

PEKI COLLEGE OF EDUCATION



**ADETEY ELI, NKRUMAH CHRISTIANA AKUA, AGBALENYO RICHMOND,
KOTOPE JEHUDA DODZI, MAWONG ROBERT NBORTI, AGBOVI BENJAMIN,
AMMAH NAA DEDEI FIRDAUS, ATIKPO PHILLIP, DZE MATHIAS KOFI**

What Should Be Addressed in Churches?

In European Christian Churches (Germany)

Historical Truth

It is vital to dismantle the myth that Germany's colonial footprint was negligible. German churches must name the Brandenburg-Prussia involvement in slave forts like Gross Friedrichsburg (Princes Town). The cross followed the flag, and the mission often sanitized the violence of the trade and that German missionaries and settlers later benefited from the colonial systems built by the slave trade.

Theological Complicity

Churches must perform a theological examination on how the scripture was weaponized to justify the hierarchy of races and injustices and the using of divine order to legitimize the subjugation of Africans.

Silence and Amnesia

Repentance begins with ending the "holy silence." European congregations must confront how church wealth was often built on the tithes of families who profited from colonial labor and human trafficking.

Reparative Memory

This history cannot be a footnote it must be integrated into the liturgy and pedagogy of the church, ensuring every future pastor understands the colonial roots of their institution.

In African Christian Churches (Ghanaian EP Church)

Healing Trauma

The church should serve as a sanctuary for lamentation. This includes the difficult task of addressing internal complicity, and how local power structures and middlemen participated in the trade to foster a holistic communal healing.

Forgiveness Without Forgetting

Forgiveness is not a tool to bypass justice. The Ghanaian church must reject a cheap grace that demands victims move on while the structures of inequality remain.

Cultural Restoration

After centuries of being told their names, music, and spiritual expressions were pagan, the church must actively lead the decolonization of the soul, re-integrating indigenous wisdom into Christian practice.

In Worldwide Associations of the EP Church

Power Imbalances

Global partnerships must move from paternalism to partnership. Addressing why the purse strings remain in the West is essential to decolonizing the global Body of Christ. Shared but Unequal History: While the Bremen Mission brought education and medicine, it operated within a German colonial framework. Acknowledging this "shadow side" of mission history is required for genuine brotherhood.

Practical Actions: The Path to Reconciliation

For European Churches: A Liturgy of Action

Public Confession

A formal Act of Contrition should be performed publicly, acknowledging specific harms done in Ghanaian communities.

Structural Reparations

Directing financial resources toward the descendants of those impacted by German-operated forts, focusing on education and land rights.

Symbolic Change

Stained glass or monuments that glorify colonial "explorers" should be replaced with art that honors those who resisted or suffered under them.

For African Churches: Reclaiming the Narrative

Memorial Liturgies

Incorporating the "Year of Return" ethos into the church calendar, using naming ceremonies to restore dignity to those whose names were stolen.

Truth-Telling Circles

Safe dialogues that address the "shame" of local complicity, allowing the community to move past historical secrets toward transparency.

For Global EP Associations: A New Covenant

Joint Truth Commissions

Historians and theologians from both Ghana and Germany must sit at the same table to produce a unified historical record, ensuring that the "archive" belongs to everyone.

Equitable Governance

Moving the headquarters of global decision-making or rotating leadership ensures that the African church is no longer a "subsidiary" but a co-equal leader.

Pilgrimage of Truth

Exchange programs should not be "mission trips" for the wealthy, but "justice journeys" where Germans face the forts and Ghanaians access the archives to reconstruct their stolen histories

Ghanaian students' contribution

Local Historical Knowledge: Beyond the Textbooks

While German students might study colonialism as a series of dates and maps, Ghanaian students can provide the spatial and emotional context of these events. Especially about pre-colonial societies like the Asante empire, their complex political structures debunking the popular notion of Africa being considered a 'blank state'. The impact of the transatlantic slave trade and specific sites of memory for example the Cape Coast and Elmina castles and the door of no return transform an abstract historical site into a chief lesson on the Transatlantic slave trade.

2. Post-Colonial Identity: The Living Ghost of History

History is not just in the past, it is in the morning assembly at school and the language used in the courtroom. Ghanaian students can vividly outline the legacy of the missionaries and explain how the Basel Mission influenced everything from local architecture to the formalization of Ghanaian languages like Twi or Ga. We can highlight why English remains the medium of instruction and how that impacts national identity, providing German students a look at "linguistic imperialism" in action.

3. Oral Traditions: Filling the "Archive Gap"

European archives are often limited to what colonial officials wrote down. Ghanaian students hold the "unwritten library. Family Histories, the Stories passed down through generations can reveal how local communities resisted or negotiated with colonial powers. Sankofa (learning from the past to build the future) and proverbs offers a philosophical framework for history that German students may have never encountered.

4. Ideas for Reparatory Justice: Defining Restitution

Debates in Germany about returning artifacts (like the Benin Bronzes) are often academic. Ghanaian students bring the moral and community-based perspective. The Ghanaian perspective brings to memory that restitution goes beyond money. It is about educational equity, the return of ancestral remains, and symbolic apologies that acknowledge the loss of cultural heritage. Besides, the African Perspective also shares local debates on whether reparations should fund infrastructure, healthcare, or the revitalization of indigenous languages.