

**UNIVERSITY FOR DEVELOPMENT STUDIES**

**CHARISMATIC CHURCHES AND THEIR SOCIO-ECONOMIC  
EFFECTS ON WOMEN IN THE KUMASI METROPOLIS**

**EMMANUEL PASTEEDO ARTHUR**

UNIVERSITY FOR DEVELOPMENT STUDIES



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**EMMANUEL PASTEEDO ARTHUR**

**UDS/MSA/0227/16**

**THESIS SUBMITTED TO THE DEPARTMENT OF SOCIAL,  
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PHILOSOPHY DEGREE IN SOCIAL ADMINISTRATION**

**APRIL, 2020**

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## DECLARATION

### Student's Declaration

I hereby declare that this thesis is the result of my own original work and that no part of it has been presented for another degree in this university or elsewhere to the best of my knowledge. Due recognition has been given to other works used in this thesis. I accept full responsibility for any lapses in this work.

Name of Student: EMMANUEL PASTEEDO ARTHUR

Signature of Student..... Date.....

### Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis was supervised in accordance with the guidelines of the graduate school, University for Development Studies.

Name of Supervisor: DR. FELICIA SAFOA ODAME (MRS)

Signature of Supervisor..... Date.....



## ABSTRACT

Establishment of Charismatic Churches is a common phenomenon in the Kumasi Metropolis. In recent times, the Metropolis has witnessed a shift in the attitude of Charismatic churches in the area of social ministry. The study sought to investigate Charismatic Churches and their socio-economic effects on women in the Kumasi Metropolis. The theory of Sacred and Profane by Emile Durkheim as cited in (Dan-Bright, 2013) and Structural Location theory, (David and Ian, 2000) were adopted and used to guide the study. The study adopted the case study research design (qualitative approach). Purposive sampling was used to select respondents for in-depth interviews and focus group discussions. Snowball sampling was also used to identify non-female charismatic church goers for one-on-one interviews. Nineteen in-depth interviews and three focus group discussions were conducted. The study revealed among others that charismatic churches which participated in the study were not having programmes targeted at improving the education of women/girls in particular. Also, it was revealed that the churches did organise health talks and health screening for women on prevailing health issues, and sold various items meant for healing sicknesses. Finally, the study found out that Charismatic churches in the Metropolis did not support women to access soft loans to do businesses. The study concluded that the Charismatic churches have not made conscious efforts to promote women education; played complementary roles in providing healthcare; and that, women who attend charismatic churches are not economically empowered. Therefore, the study recommends that effective policy be designed and implemented by Ghana Pentecostal and Charismatic Council to regulate charismatic churches, and the activities they engage in.



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## DEDICATION

This work is dedicated to God Almighty, my wife, Mrs. Mary Yaa Pokuaa Arthur, children, Ewurabena, Owura Kofi and Efua Mwinibuobo, my parents, Mr. S. D. Arthur (Late) and Ms. Janet Koomson and to Aps. Noble K. Atsu (Rtd) and Ps. Robert Sowah Nii Anang.

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## LIST OF ABBREVIATIONS/ACRONYMS

AIDS .....	Acquired Immune Deficiency Syndrome
CHAG .....	Christian Health Association of Ghana
CHIPS .....	Community Health Improvement Planning and Services
CRMI .....	Christian Restoration Ministries International
GES .....	Ghana Evangelical Society
GHS .....	Ghana Health Service
HIV .....	Human Immune Virus
HOVCEA .....	Hour of Visitation Choir and Evangelistic Association
ICGC .....	International Central Gospel Church
ISBN .....	International Book Number
ISSN .....	International Standard Serial Number
NEA .....	National Evangelical Association
NHIS .....	National Health Insurance Scheme
ORU .....	Oral Robert University
ORUEF .....	Oral Roberts University Education Fellowship
PCG .....	Presbyterian Church of Ghana
SU .....	Scripture Union



UCC ..... University of Cape Coast

UCF ..... University Christian Fellowship

YAFCA ..... Youth Ambassadors for Christ Association

GPCC ..... Ghana Pentecostal and Charismatic Council

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## TABLE OF CONTENT

<b>Table of Contents</b>	<b>Page</b>
DECLARATION .....	i
ABSTRACT .....	ii
ACKNOWLEDGEMENT .....	iii
DEDICATION .....	iv
LIST OF ABBREVIATIONS/ACRONYMS .....	v
TABLE OF CONTENT .....	vii
LIST OF TABLES .....	xi
LIST OF FIGURES .....	xii
CHAPTER ONE .....	1
INTRODUCTION .....	1
1.1 Background to the Study .....	1
1.2 Problem Statement .....	6
1.3 Research Questions .....	8
1.3.1 Main Research Question .....	8
1.3.2 Specific Research Questions .....	8
1.4 Research Objectives .....	8
1.4.1 Main Research Objective .....	8
1.4.2 Specific Research Objectives .....	9
1.5 Significance of the Study .....	9
1.6 Organisation of the study .....	11
1.7 Scope of the Study.....	12
1.8 Definition of key terms .....	13
CHAPTER TWO .....	14
LITERATURE REVIEW .....	14
2.0 Introduction .....	14





2.1 Global Emergence and Growth of Charismatic Churches .....	14
2.2 How Charismatic Churches Started in Africa .....	16
2.3 The History of Charismatic Churches in Ghana .....	19
2.4 The Church and educational achievements .....	23
2.5 The Church and Healthcare Services Provision .....	32
2.6 Charismatics and Economic Engagements .....	40
2.7 Theoretical Framework .....	45
2.7.1 Theory of Sacred and the Profane (by Emile Durkheim).....	45
2.7.2 Structural Location Theory .....	47
CHAPTER THREE .....	48
METHODOLOGY .....	48
3.0 Introduction .....	48
3.1 Profile of the Study Area.....	48
Figure 3a: Map of the Kumasi Metropolis .....	49
3.1.1 Political Administration of KMA.....	50
3.1.2 The Governance Structure of KMA.....	50
3.1.3 Functions of the KMA.....	51
3.1.4 Traditional Set-up.....	51
3.1.5 Traditional knowledge, values and practices .....	52
3.1.6 Ethnic Diversity.....	53
3.1.7 Physical environment and Climatic Conditions .....	54
3.1.8 Vegetation .....	54
3.1.9 Relief and drainage.....	55
3.1.10 Geology, minerals and soil.....	56
3.1.11 Religious Affiliation.....	56
3.1.12 Marital status .....	57
3.1.13 Education.....	57
3.1.14 Health .....	58

3.1.15 Economic Activities Status .....	58
3.2 Research Design.....	60
3.3 Research Approach .....	61
3.4 Target Population .....	61
3.5 Sampling Techniques .....	62
3.6 Sample Size.....	63
3.7 Sources of Data .....	64
3.8 Data collection techniques .....	64
3.9 Data Collection Instruments.....	64
3.9.1 In-depth Interviews .....	65
3.9.2 Focus Group Discussions .....	66
3.10 Data Analysis and Presentation.....	67
3.11 Ethical Issues.....	67
3.12 Validity and Reliability .....	68
3.13 Limitations of the study.....	69
3.14 Delimitations to the study .....	69
CHAPTER FOUR.....	71
PRESENTATION OF RESULTS AND DISCUSSION OF FINDINGS .....	71
4.0 Introduction .....	71
4.1 Profile of respondents.....	71
4.1.1 Sex Distribution.....	71
4.1.2 Educational Background .....	73
4.1.3 Age Distribution.....	74
4.1.4 Factors that influence the formation of Charismatic Churches in the Kumasi Metropolis .....	75
4.2 Activities Charismatic Churches in Kumasi Metropolis are engaged in .....	77
4.3 Why more women are attracted to charismatic churches than men in the Kumasi Metropolis .....	85
4.4 Social effects of Charismatic churches on women.....	93



4.5 Effects charismatic churches have on women’s economic status .....	97
CHAPTER FIVE .....	104
SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS .....	104
5.0 Introduction .....	104
5.1 Summary .....	104
5.1.1 Activities Charismatic Churches in the Kumasi Metropolis are engaged in.....	104
5.1.2 Why more women are attracted to charismatic churches than men in the Kumasi Metropolis .....	106
5.1.3 The social effects of Charismatic churches on women .....	109
5.1.4 The effects charismatic churches have on women’s economic status .....	110
5.2 Conclusion.....	111
5.3 Recommendations .....	112
REFERENCES .....	113
APPENDIX A.....	127
Data collection instruments .....	127
Introductory letter from the Department of Social, Political and Historical Studies ..	135



## LIST OF TABLES

<b>Table</b>	<b>Page</b>
Table 3.1: Distribution of sampled respondents	68



## LIST OF FIGURES

<b>Figure</b>	<b>Page</b>
Figure 3a: Map of Kumasi Metropolis	49
Figure 4a: Pie chart showing the sex distribution of respondents	71
Figure 4b: Column chart showing the educational level of respondents	73
Figure 4c: Bar graph showing age distribution of respondents in percentages	74



## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

Globally, 31.5% of people are Christians (Pew Research Center, 2014). Out of this, about 20% of Charismatic Churches were established as at the year 1970 (Center for the Study of Global Christianity, 2013). The number was projected to increase up to about 709.8 million by the year 2020. Averagely, charismatic churches grow by 4.1% each year. These churches have been projected to spread nearly two times as fast as Christianity across the world (Center for the Study of Global Christianity, 2013). Johnson and Kenneth (2009) noted that in Asia, Charismatics are responsible for the growing number of Christians.

In African, Christianity is anticipated to grow from 143 million in 1970 to 630 million by 2020 (Barrett & Todd, 2001). The roots of most Charismatic churches on the continent can be traced to Europe, where lay immigrants played crucial roles in setting up churches. For instance, the Christian Restoration Ministries International (CRMI) is a Ghanaian founded charismatic church which first started in Miami, Florida (Eyim-Danquah, 2015).

In South Africa, Charismatic churches have attracted many young people (majority of whom are women) from main churches through the use of dynamism and spontaneity in worship such as prophecies, music and dance (Mashau, 2013). During the first half of the twentieth century, Christianity grew increasingly in West Africa (Eyim-Danquah, 2015). About 29.3% of the region's population



were Christians as at 1970, an increase by 1.7% from 1910. It was therefore not amazing when Eyim-Danquah observed that West Africa's Christian population rose up to 36.5% in 2010 and is projected to be 37.1% by the year 2020. In Togo, the population of Christians is estimated to step up from 50% to 55.3% by the year 2020. Similarly, Christian population of Benin is projected to rise to 47.8% while that of Nigeria is estimated to increase to 46.9% (Johnson, 2007; Center for the Study of Global Christianity, 2013).

Nigeria saw proliferation of Charismatic churches during the period of its independence. The independence of Nigeria motivated struggles for religious independence in the country (Olusda, 2017). In the first place, Christians in Protestant churches considered themselves more as individuals than as people who are part of the church. Subsequently, independent Christian groups sprang up with charismatic persuasions. Many of the groups initially claimed they were either inter-denominational or non-denominational. However, they later metamorphosed into churches. For example, a lot of the Charismatic churches present in the Igbo land of Nigeria such as the Christ Chosen Church and others started during the country's independence (Diara, 2014).

Ghana is one of the countries located in the southern zone of West Africa. According to the country's 2010 population census report, 64% of Ghanaians are Christians (GSS, 2010 cited in Omenyo, 2011). Awadzi, (2016) observed that the formation of Ghanaian Charismatic churches started in the USA. Awadzi further noted that some of the churches were founded by missionaries who were bent on spreading Christianity to every part of the world. Lay Ghanaian immigrant





worshippers, who were initially not Christian ministers before arriving at the States, set up Charismatic churches to serve as prayer cells in their homes (Awadzi, 2016). While some of the churches are extensions from abroad, others have their headquarters in the country (Eyim-Danquah, 2015).

Like elsewhere in the world, charismatic churches are being set up for different reasons. Nonetheless, there are commonalities in the missions of these churches. To begin with, people with passion for music are anticipated to be raised by the Church and be coached to lead congregations (Murray et al, 2011). The church is expected to do this through adoration, worship, instrumental expression, praise and songs. Also, charismatic churches are expected to assist people (including women) to meet their emotional; spiritual and intellectual needs, without taking into account, women's cultural backgrounds or their stages in life. For example, Ghanaian-founded Charismatic churches were basically established in the USA to provide for the spiritual needs of congregants who migrated to the states for different aims (Kalu, 2008; Adogame, 2013).

According to Adogame (2013) and Eyim-Danquah (2015), charismatic churches do lose focus due to what the authors termed, "fair share of the harvest from the church". In the church, there are various ministries, groups and individuals, playing different roles complementarily to ensure that the church's mission is accomplished. Adogame and Eyim-Danquah are therefore of the view that the church sometimes extort money from worshippers to support head pastors, whom other leaders of the church do view to be 'luxurious life living'. As a result, there are further breakaways and Charismatism continue to blossom without necessarily



benefiting its followers (Seidman, 2006). This is an indication that women do not derive maximum satisfaction from charismatic churches.

Increasingly, membership of charismatic churches is prevalent amongst women especially, in urban cities (De Whitte, 2003). Generally, women are fond of attending Charismatic churches for divine healing, salvation, deliverance and prosperity (Nterful, 2013). This is an illustration that women are faced with a gorge of problems in the family and community at large. In view of that, it is justifiable that the churches attract youth and urban class who seek success and prosperous living from the supernatural being (Nterful, 2013). Also, Kojok, (2007) observed that Charismatic churches do not only concentrate on the spiritual aspect of life but, they also empower women on health, marriage, employment and children's educational matters. Again this is to say that there is still so much left to do when it comes to women empowerment. Hence, Charismatic churches do organise seminars to sensitise their members and the general public on issues affecting women and children (Karel, 2013).

According to Nterful (2013), Charismatic churches have converted criminals and prostitutes into children of God over the years. He noted that the churches equipped prostitutes and crime perpetrators with employable skills. Be as it may, the lives of women who attend church are expected to be better, particularly of those who attend Charismatic churches. Due to the nature and liberal interpretation of scriptures read in Charismatic churches, women tend to be negatively affected (Smith, 2012). Kwabi (2015) and Onyinah (2002) supported this when they both noted that women followers of Charismatic faith are being



brainwashed, extorted and abused. These have economic, social and other implications on the lives of women.

In the Kumasi metropolis, breakaways are common among Charismatic churches as the least deviation in the mode of worship or doctrine is enough for separation and formation of churches. Kojok (2007) observed that Charismatism is bedeviled with this challenge. Obiefuna et al (2014) noted that the search for economic wealth is one of the reasons for the establishment and spread of Charismatic churches in the metropolis. Essien (2010) explained that materialism coupled with value consciousness and value orientations have pushed both women and men (unemployed) into putting up churches for economic survival, making such churches “one-man businesses” (Shaibu, 2013).

Yankyesra (2014) revealed that proliferation of Charismatic churches in the metropolis and other parts of Ghana has resulted in both a change in the societal values and provided succinct resolutions to women’s social, religious, and economic difficulties. The Ghana Pentecostal and Charismatic Council (GPCC) was founded in 1969 to ensure that the gospel of Christ is propagated and the physical and spiritual needs of church followers are met. The GPCC comprised over 200 Pentecostal and Charismatic church denominations with more than 4 million adult Christian population (Yankyesra, 2014; Antwi, 2015). In addition to providing a governance structure for the church, GPCC sought to reinforce an advocacy and social role partnering Civil Societies and Community-Based Organisations to provide social services to humanity (Johnstone and Miller, 2015).



## 1.2 Problem Statement

Women who attend charismatic churches in the Kumasi Metropolis do suffer economic and social losses. Kojok (2007) noted that women often attend Charismatic churches more than men in the area and that women are usually lured into spending longer hours in church. This is due to the caregiving role women play. In the process of rearing children and caring for others, women tend to shoulder the responsibility of ensuring modest living. Hence, they find Charismatic churches as a good place to seek solution to challenges they face. However, Antwi (2015) revealed that Charismatic churches do not prioritise social services provision as they mainly consider spiritual and sacred Christian denominations. This was because the churches do not consider social ministry as their responsibility (Jones et al, 2011).

In recent times, the Kumasi Metropolis has witnessed high increase in the number of Charismatic Churches. According to Larbi (2001), some of the churches are engaged in extorting women of their economic resources through the sale of stickers, hand-bangles, calendars, and others. Such activities have rather worsen the plight of women, who are already engulfed in diverse life problems. The Ghana Pentecostal and Charismatic Council was therefore established to regulate church activities and put churches on track (Antwi, 2015). Despite this and many other measures, churches keep springing up indiscriminately in the Metropolis. Also, search by the researcher could not locate any scientific study report on how Charismatic churches introduced into the study area have changed lives of women in particular.



It is against this backdrop that the researcher deemed it relevant to explore how Charismatic churches have influenced the social and economic lives of women in the Kumasi Metropolis.



### **1.3 Research Questions**

#### **1.3.1 Main Research Question**

What socio-economic effects do Charismatic churches have on women in the Kumasi Metropolis?

#### **1.3.2 Specific Research Questions**

1. What are the main activities of Charismatic churches in the Kumasi Metropolis?
2. Why are more women attracted to Charismatic churches than men in the Kumasi Metropolis?
3. What are the social effects of Charismatic churches on women in the Kumasi Metropolis?
4. What economic effects do Charismatic churches have on women in the Kumasi Metropolis?



### **1.4 Research Objectives**

#### **1.4.1 Main Research Objective**

To examine the socio-economic effects of Charismatic churches on women in the Kumasi Metropolis.

### **1.4.2 Specific Research Objectives**

1. To examine the main activities of Charismatic churches in the Kumasi Metropolis.
2. To ascertain the reasons why women are being attracted to charismatic churches than men.
3. To assess the social effects of Charismatic churches on women in the Kumasi Metropolis.
4. To ascertain the economic effects of Charismatic churches on women in the Metropolis.

### **1.5 Significance of the Study**

Despite the high rate of Charismatic church proliferation in the Kumasi Metropolis and the large number of women fellowship of these churches (Essien, 2010), much is not known about the benefits associated with these churches as the researcher could not locate literature on how Charismatic churches (Charismatism) have either inured to the benefit of women in the Kumasi Metropolis or otherwise. Nonetheless, women membership to the churches keeps rising daily (Kojok, 2007). Hence, a scientific study of this sort is required to inform society about the activities of charismatic churches in the metropolis as well as how the lives of women are affected by these churches.



Churches are institutions with unique beliefs, doctrine and mandates (Awadzi, 2016). Membership and fellowship of churches are hinged on the beliefs and doctrine of churches. As a result, this report can serve as a document for the Christian community to measure the activities of Charismatic churches against their mission statements and make informed decisions about the churches as well as activities of the churches. Findings from the study might be read by people from all walks of life, including Christians. The Christian community in the Kumasi Metropolis and the nation at large, are bound to make informed decisions knowing the benefits members, especially women accrue by attending these Charismatic churches.

Also, the study is relevant and timely because charismatic church ministers can rely on its findings to re-strategise the activities of their ministries in order to better the lives of their members and steadily attract new members to the ministries. In addition, conflicts resulting from abuses in the church are likely to minimise since ministers as well as church elders can draw resolution mechanisms, using findings herein.

The findings of this study serve as a useful guide to policy makers in churches on ways of dealing with people who break-away from existing churches. This work is an attempt to focus and document proliferation as a current trend in Ghanaian Charismatic Christianity. Findings of this research can help provide deeper insight into the reasons for the increasing interest of Charismatic churches in social development programmes in Ghana. The study provides some guidelines for churches that are victims of break-away.





Church organisations, individuals and policy makers would be enlightened on and make policies that seek right interpretation of evangelistic and church establishment principles respectively. Consequently, aggrieved persons who intend to break away from their mother churches would be encouraged to establish new denominational churches in line with biblical scriptures. This document can also be used by future researchers.

### **1.6 Organisation of the study**

The study was organised into five chapters. Chapter one is made up of a background to the study, the problem statement of the study, research questions and objectives, significance of the study, organisation of the study, scope of the study and definition of key terms and words. Chapter Two contains a review of related literature and the theories that were adopted and used to guide the study. The literature was reviewed under the following headings: global emergence and growth of Charismatic churches, how Charismatic churches started in Africa, the history of Charismatic churches in Ghana, the Church and educational achievements, the Church and healthcare services provision and Charismatism and economic engagements. Also, the Sacred and Profane and Structural Location theories were reviewed and presented in chapter two.

In chapter three, the researcher outlined the research methodology adopted in conducting the study. Thus, a brief profile of the study area; the research design used; research approach; target population of the study; sampling techniques and



the sample size used during the study. In addition, sources from which data were gathered for the study; data collection instruments; data collection techniques; data analysis procedure; ethical considerations; validity and reliability of data; limitations and delimitations of the study have all been captured in this chapter.

Chapter four constitutes presentation of findings and discussion of results gathered from the field. The discussion was done while taking cognisance of the (Protestant Ethic and the Spirit of Capitalism) theory and other literature that guided the study. Finally, Chapter Five is made up of a summary of major findings from the study, conclusion drawn from the findings and recommendations made.

### **1.7 Scope of the Study**

The study was exclusively limited to the Kumasi Metropolis of the Ashanti Region, Ghana. Again, it was limited to exploration of the effects charismatic churches have on the social and economic lives of women in the Metropolis. Due to the nature of the topic under study, the study collected data from both Charismatic and non-Charismatic church goers. The purpose of these restrictions was to grant the researcher, ability to do good work since he had limited time period of one year to end the study. Finally, it was due to insufficiency of resources by the researcher.



## 1.8 Definition of key terms

In order to understand the study and its report, some key words and terms have been defined below:

**A Charismatic church**, according to Akanbi (2017), is defined as any church which emphasizes the work of the Holy Spirit, miracles and spiritual gifts on daily basis with the view to making these part of its believer's life. This definition was adopted for the study.

**Proliferation** is herein referred to as the rapid increase in the number of something (Merton, 2010). The study also meant same when it used proliferation.

**Socio-economic effects** is defined by Hocken (2009) as positive and negative changes that occurred in the educational and working lives of individual as a result of their membership of charismatic churches. This was dopted during the study.

**Women** is defined as females who are more than 18 years of age. This includes both married and unmarried women living in the study area (Adogame et al, 2010). Woman, as used in the study, means same.



## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

The literature of the study was reviewed and presented under headings: global emergence and growth of Charismatic churches, how Charismatic churches started in Africa, the history of charismatic churches in Ghana, the Church and educational achievements, the church and healthcare services provision, Charismatism and economic engagements. Hammersley (2013) emphasized that literature review helps the researcher in locating, obtaining, synthesizing and evaluating the problem and the area of interest.

#### 2.1 Global Emergence and Growth of Charismatic Churches

In the 1970s, very little was documented about charismatic churches and their activities across the world (Asamoah-Gyedu, 2013). This is probably because the academia had not given this religious sect, prominence. Jenkins (2007) supports this assertion when he found that in the 1960s, Charismatism did not constitute a new vibrant religious force. Jenkins, therefore, concluded that Charismatism is a reactionary religious group and would fade away in history. In his reaction to late academic interest in Charismatism, Henciles (2008) observed that before the 1970s, scientific studies were conducted only on religious groups and bodies that Scholars were interested in.



With time, the interest to study Charismatism grew as scholars wrote extensively on it. Firstly, it happened so because charismatic churches sprang so fast and many more Christians and non-Christians alike trooped to charismatic centres for deliverance and other services. It is also partly because scholars had given it a thought by this time (Olusola, 2017). Whereas Umoh (2013) noted that Charismatism did not constitute a dynamic religious force and that it was going to fade away with time, Mtata (2013) observed that research studies were simply being limited to religious bodies that scholars had interest in. This indicates that a lot of scholars of religious and sociological studies were influenced by their conceived perceptions about Charismatism.

Today, many historians, social scientists and Bible scholars have channeled their energies into researching on the tenets of Charismatism (Wariboko, 2014). Correspondingly, more scholarships are being awarded to individuals who are interested in studying Charismatism. This is an initiative that has been borne by the increase in the number of Christian Universities and Seminary-trained historians (Smith, 2010).

The major focus of Charismatism has always been evangelism. With the introduction of technology therefore, Charismatic churches have used different kinds of sophisticated musical gadgets to expand their vision across the world. Resultantly, there has been a rapid growth of religious standardisation globally (Pratt, 2012). For instance, Dena (2013) revealed that some Nigerian Charismatic churches are innovative while others are conservative.



Hocken (2009) noted that Charismatism was born out of the desire to revive Holiness during the nineteenth century in Britain. He argued that John Wesley was instrumental in the revival. According to Van Der Meer (2010), John Wesley started the Holiness Movement, from which a “second blessing” developed. This observation is contrary to another school of thought which believes that the Azusa Street Revival of 1906 in Loss Angelis was the founder of the Holiness Movement. Onimhawo (2014), therefore, concluded that the Holiness Revival is both a theological and social discontent among the middle class of people. Christians who hold onto the doctrine of the Holiness condemn orthodox denominational churches for being irreverent due to alienation, elaborateness and growing wealth by the church (Anderson, 2014). Eminently, the Holiness movement has had a major role in the emergence of Charismatic churches.

## **2.2 How Charismatic Churches Started in Africa**

The desire to have African Indigenous Churches (AIC) led to the formation of Charismatic churches on the continent (Greggs, 2009). Generally, Africans are united and have the passion for solving each other’s problems and worshipping God (Parratt, 2004). Adogame (2011) noted that the presence of Charismatic churches in Africa was, therefore, viewed as the continent’s 21<sup>st</sup> Century reformation. With an African mentality, it was also seen as an African way of expressing their Christian religiosity. For example, the churches were referred to as “spirit” churches as some elements of the African Traditional Religion, such as

prophesy, speaking in tongues and having vision were featured in the churches (Traki, 2007).

Throughout sub-Saharan Africa, churches exhibit similar features. This can probably be attributed to the fact that all churches take their inspiration from same theological doctrine. Thus, Biblical stipulations. Adogame et al (2010) found that after the Chicago Movement of John Alexander Dowie in southern Africa, most churches are called “Zionists” and were later called “Apostolic” after the classical Pentecostal movement which gave birth to the Apostolic Faith Mission. In both the Western and Eastern parts of Africa, charismatic churches emerged from African Pentecostal revivals and are known as “spiritual churches”. The “Aladura” (people of prayer) churches of Western Nigeria for example, started as a charismatic prayer group in an Anglican church (Olusola, 2017).

According to Anderson (2000), Pieter (P. L) le Roux (1865-1948), a Dutch Reformed Missionary together with about 4,000 Africans in 1902, joined the Apostolic Church at Mpumalanga, near Chicago. The author noted that the movement laid much emphasis on Baptism of adult believers by immersion and divine healing. Le Roux got to know about the Zionist movement through reading of leaflets that were being prepared periodically by Dowie (Olusola, 2017). The leaflets contained messages about divine healing.



Charismatic churches sprang faster in Nigeria because their style of worship was similar to that of the African Traditional Religious beliefs of the people (Gordon et al, 2007). Like the African Traditional Religion, these churches attributed misery to demons as the source. Also, it was partly because the gospel was preached in the people's languages. Same was not the case when Christianity was first introduced to the people by the West. The western missionaries taught the local people both western culture and Christianity at the same time. On the other hand, the African Charismatic churches presented the gospel to Africans within the context of their cultures and even appropriated some African Traditional forms of worship into the religion. This made the people feel at home to worship their maker while being Africans rather than white men. For example, Charismatism promised people economic and social breakthroughs, a source of motivation for people.

Diara et al (2007) found that the difference between mainline churches and charismatic churches is that the latter meets desires considerably than the former. Hence, the perceived notion by Africans that the practices and teachings of orthodox churches are powerless and cannot meet their basic needs, led them to quickly accept Charismatism. It was, therefore, concluded by the authors that older churches had to allow Africans to practice both their religion and Christianity or stand the risk of losing their membership.





Charismatism and the Holiness movement were viewed by Dena (2013) as Siamese-twins since they both assert that people can be healed through prayer that is said in the name of Jesus. A common dogma in charismatic churches is prayer for divine healing. As a result of this belief, in the 1970s, some charismatic churches discouraged their members from seeking treatment to illnesses at health facilities. The churches made their members to believe that holding onto divine healing alone was the best for the sick. The trend has, however, changed today. Charismatic church members do seek medical treatment for ailments and rely on divine healing as complement to western medical treatment (Hylson-Smith, 2007).

### **2.3 The History of Charismatic Churches in Ghana**

The presence of charismatic churches in Ghana can be traced to the 1960s (Omenyo, 2006). Omenyo noted that they were established in response to the need for charismatic restoration within the period from the 1960s to 70s. It all began with the formation of Town Fellowships, which later transformed into Charismatic churches. This is evident that evangelical fellowships were the only sources of membership to charismatic churches before the 1970s. Unlike today, quite a good number of the evangelical associations were founded in southern Ghana, including the Kumasi Metropolis. The National Evangelical Association (NEA); Hour of Visitation Choir and Evangelistic Association (HOVCEA); Youth Ambassadors for Christ Association (YAFCA) and Ghana Evangelical



Society (GES) were some of the evangelical associations that laid the foundation for charismatics in Ghana (Asamoah-Gyadu, 2013).

Also, the University Christian Fellowship (UCF) and Scripture Union (SU) were two main Christian Fellowships which started operating amongst students. As part of measures put in place to propagate the missions of GHAFES and SU in the 60s, Karel (2013) observed that home fellowships were started by graduates solely to do Bible studies and pray with non-urban dwellers as well as with people who were not members of the GHAFES and SU. By early 70s, Asamoah-Gyadu (2013) noted, the home fellowships grew and were converted into Town Fellowships. These fellowships got their members from orthodox mission churches. The author explained that their missions were not different from the home fellowships: to communion with like-minded evangelical Christians and deepen the spiritual life of members through Bible studies. This was partly because spirituality was felt to be lacking in principal churches. As a result, followers of the SU and affiliate organisations became more charismatic in orientation and nature, highlighting Baptism of the Holy Spirit with the mark of speaking in tongues, prophecies and miraculous healing in the 1970s (Larbi, 2001).

Later in the years, the SU posits that every rightly renewed Christian had the Holy Spirit in him or her, and that it was not relevant for a worshiper to speak in tongues (Larbi, 2001). This contradicted what happened at the grassroots and as



such, developed a crack between members of home and town fellowships and the SU. This implies that, upsurge of Charismatic churches in Ghana was characterised by uprising against the teachings and practices of traditional evangelical movements. Gyadu (2005) noted that most of the founders of Charismatic churches in Ghana took cue from Ghana Evangelical Society (GES).

According to Asamoah-Gyadu (2005), the formation of Charismatic churches in the country was influenced by Archbishop Benson Idahosa, who held his first crusade in Accra in the year, 1977. The event was marked with great miracles and wonders. This crusade amplified “.... the spiritual revival tempo in the existing evangelical fellowships”, especially in Tema and Accra. He gave the youth scholarships to study in All Nations Bible School and take up calls to do God’s work. Graduates from the school were cheered to start their own ministries. For example, Bishop Nicholas Duncan-Williams attended that school and later founded the Christian Action Faith Ministries.

According to Larbi (2001), Duncan-Williams, after returning from Nigeria in 1978, started having fellowship with a small group of individuals at his father’s residence at Accra, when his first attempt to work with the Church of Pentecost failed. Asamoah-Gyadu (2005) found that Duncan-Williams had the fellowship while preaching in secondary schools at the same time. Later in the years, his fellowship was moved to the Association International School car park then, it was finally established at the International Students’ Hostel, Accra. The author,



therefore, attributed the establishment of the first Charismatic church in Ghana to Duncan-Williams. This is because his fellowships metamorphosed into the Christian Action Faith Ministries in May 1980. This church was the first of its kind in Ghana.

However, Larbi (2001) observed that before the Christian Action Faith Ministries was established, the Redemption Hour Faith Ministries was founded by Idahosa in 1978. This is, therefore, evident that the Redemption Hour Faith Ministries was the originator of charismatic churches in Ghana (Asamoah-Gyadu, 2002). In another breath, Larbi (2001) gave Duncan-Williams some credit when he found that Duncan-Williams' pioneering work defined the form charismatic churches should take in the country with regards to their ethos, Liturgy, theology, and polity.

These churches have religious entrepreneurial ambitions of translating salvation into practical everyday achievements in education, business, family life and economics with the view to motivating people to attend church services and participate in church activities to the latter (Asamoah-Gyadu, 2002). For instance, whereas orthodox churches have restricted salvation messages to sanctification and holiness, charismatic churches have made same messages filled with hope and deliverance from ill-health, poverty and all sorts of atrocities (Hanson, 2002). For Hanson, their message also delivers people from ignorance, inferiority complex and mental slavery.



## 2.4 The Church and educational achievements

Over the years, education has been a major significant area churches paid attention to as part of their role in providing social ministry to the society (Arhin-Sam, 2011). Against this backdrop, Charismatic churches view their social ministry as a representation of a paradigm shift in the quest for social relevance and Charismatic ethos. Hence, mainline churches do accord Charismatic churches a great deal of respect for providing social ministry, the mark of holistic church mission (Eshun, 2013). Again, across the globe, education is viewed as an integral part of development of any kind. In its quest to better the lives of the vulnerable and community at large, the church has contributed immensely to the education of many nations, including Ghana. It provided scholarships to brilliant but needy students and built schools to fill the gap that has been left by the public sector educational institutions (Prophetic Diakonia, 2013).

To begin with, in 1988, an educational scholarship scheme was introduced and inaugurated by the International Central Gospel Church (ICGC) dubbed, Central Educational Trust (Essilfie, 2002). Essilfie noted that this scholarship scheme was introduced to assist poor but brilliant students to study in secondary and vocational schools. Nonetheless, the scheme did not have a specific component to cater for women and girls. The scholarships are being awarded to needy pre-university students every year to enable them complete secondary education by paying the entire school fees of beneficiaries or part (Tucker, 2001). Aside paying school fees, it also caters for their examination registration fees when they reach final year. Again, this arrangement did not take care of women's needs since the



needs of needy but brilliant women as well as girls are not limited to payment of fees but include sanitary pads, so forth and so on (Nkansah-Kyeremateng, 2003).

In order to qualify for the grant, one only needs to reside in and be a student of Ghana between the ages of 14 to 22 years notwithstanding one's religion, and must have been admitted into a basic or senior secondary school in the country (Mensah-Banahene, 2004). This is an indication that women and girls have not been given the needed attention required to handle their issues. Another requirement for a person to be awarded the scholarship is for candidate to be in dire need of financial help in addition to demonstrating that he or she has the capacity to pursue higher education (Kirk, 2000). Once more, it is evident that women and girls are disadvantaged in accessing such schemes. This is because our cultural stipulation does not permit girls and women to tell their stories, especially when men are present.

The effect of scholarship schemes on the life of a needy person cannot be over emphasised. Dickson (2002) revealed that needy people are able to acquire education and skills that make it possible for them to get employed later in their lives. By the year 2000, more than 500 Ghanaian students have had their fair share of the Central Educational Trust scheme (Assimeng, 2010). Since then, an average number of 250 students do benefit from the scheme annually (Arhin-Sam, 2011). However, it is not clear as to the composition of the 250 students among the two sexes (male and female), another gap that had to be filled by the study.



According to Walker (2010), the church sought to ease the burden of taking care of wards in school from parents who struggle to make ends meet. There was however no laid down criteria to identify needy parents as the wards of rich in church are being awarded the scholarship as well.

Secondly, libraries have been built by churches across the world. Most of these libraries were built to facilitate acquisition of knowledge in order to facilitate the spread of the gospel (Kahl, 2007). For example, the George Padmore Institute (GPI) is one of such libraries, which stood the test of time. It is a research and educational centre having resources relating to the black community of African, Caribbean and Asian descent. The library is a renowned educational and research centre for African-American studies in Accra, Ghana. In addition, it administers global numbering systems like the International Standard Serial Number (ISSN) and the International Book Number (ISBN) (Asafo-Agyei, 2006). This shows that the church is capable of bettering the lives of its children and for that matter, women, who fellowship with charismatic churches more than men.

Also, by the year 2005, Ghana's data on School population showed that the Catholic Church alone had 946 kindergartens out of a total of 3,055 (Assimeng, 2010). Assimeng further observed that within same period, the catholic educational unit recorded as many as 2,365 and 855 Primary and Junior High schools out of 5,901 and 2,182 for all educational units in the country respectively. Out of 77 Vocational/Technical Schools and 122 Senior Secondary



Schools (SSS) in the country, the catholic unit owned 48 and 51 respectively (Arhin-Sam, 2011). The Church also had 8 out of the 22 Teacher Training Colleges that existed in Ghana (Prophetic Diakonia, 2013). Five years later, the figures increased. From these data, it is evident that the church has the prospect of changing lives through skills training and development as Technical and Vocational Training is viewed as the panacea to social and economic development, globally.

Again, for the purpose of providing ministerial training to ministers of church, The ICGC established a ministerial training institute in 1988 (Essilfie, 2002). It later developed into the Central University College. The training institute was first situated in the garage of the church. The training provided by the institute was basically motivational. The institute was developed into a University to add to the manpower essentials of Ghana. By that time, admissions into public universities in the country were very little and competitive, denying a lot of qualified Senior High School graduates of access to tertiary education (Aponsah, 2006).

The CUC, in 1996, became a fellow to the Oral Roberts University Education Fellowship (ORUEF), an arrangement that made it possible for the Oral Roberts University (ORU) to accept transfer of students from the CUC based on the performance each student puts up (Addae, 1996). Addae noted that before this, the CUC got itself affiliated with the University of Cape Coast (UCC) soon after





it was given approval by UCC's academic board. This was among other things, meant to give CUC a well-grounded foundation in Ghana. According to Adu-Boahen (1996), the establishment of private universities came with countless benefits to society. In the first place, the Catholic Church, Methodist Church, the Presbyterian Church and many other churches were motivated to put up their private universities. Also, it made it possible for numerous Ghanaians to obtain university education. Finally, it gave lecturers the opportunity to demand better pay as their numbers increased and there was high demand for them as well.

Generally, schools established by churches have had immense social impact on society and individuals. Majority of these schools pose to the younger generation, a moral challenge, specifically students who are pursuing tertiary education and training (Asamoah-Gyadu, 2005). According to Larbi (2001), a person might be intelligent, educated and young, but might refuse to serve his or her maker (God) and society in uprightness. Accordingly, it has been the hope of Christian schools that young graduates exemplify in the true sense, the Christian character, anywhere they find themselves in the secular world.

Omenyo (2006) noted that schools founded by churches have also contributed to the social wellbeing of individuals and the larger society through chaplaincy. In both public and private institutions, a good number of people serve as chaplains, giving counseling and other social services devoid of proper training in chaplaincy (Ter Harr, 2008). For example, graduates of Daniel Institute of Ghana



were deliberately trained to offer free services to their communities and nations. Consequently, aside traditional Bible school courses like hermeneutics, homiletics, systematic theology and many others, many practical courses which geared towards dealing with modern issues were introduced on the institute's curriculum. They included Prison ministry, Church and human rights, Church and the law, basic healthcare, Hospital ministry among others (Mensah-Banahene, 2004).

According to Pillay (2008), a lot of churches founded both basic schools and tertiary institutions with the view that access to education meant ability to discover truth by individuals and that, a well-educated person would back efforts to pursue truth and cultivate lasting principles of right and justice. That is to say, the church believes that acquisition of education must put the educated person in a better position to discover his or her Maker, regain God's image that was marred by the ill and maligned activities of individuals and some ministers of God. It also believes that when a person's image is redeemed and renewed, he or she will be able to truly discover his or her talents, life mission, and spend a chunk of his or her life aligning those abilities and gifts towards God's purpose for living (Tucker, 2001).

In Ghana, the message about Christ first got to the people in 1471 through the Portuguese (Debrunner, 1967 cited in Eshun, 2013). Since then, missionary work started in the country sporadically. However, the activities of missionaries were



shortly abandoned due to health problems, harsh climatic conditions, lack of personnel, and massive rejection of the gospel by natives (Droogers, 2001). As a result, a boys' school was founded by the Basel Mission in 1843 at Akropong (Addae, 1996). Before this time, a Castle School was already founded at Cape Coast during Governor Charles McCarthy's era between 1822 and 1824 (Adu-Boahen, 1996). The school produced about 14 Africans who laid foundation for members of the Methodist church in Ghana. The Methodist did evangelism alongside with enlightening of people. Following this, the Methodist Church went into the propagation of formal education under the leadership of Rev. Thomas Birch Freeman (Adu-Boahen, 1996).

Peter Clarke (1986) cited in Eshun (2013) noted that before the 1840s, education provided by missionaries mainly consisted of writing, learning the Scriptures and reading. Hence, calls were made within same period for the study of joinery, commerce and agriculture. According to Eshun, this was meant to teach people how to live a prosperous lifestyle and be civilized citizens. Also, in 1880, the Catholic missionaries re-established themselves in Elmina and established schools. Their schools were attended without payment of fees and by 1890 they had several hundreds of school pupils. A school and carpentry workshop was also founded at Navrongo with 26 students by the Catholics (Asamoah-Gyadu, 2005).



Following an increase in elementary schools, the people of Accra and Cape Coast called for the establishment of secondary schools to provide secondary education in Ghana (Asafo-Agyei, 2006). This was because the attention of Rev. Freeman and many others was drawn to the need for higher education in the country in 1874. According to Adu-Boahen (1996), missions took up the challenge to found secondary schools with the view to providing secondary education. This effort, Adu-Boahen observed, resulted in an increase in the level of support for Africans to be educated. Mfantipim was established in 1876 by the Wesleyans to provide secondary education at Cape Coast. Also, the St. Nicholas Grammar School (Adisadel) was established by Society for the Propagation of the Gospel, at Cape Coast. However, technical and vocational education was provided by schools that were founded by the Basel mission. This was meant for people to master craftsmanship and provide services needed by the state in agric and crafts (Nkansa-Kyerematen, 2003).

Primarily, most of the missions' were interested in turning people from their traditional religious beliefs to accept Christ as their personal Savior and Lord in addition to propagation of the gospel (Schweizer, 2001). Therefore, the belief of these missions was that people can only be turned from their traditions to accept Christianity only if they can read Christian religious materials and the Bible (Addae, 1996). Secondly, the missionaries thought that it was necessary to train Africans to teach; lead the continent and serve as catechists and ministers who could run churches after the missionaries are long gone. Hence, the need for education to enhance the involvement of converts in reading, writing and public



worship (Walker, 2010). Schools built by missions were, however, used to nurse churches.

Mission churches believe that establishment of schools to provide education is a call by God to the church to serve as a path to communal and national development (Ter Harr, 2008). The Methodist Church for example, believes that the command by Christ in Matthew 28: 19-20, "...make disciples of all nations and teach them to observe all that I have commanded you", is a biblical grounds for construction of schools by the church for imparting the teachings of Jesus Christ (Prophetic Diakonia, 2013). This indicates that the Methodist Church is of the belief that formal education is a requirement for achieving their mission of reaching out to masses with the message of Christ.

The Presbyterian Church of Ghana (PCG) currently owns about 408 Junior High Schools, 514 pre-schools, 986 primary schools, 27 Senior High schools, 5 Vocational Institutes, 5 Teacher Training Colleges and 1 University (Eshun, 2013). Also, the Methodist Church operates 1,033 primary schools, 547 kindergartens, 15 secondary schools and 414 Junior High Schools. Similarly, the Catholic Church has built 58 Senior High Schools; 957 Junior High Schools; 2,020 Primary schools; 1,366 Pre-Schools; 58 Vocational/Technical schools and 9 Colleges of Education (Assimeng, 2010).



## 2.5 The Church and Healthcare Services Provision

In the traditional medical parlance disease was seen as a condition of unrest in the bodies of individuals and entire societies. That is to say, traditional medicine saw the causes of diseases as multi-factorial. As a result, methods of traditional medical healing had countless weaknesses. According to Aponsah (2006), the major drawback traditional medicine had to battle with, was the prevalence of superstition, lack of hygiene and irrational fears combined with secrecy and exclusiveness (Jones, 2011). However, the introduction of modern medicine changed most of these thoughts and fears of traditional healing. Western medicine was first introduced into Ghana by Europeans.

Western medicine, Diakonia (2013) argued, was first introduced to Africa by ships surgeons, whose mandate was to ensure that slaves got to their destinations in the Western world in healthy condition states. Even though Western medicine was accessed in the Gold Coast (now Ghana), it was Christian missionaries who in fact, provided the average African any form of medical treatment and care. The evidence is that, in majority of the places where Christian missions were established and schools built, modern hospitals and healthcare centres were constructed to provide the people, medical service (Gifford, 2001).



In Luke 10:19, Christ commanded his disciples to heal the sick when it posits that “... and say to them that the kingdom of God is come nigh unto you” (Eshun, 2013). As a result, churches saw the need to provide accessible healthcare services for communities in order to cater for their health problems. To these churches, healing the sick through the provision of healthcare services was a continuation of the healing ministry of Jesus Christ. The introduction of Western medicine by the church has had an imperative effect on society at large. As observed by Hylson-Smith (2007), many people have become conscious of their health status and have strived to live healthy lives. These, in no small way, have made it possible for many individuals to live longer.

In Ghana, currently, four groups of institutions provide healthcare services to the people (Arhin-Sam, 2011). They are Traditional and Private Practitioners, Church-related (mission), Non-Governmental Organizations (NGOs) and the Government of Ghana (Kirk, 2000). Most districts in the country have missions in the realm of healthcare services administration and the government of Ghana adds to their budget by only paying personnel costs (Pillay, 2008). For instance, the Presbyterian Church has been a key player, providing healthcare services in Ghana. In all, the church currently operates 40 clinics, hospitals and health centres. It also has a Health Technical Unit, 2 Nurses Training Colleges, and 2 Community Based Rehabilitation Centres. Out of the 4 District Hospitals that are being operated by the Presbyterian Church in Ghana, 2 of them (the Bawku and Donkorkrom hospitals) were given to the Church by government in 1956 and 1985 respectively, to manage (Jenkins, 2007).





The church that provides majority of healthcare services in Ghana today, is the Catholic Church (Hiebert, 2009). According to Diakonia, It has established about 66 clinics and 32 Hospitals across the country. Methodist Church, another healthcare services provider in Ghana, runs 4 health centres and 2 Hospitals. Walker (2010) found that these hospitals and health centres by the churches, have come together as the Christian Health Association of Ghana (CHAG). Initially, Christian health facilities provided medical care without charging the sick, particularly, the vulnerable in society. It was done under what the association termed, “the poor and sick fund” (Omenyo, 2011). As at the year 2008, an estimated amount of GHS 24,848.95 was spent by the Christian health facilities on about 1,116 patients. Thus, an average of GHS 22.27 per patient (Eshun, 2013).

Churches have also helped improve the quality and extension of life when it introduced Western medicine (Droogers, 2001). An example is the discovery by Sir Ronald Ross in 1890, that the Anopheles mosquito was carrying malaria parasite and responsible for spreading it (Essilfie, 2002). Consequently, appropriate preventive and treatment measures were put in place to ensure that affected persons get well. Again, Church-initiated healthcare systems have been tested and hailed for making healthcare organised in Ghana. As noted earlier, the fundamental principle of the churches’ contribution to development of healthcare can be traced to the theological concept of *diakonia*. Meaning, service of love to the disadvantaged (Mashau, 2013).





Apart from taking theological inspiration from the Bible, some churches are into healthcare services delivery due to the practical experiences their leaders had in the field of medical practice (Johnstone, 2011). Due to the traditional belief of some patients, they are not able to distinguish between the spiritual and physical causation of diseases (Olusola, 2017). Consequently, they sometimes resort to various ineffective, unhygienic and sometimes harmful methods in their quest for healing. This explains why many churches have combined preaching of the gospel with healthcare, especially on protective healthcare to have their members educated on health matters from both the medical and spiritual perspectives.

In fact, the social ministry of some churches remains a response to social needs of their members rather than an influence from Biblical teachings (Michael, 2013). For instance, Rev. Dr. Ablorh of the Manna Mission Church studied medicine at the Oral Roberts University in the United States of America, where integration of prayer and medicine was encouraged in medical practice and Christian outreach programmes (Mensah-Banahene, 2004).

Johnson (2007) noted that radio and pastors' conferences are some of the mediums on which Charismatic churches hold health education programmes. In addition, Omenyo (2011) observed that they undertake medical outreach programmes such as blood donation and so on, from time-to-time. They do this because they believe that the church could only deliver on its mandate if church members are full of vitality and health. The church has over the years, gained

more members because the pastors to some churches are medical doctors from whom members can seek healthcare and also because the church has in place, healthcare programmes (Olusda, 2017). This is to say that, church growth as a direct result of role churches play in healthcare services delivery.

According to Laryea (2002), mental health, HIV/AIDS, infant mortality and malaria are among the persistent health problems in Ghana. Also, Laryea revealed that healthcare services are not affordable even though the nation has a National Health Insurance Scheme (NHIS) and healthcare personnel are not enough to serve the people. As a result, the Christian Health Association of Ghana (CHAG) works in collaboration with the Ghana Health Service (GHS), Ministry of Health and other partners to provide healthcare to the public (Pillay, 2008).

In the collaboration, GHS acts as the main partner, controlling the activities of all Health Centres, CHIPS Compounds, Clinics and Government hospitals (Akron, 2011). On the other hand, CHAG takes care of about 42% of the nation's healthcare needs. While the Catholic Church takes care of 52% out of this number, Protestant Churches are responsible for 40% and Charismatic Churches take care of 5%. The inception of the NHIS saw an increase in the number of Out Patient Department (OPD) attendance from 44.2% in 2009 to 82.11% in 2011 (Sarpong, 2009).



Despite this collaboration and that of the government as well as private healthcare services providers to solve healthcare problems in the nation, the provision of medical services in Ghana is not adequate (Kwamena-Poh, 2011). Consequently, Ghanaian rural communities have relied heavily on the use of herbal medicine to treat themselves. This assertion is confirmed by the abundance of herbal medicine on the Ghanaian market and many traditional healthcare providers dotted around the communities. It can, however, be argued that even in the presence of modern health facilities, some rural folks prefer herbal treatment because it is readily available and relatively cheaper (Arhin-Sam, 2011).

Bediako (2001) found that the Manna Mission Hospital in Ghana has continually prayed prayer and used orthodox medicine to heal patients. According to Johnson (2007), this position of the Mission is partly in reaction to the customary indigenous belief about the spiritual causes and implications of diseases. As a result, the mission has seemingly aligned itself with the local view that there are possible underlying spiritual causes to sicknesses which are manifested in human bodies. For example, Rev. Ablorh observed that illness could be a spiritual disorder rather than being patho-physiological (Pratt, 2012; Eshun, 2013).

Until the year 2009 when the LEKMA Hospital was established at Teshie, the Manna Mission Hospital was the main medical facility serving the entire Ledzokuku municipality with healthcare provision (Nortey, 2008). It was noted



that the Manna Mission Hospital empathetically provided healthcare to the people. Averagely, the hospital treated about 50 patients daily since 1989. Based on this, Afriyie (2010) concluded that the facility has treated at least, a patient each from all households in the municipality. This irrepressibly indicates that hospitals established by churches have served and are still serving the society. Among the good policies in the Manna Mission hospital was free medical accessibility by patients who were unable to afford healthcare services. Again, this among other such policies were the bedrocks for founding the NHIS in Ghana to serve the citizenry who are poor (Nkansah-Obrempong, 2010).

Again, the hospital does collaborate with foreign medical missions to organise free medical outreach programmes within and outside the municipality on fistula repairs, dentistry and eye care among other challenges, three times yearly (Ofori-Amankwa, 2003). These activities are usually carried out in areas where the Manna Mission established satellite churches. The medical mission is usually hosted by the branch churches, which in turn, use the healthcare they are providing to win souls for the Church. The Hospital is a member of CHAG (Sarpong, 2011). As a member of the association, the salaries of its workers (about 70%) are paid by the government of Ghana. Sarpong observed that, any medical equipment the hospital imports is not taxed by the state. This is a demonstration that there are a lot of medical challenges in the country and the government is bent on creating positive partnership relationship with the private sector to solve them.





Another Charismatic church which believes in spiritual healing is the Great Eternal Harvest International Ministry. The church posits that diseases are inflicted on people because they commit sin (Aday-Boateng, 2001). As a result, the church is of the view that these sicknesses can only be treated if sick people confess their sins, repent from sinning, are counseled and prayed for. For example, Asafo-Agyei (2006) described ‘miraculous healing’ as the panacea to all forms of health challenges. According to Asafo-Agyei, diseases that are usually healed through ‘miraculous healing’ include: demonic attacks, injuries, hereditary problems, diet-related illnesses, depression and stress, bacteria and germs, unforgiving spirits and unworthily partaking of the Holy Communion among others.

In all, programmes and projects under the social ministry of Charismatic churches might be few when compared with mainline churches, but their efforts are significant to the wellbeing of humanity because the poor and marginalized are more often than not, relieved of burdens of all sort. Again, the educational institutions, programmes and scholarships by the church have had great effect on the lives of church members and the larger society. A lot of people have learnt moral values from Christian schools (Onimhwo, 2014). Hitherto, moral values were lacking on Ghanaian students when the government took over church schools soon after the independence of the country.

## 2.6 Charismatics and Economic Engagements

Marshal (2009) noted that as part of her role to build nations with productive and responsible citizens, the church offers moral teachings to individuals who are under her influence. This, Anderson (2013) observed, is partly because morality is viewed as a tool for achieving productive and responsible citizens for national development. The church teaches Christians to earn decent living. However, when Charismatic churches first emerged, they asked their members not to get involved in politics as politicians are sometimes involved in corrupt acts. This idea was later ditched and Charismatic church members admired and ventured into politics.

Churches do act as transformative players in society since their pulpits are being allowed to be used for debate on developmental programmes, presentation of political manifestos and fighting corruption (Dena, 2013). For instance, Prayer for the Nation and many other charismatic church groups of Nigeria held regular prayer meetings and prayed for lasting divine solution to the country's plague, which it suffered after the Biafra civil unrest.

According to Wariboko (2014), the prevalent reception of Charismatic churches and church groups is as a result of the contents of the sermons they deliver during church service. Most of their sermons address present-day life problems like despair, unemployment and many more (Martin Luther, 2013). This has practically been demonstrated in their promises of breakthroughs,



miracles, healing and promise of successful life. Religious revelations and prophecies are rolled out to their members in order to provide heads-up on challenges they are likely to face in future.

Also, some churches have assumed the positions of parents and teachers, teaching their followers and students of their seminars, how to effectively manage finances at all levels of society; engage in righteous courtship; marry; be responsible parents and bring up children in the fear of godliness (Karel, 2013). The nature of a person's profession is not considered in times like this (Murray et al, 2011). The authors further explained that Charismatic messages are crafted per biblical teachings with the intention to drive home, the importance of Christian principles.

Across the West African continent today, majority of religious broadcasting and advertising are linked to Charismatism as most Charismatic church founders and pastors are being endeared to the viewing public through Television and radio (Otabil, 2002). Consequently, media organisations are making much revenue from the church and ministers of the gospel of Christ. Secondly, a lot of private media organisations have been founded and have risen to higher heights as Charismatic advertisements is made up of about 40 percent of their revenue or more (Seidman, 2006).

Visibly, mass media has played a crucial role in the activities of Charismatic churches (Merton, 2010). Through sports, entertainment and with the use of mass media, Charismatic churches have justified their tenet of “no



instrument is too profane to act as a vehicle of salvation”. Hocken (2009) observed that the manifestation and recognition of Charismatism have yielded practical results in the areas of charity and employment. Tithe and donations have been made to both the church and individuals to support worthy courses and better lives respectively (Greggs, 2009). Greggs also noted that it is common to have charismatic church groups invoke spiritual forces to combat corruption, a canker when well fought, will ensure that countries raise enough money to execute development programmes and projects.

Many Charismatic churches have been formed for material prosperity today (Diara et al, 2014). According to them, Members of these churches are people looking for prosperity. Many of their ministers have, therefore, turned preachers. Most founders of Charismatic churches have left their former churches so as for them to be financial controllers and chief executives. Charismatic mode of church life has, therefore, been seen as easy means of attracting crowds (Mtata, 2013). Invariably, what matters to Charismatic churches and pastors is what pleases their members and is capable of attracting many people to the folds, rather than what pleases God.

Ofori-Amankwa (2003) revealed that regular churchgoers are most likely to have fruitful marriages and do not suffer spousal abuses than people who are not regular in the church. Also, studies revealed that fathers who are highly





religious take better care of children than those who are not religious. This is because such parents often hug their children and do not yell at the children. More so, grandmothers who are highly religious were found to be more caring to children than those who are not highly religious. Hence, children who are raised by highly religious parents attain higher education, avoid delinquency, and they become better-off financially in later lives (Terr Harr, 2008).

A scientific study conducted on Latin America showed that Charismatic nurtures long-term economic growth by teaching men the need to spend much time and monies with and on their families respectively (Omenyo, 2011). The effect of this milestone is the ability of parents to access healthcare for their pregnant wives and children, provision of quality education for the youth, construction of apartments for shelter and ownership of properties that can be inherited by generations. Also, Adu-Boahen (1996) noted that Charismatic has a long-term effect on crime rates at the community level. However, the specific ways by which these have been achieved by charismatic churches in the Kumasi Metropolis is missing.

In the developed world, Schweizer (2001) observed that conservative Protestants and regular churchgoers normally play more conservative gender roles. Kwamena-Poh (2011) also found that women who regularly attend church or are conservatives are restrained from working outside their homes



when there are children in the family. Even though children from such families are often brought-up with good manners, their mothers' income levels remain low as they don't do paid jobs and that has a trickling down effect on family incomes and the labour force of nations. In Africa, where there are varying cultural and religious upbringings, the impact of Charismaticism on women's economic empowerment is less researched (Kahl, 2007).

In North America, studies showed that at individual levels, regular church goers strive not to commit crime (Michael, 2013). However, this was found to be occurring in communities where most people are religious and parents as well as children share same religiosity. Globally, Charismatics and regular church goers are most likely to refuse bribery, purchasing of stolen goods, cheating on taxes and so forth (Sarpong, 2011). Also, these people are vigilant and keen on avoiding misappropriation of resources at their work places. For instance, a conservative church goer who works does not use company resources for personal benefits.

Affirming the stance of churches on bribery and corruption, an ethnographic study in Latin America revealed that employers often recruit Charismatic church members to work in their companies and institutions due to the perceived impression that these people are more reliable and trustworthy (Johnstone, 2011). The study further revealed that in societies where



Charismatics constitute majority of population, little is usually heard about corrupt acts and government machinery remains efficient. This illustrates that communities in which there are charismatic churches, people have equal opportunity to employment.

## **2.7 Theoretical Framework**

### **2.7.1 Theory of Sacred and the Profane (by Emile Durkheim)**

In this theory, Durkheim defined religion as a unified system of beliefs and practices relative to sacred things (Dan-Bright, 2013). That is to say, things set apart and forbidden, “beliefs and practices which unite into one single moral community, all those who adhere to them”. Durkheim posits that religion is a social fact which has abundant social impact outside what most believers regard. Durkheim likens religion to shared morality (Dan-Bright, 2013). Thus, religious beliefs and practices offer shared framework for checking people’s thought and behaviour as well as assigning meaning to human way of life. According to Durkheim, every aspect of life has religious significance.

For example, religious rituals are usually made when burying the dead, naming a newborn child or inaugurating a new leader. Durkheim posits that in traditional societies, religion is all-encompassing, explaining disasters, occurrences, fortunes and the universe amongst other things. Thereby, entreating all members of such societies to uphold common things is considered right. This makes collective conscience in traditional societies strong and religious in nature.





Like Comte, Durkheim postulates that as societies become contemporary and scientific, the impact of religion on society diminishes. This is usually termed as secularization of society. This, Durkheim posits, is because religion grows into more specialised and occupies progressively more narrow aspect of life (Dan-Bright, 2013). At this point, Durkheim postulates that, instead of explaining the collective conscience in modern society, religion becomes one of the many ways through which the collective conscience of society is represented. According to Durkheim, as societies develop, their institutions (including religious institutions) sub-divide into new institutions and there is thus increasing social differentiation of social structure and specialization (Dan-Bright, 2013).

Durkheim argues that society creates religion and that religion in return serves society. According to Durkheim, society creates religion through individuals since individuals define certain activities or objects in society to be forbidden to humans (Dan-Bright, 2013). Those forbidden things are the essence of religion. Apart from the forbidden things, every other thing in the world is considered everyday aspect of life. The reverence given to ordinary objects in society does lift them from the world of the profane to the world of the sacred.

For instance, in Ghana, where Christian religious expressions are deep, ordinary water suddenly becomes “holy water” when a priest prays over it. Or an ordinary handkerchief becomes a “holy handkerchief” when the pastor blesses it; and Olive oil ordinarily meant for cooking suddenly transforms into an “anointing oil” because the pastor says so. That is, ordinary objects are imbued with sacredness

because people delineate it as such. Durkheim concluded that religion is a force of social integration as it binds people together.

### **2.7.2 Structural Location Theory**

In the structural location theory, David and Ian (2000) postulated that females tend to be more religious than males. Explaining this, the theory posits that females are naturally more inclined towards religions than males and that they experience greater feelings of guilt and turn to religion to relieve this guilt (David & Ian, 2000). Again, the theory posits that females identify God as a male father figure and, therefore, find religion more attractive than do males. It argues that the socialization of females to be submissive, gentle and other expressive values predispose them to religious values and involvements (David & Ian, 2000).

Also, the childrearing role of females, lower rates of labour force participation among females and the attitude women have towards work and its relationships to family values induce women to be highly committed to religion than males. With regards to childrearing role of women, women are more concern with family wellbeing. Women who are caregivers go to church more than males so as to encourage the children in the family to obtain good morals by going to church often. Females who are usually at home looking after children do have more time to get involved in church activities than men.



## CHAPTER THREE

### METHODOLOGY

#### 3.0 Introduction

This chapter presents the methodology adopted by the researcher to gather and analyse data during the study. It contains the profile of the Kumasi Metropolis, the research design and research approach; target population of the study, sampling techniques; sample size; sources of data, data collection techniques and data analysis techniques. It also presents the ethical considerations that were made during the study, validity and reliability of the study, limitations of the study and ended with delimitations of the study.

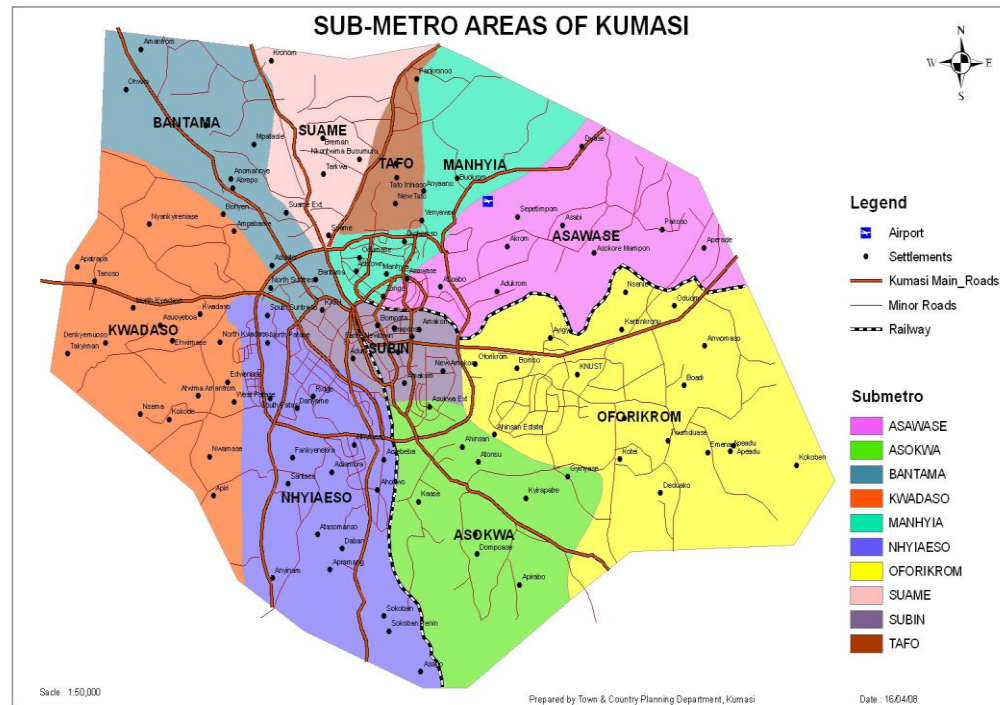
#### 3.1 Profile of the Study Area

The Kumasi Metropolis has a total population of 1,730,249, representing 47.8% males and 52.2% females (Ghana Statistical Service, 2014). It is located between Latitude 6.35°N and 6.40°S and Longitude 1.30°W and 1.35°E and elevated 250 to 300 meters above sea level. Until 1995 the Metropolis was known as the Kumasi City Council. Kumasi is the second largest most populous city of Ghana, next to Accra. The metropolis shares boundaries with Kwabre East and Afigya Kwabre Districts to the north, Atwima Kwanwoma and Atwima Nwabiagya Districts to the west, Asokore Mampong and Ejisu-Juaben Municipality to the east and Bosomtwe District to the south. The strategic location of the Metropolis has



endowed it with the status of the principal inland transport terminal, distributing goods (Ghana Statistical Service, 2014).

Figure 3a: Map of the Kumasi Metropolis



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Source: Adopted from Kumasi Metropolitan Assembly, 2010.

From figure 3a, it can be observed that Kumasi Metropolis is made up of 10 sub-metropolitan areas. Also, the metropolis has an airport and other social amenities. These are all avenues for job creation and formal engagement of the inhabitants in the area. However, the social amenities also attract people from all walks of life into the city, causing human, vehicular and other forms of congestion. Subsequently, social, economic and other crimes are bound to occur.

### **3.1.1 Political Administration of KMA**

The Kumasi Metropolitan Assembly (KMA) was established by Legislative Instrument 1614 of 1995 under Local Government Law 1988, NDPC law 207, which replaced the Local Government Act 462, 1993. The LI, 1914 which was amended as LI 1805, 2005 divided the Metropolitan Assembly into 10 Sub-Metropolitan District Councils. They are Asawase, Asokwa, Bantama, Kwadaso, Manhyia, Nhyiaso, Oforikrom, Suame, Subin and Tafo. In 2012, LI 2112 carved out Asawase Sub-Metropolitan District Council from KMA to create the Asokore Mampong Municipal Assembly. Hence, the Kumasi Metropolis currently has nine sub-metropolitan districts councils.

### **3.1.2 The Governance Structure of KMA**

The political governance of the Kumasi Metropolis is vested in the KMA. The structure is made up of the Metropolitan Chief Executive, who is the head and also represents the central government; 136 Assembly members, who have power to vote; 10 Members of Parliament and heads of departments of the Assembly (Ghana Statistical Service, 2014). The 136 Assembly members comprise 45 government appointees and 91 elected members. The Metropolitan Chief Executive (the Mayor) of Kumasi is appointed by the President of Ghana and accepted by not less than two-thirds of the General Assembly through voting. For effective administration, Kumasi Metropolis is divided into 9 Sub-Metropolitan District Councils namely Asokwa, Bantama, Kwadaso, Manhyia, Nhyiaso,





Oforikrom, Suame, Subin and Tafo. These sub-metros have been further split into 21 Town Councils and 91 electoral areas.

### **3.1.3 Functions of the KMA**

KMA is mandated by Act 462 to exercise executive, deliberative and legislative functions within the Metropolis. It is, therefore, responsible for the overall development of the Metropolis and ensures the preparation of development plans and budget. It also formulates and executes plans, programmes and strategies for effective mobilization of resources, promotes and supports productive activity and social development as well as initiates programmes for the development of basic infrastructure. It also provides municipal works and services in the sub-metropolitan areas (Ghana Statistical Service, 2014).

### **3.1.4 Traditional Set-up**

Kumasi is the capital of the Asante Kingdom. The kingdom covers Ashanti Region, parts of Brong Ahafo and Volta Regions. The Asante Kingdom emerged as a State in 1701 after the defeat of the Denkyira State, the then Overlord. The Kingdom is now a Traditional Council, the Asanteman Traditional Council which is headed by the Asantehene (Asante King), who also doubles as Kumasihene or the Paramount Chief of Kumasi. He is the embodiment of the culture of the people and presides over 45 “Amanhene” (paramount chiefs). These Amanhene



wield authority over a certain number of communities within the kingdom. Under the Omanhene (Paramount Chief) are Odikro (Chiefs) who rule communities.

The ascension to chieftaincy (except “nkosohene” which is by virtue of one’s contribution to society) is through a matrilineal descent system. This hierarchical structure has created a generally peaceful and united atmosphere in the Metropolis. It may also serve as a critical instrument for socioeconomic development of the Metropolis since the rulings of the Asantehene tend to be respected and abided by the populace.

### **3.1.5 Traditional knowledge, values and practices**

The Asantes hold in high esteem, their traditional values; attitudes and practices. This is exhibited in their celebration of Akwasidae and the organization of funerals. The Akwasidae is held regularly at 40 days interval on Sundays and nine times in a year. Every fourth Akwasidae is celebrated as Adaekese which is celebrated twice in a year. This ceremony affords the Asante’s the opportunity to remember and honour their past leaders and heroes. It attracts people from all walks of life, especially those from the Diaspora. Thus, it serves as an avenue for tourism and revenue generation. The celebrations of dead relatives through luxurious funeral rites have come to stay in the Metropolis. They attract relatives and sympathizers from all walks of life.



Key features of these ceremonies are donations by relatives and sympathizers. Thus, it has become a source of revenue generation. Some residents use the occasion to show off their level of wellbeing in society. Politicians also take advantage of it to rally political support towards or during election. The inability of some residents to bear all the cost has led to the formation of social groups called “Fun Clubs”. These clubs assist members by spreading the cost of funeral ceremony among the members. Financial institutions have also evolved to grant loans to bereaved relatives who do not have their own funds to perform the funeral ceremonies.

### **3.1.6 Ethnic Diversity**

The largest ethnic group in the Kumasi Metropolis is the Asante (80.7%), a subgroup of the larger Akan ethnic group. This is followed distantly by the Mole Dagbon (8.7%) and Ewe (3.6%). Almost all the other ethnic groups in Ghana are resided in the Metropolis. Although, ethnic and cultural diversity abounds tremendously in the Metropolis, the population is closely-knit together in a harmonious relationship due to the presence of a strong traditional administrative set-up that endeavors to foster cohesion among the diverse ethnic groups.



### **3.1.7 Physical environment and Climatic Conditions**

The physical features of the Metropolis are made up of the natural environment (climate, vegetation, relief and drainage), location and size. Together, with the social and cultural environment they determine the conditions under which the people live, develop and grow and ultimately derive their quality of life. The physical and natural environment is, therefore, an essential element or factor contributing to the socio-economic development of the Metropolis. The Metropolis falls within the wet sub-equatorial type. The average minimum temperature is about 21.5 degrees Centigrade and the maximum average temperature is about 30.7 degrees Centigrade.

The average humidity is around 84.16 per cent at sunrise and 60 percent at sunset. The moderate temperature and humidity and the double maximum rainfall regime (214.3mm in June and 165.2mm in September) have a direct effect on population growth and the environment as it has precipitated the influx of people from every part of the country and beyond its frontiers to the metropolis. This is chiefly because the climatic conditions are not harsh.

### **3.1.8 Vegetation**

The Metropolis lies in the transitional forest zone specifically within the moist semi-deciduous South-East Ecological Zone. Predominant species of trees found are Ceiba, Triplochlon, Celtis and other exotic species. The soil in this ecological zone is rich in nutrients for crop cultivation. This vegetative cover partly explains the reason why Kumasi had the accolade the “Garden City of West Africa”.



However, the city has lost a sizeable stretch of its vegetative cover to physical construction due to urbanization, certain segments of the Metropolis like KNUST, Kumasi Zoological Gardens, Manhya Gardens and Nhyiaso still have green environments which need conscientious conversation plans.

### **3.1.9 Relief and drainage**

The Kumasi Metropolis lies within the plateau of the South –West physical region which ranges from 250-300 meters above sea level. The topography is undulating. The Metropolis is traversed by a major river (Owabi) and streams like Subin, Wiwi, Sisai, Aboabo and Nsuben. These water bodies, especially Owabi, serve as the main source of drinking water to residents not only within the Metropolis but the region as a whole. Notwithstanding the critical role played by these water bodies in the socio-economic wellbeing of residents, human activities have threatened the extinction of some of them. Building on water courses by estate developers and urban agricultural practices are some of the human activities that have polluted these water bodies. This may partly explain the frequent occurrence of flooding.



### **3.1.10 Geology, minerals and soil**

The Kumasi Metropolitan area is dominated by the Middle Precambrian Rock. The unique geological structure of the Metropolis has both positive and negative impacts on the local economy. The very existence of the Precambrian Rock has led to the development of the construction industry in the Metropolis. There are a few small-scale mining activities and the proliferation of stone Quarrying and Sand Winning Industries. Even though these have created employment opportunities, the uncontrolled extraction of these resources has resulted in environmental degradation.

### **3.1.11 Religious Affiliation**

Four out of every five (84.5%) persons in the Metropolis are Christians while 11.2 percent is Muslim. Persons with no religion form 3.1% of the population. Among the Christians, 13.1% is Catholics. Charismatic Churches constitute 36.8% and 17.6% is Protestants. In terms of male and female differentials, there is very little variation between the sexes. A large proportion of females (86.4%) and males (82.6%) are Christians. There are only slightly more males (11.8%) than females (10.7%) who are Muslims.



### **3.1.12 Marital status**

Nearly four in every ten (36.8%) of the population aged 12 years and older are married, 49.2% has never married and 5.2% is in consensual unions. At age 25-29 years, about four out of every ten females (43.2%) are married compared to their male counterpart of just 17.9%. At age 65 and older, widowed females account for as high as 55.5% while widowed males account for only 9.7%. Among the married, 13.7% has no education and about 4.8 percent has never married. About 8 in 10 of the married population (78.4%) are employed, 4.4% is unemployed and 17.2% is not active economically. A greater proportion of those who have never married (58.5%) are not active economically and 5.7% of them are also not employed (GSS, 2014).

### **3.1.13 Education**

In the study area, 89.1% of people aged 11 years and older is literate and 10.5% of them are not literate. About 72% of literates in the area can read and write in both English and a Ghanaian language. Again, about 9.1% of the population, 3 years and older has never attended school whereas 40.5% of them are currently in school and 50.4% have attended school in the past. There are 919 Pre-schools, 967 Primary schools, 597 Junior High Schools, 52 Senior High Schools and 10 Tertiary institutions in the Kumasi Metropolis. Notable among the tertiary schools in the Metropolis is Ghana's premier Science and Technology University, Kwame Nkrumah University of Science and



Technology. The University offers higher education for people from Ghana, Africa and other parts of the world (Ghana Statistical Service, 2014).

### **3.1.14 Health**

According to Ghana Statistical Service (2014), there are 136 health facilities in the Kumasi Metropolis, providing healthcare services to its residents. The biggest among the facilities is the Komfo Anokye Teaching Hospital (KATH). The Komfo Anokye Teaching Hospital is a modern teaching hospital widely used by residents and others from Ghana and overseas. About 115 of all health facilities in the metropolis are owned and controlled by private people (Ghana Statistical Service, 2014).

### **3.1.15 Economic Activities Status**

According to the GSS (2014) report, about 66.5% of the population aged 15 years and older is economically active in the Kumasi Metropolis while 33.5% is not active economically. Of the economically active population, 91.4% is employed while 8.6% is unemployed. Out of the employed population in the study area, 55.1% females are more likely than males (22%) to be engaged in service and sales work. However, in craft and its related trade, about 32.9% males are more likely to be involved than their female counterparts (13.1%). Also, about 49.2% of the workforce in the Kumasi Metropolis is self-employed without employees.





GSS observed that 60.1% females are self-employed whereas 37.9 of the self-employed population are males (Ghana Statistical Service, 2014).

Ghana Statistical Service also reported that adjoining districts to the Metropolis serve as bread baskets for people living in and around the Kumasi Metropolis. Farm produce are being provided by those districts and Kumasi provides the avenue for marketing these produce to consumers, not only from other parts of Ghana, but also from the West African sub-region. This partly explains why Kumasi has become a converging point for brisk commercial activities. In addition to this, the Metropolis provides services at various levels in the fields of inter-city transport, financial services and wholesale and retail trade among others, to residents from the adjoining districts and beyond (Ghana Statistical Service, 2014).

Again, Ghana Statistical Service (2014) observed that the major sectors of the economy fall under commerce and services which constitute about 71%, Manufacturing/Industry which takes up 24% and the Primary Production sector which takes only 5%. The primary production sector of the metropolis is made up of urban agriculture and quarrying/sand winning. The Industrial Sector is made up of manufacturing (breweries, beverages) and wood processing (plywood, boards). Most of the industries are located in the Asokwa-Ahinsan-Kaase industrial area, the hub of large-scale formal industries. There is vehicular parts production and service industry located at Suame Magazine which is the second largest industrial area in the metropolis (Ghana Statistical Service, 2014).



### 3.2 Research Design

The study adopted a case study research design. The design was deemed apt because it provided time for collection of data at one point in time, offered the researcher an opportunity to hold in-depth interactions with the study's respondents and also made room for gathering data from multiple sources in the field. According to Creswell (2014), a case study research design creates room for the researcher to analyse data at the micro level. Yin (2009) also noted that, the design is a hands-on means of seeking explanation to societal problems from few subjects of a scientific study. Despite these and many other advantages of the case study research design, it has some challenges.

To begin with, a study conducted using a case study research design is normally restricted from being generalising its findings (Hammersley, 2013). Secondly, it has the tendency of allowing the researcher to construe data in a manner that is bias. Also, a case study research design is likely to compromise reliability of results from research studies (Fowler, 2009). As a result, suspicion of such findings is usually attributed to the saying that “small samples do not represent the viewpoint of the larger society”. Aside these and the other challenges of the case study research design which have not been enumerated herein, the design is continually used by researchers (Babbie, 2012) because it is found to be appropriate for conducting exploratory studies to discover solutions to undesirable social phenomena (Johnson et al, 2014).



### **3.3 Research Approach**

In view of the research design used, the study took a qualitative approach. Therefore, the research methods that were adopted in the study are fundamentally qualitative in nature. It allows and stimulates research participants to be active in the research process. Also, a qualitative research approach is known for ensuring an exploration of detailed explanations to such a phenomenon as proliferation of charismatic churches in the Kumasi Metropolis (Vyhmeister, 2008). Some bit of quantitative data was used in addition to the qualitative data that were gathered during the study.

Babbie (2012) defined qualitative research as an inquiry set with the purpose of describing and clarifying human experience. This research sort the experiences of women church goers. Hence, the approach is apt as the researcher was able to solicit diverse views on the topic under study. This made it possible for a clearer understanding of how social and economic lives of women charismatic church goers are influenced by the activities of their churches.

### **3.4 Target Population**

The target population for the study was pastors, founders of charismatic churches, church-group leaders, and elders of charismatic churches. Also, the study targeted both female charismatic church goers (who are between the ages of 18 and 55) in the Kumasi Metropolis and those who do not attend charismatic churches.



### 3.5 Sampling Techniques

First of all, the Kumasi Metropolis was purposively selected for the study due to the prevalence of church ‘member break-away’ (Asamoah-Gyadu, 2013). Also, the Ebenezer Miracle Worship Center, Light House Chapel International, Calvary Charismatic Centre, and Anointed Palace Chapel were sampled for the study due to their belief in miraculous healing through manifestations of the Holy Spirit, one of the major features of charismatic churches. Again, these churches are noted for their high growth rate and periodic programmes associated with manifestations of the gifts of the Spirit which attract people from across the length and breadth of the Kumasi Metropolis and beyond.

Secondly, snowball sampling technique was adopted in selecting 16 female charismatic church goers from each of the four selected churches. The essence of using this sampling technique was to enable the researcher source views from both charismatic church goers and non-charismatic church goers on the issues under discussion. While the charismatic church goers were anticipated to give testimonies of the benefits derived from the churches, the non-charismatic church goers were expected to give their perceptions about the benefits people derive from attending such churches. The technique also made it easy for the researcher to locate and interview the female respondents.

Also, purposive sampling technique was used to select 4 pastors; 4 elders; 4 church founders and 4 group leaders from the Ebenezer Miracle Worship Center and Light House Chapel International. Also, 4 focal persons were sampled from



the Ghana Pentecostal and Charismatic Council in the Kumasi Metropolis. These people were selected because they are the leaders and key informants of their churches and as such, stood greater chance of relating information relevant to the study than all other members of the other churches. In addition, the persons sampled from the Ghana Pentecostal and Charismatic Council were meant to assist in providing data on the issue of church proliferation in the Metropolis.

### 3.6 Sample Size

**Table 3.1: Distribution of sampled respondents**

<b>Category of Respondents</b>	<b>Number</b>
Women who attend charismatic church	16
Pastors	8
Church Founders	4
Church-Group leaders	4
Church Elders	4
Focal Persons from Charismatic Council	4
<b>Total</b>	<b>40</b>

**Source:** Field Survey, 2019

From table 3.1, it can be observed that a total of 50 individuals took part in the study. Out of this, 40 were women who attend charismatic churches, 4 of them were church elders, 4 pastors, 4 charismatic church founders and 2 Church-group leaders of charismatic churches. Also, 4 focal persons from the Ghana Pentecostal and Charismatic Council were interviewed during data collection. These people



were interviewed because they all play key roles in the formation and upkeep of churches.

### **3.7 Sources of Data**

Data were obtained from both primary and secondary sources. Whereas secondary data were gathered from books, articles, journals and other print media, primary data were collected mainly from the field. Also, while literature was extensively reviewed through the secondary data that were collected, findings of the study were gathered from the field. Thus, data gathered from the field were analysed and discussed while taking cognisance of the literature that was reviewed.

### **3.8 Data collection techniques**

The main data collection techniques adopted by the study were in-depth interviews and Focus Group Discussions guides (FGDs). These were employed to ensure that data collated through the use of questionnaire are validated (Vyhmeister, 2008) by cross-checking the data from multiple sources to search for regularities in them (Hammersley, 2013).

### **3.9 Data Collection Instruments**

Semi-structured questionnaire and interview guides were the main tools employed to collect data from the field. In each of the instruments, a set of pre-determined



questions were asked differently with the view to soliciting appropriate responses that answer the research questions of the study. This was meant to obtain detailed first-hand information in an attempt to ascertain the respondents' understanding of how proliferation of charismatic churches has influenced the socio-economic lives of women in the study area. With the questionnaire, answers provided by respondents are accepted without further questioning. However, in times that interview guides were used, the researcher probed further by asking follow-up questions that were not found in the guides. The idea was to get a better understanding of issues.

### **3.9.1 In-depth Interviews**

During the study, one-on-one interviews were conducted using interview guides and semi-structured questionnaire. The interview questions were designed to cover the key themes raised in the research questions. The questions asked were open-ended. Interviews were conducted during meetings with the respondents individually. In order to obtain appropriate responses, the instructions and items on both the questionnaire and interview guides were read and explained in “Asante Twi” to respondents who could not read and write the English Language.



### **3.9.2 Focus Group Discussions**

In all, three focus group discussions were held and discussants were drawn from women who attend charismatic churches and women who do not attend charismatic churches separately. In each of the discussions held, a group was made up of 12 individuals who are within same age groups and social status. They included employed and unemployed youth. All the Focus Group Discussions were held on Sundays as determined by the discussants. According to them, Sundays were the days the researcher could be granted part of their time. All Focus Group Discussions were personally facilitated by the researcher. This was meant to limit individuals from championing the discussions and to avoid digression from issues under discussion. The purpose for employing Focus Group Discussion in the study was to enable the researcher to gather collective views on the topic under consideration.

The similarity in socio-economic background of Focus Group discussants facilitates gathering of collective views on matters that are being investigated (Yin, 2009) as researchers are usually careful not to allow the dominance of single individuals in the groups. Even though this technique is good for collecting data on social issues, it has its own negativities. One major challenge is that there is likely to be dominance by individuals among the groups. When this happens, findings of research studies which employ this data collection technique would not reflect the true state of issues that are under investigation. This is the reason why the researcher personally facilitated all the discussion sessions.





### **3.10 Data Analysis and Presentation**

After data were collected from the field, data analyses were done on thematic basis. The researcher categorised the data into patterns, and themes. Subsequently, the data were corrected to enhance consistency and accuracy. Before this, the data were coded (identified by themes). At the end of each interview session, the researcher reviewed data gathered and probed further for more notes taking, especially at instances when the voices of respondents were not recorded. Again, recorded voices of the respondents were transcribed in accordance with the way the voices were recorded from the field (Fowler, 2009).

Also, analysed data have been presented through rephrasing, detail description and quoting of the responses gathered in the field. Again, data were interpreted through ascription of importance to themes and patterns that were created earlier. The researcher did this by writing lists of key themes and revision of data gathered during the study. Hence, the researcher took cognisance of different explanations that were made to issues discussed.

### **3.11 Ethical Issues**

First and foremost, the researcher obtained a letter of introduction from the Department of Social, Political and Historical Studies, University for Development Studies. A copy of the letter was presented to each of the selected Charismatic churches which took part in the study and a copy was given to the Christian council in the area. The essence was to seek approval and consent to



conduct interviews and hold Focus Group Discussions. Also, the researcher explained to participants, the amount of time required of them by the study and the purpose of the study. Thus, the overall plan and nature of the study was made known to all respondents. All the respondents were further assured that they had the right to opt out of the study any time they deemed it necessary to do so. All these were done so that the study would not infringe on the rights of the respondents.

### **3.12 Validity and Reliability**

In order to ensure content validity of the data collected and analysed, each of the data collection instruments was pretested. For instance, the interview guides were used to interview similar respondents like that of the study area. After the exercise, questions were restructured before the instrument was given to the researcher's supervisor for expert advice. Suggestions made by the supervisor helped the researcher to refine and shape the questions again, making it valid and reliable for the study. According to Johnson et al (2014) validity of a data collection instrument is obtained by testing the accuracy of the instrument against the expected outcomes it is meant to measure. Also, Creswell (2014) noted that reliability of a data collection instrument is the level to which the instrument yields coherent outcomes, when it is repeatedly used by other researchers in similar studies.



### **3.13 Limitations of the study**

Research in any form can be saddled with several limitations and this study is of no exception. Due to the busy schedules of the research participants, some of them were reluctant to devote time for Focus Group Discussions and interview sessions. Also, some of the participants did not cooperate with the researcher initially. Some of them had the feeling that the researcher was an outsider who only seeks to gather sensitive information to tarnish the image of their Pastors and churches at large. Furthermore, the study was constrained by financial challenges as the researcher had to employ the services of data collection assistance and print as many copies of each chapter as possible, for vetting and proof reading. These and other financial constraints limited the study to few churches in the study area.

### **3.14 Delimitations to the study**

The researcher was determined to remove all bottlenecks that are likely to affect the findings of the study. Therefore, the purpose and essence of the study were painstakingly explained to participants of the study. As a result, all those who initially felt reluctant to devote time for Focus Group Discussions and interview sessions made time to take part in the discussions and interviews respectively. Also, the researcher disclosed to the participants that he is a minister of God. This won him the cooperation of all the participants and some of them even freely shared unsolicited information with the researcher. Having known the personality of the searcher to be a minister of God, the participants took him as one of them



and patiently took part in the study. Finally, data collection assistants were persuaded by the researcher to accept a proposed daily wage that was convenient to the researcher. Hence, the data were not hurriedly collected as the researcher could afford to pay the assistants. This made it possible for detailed data collection.



## CHAPTER FOUR

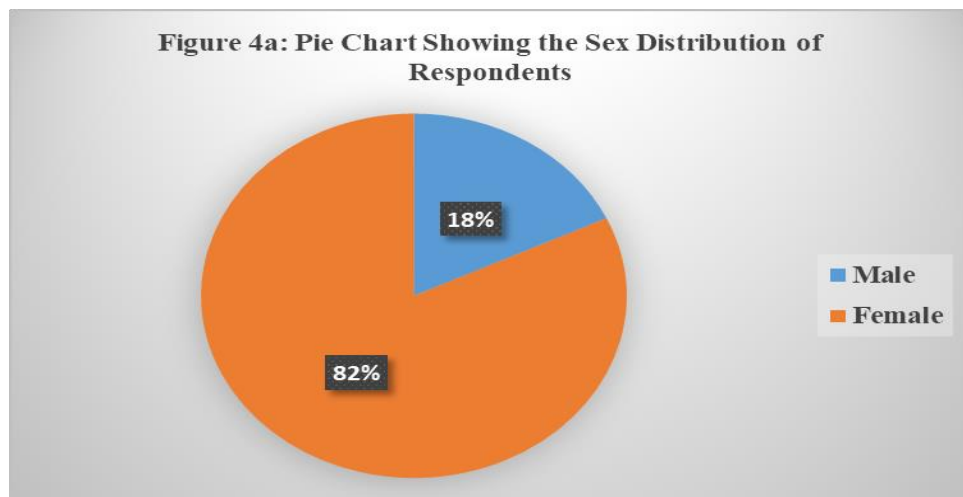
### PRESENTATION OF RESULTS AND DISCUSSION OF FINDINGS

#### 4.0 Introduction

Chapter four presents analysis of the data collected from the field. The data were discussed under the following themes: how the activities of charismatic churches influence women's educational attainment; how the proliferation of charismatic churches have influenced the health status of women; the effects proliferation of charismatic churches has on women's economic status; and measures that could be used to ensure that women benefit economically and socially from the proliferation of Charismatic churches.

#### 4.1 Profile of respondents

##### 4.1.1 Sex Distribution



Source: Field Survey, 2019

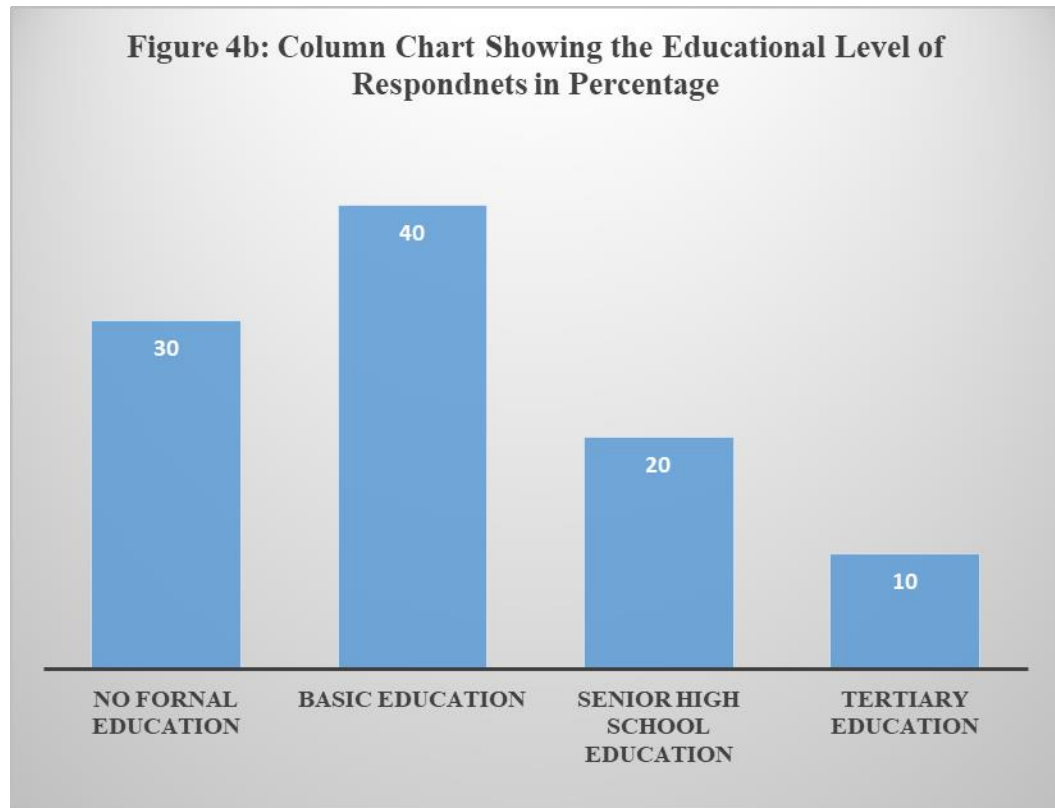


Figure 4a shows that eighty-two percent (82%) of all the respondents who took part in the study were females and eighteen percent (18%) were males. The wider percentage gap (64%) between male and female participants in the study was so due to the target of the study (women who attend charismatic churches) and the composition of church leadership in the study area. Thus, more females were involved in the study than men because some of the churches had females as leaders and that is in addition to the numerous female church-goers who were interviewed. The eighteen percent (18%) of males who were interviewed is made up of pastors, church elders, church group leaders and charismatic church focal persons.

It can be interpreted that both men and women attend charismatic churches in the study area. Weber (2006) confirms this finding when it states that there is a correlation between belonging to a group of people (such as Charismatic Churches) and economic, social and political success. Again, Weber (2006) noted that people choose to belong to charismatic churches because the churches support capitalism.



#### 4.1.2 Educational Background



**Source:** Field Survey, 2019

It was revealed that the respondents of the study have achieved various levels of education while some of them did not attend school at all. Forty percent (40%) of the respondents had Basic Education, constituting the majority. Thirty percent (30%) of the respondents have not had Formal Education; Twenty percent (20%) of them obtained Senior High School education whereas only Ten Percent (10%) of the respondents obtained Tertiary education.

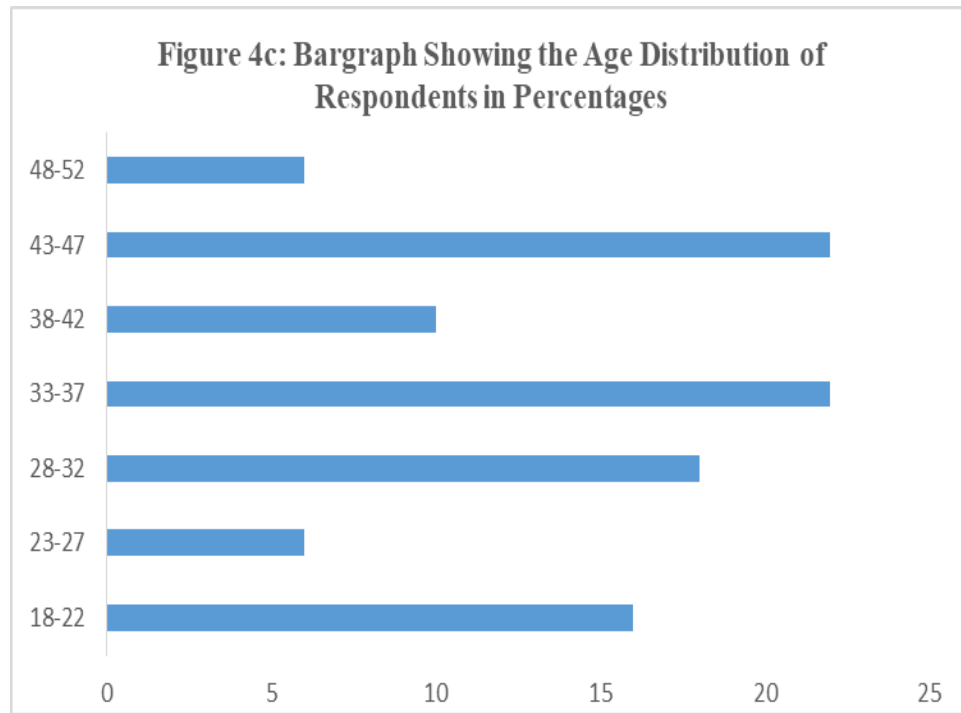
This can be interpreted that charismatic churches in the Kumasi Metropolis are patronised by both the elite and the uneducated. It can also be interpreted that the level of education of a person does not count in his or her bid to join a charismatic



church. According to Dena (2013), this is so because investments by charismatic churches do result in affluence and robust economic development. Umoh (2013) also noted that religion promotes the growth and thriving of capitalism. Hence, reasons why both elite and non-elite attend charismatic churches. Weber (2006) observed that there is absolute causal link between religious enterprise and moneymaking today. Prosperity gospel, according to Weber (2006), has accounted for this.



#### 4.1.3 Age Distribution



**Source:** Field Survey, 2019



The study revealed that the ages of the respondents were between 18 to 52 years old. Majority of the respondents who fell within the age groups of 33-37 and 43-47 years constituted 22% each and those who fell between the age groups of 23-27 and 48-52 years constituted 6% each. Also, the rest of the respondents were between the ages of 18-22 years constituted 16%, 28-32 years constituted 18%, and those between 38-42 years constituted 10%. This is an indication that a lot of charismatic church goers are in their youthful ages.

It can be interpreted that charismatic churches are being patronised by people from all walks of life as both rich and poor from far and near do attend. Also, it could be interpreted to mean that the churches are patronised by the youth. It can also be deduced that charismatic churches in the Kumasi Metropolis have a long-life span because of the youthful population that they sometimes have. Weber (2006) confirmed this finding when the author found that charismatic churches are most likely to attract individuals who are more concerned about themselves only and support the ideals of capitalism.

#### **4.1.4 Factors that influence the formation of Charismatic Churches in the Kumasi Metropolis**

The study found that most of the churches that were involved in the research were founded on the basis of pressure from mother churches. In an interview with a minister of one charismatic church in the study area, it was revealed that some of the old churches do not create room for their members to temper with collections,



Tithes or partake in the leadership of their churches.

This can be interpreted that disgruntled persons are quick to break away from traditional churches to form one-man churches. On the contrary, Omnyo (2006) found that establishment of charismatic churches in Ghana was in response to the need for charismatic restoration. Also, it can be interpreted that some of the charismatic churches in the study area were founded on the basis of individuals' whims and caprices rather than as a result of 'God's call'. Contrary to this finding, the theory of Sacred and Profane posits that religious beliefs and practices offer shared framework for checking people's thought and behaviour as well as assigning meaning to human way of life. Meaning, people do not merely found churches because they feel like doing so.

Nonetheless, some ministers of charismatic churches in the study area, who took part in the study, said they were called by God to establish their churches. A pastor had this to say:

“My brother, prior to the establishment of this church, I had an inner feeling that God wanted me to form a church and serve my people. Then, I prayed over it and one day, I heard a voice from above that I should go ahead to establish my own church” (Interviewed, 19<sup>th</sup> May, 2019).

It can be interpreted that church formation is a divine call by the Supreme Being, God. This has been confirmed by Asamoah-Gyadu (2005) when the author observed that Archbishop Benson Idahosa's first crusade in Accra in 1977 was



marked with great miracles and wonders. Asamoah-Ghadu (2005) further noted that those miracles and wonders amplified the spirit of revival tempo in evangelical fellowships. Again, it can be interpreted that for any church to triumph, its establishment must have been ordained by God. This can also be interpreted that churches that have not been ordained by God to be established have a short life span. On the contrary, Smith (2010) observed that charismatic churches are being founded to promote access to heavenly realities on earth. The theory of sacred and profane confirms this when it stipulates that every aspect of life has religious significance and that, religious rituals are usually made when burying the dead, naming a new-born child or inaugurating a new leader as mentioned earlier.

#### **4.2 Activities Charismatic Churches in Kumasi Metropolis are engaged in**

The study revealed that charismatic churches in the Kumasi Metropolis have established basic schools for children to be sent there in order to grant women some time to attend church, and for the churches to generate money. During two different focus group discussion sessions, discussants unanimously agreed that their churches had put up basic schools. The researcher sought this confirmation because a participant during one-on-one interview said:

“The prophet of this church has built a nice school. Even though the monies gotten from the school are for the prophet, he sometimes uses part of it to do church stuff like



buying of big speakers and other things for church service”  
(interviewed on 5<sup>th</sup> May, 2019).

This can be interpreted that charismatic churches in the study area have diverse ways of making money, aside preaching of salvation through miracles of the Lord. In the theory of the sacred and profane, Durkheim Confirmed this when he posits that where Christian religious expressions are deep, ordinary water suddenly becomes “holy water” when a priest prays over it. Also, Arhin-Sam (2011) found that the church has been funding educational programmes over the years. Also, it can be interpreted that seeking of knowledge as well as continuous learning is encouraged by religion. Similarly, Arhin-Sam (2011)\_found that the church has been funding educational programmes over the years. However, it can be interpreted that charismatic churches do so in order to grant their members enough time to seek healing and salvation at the church. Without such schools, some women would not have had time to worship at churches as they are engaged with multiple duties at home. Confirming this, Prophetic Diakonia (2013) found differently that, churches do build schools because they regard education as an essential portion of development.

Again, the study revealed that charismatic churches in the study area have days and times that their members go to consult prophets, pastors and aids in the church. A lot of the respondents (female charismatic church goers) said they have had to cue for weeks, and hours just to have access to, and speak to prophets about issues affecting them (church goers). According to a female respondent, charismatic churches are not much concerned with formal education. Another



respondent said:

“I was trained free of charge at the Bible school by my church. This helped me to acquire diploma in Theology. Two years later, I obtained admission and pursued a two-year program of study at the University of Education, Winneba, leading to the award of Diploma in Education. As I talk to you, I am a professional teacher, teaching here in Kumasi” (Interviewed on 7<sup>th</sup> May, 2019).

It can be interpreted that the church has been playing a major role in the betterment of its members' lives. However, Essilfie (2002) found that even though some churches have formal education at heart by establishing educational scholarships, they usually do not consciously consider women's educational needs separately. As a result, it can be interpreted that women may abdicate formal schooling to do bible studies as they may be brainwashed to believe that doing church work is better than every other thing in life. Also, it can be interpreted that, many more women will be able to further their education, if charismatic churches increase their scope of educational scholarships for women. Weber (2006) observed that time spent without monetary returns is 'wasted time'. Hence, the author advocated for pursuit of profitable activities through rational means and in a systematic manner, exactly as is being done by some of those churches.



Also, the study found that charismatic churches often organise crusade and other church programmes at night to showcase their spiritual capacity to the public and their members alike, with the view to casting out devil, spell and sicknesses of people. As a result, the study revealed, women are quick to run to prophets of those churches to seek help. A female respondent said this during an interview session:

“Hmm, my brother, I have battled with monitory issues for long. So, one day, while I was watching TV, I scrolled to one and I saw a young lady pronouncing in church, how prayer by their pastor had turned her sorrows into blessings. Then, I decided to also go for it. Since then, I have had support and I went to the Kumasi Technical University where I did Fashion and Design. As you can see, I am better off today.” (Interviewed on 20<sup>th</sup> May, 2019).

This can be interpreted that organising crusade and other church programmes on open grounds and in churches could result in reduction in women unemployment. Also, this can be interpreted that women do not only go to the church to worship and seek divine deliverance or guidance, but, also to learn coping strategies that can earn them good living. Furthermore, it can be interpreted that career coaching is necessary right from high school, through college, to the University. This will enable majority of women to make informed career choices. In support of this, Dena (2013) noted that investments by the church do result in affluence and robust economic development. Also, among the poorer social groups in church,



change is being motivated by sense of religiosity, which eventually, does result in lifestyles like abstinence from alcoholism and working regularly to reach modest level of affluence (Weber, 2006; Akrong, 2011).

During a focused group discussion session, discussants unanimously agreed that charismatic churches do provide them with counselling services and have made them to believe that spending all their time serving the church as well as resources is the way forward to realise peaceful living and have many of their problems solved. This can be interpreted that the emotional needs of charismatic church members are being catered for, through counselling. The study found that challenges relating to marriage, finances, education and all other sectors of human life are discussed during counselling sessions. The respondents said these sessions were mostly uninterrupted by other church activities because they are usually scheduled on days that members do not meet to worship.

However, some respondents said their churches do not provide counseling, career guidance, or any programme aimed at developing the capacity of the church goer. The study found that many of those churches have rather focused much on how to make money for themselves. It can, therefore, be deduced that some charismatic churches are purely profit making ventures. Again, it can be interpreted that the activities of charismatic churches are not well coordinated. This could probably be so due to lack of data on all such churches existing in the Metropolis.

During interviews with Focal Persons from the Ghana Pentecostal and Charismatic Council, it was found that the council's position on activities of their



member-churches is that, Charismatic Churches should rollout more programmes, and scholarship bursaries for brilliant and needy people, especially, women. According to the council, this will go a long way to change society as women play triple roles and are preoccupied with the role of caregiving. Also, it was revealed that the council had always asked charismatic churches to encourage women to pursue higher education programmes. In addition, the study found that the Council had always wanted women to be enlightened and encouraged to participate in church as well as communal leadership since that might encourage them to either pursue further education or make their daughters to do so.

These findings can be interpreted that Charismatic Churches are not doing much when it comes to personal development of women, who constitute majority of their membership in church. This is partly because the churches abruptly spring up, do not register with the Ghana Pentecostal and Charismatic Council, and their activities are not being monitored or regulated by the council or any institution mandated by law to do so (Essilfie, 2002). Also, it can be interpreted that women are not usually given much opportunity like their male counterparts to be enlightened on social issues, let alone, to get educated up to the highest level on the educational ladder. This can be attributed to the traditional belief that the man is responsible for providing food and other needs for the family (Larbi, 2001), which in most cases, is the opposite. Finally, it can be interpreted that church leadership in the study area is dominated by males. Confirming this finding, Weber (2006) found that capitalists do not waste time on non-profit making ventures. This is probably one reason why many female charismatic church goes





do not find it attractive to be pastors or take up other leadership positions in their churches.

Some of the study's respondents said the Pentecostal and Charismatic Council is yet to rollout pragmatic policies and programmes solely meant to benefit women, majority of charismatic church population. According to one of the respondents:

“I am yet to see the council's programmes that are meant to ensure that girls and women go to school or stay in school. Look, in my church, the prophet does not spend on personal development of us, the members. If the council was doing its work, this would not have been happening”  
(Interviewed, 17<sup>th</sup> May, 2019).

It can be interpreted that the Pentecostal and Charismatic Church Council has to step up its efforts in regulating the activities of its members. That could create room for more schools to be established and contribute to the wellbeing of individuals and communities at large (Omenyo, 2006). It can also be interpreted that the council might not be aware about the proliferation of some charismatic churches in the metropolis. Again, it can be interpreted that some charismatic churches are out there to showcase their powers in delivering people of their hurdles in life or to make money through a show of how powerful they are, instead of building schools to enlighten people through education. Similarly, Weber (2006) noted that people will always pursue activities that profit them. Again, Weber (2006) noted that religious activities that have no tendencies of



yielding capital gains might have to be abandoned.

It was revealed during one-on-one interviews with pastors, church founders and elders of the Charismatic Churches that women fellowships were established to champion the course of women, including their marital, spiritual, health, educational, and other needs. Again, the study found that Charismatic Churches do not organise seminars to enlighten women on how to get their problems solved and have their needs provided them. Also, the churches do not link these women to business opportunities that can increase their financial positions in order for them to pursue higher education, attend hospitals for health care, so forth and so on.

These can be interpreted that the Charismatic Churches in the Kumasi Metropolis have not taken upon themselves, the role in ensuring that the gap between women and men is closed in terms of education. However, Ter Harr (2008) found that the church's effort in building schools and rolling out educational scholarships is a call by God. This means that a lot of rot is happening in those one-man churches. Also, it can be interpreted that concerted efforts are not being made by Charismatic Churches to brighten and increase women's chances of getting paid jobs through education and training. Confirming this finding, Weber (2006) observed that charismatic church members are much concerned about themselves and that; they support the ideals of capitalism.



### **4.3 Why more women are attracted to charismatic churches than men in the Kumasi Metropolis**

The study found that more women attend Charismatic Churches than men. Prominent among the reasons for which women attend those churches with, are the quest to get partners for marriage; to break away from spiritual marriages; to give birth to their own children; and to make money among other reasons. Again, the study revealed that Charismatic Churches have sought to show that they have the power to connect women to the spiritual world to have these and many more problems resolved for people. The study found that in most cases, prophets in those churches do give spiritual directives on how to use anointed oil, holy water, and many other items.

It can be interpreted that people do attend charismatic churches purposely to seek spiritual healing and protection. Confirming this finding, Johnston (2011) found that some churches have decided to provide spiritual healing services because some leaders of churches did practically recount how people do battle with health problems, while practicing medicine. It can also be interpreted that charismatic church ministers have taken upon themselves, the mandate of healing the populace in Kumasi Metropolis. In line with this, Olusola (2017) noted that in recent times, many churches have combined preaching of the gospel with protective healthcare to ensure that their members are always sound and kicking. Again, it can be interpreted that charismatic churches do account for the reason why some patients do seek medical care at late hours of their sicknesses. Confirming this finding, similarly, Weber (2006) found that charismatic churches



are those which preach the gospel of getting heavenly realities on earth. Also, the author noted that such churches preach the doctrine of ‘prosperity gospel’. However, Omenyo (2011) observed that churches do undertake medical outreach programmes to educate the general public on health matters, including the need to seek medical care on time.

During a focus group discussion with men, it was unanimously agreed that men do not patronise the services of charismatic churches as much as women. When probed further, a young man had this to say:

“My brother, I am the breadwinner of my family. If I mean to go to church all the time, I will not be able to hustle and put food on the table for my wife and children” (20<sup>th</sup> June, 2019).

This can be interpreted that more women attend charismatic churches than men in the study area. Again, it can be interpreted that women have more time to themselves than men and that, it is because they have not got much to do they patronise church services more than men.

Also, the study revealed that women are attracted to charismatic churches more than men because women often care for sick people, children, and the aged in society. Therefore, women who attend charismatic churches do resort to prayers, use of anointing oil, holy water, and other items, which are usually sold at the premises of the church in their bid to restore the health conditions of the sick. Explaining why sick persons in charismatic churches do resort to prayers for



healing, a pastor said that they (charismatics) believe in divine deliverance by the Holy Ghost, through prayers.

This finding can conclude that people believe they can be cured of sicknesses by the Holy Ghost as much as scientific medicine can do same. Similarly, Olusola (2017) found that traditional beliefs of some individuals make it difficult for them to differentiate between “spiritual and physical causation” of illnesses. It can also be interpreted that the scientific world alone cannot be the panacea to people’s health challenges. Weber (2006) found that the link between prosperity and belonging to a charismatic church is what drives people to attend these churches. Also confirming this, Mensah-Banahene (2004) noted that combination of medicine and prayer is heartened in medical practice and Christian outreach programmes. However, Umoh (2013) found that ‘prosperity Gospel’ is an abnormal theology from Biblical traditional interpretation. Hence, Charismatic prosperity doctrine has been analytically questioned by many as it breaks obligations of reciprocity.

Again, the study found that more women are attracted to charismatic churches in the Kumasi Metropolis because the churches do organize free healing services for their members. In a focused group discussion with some women who attend charismatic churches in the study area, it was explained that it was through free spiritual healing services that some of them (women) got to know about the places to get spiritual healing.



It can be deduced that the wellbeing of female church-members as well as the general public is of great concern to charismatic churches. In line with this, Olusda (2017) found that churches which render medical services to the general public believe it is through such activities that the church's mandate could be achieved since members will remain healthy and pay attention to the preaching of the gospel. Again it is believed that some church members would make time to attend church as a result.

Also, it can be interpreted that health talks, health screening and support for people suffering from various illnesses are much needed to supplement spiritual healing in the Kumasi Metropolis. Similarly, Kwamena-Poh (2011) observed that medical service delivery in Ghana is not sufficient. Again, the finding can be interpreted that the efforts of Ghana Health Service, NGOs in health and International Bodies are being complemented by the religious world in the study area. Even though Pillay (2008) noted that the Christian Health Association of Ghana (CHAG) has been working in partnership with Ghana Health Service, Ministry of Health and other partners to provide quality healthcare to people, Smith (2010) observed that questions seeking to unearth the connection between socio-economic transformation and Charismatism have remained unanswered.

The study further revealed that women are attracted to charismatic churches more than men because free health screening is usually done as part of activities that is carried out to mark celebrations and foundation of church groups and fellowships.



During this time, a respondent recounted, some church members got to know about their health statuses and sought medical care from appropriate health facilities. But for such free services, some women would have found it almost impossible to run some laboratory tests as they are usually left with insignificant or no money to manage their homes, some women unanimously explained during a focus group discussion.

This can be interpreted that some charismatic church members are not conscious of their health statuses as they only get to know about their health problems during health exercises organised by some church groups. This attitude of some church members can be attributed to indigenous beliefs about spiritual causes and implications of diseases (Johnson, 2007). It can also be interpreted that self-health consciousness can be developed and enhanced through periodic health programmes that are organised by the church. Similarly, Weber (2006) found that religion promotes the growth and thriving of capitalism through activities of these sorts. Also, Arhin-Sam (2011) found that rural folks prefer herbal treatment to scientific treatment due to the readily available of herbal treatment.

The study found that more women are attracted to charismatic churches than men



because those churches have been able to demonstrate that they can aid women to bear the fruit of the womb. Affirming this finding during a face-to-face interview, a woman who attends a charismatic church said:

“My brother, but for my church, I would not have been able to have this boy. After five years of marriage without an issue, a friend of mine introduced me to Reverend Obofour’s church, since I started attending his church by August 5, 2013, I saw significant changes in myself. One day, I felt ill and went to a health centre to do checkup. To the glory of God, I was declared three weeks pregnant. I met the prophet and he gave me a bottle of water which I drunk and eventually had this boy in nine months’ time”  
(Interviewed on 20<sup>th</sup> May, 2019).

It can be understood that the belief in salvation through the Holy Ghost does yield positive results. It can also be interpreted that the efforts by medical professionals can be supplemented by divine deliverance from the Holy Ghost. The establishment of LEKMA, Manna Mission, and many other Hospitals in Ghana (Nortey, 2008) confirms this finding. Again, it can be interpreted that churches can cater for procreation needs of the destitute in the Kumasi Metropolis. Nkansah-Obrempong, (2010) found that the Manna Mission Hospital in the Ledzokuku Municipality of Ghana has instituted a policy of treating and discharging poor persons freely. Also, it can be interpreted that health problems need the collaborative efforts of larger societies to be resolved. Pillay (2008)





observed that CHAG has been working in partnership with Ghana Health Service, and other partners to achieve its aim of quality healthcare service delivery.

The study also found that women attend charismatic churches more than men because some women believe that the holy water and oil usually sold to them at the church are more powerful in treating sicknesses than using approved drugs by the World Health Organisation, and attending health facilities for professional consultation and medical prescription.

This can be interpreted that the doctrine of charismatics can sometimes be detrimental to church goers. In times of need, the people may not seek appropriate help because of their over-reliance on holy water, holy oil and other products being sold to them by the church. Aday-Boateng (2011) observed that churches which overly rely on spiritual healing are of the view that people fall sick because they commit sin and that, such people could only be treated if they confess their sins. Also, Asafo-Agyei (2006) noted that ‘miraculous healing’ is the succinct way of treating all sorts of sicknesses. It can also be interpreted that people do fall prey to powers-display by one-man churches. Contrary to this finding, Webber (2006) observed that religious activities that have no tendencies of yielding capital gains might be abandoned by people who believe in religion.



The study found that the use of oil and liquid sold to women in charismatic churches affect the internal organs of sick people who use them. A research participant recounted her experience as follows:

“Some time ago, I felt abdominal pain. It continued for about two weeks and I visited the prophet for deliverance. He gave me anointed water and I used it for quite some time. After three months, my pain became so severe that I had to see a medical doctor. At the end, I was diagnosed of stomach ulcer and the doctor gave me some medication. It is better for me now than the time I was using the water given to me by prophet” (Interviewed, 13<sup>th</sup> May, 2019).

It can be taken that patronage of products sold by charismatic churches may land users into trouble. Asafo-Agyei (2006) found that people who suffered diet-related illnesses did seek ‘miraculous healing’ from the church. This is dangerous as such people need scientific explanations and remedies to their situation and not miraculous healing. Again, the finding can be interpreted that products that are being sold by these churches ought to be regulated and authenticated by the Food and Drugs Authority before they are sold out. Investments by churches do result in affluence and robust economic development (Webber, 2006).



Finally, it was revealed during the study that majority of the population in charismatic churches are women because prophetic directives that are usually given by prophets such as fasting and praying for spiritual healing and finding the best solutions to their spiritual and physical challenges have worked in their favour, easing the stress women usually have to bear in order to make their families better.

It can be interpreted that problems are better being resolved through the use of multi-dimensional approaches. This is confirmed when Onimhawo (2014) found that the efforts of Charismatic churches, though in few, are significant to the well-being of humanity. Also, it can be interpreted that charismatic churches do encourage church goers to be religious and disciplined, as people are being directed by the church to fast and pray steadily to have their problems solved. Webber (2006) confirms this finding when it states that in the church, change is motivated by sense of religiosity, which eventually does result in lifestyles like abstinence from alcoholism and working regularly to reach modest level of affluence (Akron, 2011).



#### **4.4 The social effects of Charismatic churches on women**

With regards to how charismatic churches have influenced the social lives of women in the Kumasi Metropolis, the study found that the emotional and intellectual needs of women are sought to be addressed by those churches as sermons are regularly delivered on how to handle diverse life-threatening issues

like sicknesses, and spiritual possessiveness, usually, through divine deliverance.

A female charismatic church goer had this to say:

“Praise the living God. My brother, for the past five years, I have battled with many problems in my marriage. My husband fell ill and he could not go to work for about 6 months. He lost his job as a result. Things became worse as we had very little to feed on. Thanks to my friend, Rebecca, I was introduced to the prophet of my church. The prophet told us the source of my husband’s illness and, broke the spell cast onto him. Now, as you can see, he is ok. Our only problem right now is how to get a job for him”  
(interviewed on 3<sup>rd</sup> March, 2019).

It can be interpreted that there is much burden on women in the Kumasi Metropolis. Aside women’s personal issues, they are left with the challenge to cater for the sick, children and the aged. Also, it can be interpreted that Charismatic churches have taken cognisance of the hurdles women go through by offering to help them out. It can also be deduced that some women are able to have their problems solved in charismatic churches. Nonetheless, other women have paraded themselves to and around charismatic church premises without having their problems solved for them. According to a respondent during one-on-one interview:



“Hmm! I wish I can get onto my feet again. I visited almost all the prophets I have heard of, in this city. Sadly, my situation has not changed” (Interviewed on 4<sup>th</sup> April, 2019).

Again, the study revealed that counseling sessions are usually organised and followers of such churches do have the chance to consult and be counseled on issues bothering them. During counseling sessions, the study found that women do buy anointed items that their faith believes can help women solve their problems.

This can be interpreted that charismatic churches have been making money from their congregants through sale of items. It can also be interpreted that the followers of those churches have been indoctrinated to believing that items sold in their churches can actually help curb their problems. Again, it can be interpreted that the ideology of the Holy Ghost delivering people through divine means is being defeated as congregants are rather relying on sale and purchase of calendars, bangles and other items by the church.

Also, the study revealed that women have been indoctrinated to believing that it is so easy to breakthrough life without necessarily going through formal education. As a result many of such women did not have formal education. Rather, many women took Bible studies more seriously as they believed that salvation is found therein.

It can, therefore, be interpreted that many women may not take formal education seriously, if nothing is done to prevent the springing up of one-man churches and,



to control existing ones on the nature of sermons and kinds of activities to engage church members with. Again, it can be interpreted that women are much more interested in doing church work than putting their time to other uses that can benefit them and people entrusted into their care.

Furthermore, it was found during the study that only few charismatic church goers do feel the presence of the Holy Spirit during miracles and restoration hours in church. During a focused group discussion, some women unanimously agreed that they are sometimes pulled to the floor by orderlies in church. Affirming this finding, a female respondent of the study narrated her ordeal as follows:

“Ah! Those people, the healing and other miraculous things they show on TV are sometimes not true. I can’t say everything, but one day, I sought deliverance from a prophet on strange feelings I have been having for some weeks now. As the prophet was praying for me, the orderly held me tight and pulled me down” (interviewed on 7<sup>th</sup> April, 2019).

It can be interpreted that spiritual healing and deliverance alone cannot solve the gorge of problems women are faced with, in the study area. Also, it can be interpreted that religion is like a drug, when used wrongly could wreak havoc. Therefore, authorities responsible for controlling religious affairs have a lot of work to do to control how sporadically people establish churches.



#### **4.5 The effects charismatic churches have on women's economic status**

With regards to how charismatic church activities affect the businesses of its members, the study found that businesses of women who attend charismatic churches have improved due to the spiritual directions and sensitization programmes that are usually given and organised for them by the prophets of their churches and church fellowships respectively. A female respondent had this to say:

“My son, ever since I started attending this church, I have seen improvement in my business. Before now, I use to sit in this shop for a number of days without making sales up to GHS 500.00 monthly. Now, I do make as much as GHS 1,200.00 a month. This was realised after my prophet gave me anointing oil to cleanse my shop” (Interviewed on 15<sup>th</sup> May, 2019).

A prophet, interviewed during the study affirmed this finding when he said:

“My members' businesses are growing because of the direction and anointing we give them in church” (Interviewed, 9<sup>th</sup> May, 2019).

This can be interpreted that the economic statuses of some charismatic members are better off, owing to the use of anointing oil and other purified items sold by the churches. This, Anderson (2013) noted, is partly because the church teaches Christians to earn decent living. Wariboko (2014) found that this anointing oil and



other items are depended upon because sermons by charismatic churches usually sway church goers to believe in getting employment and other goodies through them. It can also be interpreted that the women who attend Charismatic Churches in the study area can earn better incomes when they patronise items sold by the church. Similarly, in a summary of Webber's (2006) theory, Umoh (2013) observed that religion promotes the growth and thriving of capitalism.

However, it was revealed that women do spend much of their time working for charismatic churches in the study area. As a result, some of the respondents said it does affect their time which is supposed to be spent in doing their professional and individual works. One of the respondents said this:

“I do spend much time in the church especially, during counseling days. These are the only days we have to meet our leaders and present our personal issues for redress. My brother, I am a nurse and sometimes, I go to the hospital late because I do dash to the church to seek spiritual counsel and buy one or two things from my church”

(Interviewed on 4th May, 2019).

It can be interpreted that productive time is thus spent in doing church work rather than being put to effective and efficient use. It can also be interpreted that people who patronise charismatic churches do not care spending more of their time serving the church than doing other things. This could possibly be attributed to their belief in deliverance by the 'Holy Ghost'. On the contrary Webber (2006)





found that capitalist view of time spent without monetary returns is ‘wasted time’. Thus, people do not engage in activities that are not profitable. Similarly, Durkheim posits that religion is all-encompassing, explaining disasters; occurrences; fortunes; and entreating all members to uphold common things that are considered right. This probably explains why Charismatic churches focus much more on divine healing of people through the Holy Ghost than practically assisting them to solve their problems. Also, Dena (2013) found that churches do play transformative roles in any society they are found. For instance, church pulpits are being used for debating on developmental programmes, holding training workshops, and presenting political manifestos among other things (Dena, 2013).

Also, the study found that Charismatic Churches in the study area do not give women capital to do or expand their businesses. When asked how the church does support women who are unemployed, most of the respondents said they were being prayed for, given lotto numbers to stake and were being asked to buy prosperity cream, holy water and anointing oil among other things. Other respondents also said they were asked to buy stickers, calendars, handkerchiefs, necklets and many other material things that their prophets said could help change their lives.



This can be interpreted that charismatic churches in the Kumasi Metropolis are doing business as they sell all sort of things to women. Again, it can be interpreted that women who attend charismatic churches have resorted to the use of anointing oil, holy water and other items sold to them in church, to improve their businesses. In line with this, Webber (2006) noted that charismatics teach people to access heavenly realities on earth (Webber, 2006). The churches are able to do business because they have practically demonstrated in their sermons that despair, unemployment and many other problems could be broken through by using such items as anointing oil, stickers, calendars and other items (Martin Luther, 2013).

The study revealed that women give offering anytime they go to church. It was explained by most of the women that they usually go for all-night deliverances, church services and other occasions at which they gather as church members. During these times, the women said they have had to donate money and material things like clothes, sandals and others, depending on the situation at hand. During a focused group discussion, the women who attend charismatic churches unanimously agreed that they pay Tithe to their churches. Nonetheless, it was found that buying of items from the church is occasional.

It can be interpreted that female charismatic church goers do spend much money in the church. It can again be interpreted that female charismatic church goers in the study area find it difficult to cater for their individual and family needs as they do spend much money to pay Tithe and buy items in the church. According to Webber (2006), 'prosperity Gospel' is an abnormal theology from Biblical



traditional interpretation.

The study found that women gladly pay Tithe and donate to their churches because of the doctrinal teachings that are given them in church. A pastor of one charismatic church said:

“In this church, our doctrinal teachings are solely on our members’ faith in the church and also about the wellbeing of man’s prosperity” (Interviewed on 9<sup>th</sup> May, 2019).

This can be interpreted that female church goers have more faith in charismatic churches. Again, it can be interpreted that female charismatic church goers believe in getting deliverance and God’s mercy through payment of Tithe and making donations to the church. Similarly, individuals will not invest in things that are considered to be time wasting and that the stress on meeting individuals’ needs mark discontinuity of reciprocity (Webber, 2006). Wariboko (2014) observes that the prevalent reception of charismatic churches and church groups is as a result of the contents of the sermons the churches preach during church service.

Some respondents of the study were of the view that charismatic churches do not support women to better their economic statuses. This was said to be a result of high dependence and hope that charismatic church members and leaders put in prophetic items rather than working hard and offering labour to the labour markets for returns. The researcher probed further and a Ghana Pentecostal and Charismatic Council member who took part in the study said:



“I personally don’t think the churches help their women followers because almost every day, they are in church giving offering without going out to work. How can they be empowered economically?” (Interviewed, 17<sup>th</sup> May, 2019).

Another respondent said:

“I have not seen how charismatic churches have supported women personally. So, I cannot explain how they support women to improve their livelihoods” (Interviewed, 3<sup>rd</sup> May, 2019).

These can be interpreted that female charismatic church goers’ needs are not being attended to. Also, it can be interpreted that female church goers need more support to better their living. Contrary to this finding, the church has engaged communities through welfare and social action projects to reclaim the redistributive quality of wealth (Webber, 2006). Also, Ofori-Amankwa (2013) found that people who attend church on regular basis are most likely to have fruitful marriages and that they do not suffer spousal abuses.

The study found that the Ghana Pentecostal and Charismatic Council is working assiduously to control the proliferation of charismatic churches. A respondent from the Ghana Pentecostal and Charismatic Council who took part in the study said:

“The council is trying to moderate the proliferation of churches by defining economical doctrines and



practices” (interviewed on 17<sup>th</sup> April, 2019).

It can be interpreted that proliferation of churches in the study area is not being checked with utmost attention. It can also be interpreted that the Ghana Pentecostal and Charismatic Council still has much to do in order to regulate how churches spring up abruptly in the Kumasi Metropolis. Michael (2013) noted that this is because the social ministry of some churches remains a response to social needs of church members.



## CHAPTER FIVE

### SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

#### 5.0 Introduction

This chapter presents a summary of the findings of the study, conclusion and recommendations. The study sought to investigate the proliferation of charismatic churches and its socio-economic effects on women in the Kumasi Metropolis. To achieve this, the study sought to address three objectives which have been developed into three themes respectively.

#### 5.1 Summary

The study revealed that a lot of the charismatic churches which took part in the research were established due to disagreement on how to use church funds, resulting in breakaways from traditional churches. Thus, orthodox churches do not allow church funds to be used for personal projects and activities like buying of personal cars and building of private houses among other things. However, the study also found that some of the churches were founded upon the call of God.

##### **5.1.1 Activities Charismatic Churches in the Kumasi Metropolis are engaged in**

The study revealed that charismatic churches in the Kumasi Metropolis have established basic schools for children to be sent there in order to grant women



some time to attend church, and for the churches to generate money. Again, the study found that charismatic churches in the Metropolis have days and times that their members go to consult prophets, pastors and aids in the church. Many of the women who took part in study said they have had to cue for weeks, and hours just to have access to, and speak to prophets about issues affecting them (church goers). According to a female respondent, charismatic churches are not much concerned with formal education.

Also, the study revealed that charismatic churches often organise crusade and other church programmes at night to showcase their spiritual capacity to the public and their members alike, with the view to casting out devil, spell and sicknesses out of people. As a result, the study revealed women are quick to run to prophets of those churches to seek help. More so, the study found that some Charismatic churches do not provide women with counseling services; career guidance; or any programme aimed at developing women's capacity. Also, it was found that many of those churches have rather focused much on how to make money for themselves.

In addition, the study revealed that the Ghana Pentecostal and Charismatic Council's position on activities of their member-churches is that, Charismatic Churches should rollout more programmes, and scholarship bursaries for brilliant but needy women. According to the council, this will go a long way to change the society as women play triple roles and are preoccupied with the role of caregiving. Also, it was found that the council had always asked charismatic churches to encourage women to pursue education programmes.



It was revealed that the Pentecostal and Charismatic Council is yet to rollout pragmatic policies and programmes solely to benefit women. Again, it was revealed that women fellowships were established to champion the course of women, including their marital, spiritual, health, educational, and other needs. Finally, the study found that Charismatic Churches do not link women to business opportunities.

### **5.1.2 Why more women are attracted to charismatic churches than men in the Kumasi Metropolis**

The study found that more women attend Charismatic Churches than men. Prominent among the reasons for which women attend those churches is the quest to get partners for marriage; to break away from spiritual marriages; to give birth to their own children; and to make money among other things. Again, the study revealed that Charismatic Churches have sought to show that they have the power to connect women to the spiritual world to have these and many more problems resolved for people. The study found that in most cases, prophets in those churches do give spiritual directives on how to use anointed oil, holy water, and many other items.

Also, the study revealed that women are attracted to charismatic churches more than men because women often care for sick people, children, and the aged in society. Therefore, women who attend charismatic churches do resort to prayers, use of anointing oil, holy water, and other items, which are usually sold at the





premises of the church in their bid to restore the health conditions of the sick. Explaining why sick persons in charismatic churches do resort to prayers for healing, a pastor said that they (charismatics) believe in divine deliverance by the Holy Ghost, through prayers.

Again, the study found that more women are attracted to charismatic churches in the Kumasi Metropolis because the churches do organize free healing services for their members. In a focused group discussion with some women who attend charismatic churches in the study area, it was unanimously explained that it was through free spiritual healing services that some of them (women) got to know about the places to get spiritual healing.

The study further revealed that women are attracted to charismatic churches more than men because free health screening is usually done as part of activities that are carried out to mark celebrations and foundation of church groups and fellowships. During this time, a respondent recounted some church members got to know about their health statuses and sought medical care from appropriate health facilities. But for such free services, some women would have found it almost impossible to run some laboratory tests as they are usually left with insufficient or no money to manage their homes, some women unanimously explained during a focus group discussion.

The study found that more women are attracted to charismatic churches than men because those churches have been able to demonstrate that they can aid women to bear the fruit of the womb.



The study also found that more women attend charismatic churches more than men because some women believe that the holy water and oil usually sold to them at the church are more powerful in treating sicknesses than using approved drugs by the World Health Organisation, and attending health facilities for professional consultation and medical prescription.

This can be interpreted that the doctrine of charismatics can sometimes be detrimental to church goers. In times of need, the people may not seek appropriate help because of their over-reliance on holy water, holy oil and other products sold to them by the church. Adae-Boateng (2011) observed that churches which overly rely on spiritual healing are of the view that people fall sick because they commit sin and that, such people could only be treated if they confess their sins. Also, Asafo-Agyei (2006) noted that ‘miraculous healing’ is the succinct way of treating all sorts of sicknesses. It can also be interpreted that people do fall prey to power-display by one-man churches.

The study found that the use of oil and liquid sold to women in charismatic churches affect the internal organs of sick people who use them.

Finally, it was revealed during the study that majority of the adherents in charismatic churches are women because prophetic directives that are usually given by prophets such as fasting and praying for spiritual healing and finding the best solutions to their spiritual and physical challenges have worked in their favour, easing the stress women usually have to bear in order to make their families better.



### **5.1.3 The social effects of Charismatic churches on women**

With regards to how charismatic churches have influenced the social lives of women in the Kumasi Metropolis, the study found that the emotional and intellectual needs of women are sought to be addressed by those churches as sermons are regularly delivered on how to handle diverse life-threatening issues like sicknesses, and spiritual possessiveness, usually, through divine deliverance.

Again, the study revealed that counseling sessions are usually organised and followers of such churches do have the chance to consult and be counseled on issues bothering them. During counseling sessions, the study found that women do buy anointed items that they believe by faith can help women solve their problems.

Also, the study revealed that women have been indoctrinated to believing that it is so easy to breakthrough life without necessarily going through formal education. As a result many of such women did not have formal education. Rather, many women took Bible studies more seriously as they believed that salvation is found therein.

Furthermore, it was found during the study that only few charismatic church goers do feel the presence of the Holy Spirit during miracles and restoration hours in church. During a focused group discussion, some women unanimously agreed that they are sometimes pulled to the floor by orderlies in church.



#### **5.1.4 The effects charismatic churches have on women's economic status**

The study found that businesses of women who attend charismatic churches have improved due to the spiritual directions and sensitization programs that were organised for women by the church. A respondent who took part in the study recounted how she rose from earning GHS 500.00 profit from her business to earning GHS 1,200.00 after using anointing oil, and stickers from her prophet. However, the study also revealed that women do spend much of their time to work for the churches they attend. Hence, some of the respondents said it does affect their time which they could have spent on other works.

Again, the study revealed that Charismatic Churches in the Kumasi Metropolis do not offer soft loans to women who are capable and willing to do business. Explaining how charismatic churches do support unemployed women, most of the respondents said they were prayed for, given lotto numbers to stake and were asked to buy prosperity cream, holy water, anointing oil and other things.

The study found that women give offering anytime they go to church. It was explained by most of the women that they usually go for all-night deliverances, church services and other occasions. During these times, the women said they have had to donate money, clothes, sandals and other things, depending on particular situations at hand.

The studies revealed that the doctrine of charismatic churches in the study area teaches church members to remain faithful in the church and as the churches were



viewed as being capable of helping them prosper. Hence, women gladly pay Tithe and donate to their churches. Despite this, it was found that charismatic churches do not support women to better their economic statuses. This was said to be a result of high dependence on spiritual solution to almost all problems instead of working hard to resolve them. Nonetheless, the study found that the Ghana Pentecostal and Charismatic Council is working assiduously to define economical doctrines and practices as a means to control the proliferation of charismatic churches.

## **5.2 Conclusion**

Following the findings gotten from the field during the study as summarised above, the study concluded that activities of Charismatic churches can benefit both founders and church members when regulated and well-coordinated by a body. Also, it concluded that divine healing/deliverance can sometimes be relied on to cure sicknesses and solve problems. However, some activities by the church can be detrimental to the health and progress of people. Again, it concluded that the emotional and social relations of individuals could be worsened if measures are not taken to ensure counseling at the church is done by professional counselors. Finally, it was concluded that charismatic churches do not support women to access soft loans and do businesses. They do not also offer women practical solutions to their economic problems.



### 5.3 Recommendations

Having considered the conclusion drawn above, the study recommended that:

- a. The Ghana Pentecostal and Charismatic Council (GPCC) should consider regulating and coordinating the activities of Charismatic churches to the letter.
- b. Charismatic churches should consider using both scientific medicine and divine healing/deliverance to cure sicknesses and solve problems rather than relying on only divine healing/deliverance.
- c. The GPCC should consider enforcing measures to ensure that churches use professional counselors to provide counseling to their members.
- d. Charismatic churches in collaboration with the GPCC should consider linking women to financial institutions to access soft loans and do businesses. Again, they should consider offering women, alternative means of livelihood.



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APPENDIX A

Data collection instruments

Interview Guide for Women in Charismatic Churches

I am an MPhil Student of the Department of Social, Political and Historical studies, UDS and I am researching on the topic; 'The Charismatic Churches and their socio-economic effects on women in the Kumasi Metropolis'. I would appreciate it if you could please answer this survey questions for me. All information gathered will be treated with utmost confidentiality and would be solely used for academic purposes.

Educational Level.....

Marital Status.....

Age.....

Name of the Church.....

Position.....

Occupation.....

Number of years in the Church.....

1. What informed your decision to join this church?

.....

2. What are your starting and closing times?

.....

3. How often do you go to church in a week?

.....





4. What role do you play in the church?  
.....
5. What role does the church play in improving the health conditions of those with health related issues in the church? (Fibroid, Cancer, Ulcer, HIV/AIDS, Kidney, Barreness, etc)  
.....
6. How does the usage of prophetic items like anointing oil, soda water, ‘nkuto’ power, engine oil, etc and receiving of prophetic words affect people’s health?  
.....
7. How are the prophetic items mentioned above used?  
.....
8. As a member of this church, how do the activities of the church affect your business or job?  
.....
9. How often do you give offering and buying of items in the church?  
.....
10. How does the Church support women who are unemployed or are financially challenged?  
.....
11. How has this church affected your educational pursuit?  
.....

12. How does the church support women’s education?

.....

13. In what way does the church support women in developing their entrepreneurial skills?

.....

14. How does the church enhance your marriage life?

.....

15. Any relevant information would be appreciated

.....

**Interview guide for Ministers (Pastors, Founders, Elders)**

I am an MPhil Student of the Department of Social, Political and Historical studies, UDS and I am researching on the topic; *‘The Charismatic Churches and their socio-economic effects on women in the Kumasi Metropolis’*. I would appreciate it if you could please answer this survey questions for me. All information gathered will be treated with utmost confidentiality and would be solely used for academic purposes.

Position.....

Age.....

Year Established.....

Number of Years in Ministry.....

**GENERAL QUESTIONS**

1. What brought about the formation of this church?

.....





2. What are some of the basic doctrinal teachings of this church?  
.....
3. What is the average size of the church membership?  
.....
4. What are some of the activities the church engages itself in?  
.....
5. What could possibly be the average educational background of the women in the church?  
.....

SPECIFIC QUESTIONS

1. What are some of the problems the women in the church bring? (Spiritual, Health, Economic, Education, etc)  
.....
2. What are the predominant occupations of the Women members in the church?  
.....
3. How does the church improve the education of women?  
.....
4. What are some of the health related issues some women bring to the church?  
.....
5. How does the church support women with health related issues?  
.....





6. In what way(s) do the prophetic items improve the health conditions of women?

.....

7. What are some of the prophetic directives associated with the prophetic items to the women?

.....

8. In your opinion, how does the church support women's businesses or jobs?

.....

9. How does the attitude of women influence the church's effort in supporting them?

.....

10. How do the activities of the church improve the business of women?

.....

11. What educational mechanisms are employed to support women in your church?

.....

12. What church programmes promote women's marriage or relationship?

.....

13. Any relevant information

.....

**Interview Guide for Focal Persons from Ghana Pentecostal and Charismatic Council**

I am an MPhil Student of the Department of Social, Political and Historical studies, UDS and I am researching on the topic; ‘*The Charismatic Churches and their socio-economic effects on women in the Kumasi Metropolis*’. I would appreciate if you could please answer this survey questions for me. All information gathered will be treated with utmost confidentiality and would be solely used for academic purposes.

Educational Level: .....

Position.....

No. of Years Served in the Current Position: .....

1. How many churches has the council in Kumasi Metro as members?
2. What is the position of the council in church proliferation?  
.....
3. What is the requirement for joining the council?
4. What is the duty of the Council to its members?
5. In your opinion, how does the council encourage its members to support women’s education? .....
6. How do the Council’s programmes affect the educational achievements of women? .....
7. In what ways do the council motivate its members to support the health related conditions of women?  
.....
8. To what extent do the prophetic items given to members affect the health of women? .....
9. Please, can you explain how the members of the council support women’s livelihood? .....



- 10. How does the activities of the members of the council affect the businesses of women? .....
- 11. How have the activities of the council affected its members socially? .....
- 12. How have the activities of the council affected its members economically? .....
- 13. Any relevant information .....

**Focus Group Discussion for Church Group Elders**

I am an MPhil Student of the Department of Social, Political and Historical studies, UDS and I am researching on the topic; *‘The Charismatic Churches and their socio-economic effects on women in the Kumasi Metropolis’*. I would appreciate it if you could please answer this survey questions for me. All information gathered will be treated with utmost confidentiality and would be solely used for academic purposes.

Position in the Church. ....

- 1. What do charismatic churches do to promote women’s education? .....
- 2. Which church activities support women’s health? .....
- 3. How do the churches support women with health related issues? .....
- 4. What are the prophetic items and directives that are associated with women?



.....

5. How do women gain or suffer from some of these prophetic items and utterances?

.....

6. How do the activities of charismatic churches affect women's business, job or trade?

.....

7. Which other programmes could positively augment women's education and marriage or relationships?

.....

8. Suggestions

.....



## APPENDIX B

### Introductory letter from the Department of Social, Political and Historical Studies

UNIVERSITY FOR DEVELOPMENT STUDIES

