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The Christian Evangelism Work with the Seemingly Non-Traditional Wear in Ghana

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Keywords: *evangelism, traditional wears.*

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The Christian Evangelism Work with the Seemingly Non-Traditional Wear in Ghana

John Paul Annan

Abstract- To many religious organizations, clothing is an important identifiable mark. Within the Christian religion for example, each of the various subgroups within one denomination: women's fellowship, choir, brigade, singing band, evangelism group, has a unique clothing worn on meeting days to set it apart from other groups and this is in conformity with one of the popular definitions of clothing which says in part that clothing is anything that is put on the body either permanently or temporally that makes us look different. Clothing throughout history has been developed for protection, modesty and decoration and functions as a tool for communication that gives several meanings to our appearance, the kind of person (self) we are, our mood and values which together may express appreciation or displeasure. A dress, as we all know, that is incorrectly worn or is inappropriate to a place or situation may bring a feeling of discomfort to the wearer and raise eye brows or provoke looks of anger from others This study focuses on the impact of traditional wears on the religious activities of the men in two Christian denominations, which have as their hallmark, the zeal for the evangelism, characterized by visiting people in their homes and conducting one on one bible studies with them. The research adopted a qualitative and multiple case study approach documenting the dress code associated with the evangelism work of the men in these two Christian religious groups in the Assin Central Municipality in the Central Region of Ghana. Evidence was gathered through observation, online research and interview. It was found that the scriptural evidence at 1 Corinthians 10:31 and Philippians 2:4 have a bearing on what the men in each of the denominations should wear and modesty is key to making good decisions about dress and grooming. However, it has been observed that the inferences taken from the two bible scriptures have no tolerance for traditional wears because of how complicatedly stylish and fashionable these can be with a high tendency of distracting, as it were, the attention of bible students from the bible truth they are evangelising to the attractiveness of their wears. This study explains why men in both religions are distinguished by western-made clothing as against Ghanaian traditional wears.

Keywords: *evangelism, traditional wears.*

I. Introduction

The charge given to all Christians at Matthew 24:14 involves skill and tact, which requires the evangelizer to follow a regular schedule of individual study and meditation of the bible, good communication skill, memory skills, semantic relationships as well as good grooming and appearance. Dedicating oneself to evangelism is an important requirement for several reasons: an act of obedience to God (Acts 5:9), executing an ambassadorial responsibility of sanctifying God name, revealing his soon to be expressed vengeance and declaring his purpose for the new heaven and new earth (2 Corinthians 5: 20, 21). Evangelism is actually a life saving expedition (Ezekiel 3: 18) which is done in imitation of Christ, (Matthew 10:7, 11-13 and continuing to completion what the 1st Century Christians started (Acts 5: 42, 20: 20).

Evangelism has traditionally been considered as an integral component of the Christian Religion. Among most Christian denominations in Ghana today, the great commission of evangelizing is done wherever and whenever people's attention may be captured as dawn preaching, open crusades, radio and television propagation, car park and vehicular crusades and in big cities and market centers, especially during the peak of commercial activities, these evangelizers mount large P.A. systems. Other groups take to the Students In Campus Evangelism (SICE) and sometimes the evangelism team moving to a location in the catchment area and sharing the good news amidst distribution of Christian stationery, food items and clothing. No matter the form it takes, evangelism retains its traditional definition: the spreading of the Christian gospel by public preaching or personal witness.

However, two denominations have taken on a different approach. These identified denominations have resorted to the door to door, house to house and personal witnessing.

The actions of these male preachers in realizing that their message is being received and yielding good results are determined by their grooming, packaged message to suit their listeners' individual context, flexible and understanding attitudes and staying committed to their schedules. Grooming is of the paramount interest and a key determiner of whether someone will give you audience or allow you into their homes. Good grooming portrays enough respect to the householder, creates healthy environments, pose didactic situations and different reasons to awaken the interest of the householder to involve them in the bible discussions.

In all organized religious denominations, dress codes have been used to establish an identity for the religion; and to define morality and modesty. In these two denominations, male dress codes function as a means of reinforcing male patriarchal control. The males

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are presumed to have been given a strict dress code to follow; usually western designed long sleeved shirts and ties, preferably flying ties. There seems to be no tolerance of the uses of dress to reinforce tradition and fashion, which by nature are dynamic, focus on individuality rather than the message of salvation.

This study therefore seeks to understand how dress is expressive of religious ideologies and how these two Christian denominations particularly use dress to establish their denominational doctrines.

II. Justification

The governments of Ghana have in these few years emphasized the patronage of made-in-Ghana goods and services by anybody who is culturally or geographically Ghanaian. As such it is expected that religion, which is culturally defined, should design its activities to promote the culture as well as develop the economy of the town, city, region nation within which it is established. The critical times we live in currently the world over, with frequent disappointments, betrayals, unforeseen tragic circumstances, death of loved ones, unsuccessful marriages, collapsed businesses and as if those were not enough, the recent global disturbance of COVID 19, has as a matter of imposition directed many people's attention to finding solace with their maker and so therefore, Ghanaian citizens as the focused group, are giving more audience to bible truths discussed with them and especially in their privacy and at the comfort of their homes. If therefore these truths are targeted for the Ghanaian and is gaining recognition and attention among the Ghanaian populace, why should it be promulgated by people, who apart from being skillful users of the dominant Ghanaian language as a medium of communication and instructions, bear no Ghanaian identity in their appearance as in wearing dresses designed from Ghanaian GTP, ATL traditionally designed fabric? That is why investigating into why evangelism by these two denominations are done without adorning oneself with traditional wears is a necessity.

a) *Viability*

So much allegiance and fervor have been the features for conducting this research. The insight into this finding will be of great service to many of us who are into religion and other well-meaning Ghanaians as it will help to mitigate apprehensions and improve their understanding of the practices of some religious.

b) *Delimitations*

There are many factors that influence religious diversities; however the present study will be limited to only the clothing of men in these two denominations specifically during their evangelism work in the Assin Central Municipality in Ghana though other cultural variables are of equal importance and can be extended to analyze women and other religious activities in other districts in Ghana and the world over

c) *Literature Review*

Everything discussed here is extracted from bona-fide literatures belonging to each of the two denominations and discussions held with their representatives. Apart from the background to the preaching work which is a written translated form of oral discussions held with representatives of each of the two religions, all other records remain the original version.

III. Background to the Evangelism Ministry

a) *Oral interview Evidence*

1. Perspective from Denomination 1

1. *Host:* What Bible Passage Forms the Philosophical Basis for the Evangelism you Embark on? Do you have other terms by which you refer to it?

Ans: Scriptural Emphasis: Matthew 28:19-20: Go therefore and make disciples of people of all nations, baptizing them in the name of the father and of the son and of the Holy Spirit, teaching them to observe all the things I have commanded you, and look I am with you all the days until the conclusion of this system of things (NWT) We commonly refer to our preaching work as field ministry, preaching work, disciple making ministry.

2. *Host: Why are you known to adapt the Door to Door Strategy over the centuries?*

Ans: Thank you. This is the model Jesus Christ, the head of the Christian Congregation used. It was this approach he used to get the first few members for the institution of the Christian congregation. Again when he first sent these newly converted Christians to spread the gospel, let's read the specific instructions given in Matthew 10:7, 12&13. I'll read the pidgin West African Version of the New World Translation

7. When wuna go, make wuna preach say: 'The Kingdom of heaven don near.' 12. When wuna enter any house, greet the people for the house 13. If the people welcome wuna, make peace dey with them, but if they no welcome wuna, make peace return

And then again, the first-century Christians used same "from house to house" model to spread the good news of the kingdom as recorded in Acts 5:42 *And every day for temple and from house to house, they no stop to teach and tell people the good news about Christ, wey be Jesus*.

Acts 20:20: *I no stop to tell wuna all the things very wuna fit gain from and I de teach wuna for public and from house to house.*

3. *Host:* Based on these scriptural illustrations you are convinced that the door to door evangelism is the most effective way to spread the gospel.

Ans: Definitely so.

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4. *Host:* Why Do You Always Move In Pairs? Host: Apart from being a bible standard, does your moving in pairs have other benefits?

Again this was exemplified by our master. He sent the seventy-two out in pairs. Luke 10:1 reads: *After this things the Lord choose 70 other people and e send them two-two make they go to every city and place wey e want go before e go come.*

Ans: The bible says in Ecclesiastes that two are better than one and this is true in many ways.

1. It protects us against false accusations
2. It guards our safety.
3. Having a partner allows for collaboration: taking turns to talk, read relevant Bible verses, place our tracts and magazines and books.
4. It gives the opportunity for the young and new members from much experienced members.

5. *Host:* How do you locate the people and which processes do you take them through to become members of your congregation?

Ans:

1. "Each congregation is assigned a territory.
2. Even within the territory, each family has specific locations and number of houses to visit.
3. On the average, each member is required to record 15 hours of field service each a month.
4. Your assigned territory remains your field to plough until some harvests are made, i.e. attracting people to agree to have a bible study with you.
5. The New World Translation Bible and a Bible literature are introduced as study materials.
6. These bible literatures are selected according to the student's reading ability and level of understanding.
7. In the case where the bible student cannot read it is the bible teacher's responsibility to schedule for reading lessons.
8. Schedules are made on the number of days to meet in a week and the duration of time to use for each study.
9. Each bible study session begins and ends with a prayer.
10.
    i. Our bible literatures are all organized into scriptural easy to comprehend themes organized into chapters and paragraphs which steadily moves from simple to complex.
    ii. Each paragraph in a theme is supported by numerous Bible passages which are read directly from the Bible.
    iii. A video is shown on how our bible studies are conducted.
    iv. If all issues are clarified, the first bible study commences.
    v. Upon the successful completion of the first bible studies, prayer is discussed as per bible requirements catalogued in Matthew 6:6-13.
    vi. Emphasis is laid on addressing the prayer to God Almighty, avoiding unnecessary pagan-like repetitions but respectfully tabling your heart desires before him, praising/thanking God for his goodness before making our requests to suit the particular occasion, and ending the prayer in the name of esus.
    vii. After each paragraph is read in the language of the bible student's choice, questions on the paragraph are asked and the student expected to answer in their own words to determine their level of understanding.
    viii. Records are kept on the number of visits you make each month, tracts distributed and the progress of your studies.
11. A discussion and a video on what happens at the kingdom hall is next.
12. The bible student is invited to the kingdom hall to observe activities in the kingdom hall.
13. As the study progresses and frequent attendance to the kingdom hall is observed, the bible student is encouraged to share what he learns from the bible with immediate neighbours, school mates or colleagues at work.
14. The he can request to be an unbaptized publisher around which time all ties with former unacceptable christian behaviour are broken to prepare them for baptism.

2. Perspective from Denomination 2

1. *Host:* What Bible/Scripural Passage Forms the Philosophical Basis for the Evangelism you Embark on? Do you have other terms by which you refer to it?

Ans: John 1:39 He said unto them *"come and see"*
3 Nephi 27:13–15). Which reads

> *"Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me."And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—*

2. *Host:* Why are you known to adapt the Door to Door Strategy over the centuries?

Our efforts to share the gospel are centered in our missionary purpose which states"

We will teach people in a way that helps them truly understand the gospel and why and how they should repent. We will listen to and respond to what is in the investigator's mind and heart.

So with this missionary purpose, we have to meet our investigators one on one, teach them to understand on individual basis and make personal decisions of repentance and with an end of bringing

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them to Christ. You will bear with me that these will not be achieved if we adapt the public strategy.

3. *Host:* Based on these scriptural illustrations you are convinced that the door to door evangelism is the most effective way to spread the gospel.

Of course yes. This strategy has helped us to reach people's hearts and to bring many otherwise lost sheep to ultimate salvation through the grace of the Redeemer, the Lord Jesus Christ. Our missionary purpose is not only to warn others, which could have been done wholesale, but also to save them, not only to teach but also to baptize, not only to bring others unto Christ but also to make them steadfast in Christ to the end, which of course requires an individual approach, calling from door to door.

4. *Host:* Why Do You Always Move In Pairs? Apart from being a bible standard, does your moving in pairs have other benefits?
5. *Host:* How do you locate the people and which processes do you take them through to become members of your church?

1. As good missionaries, each one of us has that purpose in our mind, we feel it in our heart, we accept it in our soul, and we act upon it.
2. Then of course we get the divine inspiration to share the gospel.
3. As we set out on the task, we talk to people in their houses, at their shops or any convenient place.
4. We believe that this missionary work is backed by the spirit of God as recorded in Acts 1:8 which says in part that when the Holy Ghost discerns on us, we will receive the power to become his missionaries so we seek and listen to the Holy Ghost to discern who is feeling the Spirit as we talk.
5. One thing we don't relent upon at all is delaying to provide answers to our investigators. We continue to search for answers to our investigators' questions of the soul as well as our own.
6. When we sense you are making progress, we invite you to attend Church meetings. When this invitation is honoured, it usually has a greater impact on the investigator as it makes them develop a stronger desire for baptism and to establish a foundation for enduring to the end in the gospel covenant.
7. We give detailed explanation of the importance of Sabbath worship and what to expect in a Latter-day Saint Sunday service will be different, and the spirit that attends our words will have a persuasive power that would not otherwise be present.

3. Denominational documental evidence

Does Your Style of Dress Glorify God?

1 2. Why do Jehovah's Witnesses maintain high standards of dress?

"YOU saw a lot of casual clothing, especially when it was hot," reported a Dutch newspaper regarding a meeting of church leaders. "That is not the case at the convention of Jehovah's Witnesses. . . . Boys and men wear a jacket and tie, while the girls' and women's skirt length is . . . in good taste, yet modern." Indeed, Jehovah's Witnesses are often commended for adorning "themselves in respectable dress, with modesty and good judgment . . . in the way that is proper for [those] professing devotion to God." (1 Tim. 2:9, 10, ftn.) The apostle Paul was speaking about women, but the same basic standard applies to Christian men.

2 Appropriate standards of dress are important to us as Jehovah's people, and they are important to the God we worship. (Gen. 3:21) What the Scriptures say about dress and grooming leaves no doubt that the Sovereign of the universe has wholesome standards of attire for his true worshippers. Therefore, our choice of dress and grooming should not be determined only by what is pleasing to us. It should also take into account what is pleasing to the Sovereign Lord Jehovah.

3. What can we learn about clothing from God's Law to the Israelites?

3 For example, in God's Law to the Israelites there were rules that protected them against the openly immoral way of life of the nations around them. The Law showed Jehovah's strong feelings against clothing that does not make clear the distinction between male and female—what has been described in our day as unisex fashion. (Read Deuteronomy 22:5.) From God's stated direction about clothing, we clearly see that God is not pleased with styles of dress that feminize men, that make women look like men, or that make it hard to see the difference between men and women.

4. What can help Christians to make good decisions about how to dress?

4 God's Word contains principles that help Christians make good decisions about how to dress. That is so no matter where they live, what their culture is, or what the climate is. We do not need detailed lists saying which styles of dress are acceptable and which are objectionable. Rather, we are guided by Scriptural principles that allow room for personal preferences. Let us consider some Bible principles that can help us determine "the good and acceptable and perfect will of God" when we are deciding what to wear.—Rom. 12:1, 2.

"WE RECOMMEND OURSELVES AS GOD'S MINISTERS"

5 6. What effect should our dress have on others?

5 The apostle Paul was inspired to emphasize the important principle found at 2 Corinthians 6:4. (Read.) Our personal appearance says much about us. Many people form impressions and opinions of us by "what appears to the eyes." (1 Sam. 16:7) As God's ministers, therefore, we understand that our getting dressed is not just a matter of putting on something

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comfortable that we like. The principles that we glean from God's Word should move us to avoid wearing clothing that is tight-fitting, revealing, or sexually provocative. That would rule out wearing clothing that exposes or accentuates private parts of our anatomy. Nobody should feel uncomfortable or forced to look the other way when seeing how we are dressed.

6 When we are neat, clean, modestly dressed, and well-groomed, people are more likely to respect us as ministers of the Sovereign Lord Jehovah. And they may be attracted to the God we worship. Furthermore, our appropriate attire will reflect well on the organization we represent. As a result, others may be more likely to pay attention to our lifesaving message.

7 8. When especially do we need to wear appropriate clothing?

7 We owe it to our holy God, to our spiritual brothers and sisters, as well as to the people in our territory to wear clothing that dignifies the message we bear and that brings glory to Jehovah. (Rom. 13:8-10) This is especially so when we are engaging in Christian activities, such as when we attend meetings or when we share in the evangelism work. We should dress "in the way that is proper for [people] professing devotion to God." (1 Tim. 2:10) Of course, some clothing that is appropriate in one place may not be appropriate in another. Hence, Jehovah's people throughout the world take local customs into account so as not to cause offense.

8 Read 1 Corinthians 10:31. When we attend assemblies and conventions, our dress needs to be appropriate and modest rather than reflect the extreme styles that may be common in the world. Even as we check in and out of a hotel, as well as when we enjoy leisure time before and after convention sessions, we want to avoid an appearance that is overly casual or slovenly. Thus we will be proud to identify ourselves as Jehovah's Witnesses. Yes, and we will feel free to give a witness as we have an opportunity.

10. Why should Philippians 2: 4 have a bearing on what we wear?

9 Read Philippians 2:4. Why do Christians need to consider how their attire affects fellow worshippers? One reason is that God's people work hard to apply the Bible's admonition: "Deaden, therefore, your body members that are on the earth as respects sexual immorality, uncleanness, uncontrolled sexual passion." (Col. 3:2, 5) We would not want to make it difficult for fellow believers to heed that counsel. Brothers and sisters who have given up a sexually loose lifestyle may still be fighting sinful leanings. (1 Cor. 6:9, 10) We would not want to make their fight harder, would we?

10 When we are around our spiritual brothers and sisters, our manner of dress should help to make the congregation a haven of moral chastity. That is so whether we are together at a meeting or in an informal setting. We have the freedom to choose what to wear. Still, all of us have a responsibility to wear clothes that make it easier for others to remain chaste and to maintain God's standards of holiness in thought, word, and conduct. (1 Pet. 1:15, 16) True love "does not behave indecently, does not look for its own interests." —1 Cor. 13:4, 5.

THE RIGHT CLOTHING FOR THE RIGHT TIME AND PLACE

11 12. What is a reasonable consideration as we think about what to wear?

11 When making decisions about what to wear, God's servants take into account that "there is a time for every activity and every action." (Eccl. 3:1, 17) It is understandable that different climates and the change of seasons influence what we wear. So do varying circumstances and living conditions. Jehovah's standards, however, do not fluctuate with the weather.—Mal. 3:6.

12 In warmer climates, it can be particularly challenging to make sure that our style of dress is respectable and sensible and that it shows good judgment. Hence, our brothers and sisters appreciate it when we refrain from wearing clothes that are so tight or so loose that they are revealing. (Job 31:1) Also, when relaxing at the beach or at a swimming pool, the style of swimwear we use should be modest. (Prov. 11:2, 20) Even if many in the world wear revealing swimwear, we who serve Jehovah are concerned about being a credit to the holy God we love.

13. Why should the counsel found at 1 Corinthians 10:32, 33 influence our choice of clothing?

13 There is another important principle that helps us to select appropriate clothing. That is our concern for the conscience of others—whether fellow worshippers or not. (Read 1 Corinthians 10:32, 33.) We should take seriously our responsibility to avoid clothes that may offend others. "Let each of us please his neighbor for his good, to build him up," wrote Paul. Then he added this reason: "For even the Christ did not please himself." (Rom. 15:2, 3) Yes, Jesus put helping others ahead of personal convenience—helping them was key to his doing God's will. Hence, we will forgo items or styles of clothing that we like but that could close the minds of people to whom we want to witness.

14. How can parents train their children to glorify God by their manner of dress?

14 Christian parents have a responsibility to teach their families to apply Bible principles. This includes making sure that they and their children strive to make God's heart rejoice by their modest style of dress and grooming. (Prov. 22:6; 27:11) Parents can instill in their children a healthy respect for the holy God whom they worship by setting the right example for their children and by giving loving and practical instruction.

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How good it is when parents teach their youngsters where and how to find suitable clothes! This means not just what they like but also what will enable them to carry out their privilege of representing Jehovah God.

USE YOUR FREE WILL WISELY

15. What should guide our personal choice as to our dress?

15 God's Word provides practical guidance that can help us to make wise choices that will bring glory to God. Still, what we wear involves some personal preference. Our individual tastes vary, as do our financial resources. But our clothes should always be neat, clean, modest, appropriate to the occasion, and acceptable locally.

16. Why is it worth making the effort to be appropriately dressed?

16 We must admit that it is not always easy to make a decision that shows good judgment, that is sensible, and that takes all factors into account. Many stores cater to popular fashions, so it may take more time and effort to find modest skirts, dresses, and blouses or suits and slacks that are not too tight. Yet, fellow believers will likely note and appreciate the results of our sincere efforts to find attractive and appropriate clothing. And the satisfaction we have of bringing glory to our loving heavenly Father more than makes up for any inconveniences that we may face to dress so as to glorify him.

17. What are some factors that may affect whether a brother wears a beard?

17 What about the propriety of brothers wearing a beard? The Mosaic Law required men to wear a beard. However, Christians are not under the Mosaic Law, nor are they obliged to observe it. (Lev. 19:27; 21:5; Gal. 3:24, 25) In some cultures, a neatly trimmed beard may be acceptable and respectable, and it may not detract at all from the Kingdom message. In fact, some appointed brothers have beards. Even so, some brothers might decide not to wear a beard. (1 Cor. 8:9, 13; 10:32) In other cultures or localities, beards are not the custom and are not considered acceptable for Christian ministers. In fact, having one may hinder a brother from bringing glory to God by his dress and grooming and his being irreprehensible.—Rom. 15:1-3; 1 Tim. 3:2, 7.

18. How does Micah 6:8 help us as we strive to let our style of dress be pleasing to God?

18 How grateful we are that Jehovah does not burden us with detailed lists of regulations about our dress and grooming. Instead, he has permitted us to exercise our free will and make sensible personal decisions, which should be guided by sound Scriptural principles. Thus, even in our dress and grooming, we can show that we want to 'walk in modesty with our God.'—Mic. 6:8.

19 Our modesty includes making a humble evaluation of ourselves when compared with Jehovah's purity and holiness, for we are completely dependent on him for the best guidance. Also, modesty includes showing respect for the feelings and opinions of others. Therefore, we 'walk in modesty with God' by conforming our lives to his elevated standards and showing respect for other people's sensitivities.

20. What effect should our dress and grooming have on others?

20 Our choice of clothing should not make people conclude anything other than that we are worshippers of Jehovah. Our brothers and sisters as well as people in general should be able to see that we fittingly represent our righteous God. He has high standards, and we happily strive to reflect those standards. Commendation is in order for brothers and sisters whose appearance and fine conduct attract honesthearted people to the Bible's lifesaving message and bring glory and joy to Jehovah. Making wise decisions about what to wear will surely continue to bring glory to the One who clothes himself "with majesty and splendor."—Ps. 104: 1, 2.

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b) Dress and Grooming

"Thou shalt not be proud in thy heart; let all thy garments be plain, and … let all things be done in cleanliness before me" (D&C 42:40–41; see also Alma 1:6, 27).

Appropriate dress and grooming will help you earn respect and trust. Your appearance is often the first message others receive, and it should support what you say. Therefore, wear conservative, professional clothing that is consistent with your sacred calling.

Be neat and clean. Bathe daily, if possible. Use deodorant. Keep your clothes clean, mended, and wrinkle-free. Never allow your appearance or your behavior to draw attention away from your message or your calling.

c) Elders

Suits: Suits should be of a traditional business style in dark, conservative colors. Always wear a white shirt with a tie that is conservative in color, pattern, width, and length. If you are allowed to work without a jacket, wear dress slacks with a white shirt and tie.

Shoes: Shoes should be black, dark brown, or cordovan. They should be made of material that can be polished. Keep them clean and polished. Socks should be a solid, dark color that matches the slacks. Do not wear boots unless your mission president authorizes them.

Hair: Keep your hair relatively short (not clipped too close) and evenly tapered. Extreme or faddish styles—including spiked, permed, or bleached hair or a shaved

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head—are not appropriate. Sideburns should reach no lower than the middle of the ear. (See the pictures of a missionary haircut included with your call packet.) Elders should shave each day.

Jewelry: Do not wear earrings, necklaces, or any kind of bracelets (except those with a medical purpose). Tattoos, nose rings, other body piercings, or toe rings are not acceptable.

"To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1).

Additional scriptures: Psalm 89:47; D&C 60:13; 75:3; 88:124

d) Conclusion

Interestingly, both denominations emphasize modesty in dressing seen in the eye of the western world. Is modest dressing always suits or store shirts with tie? Why don't shirts sewn out of Ghanaian traditional fabrics qualify for modesty in dressing dressing for evangelism?

e) Hypothesis

1. That Only long sleeved store shirts and a pair of trousers from foreign fabrics as against any form of outfits sewn from Ghanaian traditional fabrics remain the only requirement for effective evangelism.

IV. Methodology and Procedures of Data Collection

Qualitative research method and multiple case study research design were employed to investigate into the non- patronage and usage of outfits sewn from Ghanaian traditional wears by the males in the two identified Christian denominations for their preaching work.

The interview guidelines were prepared by the researcher with the framework of preaching activities components such as scriptural support, strategies used, how members are made and why their choice of attire.

From each denomination, six individuals were interviewed separately. For Denomination 1, all six of them gave their consent at an instant, however, two participants from the Denomination 2 initially declined from answering the questions as the purpose of the research, (for publication) according to them, was not convincing. Later, after much assurance, their consent was given. All respondents had the opportunity to express feelings about their preaching activities.

The interviewees were also asked about their dress code and why they wouldn't consider going Ghanaian such as using the batakari, jorome, designed African wears and others for their preaching work. The interview was confidentially conducted by audio recorder with the consent of the participants. Members from denomination 1, were familiar with the names and styles of some traditional outfits because all of them were preachers from the community but participants from Denomination 2 had four participants being foreigners with two from the community so images of some Ghanaian traditional wears and attires were shown them for familiarization.

As Jehovah's witnesses had halted their preaching working as a sign of subduing to the Ghana governments' COVID 19 restriction protocols, though it is gathered that all kingdom halls and bethels worldwide were all locked from church activities, it was difficult to locate the participants for the interview. The researcher, being an ardent bible student and always having his Bible studies conducted through zoom, had the opportunity to observe 20 witness men, who in the comfort of their homes, revealed a dedication to modest dressing for evangelism by telephone conversation. The researcher's bible teacher willingly gave the telephone numbers of six elders 2 from each of the three congregations namely Station North, station Central and Station West. All six of them accepted to grant a face to face one on one interview. The researcher, who is also an investigator of the Mormon Missionaries, had the opportunity to meet the six who granted the interview out of the 20 missionaries observed. The participants were pre-informed about the interview questions so that they could focus on the notion of the preaching work and the attire associated with it. The audiotapes were transcribed by Miss Ruby Jecty who has studied the Book of Mormon into details and understands the Mormon Missionary Activities but now a staunch member of Jehovah's Witnesses so some explanations, which could have been otherwise complex concepts, were made simplified by her. Interestingly all six participants from each denomination seemed to have similar answers with same scriptural supports for their answers. All twelve respondents were selected through the random sampling. The participants were able to explain to the utmost admiration of the researcher their understanding of the evangelism they are engaged in, expressed how they regarded the outfits from the scriptural and doctrinal point of view and how their outfits impact positively on the people they preach to. They were apt at giving links to their library and at recommending specific literature to read from. The observation carried out on their outfits was done for a month on video calls in the case with Denomination 1 and with denomination 2, The study also utilized documents such as the Book of Mormon, King James Version, Preach my Gospel, New World Translation of the Holy Scripture (Pidgin West Africa), What Can we Learn from the Bible, Keep Yourselves in God's Love, Magazines, tracts and Brochures all available on JW Library. These documents were examined through reading for more understanding of the concept being investigated into and other equally important aspects of

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their religious practices. The data were identified and analyzed by themes, using interpretive analysis.

V. Limitations of this Study

The main focus of this study is to show why Ghanaian traditional prints are not patronized by men of two Christian denominations in their preaching work. The limitations of this study as can be seen include making a national generalization with the findings as the research was carried out in only one part of the Assin Central Municipality. Again, due to COVI9 19 restrictions, bible students and investigators could not be traced by the researcher to get their views on the impact of their outfits and their preaching as a whole on them, Thus, further studies can be conducted to address how these literacy oriented preaching activities help to increase the literacy rate in an area.

VI. Findings and Discussion

One hypothesis form the thematic area by which the data collected via interview, observation and related documents are discussed The responses gathered from the respondents were selected and documented, based on how well, distinct and illustrative the responses represented the context. The observation revealed that all 20 witness men were in foreign shirts though the colours differed. Out of the 20, 17 were long sleeves and 3 were short sleeves. Out of the 20 observed 12 happened to be in ties of different brands and colours and an average of 8 did not put on ties at all. Again an average of 18 men wore a pair of black trousers throughout the period of observation while 2 wore different colours. 16 Mormon Missionaries all wore a pair of long sleeved foreign white shirts with black ties while four (4) wore short sleeved white shirts still with black ties. All 20 of them wore pairs of black trousers.

The findings from the observation helped the researcher develop a hypothesis upon which the interview was held.

a) Hypothesis

1. That only long sleeved store shirts with tie and black trousers as opposed to any form of outfits sewn from Ghanaian traditional fabrics remain the only requirement for effective evangelism.

Denomination 1 felt that the hypothesis was so prescriptive. To this denomination, no strict prescription has been given its members except that using their bible trained conscience, its male members should 'dress modestly' and in a way that will not attract the listeners' attention to anything personal about them. Any attire which is neat, simple, well pressed and modest is permitted to be worn for field service activity, whether long or short sleeves and not necessarily with a tie. Again, the dominant local wear in any Ghanaian community example Batakari Agbada Kente etc can be worn by members for the field service because it is not out of the ordinary. The attire should be alterable and lasting- can be used for at least three years.

However the following restrictions are adhered to

The attire should

i. Have no inscriptions.
ii. Not be attractively multi-coloured
iii. Not be stylishly sewn
iv. Not be a jeans fabric
v. Not be made of two or more different fabrics
vi. Not be strange to the people in the locality
vii. Not be very expensive

Denomination 2 has a different view altogether. To them the emphasis is not too much on long sleeves but a compulsory pure white long or short sleeved shirt with a black tie. As white denotes purity and is symbolic of God Almighty and His son Jesus Christ, we as their representatives should equally be clothed in white to match the good news that we proclaim. It is not necessarily a ready-made store shirt the emphasis is on the white, wherever it is acquired from. Recently, there is the introduction of a plain blue shirt that can be worn with or without a tie.

For both denominations, the interviewees revealed that their members patronize second hand shirts because they are readily available, affordable, durable, adaptable and manageable

VII. Conclusion

Jehovah's Witnesses Organization and Church of Jesus Christ of Latter Day Saints are two Christian religious denominations in the Assin Central Municipality, Ghana whose male members have dedicated themselves to the great commission of promulgating the good news in pairs and from door to door in emulation of the model Christ left behind.

However, scarcely will they be seen wearing outfits designed from Ghanaian local fabrics except for perceived foreign shirts, either long or short sleeves, with ties. The experiences accumulated by these preachers and their zeal to make salvation accessible to all and sundry, particularly the effort made to increase the number of Christians, is in a good progress and it can be an indicator of collaborative effort to make Christian practices and mode of worship spiritually effective.

Even though these preachers have helped to bridge gap that existed between the bible and the common people, sometimes teaching illiterates to read and write their local languages, the preachers have a gap in cultural awareness creation by using outfits that promote Ghanaianism.

One can conclude however, from the findings that because second hand shirts are always handy, plain, available and comparatively moderate and

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durable and suitable for every weather condition, the men from these two Christian denominations prefer patronizing these to other fabrics though in denomination 1, there is no restrictions as to which fabric should be worn for evangelism and in denomination 2, there is no restriction on where or which brand of white shirt to use.

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