (Kumasi), and great attendance was a big challenge.

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VITA

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