

Gender empowerment and personal fulfillment in Pentecostalism: A case of Accra Ghana.

**A study of two Pentecostal congregations (a classical Pentecostal variant and a charismatic brand)
within suburban Accra.**

Anita Aba Ansah

Master Thesis in Intercontextual Theology

Department of Theology

University of Oslo

May 2015



Anita Aba Ansah

2015

Gender empowerment and personal fulfilment in Pentecostalism: A case of Accra Ghana.

Anita Aba Ansah

<http://www.duo.uio.no>

Print: Reprosentralen

Gender empowerment and personal fulfillment in Pentecostalism: A case of Accra Ghana.

**A study of two Pentecostal congregations (a classical Pentecostal variant and a charismatic brand)
within suburban Accra.**

Anita Aba Ansah

Master thesis in Intercontextual Theology

Domus Theologica

University of Oslo

May 2015

Dedication

To the memory of my father,
David Kweku Yeriwhye Ansah.

Abstract

This dissertation focuses on gender empowerment and personal fulfillment in Pentecostalism within the context of suburban Ghana. The location of Accra where the research was undertaken is infused with undeniable Pentecostal presence characterised by endless congregations from mega edifices to small congregations in little classrooms. Two specific congregations were the preferred choice for this very important research undertaken and entire academic write up. These congregations located in close proximity within suburban Accra are not mentioned by name throughout this entire process however the congregations fall under the two main Pentecostal sub grouping. This dual sub category is Classical Pentecostal and Charismatic. The latter is also often referred to as neo Pentecostalism and is said to have emerged from its predecessor and fore bearer Classical Pentecostalism. There is evidence of particular instances when charismatic Pentecostalism did not originate from Classical Pentecostalism but rather from Main Line Churches (MLC). Nevertheless for the purposes of this work the emphasis dwells within the Pentecostal domain. The congregations researched were therefore a Classical Pentecostal congregation (CLC) and a Charismatic congregation (CHC). The aim was to explore the roles and positions of both men and women within Pentecostalism in Ghana. It was also aimed at unearthing the phenomenon of male dominance and the attendant paradox of female empowerment and personal fulfillment in spite of the reality of women taking often the second position. The approaches of qualitative research method, participant observation and interviews revealed a salient anomaly between the practice and traditions of classical Pentecostal congregation (CLC) and charismatic congregation (CHC). This anomaly at initial perusal appears negligible. Interestingly, it is actually a lived reality especially in the area of roles and positions of males and women. This difference also inadvertently translates in the core of this investigation. The frame work utilized in this thought provoking academic endeavour was gleaned from the phenomenon of Pentecostal gender paradox. Although the topic has been elaborated, Pentecostalism cannot be adequately explored without touching on the unseen force also called the Holy Ghost of Pentecostalism. This is because Pentecostalism is operationally defined in many ways but the most compelling demarcation embrace only the congregations that emphasize the unseen impact and belief of the Holy Spirit. Central to this research work is the ascetic elements of Pentecostalism which translate in this case as the stance of teetotaler and monogamy as opposed to machismo and polygamy. The ascetic elements in Pentecostalism born of its ethos, has a direct effect on empowerment of women and the family unit as a whole. This does not interpret as Pentecostalism being devoid of some level of negativity as no human movement no matter the divine connotation and foundation. Feminist critical perspective and liberation theology are the theories utilized in this study. This study puts forth novel findings which are enriching to academia and the context it investigates.

ACKNOWLEDGEMENTS

There is so much to be thankful for. My sincere thanks go to my supervisor Prof. Marianne Bjelland Kartzow, whose relentless review of the very first draft right down to every single facet of this dissertation has made this thesis a success. I will like to thank Michele Nysater and Lynn Josephson for enabling me to be on this programme through the able generosity of the Norwegian State Educational Fund. To Kjetil Hafstad and Ole Jakob Løland thank you for Insegran and all the work you do behind the scenes in aid of our collective cause. Heartfelt thanks to Mr. George Arthur and Mrs. Pat Arthur for being there for me in many trying times.

Heartfelt thanks to the informants of the CLC and the CHC. This is especially to the leaders, the men and women who contributed to make this dissertation holistic so as develop new knowledge. Without their collaboration it would be impossible to put this study together.

Old friends are made of gold and new friends of silver, to the myriad of peoples and nationalities I have come across in my journey, sincere thanks. To Samuel, Yvette and Edem, you were there when it counted the most.

To my family, how can I say thanks for all the things you have done, things so undeserved yet you gave your love for me. To Grace and Peggy Christiana, Babe, Kwabena Arhinfu, Aba Anamoaba, Paa, Maame Jess and Papa Nyako.

To Nana Baynin Kwamena Laast , Albert Joe Wrighter and Raymond Ansah a million thanks.

To those who have nourished me spiritually over many years, to the founding father of the First love church in Accra Ghana, to Lady Pastor Louisa Mills Odoi and Rev Isaac Aidoo, "tusen takk" for all your kindness.

For all those who were not appropriately addressed and appreciated, there is an African adage in my mother tongue that says, "when the cock crows at the break of the morn and dew of day break settles on your window sill, a million thanks".

Gender empowerment and personal fulfillment in Pentecostalism: A case of Accra Ghana.

Table of Contents

Abstract.....5

Acknowledgements.....6

List of Abbreviations and Acronyms.....10

List of Photographs, figures and map.....11

CHAPTER ONE: INTRODUCTION

Introduction.....14

Objectives and relevance of the study.....16

Research questions.....22

Goals of the study.....22

Concepts and theoretical perspectives.....24

Spiritual gate keepers.....24

Gender paradox.....25

Acceptable disobedience and negotiated submission.....26

Prophetic realm versus Priestly realm.....27

CHAPTER TWO: BACKGROUND

Placing the study in context.....29

Colonialism and the early missionaries.....29

The geographical context.....30

Size and Population.....	31
Economic Activities.....	31
Ethnic Grouping.....	32
Gender empowerment within the Ghanaian sphere.....	33
Accra metropolitan district.....	34
Pioneers of Pentecostalism in Ghana.....	34
The study: Context and anonymity.....	38
Classical Pentecostal congregation (CLC).....	38
Charismatic congregation (CHC).....	39
Literature review.....	40

CHAPTER THREE: METHODOLOGY

Methods.....	47
Choosing the study site.....	51
Selecting informants.....	52
Field Relations.....	53
Interview Process.....	55
Observation.....	56
Ethical considerations.....	57
Research design.....	57
Challenges.....	58

CHAPTER FOUR: ANALYSIS

Data analysis.....	60
Paradoxical nature of female positions.....	61

Women leading from behind.....	65
Link between security of the family unit and Pentecostalism.....	69
Differentiated ministerial track.....	70
Ministering authority versus governing authority.....	75
Acceptable disobedience and negotiated submission.....	76
Unseen force.....	79

CHAPTER FIVE: Findings and recommendations

Findings.....	81
Policy recommendations.....	86
Recommendations for future research.....	89
Concluding statements	90
Summary	91
Bibliography.....	96
Appendix A: Interview guide.....	102
Appendix B: List of named informants.....	109

List of Abbreviation and Acronyms

AA	Affirmative Action
AMD	Accra Metropolitan District
AFME	Armed Forces Museum Exhibition
ATR	African Traditional Religion
CHC	Charismatic Congregation
CLC	Classical Congregation
CPC	Council of Pentecostal churches
DV	Domestic Violence
FCP	Feminist Critical Perspective
FGM	Female Genital Mutilation
FMHC	Free Maternal Health Care
GAR	Greater Accra Region
GDA	Ga District Authority
GHC	Ghana Cedi
GGOP	Government of Ghana Official Portal
GSS	Ghana Statistical Service
GW	Ghana Web
HT	Human Trafficking
LT	Liberation Theology
MLC	Main Line Churches
NPHC	National Population and Housing Census
TMA	Tema Municipal Authority
UNDCF	United Nations Capital Development Fund
VPD	Vienna Policy Dialogue

List of table, figures and photos.

Photo 1: A mega charismatic congregation, suburban Accra.....	12
Photo 2: The Apostolic faith mission, Azusa Los Angeles.....	12
Photo 3: A Classical congregation, suburban Accra.....	13
Photo 4: Christianborg castle, an ancient site of slavery and then the seat of Independent Ghana for decades, Accra.....	13
Figure 5: Pentecostalism as an overarching banner.....	16
Figure 6: Map of study area.....	30
Figure 7: Table of informants.....	58
Figure 8: Gender paradox diagram.....	64



Photo1: A mega charismatic congregation, suburban Accra.



Photo 2: The Apostolic faith mission, Azusa Los Angeles.



Photo 3: A Classical congregation, suburban Accra.



Photo 4: Christianborg castle, an ancient site of slavery and then the seat of Independent Ghana for decades, Accra.

Chapter one: Introduction.

The focus of this thesis is researching gender empowerment and personal fulfillment in Pentecostalism: a case of Accra Ghana. The next few discourses mean specifically to deliberate on the full import of the title for the purpose of this thesis. Empirical Research is the academic undertaking whereby specific scientific tools which are proven, are harnessed to unearth the situation on the ground (Kothari 2004:4) as opposed to arm chair scholarly endeavours. This thesis and the empirical research was undertaken in CLC and CHC among men and women in the church to discover the positions and roles of these individuals. The purpose was to investigate opportunities for leadership, role playing and Pentecostal rubrics that facilitate empowerment and personal fulfillment in the area of gender.

Certain pertinent tools that were used to undertake effective research during this study were interviews, participant observation and field work diary excerpts. Another approach which is also important is the use of the etic perspective and emic perspective. The emic and etic perspectives are important because it is a twofold approach that makes it possible to understand the view point of both the observer and the observed. To be able to academically arrive at an optimum conclusion having dutifully explored all angles of the context; one has to undertake the above with fresh foresight. The aim of the undertaking must therefore be to relay truth in an academically proficient presentation so as to analytically utilize data for the sake of relevance in every sense of the word. The discourse pertaining to approach and methods will be further dissected in the following chapters.

Definition of terminology.

In this particular thesis, *a female person* refers to a woman above the age of eighteen within the Pentecostal circle in suburban Accra. In this work the term woman and female person refers to the same entity and will be used interchangeably. The females for this study include both married and unmarried women. *Empowerment* in this write up connotes internal validation which one embraces/receives as a result of belonging to the Pentecostal domain and accepting the tenets that guide this domain. Many times accepting Pentecostal tenets, define an individual's role into three main categories. These categories are (especially for the purposes of

this dissertation) male adherent, female adherent and leader in a myriad of capacities. Playing a role as an adherent or a leader is inevitable in this domain of Pentecostalism. It is of significance to mention here that empowerment does not always have a financial connotation in the realm of gender empowerment in Pentecostalism. The idea of empowerment stems from internalization\the mind-set that remembrance of biblical instruction (Pentecostal tradition and personal interpretation) is an unseen force that propels an individual to accomplish. This internalization or mind-set is due to the belief that there is an unseen force that indwells any individual by virtue of the tenets of Pentecostalism. This unseen force is referred to as the Holy Spirit within Pentecostal circles. The emic interpretation of Holy Spirit is his presence indwelling and poured out on adherents of Christianity who believe, as in the book of Acts (Stephenson 2011:411).

A look at the meaning of personal fulfillment is also of essence here. *Personal fulfillment* for the purposes of this thesis, refers to the sense of self-worth and relevance that an individual person derives from being active/part of the Pentecostal circle, this is often independent of other external factors.

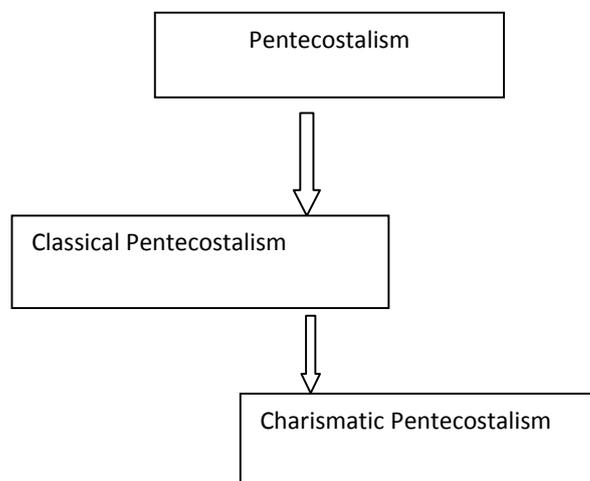
Pentecostalism as a banner.

Pentecostalism is a broad overarching banner with two main sub-divisions. Many learned scholars such as Allan Anderson (2004) and Walter Hollenweger (1976) have sought to study Pentecostalism. According to Allan Anderson, there are two main forms of Pentecostalism. These two main categories are Classical Pentecostalism and Neo-Charismatic Pentecostalism. For Anderson, the former (classical Pentecostal) refers to the form of Pentecostalism that emerged in the beginning of the 20th century which has its genesis in the Azusa Street revival in Los Angeles United States (Miller et al. 2013:5). One thought provoking element characteristic of Pentecostals is the unseen force called the Holy Spirit and his attendant glossolalia (Anderson 2004:11).

The second major category, neo charismatic Pentecostalism also referred to as charismatic Christianity is also of relevance in this research work. According to Asamoah Gyadu, charismatic Christianity/ third wave revolves around a specific leader and also has as its

emphasis on the unseen force called the Holy Spirit (Asamoah Gyadu 2005:26-27). Charismatic Christianity also includes renewal groups of Pentecostalism nature that begun in the mainline churches, such churches include the Catholic, Anglican and Presbyterian churches (Meyer 1998:26). During literature review, data revealed that in several cases of mainline churches and other classical Pentecostal churches, the birth of neo charismatic churches is due to doctrinal differences. The prevalence of this reality of division will be explored further under the background subtitle of this thesis.

Figure 1. Pentecostalism as an overarching banner.



Relevance and objectives of the Study.

The decision to research gender empowerment and personal fulfillment in Pentecostalism is as a result of the fact of the intriguing nature of this concept. This so because, with every given phenomenon, there is the transcript that everyone is privy to. However there is such a thing as hidden transcript (Scott 1990:10). The encrypted dimension is that which only the insider is privy to. This is what James Scott calls hidden as opposed to public transcript (Scott 1990:2).

During research prior to going onto the field, one salient outcome became apparent. There is not enough research in the area of gender empowerment and personal fulfillment in Pentecostalism within the Ghanaian context. This knowledge inspired me as a researcher to pursue the notion encapsulated in the different themes of this research topic.

The purpose of scholarly undertaking is to improve knowledge. Academic historicity has proven that by and large, there are often erroneous snippets in past undertakings for a myriad of reasons. On the other hand, there has to be rejuvenation in specific areas where there has been prior research due to changes in the physical world which is never stagnant.

The area of context in the physical sense, gender, Pentecostalism and the many other concepts in this body of work is very important because the findings that come up can be applied to the contexts to bring about positive change. This has immense potential to impact the domain of Pentecostalism. Furthermore, the researcher can also build on the body of work by extensive research in the same area or on similar topics for the betterment of academia.

Context is very important in theology because there has come a time and a day in scholarship where the culture and local terrain is of immense essence because theology does not exist in a vacuum. This is why Intercontextual theology as an academic pursuit is indispensable.

According to Stephen B. Bevans, doing theology contextually is not an option because theology is context specific, in that there exists specifications like feminist theology, black theology and liberation theology (Bevans 2002:3). For that matter theology that ignores current manifestation, suppresses culture and belief as well as current concerns is false theology (Bevans 2002:5). Thereby informing academia right down to individuals the supreme immanence of contextual theology and therefore Intercontextual theology.

Pentecostalism: Historical roots and background.

Christianity is the largest religion in the world. The world has a population of over seven billion with about 2.2 billion professing Christianity (Miller et al. 2013:7). Over the ages it has taken many forms and formats the world over including Catholic, Protestant and Orthodox Christianity. Christianity has helped define the roles of individuals in society and has inspired

conduct due to its belief system in diverse ways (Heward-Mills 2011:112-113) and (Sackey 2006:63). In many parts of the world where Christianity is less influential in the lives of individuals, it no longer determines the roles of men and women as it did in the past. Nevertheless there are locations of the world where Christianity is still influential and continues to shape the lives of men and women of all walks of life (Miller et al. 2013:20). In recent times, one of the most important Christian movements very popular in many parts of the world is the Pentecostal movement accounting for about a quarter of the world's Christians (Miller et al. 2013:10). Its presence is felt more prominently in certain parts of the world than in others. Interestingly, this movement has as adherents more women than men (Brusco 2010:80). It is said that in the initial stages of Pentecostalism there was a higher proportion of women in ministry than in any other form of Christianity, and it is still so today; women form the majority in the church worldwide (Anderson 2004:273). Additionally, women more than men, were instrumental in missionary work of spreading Pentecostalism worldwide (Anderson 2004:274). Therefore this research works seeks to unearth Pentecostalism and how it entrenches male positions while empowering females within their circles.

Christianity in general is more vivacious and ubiquitous in South America, Africa and parts of Asia than in Europe and other parts of the world today. According to Linda Woodhead, this is because survival of Christianity depends on its ability to be passed on to progeny and it has done so in the past through channels of education (Woodhead 2004: 344). However, many governments have absorbed this dimension from the churches and this has a direct effect on Christianity collapsing in such nations the world over. A careful look at the nations where Christianity still flourishes reveal a specific brand of Christianity to an enormous extent contributing significantly to Christianity continually enjoying popularity in those nations. Of all manner of Christian denominations, Pentecostalism is highly impactful in this light (Miller et al 2013:18).

The origin of Pentecostalism as a Christian phenomenon dates back to the 20th century. It then spread to all the continents of the world. Its exact starting point is debatable but Azusa Street in United States is the most widely accepted place of origin (Miller et al. 2013:5-6). Some scholars

have argued Azusa Street in United States cannot account for all the varying incidents of Pentecostalism around the world. For example, other vital centres of Pentecostalism are Glad Tidings Tabernacle in 1907 New York City and also Stone church Chicago which became Pentecostal in 1907 (Anderson 2004: 43). Another example is the revival that took place in Mukti India in from 1905 as well as the establishment of the Queen Street Mission in Toronto (Hocken 2009:11-12). Therefore the view point of some scholars is that there were several unrelated and yet extemporaneous revivals of Pentecost in different locations of the world that are unlinked to the Azusa Street revival (Kay 2011:17).

Nevertheless, Azusa Street stands supreme in the history of Pentecostalism as several Pentecostal denominations of renown can be traced to the Azusa Street revival. Furthermore Azusa had a global mission emphasis where countless individuals took the message of baptism of the Holy Spirit and power to many continents of the world (Hocken 2009:11). Interestingly, the elements of singing, clapping and public testimony are seen as being traced to African American slave religion (Kay 2011:18) giving impetus to Azusa revival since it had African American leadership in William J. Seymour who was the son of freed slaves. Historians like Walter Hollenweger go on to say that the black origins of Pentecostalism account for its oral liturgy and music style, this is seen in how any one individual can stand and testify during the service, a trait of the southern slave plantation religion in the United States (Kay 2011:109).

William J. Seymour was a black preacher, a son of freed slaves who had attended the Bible school of Charles Fox Parham, he arrived in Los Angeles in 1906; after a few challenges he began preaching at 312 Azusa Street a former Methodist Episcopal church (Anderson 2004: 39).

The news of Azusa Street which expounded the baptism of the Holy Ghost and other spiritual experiences soon spread far and wide all over the United States. Individuals visited Azusa even from beyond United States taking back home to their congregations the message and the experiences, especially the gift of tongue speaking thus a revival was birth (Noll 2011:90).

One such occurrence was the case of TB. Barrat, a Norwegian Methodist minister. He visited Azusa during the time of the revival afterward he returned to Norway bringing back with him the zeal of Pentecost (Hollenweger 1976: 61). He undertook many endeavours in the light of his

new found passion within Norway and indeed many parts of Scandinavia. The Pentecostal church he established still exists in Oslo today, called *Filadelphia* (Anderson 2004: 84).

The Apostolic Faith Gospel Mission of Azusa Street was inter-racial when it begun, a rarity at the time of social segregation (Kay 2011:23). The church services were characterized by tongue speaking, healing, prophecies and visions with round the clock services reaching about 1,500 individuals each day(Kay 2011:25). Amazingly twenty-six Pentecostal denominations are traced back to the Azusa Street revival including the Assemblies of God and Church of God in Christ; Its influence also reached twenty-five nations in two years due to missionary work and visitations from abroad (Anderson 2004: 42).

Many features characterize Pentecostalism but one feature that seems to be its driving force seems to be its promise of individual empowerment irrespective of race, gender and sometimes even age (Stephenson 2011:411). Pentecostals claim to experience Holy Ghost baptism that enables all to be witnesses of their belief system and are expected to be possessors of the gifts of the Holy Spirit as well as a new way of life broken from past conduct (Miller et al 2013:11-12). Therefore every member of the Pentecostal movement has the potential to walk in a ministering stance if they so choose, this means they can choose to minister and witness about their belief system (Stephenson 2011:411). This experiential variant of Pentecostalism seems to be the driving force for its success in the nations and regions that it flourishes the most in. This is because instead of creedal professions, abstract theological doctrines and formal liturgy, Pentecostalism is more centered on religious experiences like supernatural healing, glossolalia and other transcendent experiences (Miller et al. 2013:11). Interestingly, there suffices a link between the local religiosity and the thriving of Pentecostalism in a particular context. For instance in central America and Andean region, individuals who were local indigenous spiritualists are now Pentecostal preachers and healers with a wide following among the natives (Cox 2006:16). This means a rich local belief in the supernatural often aids the prospering of Pentecostalism in a region since it is has experiential character fused with the supernatural elements of forces of good and evil (Nichol 1971:54). Therefore the thriving of Pentecostalism in any area of the world depends on the rich cultural heritage in terms of belief

system. The soil on which the seeds of Pentecostalism attempts to grow in influences its nourishment and survival.

According to Alister McGrath apart from speaking in tongues, prophecy and generally all events in the book of Acts or early church are expected to take place in the services and lives of Pentecostal members in today's world (McGrath 1997:414-415). Another reason why Pentecostalism flourishes is because of the dictum of healing central to it. This is as a result of the fact that in many developing countries health facilities are limited and costly for inhabitants therefore they turn to other avenues for healing. Pentecostalism is one such avenue and it fills in the gaps that the health care system is unable to absorb. As to whether these healings are authentic or not depends on the emic and etic interpretations and varied experiences.

In some cases where people could afford, the health facility may even be absent. However on the arrival of Pentecostalism on the scene, these local traditional healers who are often custodians of ancestral deities and custom were demonized by the Pentecostal movements (Van Dijk 2004:443) and (Cox 2006:17). This caused many to turn to Pentecostal movement rather for healing. In addition, adherents realized they were not being charged for seeking help from the Pentecostal church unlike from the traditional avenues. The traditional healers demanded exorbitant payments for treatment solutions (Augusto et al. 2007: 696). This also drew members to the Pentecostal church.

Furthermore, many locals especially in Africa claim a resonance between their own traditional religions and Pentecostalism (Beyer 2003: 373). This can also account for why the movement is so popular in Africa. Central to tenets of African traditional religion is its claim to protect its practitioners from evil forces. It harnesses the use of talismans and potions to be given to those who request for it. The idea is that a higher spiritual force is embedded in the talisman or potion that will protect the individual. Similarly, in the Pentecostal world the Holy Spirit is said to indwell the believer or adherent who has faith to believe in him and receive him (Pfeiffer et al. 2007: 697). Once the adherent accomplishes this feat, it is said that the Holy Spirit protects the individual from forces of evil. This parallel between the two worldviews make it easy for

Africans to adapt to Pentecostalism because it appeals to their understanding and religious experiences.

Mostly those who join this movement are people who are poor and marginalised and have formed a social support system within these churches. Many are simply seeking relief from the exacting demands of life (Droogers 2001:41). According to Bernice Martin, "If there is a women movement among the poor of the developing world, Pentecostalism has a good claim to it"(Brusco 2010:87). This has attracted many scholars to investigate the conditions for women within the Pentecostal movement and the Pentecostal movement as a whole. Some features have become apparent. For instance, even though women seem to be the driving force for this movement, it is quite clear that men are often at the helm of leadership affair. This is not to say that women are excluded in the scheme of things. They most certainly play many roles but they are often not in the lime light in many of these churches.

Another feature that distinguishes Pentecostal churches from other churches the world over are its ascetic elements, these churches possess certain code of conduct for its adherents (Miller et al 2013:7-8). This feature will also be examined in finding out the effect it has on gender and therefore, spouses and the family unit as a whole.

In conclusion, this introduction embodies the entire subject matter of this study. Christianity is the largest religion in the world and has collapsed in many parts of the world especially in Europe. At the same time, it has been on the ascendancy in other parts of the world such as Africa, South American and parts of Asia. A careful look at Christianity in these hitherto un-Christianized parts of the world reveal a brand of Christianity at the forefront of the popularity of Christianity in these locations of the world. Women form the majority of this movement, there is the need to look at the state of women in this movement. This encapsulates the focus of this study.

Research questions.

1. What are the practices that the church is involved in that can be conceptualized as contributing to gender empowerment?
2. What are the motivations given/underlying the church in undertaking these practices?
3. What are the challenges faced by the church in its attempt to contribute to gender empowerment as an agent of Pentecostalism?
4. What are the views of the informants in relation to the agency of the Spirit in the area of empowering women?
5. What kind of ascetic elements are present in the church in question?

Goals of the study.

The idea mainly is to comprehend gender positions in Pentecostalism and to ascertain the extent of empowered in these circles in the Ghanaian churches under study. The entire body of work was therefore designed with the following sub goals in mind:

1. To investigate gender equity in the area of equal opportunity to become leaders in the churches understudy.
2. To investigate the views on the stance of polygamy and of teetotalism within the church circles.
3. To undertake enquiry within specific classical Pentecostal churches and a charismatic variant and understand their view point on church tenets and how it influence leadership.
4. To investigate how the emphasis on Holy Spirit\Unseen force influences gender empowerment within these circles.

The motivation of the researcher is that the findings of this study will be a pivot which will propel other researchers to undertake further studies in this area. It is also envisioned that the findings of this research work will serve as a reference point for all who are interested in gender

empowerment within Pentecostalism. Due to the fact that there is very little research in the area of gender empowerment in Pentecostalism within Ghana, it is hoped that this research work will conscientize and call forth a second look at positions in Pentecostalism as has not been done before in the past. It is also of essence that church leaders right down to their members as well as Christian groups be it Pentecostal or otherwise inculcate some of the findings of this research in their decision making processes so as to benefit from that which has been discovered.

Concepts and theoretical perspectives.

In this work there are several important concepts that are of essence in charting the waters of this endeavour. These concepts were researched prior to going to the field. The purpose of absorbing the knowledge of these concepts was not to affirm or disaffirm them but to develop fresh knowledge in the light of what already has been researched. I therefore used them as tools to arrive at the contextual realities within my frame work while in Accra Ghana. In this subsection below a presentation of these notions are show cased. The following are some of these concepts:

- Spiritual gate keepers.
- Gender paradox.
- Acceptable disobedience and negotiated submission.
- Priestly realm versus prophetic realm.

Spiritual gate keepers.

According to Casselberry (2013) there is such a phenomenon as spiritual gate keepers. This is a role played out by females within certain Pentecostal churches.

In a study that was undertaken in New York established Apostolic Pentecostal church or Classical Pentecostal church a phenomenon referred to as women as spiritual gate keepers is observable. This is where the husband's formal promotion within church leadership depends on the wife's personal testimony and endorsement to a very large extent (Casselberry 2013:80). The female counterpart from whom this testimony is sought may not necessarily have any formal leadership position within the church. However, her view is subscribed to so as to contribute to the ascertaining of the competence of her male counterpart due for some manner of elevation within the church.

An initial perusal of Pentecostalism will seemingly reveal that men are at the helm of affairs while women are set aside. This notion of women as spiritual gate keepers immediately complicates this mind set since it portrays women in place of power with the ability to promote or demote by sheer reportage. The reportage is likely to be drawn from knowledge about the personality of the husband at home or elsewhere unbeknownst to the larger church body. This is a valid enquiry because there is the potential of a dual personality possessed by one individual. He may exhibit one aspect of his habits and behaviours in church circles and a completely separate aspect in other domains.

Thus, an individual closer to his person is brought on board to determine and probe deeper into the persona of such a person. What better individual to assist in this dilemma than his spouse? Therefore the view point of the female spouse becomes the deal breaker. This inadvertently raises the female to a position of authority.

It also has to be mentioned that some wives may refrain from saying anything that will tell negatively on their husbands, defeating the purpose of the inquiry. In addition, some wives may mar the reputation of their husbands for vengeful reasons. As such other elements and opinions are taken into consideration before a final decision is taken. These other checks and balances may include drawing from the number of years the individual has been in the church for and his conduct during this time.

Gender paradox.

According to Elizabeth Brusco, gender paradox is a characteristic found within the Pentecostal setting. When men and women join the Pentecostal movement, they exhibit certain characteristics that become part and parcel of both individuals. This is because there are rigorous standards embodied in Pentecostal and charismatic belief system (Heward-Mills 2011:112).

These rigorous standards spell out certain ascetic elements (Nichol 1971:55). When the male counterpart joins this movement and accepts their ethos, machismo is curtailed. Machismo is a complex of male personality which includes over aggression, alcoholism and womanizing (Brusco 1995: 78). The ethos of Pentecostalism is wide and broad but teetotalism and marital integrity is central to their code of behaviour (Heward-Mills 2011:112-113).

In a machismo society where men abuse women and shirk their financial and social duty to the home, the acceptance of code of ethics of Pentecostalism is able to reform personality and bring about convergence of desires between spouses. This machismo has a way of destabilizing the family unit accompanied with misunderstanding between the couple. However the teaching and subsequent acceptance of this ascetic way of life goes a long way to affect the family unit positively. Incomes that would have been spent on machismo traits are directed to the family unit and this brings about some form of security (Miller et al. 2013: 18).

Acceptable disobedience and negotiated submission.

According to Casselberry, staying in the background just as choosing to lead is a choice therefore agency is exhibited (Casselberry 2013:78). This means that the ball is in the court of the females, it is their choice to decide whether or not they will allow the men to lead and to what extent this will be so.

Within Pentecostalism, directives for women to submit to husbands permeate. In practice women are behooving to defer to male leadership within the church and also to their husbands at home. However, that is not the end of the story; there are certain circumstances under which disobedience is acceptable. A case in point is when a husband forbids his wife to attend church; the wife disobeys and attends any way defying the husband. This attitude of seeming

disregard of the husband is considered acceptable. In relation to husbands and men in the church community, women strive by way of negotiated submission and acceptable disobedience (Casselberry 2013:78). For instance in a study in classical Pentecostal church by Judith Casselberry (2013) in New York, a church mother overrides the decision of a minister in her domain of influence (teaching new converts).

This is a case of leading from the background (Casselberry 2013:79). The general idea is that the minister is the fount of authority in matters pertaining to the church. Nevertheless, the church mother is able to lead from the background and out of the limelight even though the ultimate holder of authority is supposedly the minister. She persists in her decision that the anthropologist remains in a basic class where non-adherent or non-believers are to be taught basic tenets (Casselberry 2013:79). This she accomplishes instead of permitting the male minister to have his way.

Priestly realm versus Prophetic realm.

Max Webber (1963) propounded the idea that there is a dichotomy of priest and prophet when it comes to religious leadership (Stephenson 2011:412). He went on explain that in the religion of the down-trodden even though this dichotomy exists to represent different roles, women are often afforded equity as prophetesses. Unfortunately this is the case mainly at the infantile stages of the religious enterprise (Stephenson 2011:411). Similarly Charles Barfoot and Gerald Sheppard (1980) utilized the above dualism in comprehending Pentecostal leadership, the differences and how it has evolved with the passing of time. For them, the prophetic realm in Pentecostalism was open to all irrespective of gender because it was based on a personal conviction/call by the individual person in the early stages (Stephenson 2011:412).

Furthermore as long as an individual person irrespective of gender could demonstrate the gift of the Holy Spirit/charisma, the person could operate as prophet or prophetess (Stephenson 2011:413). This was by virtue of the belief that all who believe receive the baptism of the Holy Spirit/anointing if they so desire. Also, the Pentecostal movement at the time believed that it was operating in "the last days" as put forth by the biblical prophesies of Joel, where women could prophesy (Stephenson 2011:413). This eschatological inclination compelled them to make

room for women to minister within their circles. The above three expositions are in line with Webber's initial postulation of the presence of prophetesses at a particular phase of religious growth. Nevertheless, the realm of priest was usually the preserve of men as the administrators in service. As congregations developed into more centralized institutions especially within the classical variant even the slot of the prophetic was gradually minimized for women. This was because of legalities such as a need for licensing to legitimize personal call to minister and limitations to roles women played initially (Stephenson 2011:414).

Chapter Two: Placing the study in context

Colonialism and the early missionaries.

I will first of all briefly do a detour of the history of Christianity in Ghana which is very much a result of the arrival of the first Europeans to that portion of West Africa. Before independence Ghana was called Gold Coast, a name given by its colonial ruler the British.

The first Europeans to present day Ghana were the Portuguese in 1482 trading in Ivory, gold and slaves (Ghana Web: 1994). As the Dutch traders came in the 15th century so did the missionaries (Amanor 2000:2). Therefore, the trading went hand in hand with the missionary enterprise. After the arrival of the Portuguese, the Dutch arrived in 1598, by mid-18th century other Europeans such as English, Danes and Swedes had arrived, all of them building Forts along the Coastline (Ghana Web: 1994). While the trading enterprise went on so did the missionary work.

Denmark slave traders (Danes) arrived with Norwegian sailors and traders during that epoch, the aim was to transport slaves to the West Indies to work on sugar plantations while enriching themselves (AFME: 2014). The Swedes built the famous Christianborg Castle in 1657 (Grant & Yankson 2003:66) but was owned by the Danish in 1660 for the purposes of their trading activities.

The initial Portuguese Roman Catholic initiative in 15th century did not yield much dividend. However, the Anglican missionaries, Basel missionaries, Wesleyan missionaries and Bremen missionaries followed gradually until Gold Coast became largely Christianized (Amanor 2000:3). It is quite interesting that these European missions of that era did not aim at a contextual theology to suit the African way of life. This means that they hugely disregarded the belief system and dubbed it as superstitious/ a psychological delusion while seeking proselytes (Onyinah 2004:138).

By 1874 all the other Europeans had left and the Dutch were last to leave at this time, the British being the last ones remaining made the Gold Coast into a crown colony with Ashanti and Northern colony being made a protectorate by 1901 (Ghana Web: 1994). Nevertheless, it was in

the 18th century that the hitherto impenetrable region witnessed missionary activity on a major scale like never seen before in the then Gold Coast. The churches of the European missionary work of the earliest type are what fall under the mainline church (MLC) category.

Britain continued to possess Gold Coast as a colony however after World War II agitations by the educated Africans for Independence began. Also foreign Pan African movements connected with African intellectuals to raise Pan African consciousness (Rattcliff 2013:158).

Finally under the leadership Dr. Kwame Nkrumah Ghana attained Independence on 6th March 1957 (Smith 1957:354) making Ghana the first country in sub Saharan Africa to gain Independence, by July 1960 Ghana became a Republic.

Geographical context

At this juncture, I began by a comprehensive look at Greater Accra Region of Ghana where this research work is contextually situated. The two suburbs of choice are Banana Inn and New Mamprobi Central located in Greater Accra Region. For this study, a look at the Greater Accra region with its capital Accra is the point of diversion. Accra is bounded by the Gulf of Guinea in the south, by the University of Ghana in the north, by Tema Township in the East and by the Korlee Lagoon in the West (Grant & Yankson 2003:65).

Figure 2. A map of Accra City.



Size and Population.

Ghana is demarcated into ten regions. The Greater Accra Region is the smallest of the ten regions in terms of geographical land size. It has a total land surface of 3,245 square kilometres, this account for 1.4 per cent of the total land area of Ghana (Government of Ghana official portal: 2014). However, it is the second most populated region, after the Ashanti Region, which is the most populous. Accra recorded a total population of 4,010,054 as of 2010,t his accounted for 15.4 per cent of Ghana's total population. The above figures are according to government of Ghana official portal (2014).

Religion.

According to the Ghana Statistical service (2012), Christians make up the most populous religious group followed by Islam and then ATR. The numerical percentiles for these three religions are 83.0%, 10.2% and 4.6% respectively (GGOP: 2014). There also a few non-religious individuals in the country.

The aforementioned figures reveal that Christianity is the most prevalent religion when compared to Islam and ATR. Pentecostals and Charismatic churches make the greater chunk of Christians in Greater Accra Region (38.0%), Protestants adherents follow suit (26.0%) and Catholics (9.7%) respectively (GGOP: 2014). Within the above identified sub Christian grouping there are almost as many males as there are females. This however is not the case in the Pentecostal and charismatic group where there are more females than males (GSS: 2012). The opposite is true within Islam in the greater Accra region where males are more than females, this picture Islam projects is also the case nationwide (GGOP: 2014).

Economic Activities.

According to the GGOP, the proportion of individuals who are economically active in the private informal sector is higher than that in the formal sector; six out of every ten economically active persons in the region are in the private informal sector. This high proportion in the informal sector points to lack of employment opportunities. Existence of numberless low level chop bars/fast food joints bars ,kiosks/corner stores and building material retailers attest to this

(Grant & Yankson 2003:73). Thus individuals are left with no choice but to try the avenues of small scale entrepreneurship, unfortunately this often leads to a state of collective impoverishment due to low profits (GGOP: 2014). In addition the minimum wage in Ghana is 5.24 Ghc (Ghanaweb: 2014). This paints an overall picture of a majority of its inhabitants living in economic hardship unfortunately.

Ethnic Grouping.

The largest ethnic group in the region is the Akan, comprising 39.8 percent, followed by Ga-Dangme (29.7%) and Ewe (18%) (GGOP: 2014). Since Akan is the largest group most Ghanaians especially in southern and central Ghana communicate in Twi language. However Akans also speak Fante, Akuapim Twi, Bono, Nzema and Effutu among others. This is because Akan is a collection of sub tribes with linguistic similarities in dialects.

According to the GGOP, when it comes to the individual ethnic sub groups/tribe, detailed results indicate that the Gas form the single largest sub-group, accounting for 18.9 per cent of the population. Among the Akan group, the Fantes constitute 10.6 percent, Asantes, 8.3 per cent and Akuapem 4.9 percent (GGOP: 2014).

The Ga-Dangme is a patriarchal, patrilineal and patrilocal society (GGOP: 2014). This means it is a very male dominant society. Men are the leaders of the extended family as well as nuclear family. Patrilineal system means that individual belongs to his or her father's lineage. In addition, it generally involves the inheritance of property, names, or titles through the male line. Patrilocal means that when a woman marries she joins her husband's family and lives with or near that family.

An example of a matriarchal, matrilineal tribe is the Akan (Sackey 2006:57). This means that the inheritance of property, titles as well as home towns as one's origin are through the female line.

Gender empowerment within the Ghanaian sphere.

According to the ministry of finance and economic planning in collaboration with United Nations Capital Development Fund (UNCDF), Ghana is doing a lot in the area of gender empowerment. The attempts of the government towards gender empowerment are socio-economic in its pursuit. This is vastly different from the empowerment and personal fulfillment that the Pentecostal domain seeks to offer. The Judicial arm of government has made certain amendments as a policy area for gender equity. Legal reforms have also been made to ensure that women have similar opportunities as men. The constitution has therefore made room for rulings that will ensure gender equity under the law. This is especially seen in the revision of Criminal Code of 1960, to criminalize detrimental traditional practices (Addo 2010:9). Some of these inimical traditional practices are against women. An example is female genital mutilation and ritual servitude also called *trokosi*. FGM is traditionally practiced by the tribes of northern Ghana while *trokosi* is practiced by the Ewes of the Volta region of Ghana.

The following are some laws enacted by the parliament of Ghana that enhances the wellbeing of women and families, including: Affirmative Action (AA) Bill, which is supposed to ensure that the opportunities for women participation in governance and decision making (Addo 2010:10). Matrimonial Causes Act, (Act 367) 1971, Human Trafficking (HT) Act (Act 694) 2005 and Domestic Violence (DV) Act (Act 732) 2007 (Addo 2010:9).

Aside from enactment of Laws in the favour of women, Free Maternal Health Care has been put in place to ensure the optimum care for women during child birth. Furthermore, certain interventions have been put in place by the government to empower women; these include scholarships for girls from exceptionally poor households (Addo 2010:10).

In addition, the ministry of finance and economic planning in collaboration with United Nations Capital Development Fund (UNCDF) is in the process of ensuring the promotion of girls to enter into institutions; to study non-traditional courses. Some of the non-traditional courses are electronics, plumbing and auto-mechanics.

Accra metropolitan district.

I will dwell briefly on the district called Accra Metropolitan district of which the two suburbs under consideration belong. It has a total land size of 200 square kilometres. There exists boundaries demarcating this district; however there are some disagreements with neighbouring district assemblies. The neighbouring districts are the Ga District Authority (GDA) and the Tema Municipal Authority (TMA) (Grant & Yankson 65:2003). Accra Metropolitan district has a population of about 1,695,136 million people (2000 National Population Census). Accra has been Ghana's capital since 1877 (Grant & Yankson 65:2003) and Accra Metropolitan district is located in Greater Accra region of Ghana.

Pioneers of Pentecostalism in Ghana.

Peter Anim.

As part of the background sub section of this dissertation, the founding fathers and "mothers" of Pentecostalism will be saluted. This is aimed at a means of laying the foundation for focusing on suburban Accra as the area of study. The earliest traces of Pentecostalism can be attributed to the work of a man called Peter Newman Anim (1890-1984). To this day he is credited for being the father of Classical Pentecostalism in Ghana (Omenyo 2006 :251). He was originally a member of Basil mission but read a publication of an American based church called Faith Tabernacle in 1917 and converted to its teaching in 1920 (Wyllie 1974:109-110).

In the following year Peter Anim claimed to receive healing from an attack of Guinea worm by faith devoid of medication, he then left his original church which was the Basel mission and established a branch of faith Tabernacle church (Wyllie 1974:110). The church he founded was in a town called Asamankese. As time elapsed many branches of Faith Tabernacle were established in many towns through the work of Peter Anim and several Ghanaian leaders. However, Peter Anim left the fold once again when the Pastor he had always been in touch with in Faith Tabernacle was expelled from the church due to charges of adultery (Wyllie 1974:111).

Peter Anim and his Asemankese group left Faith Tabernacle church and later joined the British Apostolic church in 1935(Onyinah 2004:7). Eventually James Mckeown (1900-1989) was sent as missionary in March 1937 (Wyllie 1974:112-113). The above exposition shows that the first Pentecostal contact known to have touched the then Gold Coast was an American export through print publication.

This led to the eventual formation of many branches of a Pentecostal church at the time. Later on when Peter Anim and his group joined the British Apostolic church and James Mckeown was sent as a missionary to the Gold Coast, Pentecostalism further spread nation-wide. Interestingly the Azusa Street revival of 1906 in Los Angeles California gave birth to both American Faith Tabernacle church and the British Apostolic church which Influenced Peter Anim (Omenyo 2006:251-252). By the end of James Mackeown's tenure as a missionary in collaboration with the locals, three distinct classical Pentecostal churches had been established in Ghana. These were namely; the Christ Apostolic Church, the Apostolic Church and the Church of Pentecost (Omenyo 2006: 252). Furthermore another schism occurred within the Apostolic church leading to the formation of Christ revival church (Wyllie 1980:25).

James Mckeown and Church of Pentecost.

Initially, James Mckeown, the founder of Church of Pentecost did not have the intention of starting his own church. He arrived in Gold Coast in 1937 on the ticket of the Apostolic Church in Glasgow (Onyinah 2004:59). Interestingly, this church in Glasgow emerged from the great Welsh revival of the earlier part of the 20th century (Onyinah 2004 :59) and the Azusa Street revival of 1906 (Omenyo 2006: 252). James worked in this mission in Ghana for fourteen years despite difficulties but in 1953 he formed the Gold Coast Apostolic church which later became the Church of Pentecost (Onyinah 2004 :65-69). Today, it has the largest network of churches of the initial Pentecostal brand within Ghana.

Female Pioneers in Pentecostalism.

Christiana Obo.

In the above paragraphs of this research work, I have already spoken of some pioneers in the field of Pentecostalism such as Peter Anim and James Mackeown. At this juncture, I will endeavour to write about a female pioneer in the field of Pentecostalism. Mrs. Christiana Obo was a pioneer in the Pentecostal circle (Onyinah 2004:85). She was one of the first women preachers in the ministry of James Mackeown. Initially, the focus of ministry was that the opportunity was given solely to men. However, some women portrayed an aptitude and inclination toward ministry and preaching to adherents. What brought Christiana Obo to the limelight was her philanthropy in supporting the early church of James Mackeown as well as her ability to minister in a revolutionary way (Sackey 2006:63).

Prudence Anaman.

Prudence Anaman was another such pioneer within the ministry of James Mackeown who was also released in ministry to contribute her quota (Onyinah 2004:85) It was said that James Mackeown prayed for the men to be ordained for preaching but somehow, several women received that sanction and begun despite the reality of male majority. She was so effective in ministry that she was often called to visit different branches to preach and encourage the members and was instrumental in this pursuit.

It is unfortunate to however to point out that historical accounts show that the free rein given women as preachers to minister to both men and women did not carry on in the generations that followed in this ministry. This is so because the ground-breaking work of this illustrious woman led to the formation of what became known as the women's movement in the ministry of James Mackoewn (Onyinah 2004:85). Although women's movement is vivacious, it stills a side-lined dimension of that specific church in my view.

Lighthouse Chapel International as an archetype of a Neo charismatic church.

I opt to specifically talk about Lighthouse chapel International as an example of charismatic church (third wave) in Ghana. This is to illuminate some of the elements of the charismatic movement dominant in Ghana. Lighthouse Chapel International started about twenty-seven years ago on the campus of University Ghana medical school by a fourth year medical student by name Dag Heward-Mills (Heward-Mills 2007:10). He is now the presiding Bishop of the church which has several other bishops and over 1550 branches world-wide in sixty-six (66) different countries (LCI website:2015). In addition, there is much emphasis on church planting, evangelism, missionary work and the building of churches as well as the concept of loyalty and disloyalty in LCI (Heward-Mills 2011:111-112).

In the Ghanaian sphere Pentecostalism is very diverse and vibrant. There are the Western-initiated Pentecostal churches, such as International Church of the Foursquare Gospel, Assemblies of God and New Testament Church of God (Asamoah-Gyadu 2005:15).

There are also the Classical Pentecostals churches started by missionaries from the west and share similar outlook as their fore bearers but many now have local leadership and control (Onyinah 2004: 91). A good example is Church of Pentecost Ghana. Another grouping is the indigenous Pentecostal churches. These came about by the efforts of locals devoid of any western input. They are often autochthonous and have in common with all manner of Pentecostal churches the emphasis of the Holy Spirit as a central Christian experience (Asamoah-Gyadu 2005:16).

Another categorization is the neo-Pentecostal or the charismatic. It includes trans-denominational groups as well as independent churches (Asamoah-Gyadu 2005:26). In this third group there seem to be no discrimination against women in terms of leadership since the leader or founder could be either a man or woman with sacred power (Asamoah-Gyadu 2005:27).

Study congregational context and anonymity.

In order to protect the identity of the individuals who partook of the field work as informants, the names of the churches will not be mentioned nor will the names of individual adherents. This is to satisfy ethical requirements of this study. Therefore all the actual names utilized in the above expositions are different from the actual two congregations researched for the purposes of analysis in this dissertation. The two congregations are Classical congregation (CLC) and (CHC) charismatic congregation.

Classical congregation (CLC).

I will like to begin this session by doing a brief historical overview of the two congregations. It was established initially as a branch of a mother classical Pentecostal church. The consequent theological schism between the founder and some local leaders of his church as well as his consequent dismissal from his mother church in 1953 led to the birth of church of the classical Pentecostal church under study.

Membership of CLC.

In this classical congregation, the church is headed by the chairman who acts as such for a turner of five years and is eligible for another five years term in office. However, the highest decision making body is the General Council which also elects the chairman. The Executive Council on the other hand executes the decisions of the general council and is made up of eight senior members with the chairman inclusive. The churches are divided into Areas headed by the Area Heads. Then comes the district level under which, can be found local congregations. Each congregation is headed by a presiding elder. The church has about 8000 branches in 84 countries. In addition, each church has a presiding elder, elders, deacons and deaconesses. Women are allowed to enter into the Bible training institution of this church but they are not called into ministry or allowed to be Pastors over churches.

Charismatic congregation (CHC).

In the beginning the founder of the church was a leader of a charismatic group founded by his superiors. However in 1987 he broke away and formed his own charismatic group with permission from his superiors. He later changed the name of the group to its current name; he claimed to have received this name in a dream. The founder of this charismatic congregation did not have any seminary or Bible school training but was involved in the charismatic movement from the age of fifteen. He acknowledges the influence of the renowned faith preacher of Pentecostalism Kenneth Hagin as profound in his ministry. As well as the influence of charismatic Preacher Frederick Price in his Pastoral style.

Membership of CHC.

The charismatic congregation has over 1000 branches in the continents of the world. These branches are grouped into councils headed by bishops overseeing several churches. Each church is handled by a reverend minister. There are both male ordained Reverend Ministers and female ordained Reverend Ministers in this charismatic church. Each head pastor or Reverend has an assistant who maybe an appointed pastor or a shepherd undergoing training to become a pastor. Among the shepherds there are leaders of ministries such as the choir, ushering, prayer, akwaaba /welcoming ministry and technical team. There are also Area Outreach and Fellowship Ministries of which shepherds are leaders; they meet on Saturdays in homes to have bible studies. Women are at every echelon of leadership in this church.

Literature review.

The purpose of this subsection dubbed literature review is a brief exposition of the literary research I undertook prior to physically going onto the field in suburban Accra. It provided a foreknowledge of the research accomplished in the area of study. It presents the “state of the art” thus far in the research area. It presents cutting edge knowledge in a different context from suburban Accra, namely Mozambique, Britain and United States of America.

In terms of the academic literature serving as the foundation to this entire body of work feminist perspectives will be looked at. This is because it is immensely important in this area of theology and gender empowerment. Additionally several relevant themes will be explored that will reverberate through out the entire dissertation to engender effective analysis.

The Pentecostal movement is a force to reckon with in today’s global Christianity. It is especially dynamic in the global south although it is vibrant the world over. Its beginning from specific geographic areas into a movement which is visible yet hard to define makes it possible to earn the term a global theological flow in my opinion.

Global Theological Flow.

According to Schreiter, a global theological flow is a kind of circulating movement and arises when global systems fail to live up to their ideals (Schreiter 1997:16). For that matter, growth of Pentecostalism is seen as a sort of buffer to the failure of social systems or the general society thus creating a type of respite for suffering individuals (Droogers 2001:49). The need for economic and social support is often the reason why marginalized individuals especially poor women join the Pentecostal movement (Miller et al.2013:14). The progenitors of Pentecostalism did not for see this aftermath when they set their hands to the plough about a century ago. Not with standing this fact, it is has become a global theological element and a global phenomenon with local manifestations. No wonder it is often referred to as a movement, never static the world over. It is also succeeding as a haven for many of its adherents in the face of hardships globally.

Liberation theology.

When it comes to the charismatic Pentecostal movement where women are allowed to be ordained and attain the highest level of authority, a kind of liberation theology is practiced by adherents. It is needful to mention here that practitioners of this kind of liberation theology are not trained per se but are analyzing their context, going back to the biblical text then returning to their context bringing with it the newness the gospel introduces to the situation (Sugirtharajah 2002:106).

Liberation theology deals with uprooting dominant interpretation and is also committed to social and even political empowerment of the oppressed through biblical texts (Sugirtharajah 2002:103). An example of liberation theology practiced by the charismatic congregation under study is as follows. For them "many are called and few are chosen" takes on a new meaning". For this charismatic church, both men and women are called, few are chosen because few are able to\are given the chance to answer to the call. This is exemplified by the fact that every church member irrespective of sex is given the opportunity to lead and wield power (Heward-Mills 2011:111). This means both men and women are equally called into ministry. By virtue of this world view hegemonic patriarchal biblical interpretations are uprooted. Liberation is brought to women who were formally not allowed to operate in the highest level of authority. This engenders gender empowerment for women who were hitherto marginalized. This trend however, is not the general practice within Pentecostalism as a whole. Nevertheless, it can be seen within charismatic Christianity especially where women are given full rein in church leadership.

Feminist Perspective in theology.

The fact that this study engulfs the domain of gender empowerment and personal fulfillment automatically invites the perspectives of feminists who deal with the area of gender within theology. This is because there is undeniable link between what Pentecostalism seeks to accomplish in the area of gender and what feminist perspective seek to bring forth within theology as a whole.

Theology in its classic form was originally western and ignored the contexts that lay outside the western domain. This has dramatically changed due to scholarship, exposure as well as the passage of time. Theology has now become intercontextual, therefore feminist theology with its attendant feminist perspective is a genuine form of theology of essence in this work.

According to Annelies Moeser, Elizabeth Schüssler Fiorenza is an authority in the area of feminist critical analysis in theology (Moeser 2013:327). It is necessary to mention here that there is no such thing as pure disinterested scholarship or theology: therefore her use of neologisms enables her to put forth notions in a way that best expresses reality through dynamics of feminism to accomplish emancipation and justice (Moeser 2013:327).

Pentecostalism is also a legitimate sub grouping within Christendom and can be conceptualized as practicing theology for marginalized women, for the poor and for people of colour. In the words of Harvey Cox, “the majority of the Christians are now black, brown or yellow” (Cox 2006:13). The question then remains, how does it seek to raise the status of (empower) women, the poor and people of colour? The scope of this study permits me to address only the first category-women, in relation to their significant others and the like.

One main misfortune of theology is the inability of historicity to give credence to the immense contribution of right from the source which is biblical texts as Fiorenza laments (Moeser 2013:327). Pentecostalism is also perhaps guilty of this farce. The purpose of this work will elaborate the contribution of women in this domain. Furthermore, it will delve into the status quo of Pentecostalism in the light of the area of interest.

Elizabeth A. Johnson has some interesting feminist perspectives. The following is a succinct statement that exemplifies my view of gender empowerment as well as Christian feminist theology;

“I mean a reflection on God that stands consciously in the....
company of all the world’s women.....In terms of Christian
doctrine ,this perspective claims the fullness of religious

heritage for women precisely as human, in their own right....

Women are equally created in the image and likeness of God,
equally redeemed by Christ, equally sanctified by the Holy Spirit;
women are equally involved in the on going tragedy of sin and the
mystery of grace, equally called to mission in this world, equally
destined for life with God in glory” (Johnson 2002:8).

The above expresses the empowerment that is open to women by virtue of belief and equality as well as ability to accomplish through the divine at work. It also sheds light on the singular purpose of women to execute within Christianity just as they have done from the dawn of Christendom.

Public and hidden transcripts.

One undeniable theme in this study is the dynamic of those in authority and the subservient. The views of individuals in these two categories are indispensable however they must carefully be sought and analyzed. According to James Scott, through out history there has been the incidence of privileged and underprivileged/ powerful and subordinate (Scott 1990:2). What is of interest here is the views and actions of these two categories. For Scott, these two categories often have divergent perspectives on the same topic or experience by virtue of their positions (Scott 1990:10).

To solicit these opinions one must be aware of what is referred to as public transcript and hidden transcript. The hidden transcript is what is expressed in word and deed privately or in the presence of trusted individuals (Scott 1990:10). The public transcript on the other hand refers to the on stage attitudes and speeches (Scott 1990:2). The two categories of leader and led utilize hidden transcript to disguise their true opinions in relation to each other although the facade they erect may eventually be a challenge to cast off. As a researcher this knowledge is imperative so as to illicit key information. For that matter I sought to build rapport with

informants so as to have access to hidden transcript. However an encrypted version of hidden transcript is often present in public transcript in a subtle manner (Scott 1990: 15). It can be visible to one privy to the hidden transcript or as far as the individual is willing to reveal.

Informal Power.

Male majority when it comes to leadership is often the case in the Pentecostal movement globally. This became observable as I dissected the literary aspect of research. It is however the case that the extent of marginalization of women depends on the specific churches.

In many Pentecostal traditions, one would find that women are excluded from the highest form of official leadership or ordination. Women are often given positions of leadership as deaconess and mother of the church but are excluded from pastoral ordination (Toulis 1997: 245-247). Nevertheless, they often hold some form of informal power even over the pastor since it is their approval that keeps the Pastor in leadership (Toulis 1997:214) as one study in Caribbean churches of England has shown.

In the area of formal power, research in four Pentecostal churches reveals interesting outcomes. Women are her afforded access to the prophetic realm but not priestly realm (Stephenson 2011:410). Women are empowered via a prophetic ministry of biblical exposition due to experience of Spirit baptism, which is a lived reality for Pentecostals irrespective of gender (Stephenson 2011:415). The question then remains, if this is so, why are women barricaded from the priestly realm?

In addition, in one of the Pentecostal churches studied by Stephenson, called the Church of God in Christ based in United States, women operate in a section of the congregation exclusively (Stephenson 2011:421). In this case there is a separate sphere of ministry for women, where women teach or minister to women and children only. It relegates women to a fixed area of operation.

Role of the Holy Spirit.

The mere fact that this research work centres on Pentecostalism, attracts the question of the role of the Holy Spirit. According to Toulis, both formal and informal oratory reveals that the Holy Spirit is an agency for individuals in Pentecostalism: in terms of being a source of influence (Toulis 1997: 123). This means that in the mind-set of the adherents a certain capability and advantage is available to them by virtue of a higher power that others outside their circles are not in touch with. This gives them hope and a zest for life that they otherwise may not possess (Casselberry 2013:72).

Spirit belief and Pentecostalism in Africa.

Furthermore, research in Mozambique shows that the Pentecostal movement and its emphasis on the Holy Spirit and his work resonate with local spirit beliefs (Pfeiffer et al. 2007: 697). In the Mozambican context, it leans more in the direction of the belief in the ability of the Holy Spirit to possess and protect its host against evil forces. In the local milieu, spirits are believed to do same. This similarity goes a long way perhaps to underscore why Pentecostalism is on rise in Mozambique and indeed other African countries. Ghana is no exception, where various facets of the dictum and praxis of Pentecostalism and its accompanied Holy Spirit resonate with local traditional or indigenous belief systems (Omenyo 2006: 256).

Women who were interviewed during this research in Mozambique asserted that the emphasis of mutual aid and social support attracts them to join Pentecostal churches (Pfeiffer et al. 2007: 697). In a developing country, where poverty is wide-spread the church as a social or even economic support system due to mutual aid is an incentive for the poor (Pfeiffer et al. 2007: 697).

Men are more prone to seek the services of traditional healers but realize that it's a financial drain since these charge exorbitant prices, they eventually join Pentecostalism since they do not charge money but promise similar blessings (Pfeiffer et al. 2007: 696). This was the case of Mozambique during the study.

The fact that Pentecostalism has a strong hold in Africa is due to the elements of material needs such as peace, health, children and wealth (an example is given of the Yoruba of Nigeria) (Gifford 2001:64). As a result the dictum of prosperity exemplified in the faith Preachers like Benny Hinn and Kenneth Hagin appeals to Africa thus ensuring the continued popularity of Pentecostalism (Gifford 2001:64-65).

In conclusion, research in United States of America, a Caribbean community in United Kingdom and Mozambique gives some valuable insights into positions of women in Pentecostalism. In The United States of America, studies show that though women in certain Pentecostal churches are not allowed to be ordained they still hold authority. In the United Kingdom women also wield background power and their approval keeps male leaders in authority. In Mozambique, women are first to join Pentecostal churches because of socio-economic reasons, male counterparts may later partake. Liberation theology by untrained adherents in some Pentecostal congregations is giving women the power to be lead and unleash their potential. Feminist perspectives serve to critically reinterpret biblical text to empower women and this is paramount in this study .In my view, Pentecostalism qualifies as a global theological flow since it flows across geographic and cultural boundaries especially where global systems have failed.

Chapter three: Methodology.

The field work for which I undertook was carried out in my home country and in an urban area of which I am to a large extent native. This is because I have lived in Accra Ghana for most of my life. I have also been a member of the charismatic movement for about seven years. There are pros and cons to being a native in any given research. One clear advantage is the fact that a familiar territory makes it possible to obtain a greater understanding and also to avoid having to break barriers linguistically and culturally (Stathern 1987:17). These results in an exceedingly inspiring comprehension of realities because of what the native researcher already knows and the head way that makes in discovering new realities.

On the other hand there are challenges that ought to be surmounted when undertaking research in familiar territory. There is the danger of unnecessary complexity of what everyone is already aware of thus making what is quite simple, superfluous (Stathern 1987:17).

It has to be clarified that I am not a native in the same exact understanding as the individuals under study, seeing as I am the researcher undertaking the field work from a different perspective. I thus fall into the category of a secondary native, furthermore my identity as an insider or outsider shifts depending on the circumstances and location (Jahan 2014: 1). My western type education and duration away from the domain of the study context also buttresses this point.

There are varying brands within this broad overarching banner of Pentecostalism. When it comes to the classical Pentecostal, I am only a year old within this movement. This is because in Norway, where I have been living and schooling for about 1 year, I opted to belong to a Classical Pentecostal church. Therefore, I have only been a member of the Classical Pentecostalism for year, while a member of charismatic movement for about seven years albeit a secondary native due to my privileged standing as a western trained researcher. For that matter my position as an insider or outsider varied depending on which group I was involved with at any specific point in time.

Although a secondary insider, to the context for which the field work was undertaken, there is always the need to re-acquaint one's self again (Stathern 1987:30). This is to earn trust and avoid undue suspicion by the individuals being studied. For that matter, I endeavoured to participate at much as possible in the activities of both congregations throughout my two months stay on the field immersing myself in the context.

Although a field researcher maybe working in familiar territory, it becomes necessary to participate intentionally in local activities so as to learn more about one's own culture or group of association through systematic enquiry and scrutiny (Stathern 1987:31). This approach to research is very different from going to some alien location as was deemed the most popular form of field work in the past.

It was necessary to be in the field, to be able to experience the world in which the field work is being undertaken in this regard documentation is necessary in order to analyze work that is deemed authentic (Hastrup 1995:21). For this reason, as part of participant observation of which I undertook, I made precise notes in my field work diary on the impressions I observed while partaking in the activities of the movement. This made careful transcription possible later on.

The historical background of the study is important so as to enable all and sundry especially individuals new to the context to gain a deeper understanding of the context and content. Nevertheless the aim of the study far extends mere historicity. The central aim of authentic field work is to experience the details of the lived experiences so as to theorize in order to be understood (Hastrup 1995:22). Thus I include a historical background in my written reports but more than that the lived experiences of the context and new insight is central to work undertaken in the field.

On the ground during the field work, it was necessary to reacquaint with individuals for which I already had a rapport with as well as network with new people in a relational mode so as to gain access into the field. According to Vered Amit, field work is fundamentally a social exercise than simply a solitary enterprise; it thus will require the total dedication of the researcher physically, intellectually and even emotionally (Amit 2000:1). This means that the success of the

field work to a very large extent depends on the ability of the researcher to immerse himself\herself in the lives of the individuals in the society or culture under study.

In today's contemporary academia, field work has become dynamic and hitherto unacceptable ways of undertaking research are changing. In addition, there is really no approach to field work that can be dubbed a pure approach. This is because elements that can be seen in a different approach maybe found in any given study of a specific nature. Rather the circumstance determines the method that will be opted for in undertaking the research work (Amit 2000:11). For instance pure ethnography demands a lengthy duration on the field. For instance even though I spent many hours within the Pentecostal circles participating in meetings and other activities, I also stayed with family in the City of Accra in Ghana. This went hand in hand with devoting most of my time to research work. Nevertheless the processes of disconnection and contact were very much the very experiences of the research work. I had to set aside my normal daily routine to be immersed into the study community and then at the end of the data collection return to academia in order to interpret the information gathered (Jahan 2014:2).

In my experience on the field it came to realization that the exercise entailed much more than simply observation and enquiry (Jahan 2014:2). One interesting and common occurrence is how the researcher could be misunderstood. I realized that there is some subtle rivalry among churches and in this case between the CLC and the CHC. While interviewing one female from the CLC, I discovered that she thought I had been sent by the CHC to spy her congregation. I then had to explain that my research had nothing to do with that church under suspicion but was purely for academic interests. It became clear to me that the individuals under study are often curious and even suspicious about the motives of the researcher. It is essential to dispel these suspicions if good rapport will be established between researcher and the individuals under study.

Furthermore in every ethos there are acceptable norms and unacceptable norms. It is paramount to toe the line if one has the aim of earning the trust of the community. I realized that unlike in the CHC, the CLC has mainly male leadership. As a researcher one has to respect this mode of doing things if one desires to earn the trust of the individual within these circles.

In the Pentecostal church under study, the women wear a head scarf or hat to church and this happens to be their church doctrine. As a researcher it was behooving upon me to conform by also wearing the head scarf so as not affront the belief system of the church community. Thus, it was necessary to blend in so as not offend in order to gain access and trust (Jahan 2014:2-3).

According to George Marcus, there is the need to work on multi-sited strategies for doing ethnography. This is because it enables the unearthing of complicated and awe inspiring elements of study with commonalities and disparities. This approach is bringing about advancement in ethnographic knowledge (Marcus 1998:14). This is advisable especially since affinities between researcher and object to be researched require a multi-sited approach so as to unearth interesting discoveries.

Multi-sited approach is concerned with site specific, intensively investigated and inhabited scene, also it involves the use of multi- sited imagery since it creates an exceptional context of importance and impetus for the ethnography (Marcus 1998:14). For that matter, the sites harnessed in this case was the two different domains of charismatic and Pentecostal world. These were thoroughly investigated via enquiry and observation of the scenes intrinsic to the site. The various notions of interest also provided a plethora of imagery which helps to make worthy connection while unearthing salient data.

An undeniable challenge of ethnography at home is the potential to veer from the actual and acceptable research matter nevertheless; recent changes in anthropology supply and validate working in opposition to the former due to growing knowledge in the field (Marcus 1998:15). I must say that some aspects of my research on the field morphed due to what pertained on arrival. This is acceptable because one can only work with what pertains on the ground.

A broader focus on commonalities between researcher and the subject of study is now very important and awe inspiring in the area of research design and field work as a whole (Marcus 1998:15). The drawback however is over indulgence; in any case this should not hamper the considerations of the benefiting immensely from the relationship that may exist between researcher and objects of field work interest (Marcus 1998:15). Affinities in the personal sphere

in relation to the area of study, due to increased knowledge have proven to have the capacity to bring about a wealth of knowledge.

One thing that is important when it comes to investigating personal affinities is the need for distancing and the ability to question the status quo. This achieves objectivity instead; this will go a long way to prevent undesirable elements that have in the past hampered this technique (Marcus 1998:15). There was and still exists the need to step back and look with fresh eyes at the context and to look at the situation from different angles challenging earlier perceptions so as arrive at complex and yet interesting conclusions of ground breaking realities.

It is paramount that ethnography be not ascertained before it begins, the element of undiscovered is the driving force of the whole research work (Marcus 1998:17). I decided not to conclude about the outcome of investigation and discovery prior to actual work to be undertaken. This was my modus operandi even though I was full aware of some possibilities as to the discoveries that will be made by analyzing data closely. Nevertheless, I pushed these to the recesses of one's mind in the interim of data collection.

The lack of adequately addressing theoretical concepts in ethnography due to insufficient probing and unsatisfactory translation of theoretical terms into a design of investigation in field work the result is thinness (Marcus 1998:18). A thick description is very necessary for good field work as put forth by Clifford Geertz (1973). Therefore investigation on field ought to be detailed/elaborate so as to aptly address profound realities and avoid thinness in data accrued (Geertz 1993:6).

Choosing the study site.

The selection of the area for field work was motivated by the fact that the headquarters of both churches are located in this area. In addition, the vicinity of Accra has several congregations of both churches to choose from. The study was undertaken in a congregation each of the respective churches. Although the above facts are helpful, I opted for the vicinities called Banana Inn and New Mamprobi central. Banana Inn and New Mamprobi central are both

suburbs of Accra and both churches are in these two localities which are of close proximity by virtue of geographical location.

In order to collect the body of data I sought to possess and more, helpers had to be approached so as to have access to the informants. Firstly, I attended the Sunday service of the CHC of which I have often visited in the past although been absent for almost a year due to studies abroad. I partook of the Sunday service as a participant observer bearing in mind my research questions. This of course was the case throughout the eight week stay in Accra Ghana.

However, after the service of the first Sunday in the church, I approached the Pastor to explain my intention to interview some church members. Permission was then granted. Thus I began to seek out members who fit my criteria for interviewing. In the CLC, helpers were also sought so as to have access to the flock. I spoke to an acquaintance who attended the church; he later became my research assistant. For the purpose of anonymity let us call him Mr. Nyansah. It was this individual who introduced me to the church leaders so that I was able to gain access to the congregation. This came as an advantage to me. I doubt that it compromised the research process in any way.

Even before entering the field work site. There was the need to carefully ascertain the research topic and questions. After careful consideration the Pentecostal movement and gender became foremost in my thought processes. The option appealed to the researcher because (among other reasons) I am a female within the charismatic movement.

Selecting informants.

The approach to research adopted in this exercise was qualitative research; therefore I opted to focus on quality and not quantity. According to Kothari, qualitative research is suitable for studying human behaviour (Kothari 2004:3). Thus, my aim was to find informants with the requisite characteristics within my context of a reasonable number. It would have also been pragmatically impossible to interview every individual, I therefore settled on a total number of sixteen individuals from both congregations. This is a form of purposive sampling where a

deliberate attempt to select particular units from the whole available context actually represents the entire whole based on ease of access (Kothari 2004:15).

In addition, it is advisable to choose the right informants within the context than to concentrate on a large pull of the entire congregation. This is why I opted for purposive sampling. Where by the focus of enquiry is narrowed down to a realistic number although a general observation of all that pertains to the context still remains of utmost interest to the researcher. Of course my research topic determines the sample criterion. As such women in these circles were interviewed. The leaders of the congregations were also sought. Not forgetting male spouses of some of the women interviewed. Singles of both genders were also included so as to compare experiences. Furthermore, the educational background of basic level, secondary and tertiary was considered in the choice of respondents so as to ascertain whether educational background influences certain salient characteristics.

Accra in Ghana is very religious city with churches of all shapes and sizes littered in every vicinity, especially of the charismatic Pentecostal branding; vehicles, shops, kiosks and every visible structure bears one religious embellishment or the other (Meyer 2002:70). As such, I had the choice to pick and choose which congregations to work which after deciding on the church family or denomination. After careful initial consideration I opted for the specific two congregations in different suburbs. The advantage was that the suburbs were in close proximity therefore on a given day, I could visit both locations when the need arose.

Field Relations.

I made to Accra Ghana on the first of July 2014; however I could not begin work immediately in full force since I had some problems with my health and was on medication. I therefore took a respite during this time. Despite this, I was able to visit the congregations for a preliminary perusal of my research site. I also took this time to acquaint myself with the leadership and to establish rapport knowing how indispensable it is in qualitative research especially with regards to interviewing informants.

According to Marion Joppe (2000), it is necessary to establish rapport by adapting to the mood and personality of informants so as to be able to illicit more truthful responses during interviewing. I was satisfied that I had put in some effort despite my personal health. However

it was after that period that I began work in earnest having given myself time to recover from a setback in my health.

I must admit that am fluent in the two local languages encountered in my interactions with many of my informants. These two languages are Ga, the language of the natives of Ga people of Accra my field site location and Twi. Twi is the most widely spoken local language in Ghana. This is because it is the main language of interaction especially in the capital as well as most of central and southern Ghana. This is where its indigenes called Akans hail from. However, there still remained the problem of adequately interpreting the concepts and questions in the local languages to the understanding of the informants. Mr. Nyansah, my research assistant and interpreter was most helpful since he was more versed in both languages and I. The good thing was that I understand every single statement in both languages and therefore can vouch that there was no form of misinterpretation and thus the information gleaned was not compromised in any way.

Having made contact with the leaders of the two congregations to state my purpose and to seek permission as well as to engender rapport. I had the opportunity to have the Pastor arrange a meeting of the criteria I had pre-planned. The individuals gathered at this meeting were men and women from this congregation above the age of eighteen. Among the individuals in this group was one divorcee, some married couples and a few singles. At this meeting my academic motives were explained. At this meeting I was conflicted as to how I would proceed in the whole scheme of things. I therefore collected the contact numbers, names and addresses of all individuals in this group. I proceeded to schedule an appointment to meet each of them individually in the weeks ahead.

A few of the appointments were made for the work places where it was possible. I had already prepared my preconceived questions in a semi structured way for the interview as put forth my Kothari (Kothari 2004:17). This enabled me to have a guided approach and to follow up with other questions when needful. After accomplishing the above in the first church, I visited the second church. I had the chance to meet with the Pastor, (having the experience of how to proceed in choosing informants in the first church) I informed him about the number of men

and women married and unmarried I needed for interviewing. There was no meeting as in the first church but at the end of it all I was able to make contact with informants equivalent to that I had signed on in the first church. I went through the motions of explaining to them my purpose as well as about anonymity.

The field work diary also came in handy during this time. It served an instrumental purpose as my observations and experiences on the field were documented for future perusal (Geertz 1993:9). According to Kothari, empirical research relies on experience and observation as well as coming up with conclusions that are capable of being varified (Kothari 2004:4).

The questions that made up the enquiry of the interviews were basically to find out if women are in leadership in these circles, whether they are encouraged in leadership or otherwise, if husbands support wives, the effect on children as well as the nature and consequence of the ascetic elements in Pentecostalism.

Interview Process.

The aim of the interview process was to bring the people into the research process. It was more than having a mere conversation to establish rapport. It had behind it a mission to unearth certain vague realities yet unclear to the researcher and more importantly a repertoire of new discoveries. The formal and informal interviews were very fruitful indeed because it offered me a valuable body of data for the purposes of analysis and interpretation.

Many of the informants were enthusiastic to be a part of it. These were the eight males and eight females respondents from both CLC and CHC half (eight in all) were married couples who were married to each other. They were however interviewed independently of each other for the to avoid coercion.

The general atmosphere was a willingness to contribute to something bigger than what they are used to, to be able to assist in discovering empirical facts that will enrich academia. I can say that one of the reasons why the informants were eager to be of help was because some knew me from years of belonging to that congregations and were glad to see me succeed in my academic endeavours. In addition, the Pastor had giving a rousing introduction of the purpose for which I would be eliciting their views. This gave some credence to what I was to carry out

and laid a smooth path for me. It was both an opportunity and a challenge to be a secondary insider. Nevertheless, my training as a researcher equipped me further to elicit the hidden transcript of the informants. Hidden transcript is the off stage views and unspoken attitude of both subordinate groups and the powerful: the best way to have access to this is to build trust and respect in an off stage or private ambience (Scott 1992: 15).

On the other hand some of the informants felt that due to my interest in gender empowerment and my stay abroad, that I was in a position to assist them financially or in some other manner. One elderly female informant enquired if there was any way I could assist her daughter on some form of scholarship in pursuing a university education or to help her travel. I tried to explain that I was on very limited funding and thus could not be of any financial help. I however encouraged her to apply to Universities in Ghana and elsewhere in hope of admission opportunities.

Observation.

According to Kothari, observation are not suitable where large sample are concerned (Kothari 2004:17). However my field work context was not too large as to be unable to reap the complementary benefits of observation. I made it a point to attend as many congregational meetings as possible. All the time, I made mental notes as well as physical notes in the field work diary. I made it a point to ask questions regarding any observation that whipped up my interests for the sake of clarity. I also visited the head quarters of both churches, which was very interesting indeed.

In the long run, I am of the view that the information gathered from observation goes a long way to complement the data gathered by other means. It goes a long way to fill the gaps in various ways in diverse ways sometimes contrasting with and often paralleling with other means of information. This results in a rich plethora of knowledge worthy of analysis.

According to Lincoln and Guba (1985), observation makes it possible to acquire in-depth experience at the moment in time; it also leads to nonverbal cues that will elicit more information. It also served to jump start a line of enquiry that may not have been pursued

hitherto, thereby generating a fuller body of data more profitable for analysis and interpretation.

Ethical considerations.

In order to undertake the data collection in an ethical manner, certain considerations have to come into play. There was the need to not only seek permission from the heads of the congregations but also the individual informants. There was no element of deception nor invasion of privacy since every interview was carried in agreement with the informant about the venue, day and time span for the interview. Furthermore, there was no single element of using the informants real identity since none of the information which they divulged was disclosed to any single individual but for the purposes of the research alone in an anonymous style (O' Connell-Davidson & Layer 1994:). Even when names are mentioned, all of them are fictitious be it of the congregations or the adherents.

It was necessary first of all to choose a topic that will not offend the sensibilities of the individuals or group under study. The topic chosen must not have the potential to ignite conflict and stained relations. The topic as well as the methods harnessed in the research were practical and also took into consideration obligations of trust to the group under study. There was a careful approach to ensure that no harm came to the informants in any way.

All individuals were assured that their true identities will not be divulged in the research process since the intention was to interview them in an effective routine. This principle of anonymity was very important to put across to the potential informants so as to put them at ease. According to Joppe (2000) identity of the informants should remain anonymous and their responses confidential, they must also have the right to pull out of the research if they so desire.

Research design.

Qualitative study includes ethnographic techniques, content analysis and even life histories (Watson- Gegeo 1988:576). All these and more were utilized in this work. The emic and etic

perspectives were also a foundation for the study because it's an indispensable means for analysis. Emic is the culturally based interpretations that guide behavior by members of a community (Watson-Gegeo 1988:580). The etic refers to approaches that have evolved in research disciplines and yet are rarely culturally neutral (Watson-Gegeo 1988:579-580).

Figure 3. Table of informants.

CHURCH MEMBERS AND LEADERS	MARRIED MALES	MARRIED FEMALES	DIVORCEE MALE	SINGLES MALE	SINGLES FEMALE
CLC MEMBERS	2	2		1	1
CLC CHAIRMAN AND MEMBER OF PC	1				
CHC MEMBERS	2	2	1		3
CHC LEADER/PASTOR	1				
TOTAL NUMBER	6	4	1	1	4
ADDITION OF TOTALS	16				

Challenges

A few challenges were encountered during the field work exercise. First and foremost, due to the number of people interviewed it was initially difficult to meet and actually carry out interviews. This was because these individuals were economically active individuals who go to their various work places from Monday to Friday each week. I therefore had to re-strategize, opting for weekends than week days to interview the informants. In addition, I spent most Sundays in the two congregations of CLC and CHC aiming to collect data through participant observation. There were a few instances when I visited the work places of the informants to interview them. Sundays were also utilized for the purposes of interviews after the church services of the specific congregations.

Furthermore, there was a language barrier between the researcher and those informants who could not speak English. This challenge however did not deter me as I engaged a research

assistant (the same was my interpreter) who was fluent in the local which was a difficulty to me. This proved to be immensely helpful.

Also as a secondary insider within the Pentecostal movement especially in the Charismatic brand. It took some effort to analytically approach the task at hand and to look with fresh eyes at the context and situation without immediately operating based pre-conceived assumptions. This is not say I denied the research work the advantage that comes with being a secondary insider, it only means I took care not to compromise fresh information that may not tally with foreknowledge which I was already privy to as a secondary insider.

All research projects have limitations (Mashall, & Rossman 2011:76). One limitation that stood out was the fact that the duration for field work was not so lengthy. Ethnography is the hallmark of qualitative enquiry and suitable for studying social phenomenon by long term immersion in the setting or context location (Watson 1988:578). Clearly, the short duration makes it impossible to realize this ideal of long term immersion in the context location of the research. Therefore even though this research is a qualitative one, it is lacking in the full requirements of ethnography even though this is acceptable.

One unfortunate incident was my inability to interview the founder of the CHC due to a busy schedule. I spoke to his personal assistant and faced very tedious bureaucratic processes. I therefore diverted my attention to more accessible sources. The second key informant that I failed to interview due to inaccessibility was the congregational leader of CLC. Therefore there was some disparity in terms of the leaders who were interviewed. The table of informants above will better explain the categories who were interviewed and the number of individuals in each category.

Chapter four: Data Analysis.

This chapter of the thesis is very important in justifying the essence of this entire body of work. The intention here is to use the concepts to analyze the findings. This section demands also how developments emanating from the facts of data can be organized via interpretation so as to be analyzed effectively (Geertz 1995:3). In addition to the above, the main theory used is feminist critical perspective and liberation theology. At this juncture, the research question will be repeated for the purpose of perusal. After which the goals for the study will be presented to give perspective. The following are the research questions.

Research questions.

1. What are the practices that the church is involved in that can be conceptualized as contributing to gender empowerment?
2. What are the motivations behind which the church is undertaking these practices?
3. What are the challenges faced by the church in its attempt to contribute to gender empowerment as an agent of Pentecostalism?
4. What are the views of the informants in relation to the agency of the Spirit in the area of empowering women?
5. What kind of ascetic elements are present in the churches and its consequences?

Goals of the study.

The idea mainly is to comprehend gender positions in Pentecostalism and to ascertain the extent of empowered in these circles in the Ghanaian churches if any. The entire body of work was therefore designed with the following sub goals in mind:

1. To investigate gender equity in the area of equal opportunity to become leaders in the churches under study.

2. To investigate the views on the stance of polygamy and of teetotalism within the church circles.
3. To undertake enquiry within specific classical Pentecostal churches and a charismatic variant and understand their view point on church tenets and how it influence leadership.
4. To investigate the nature of emphasis of Holy Spirit\Unseen force and how it influences gender empowerment within these circles.

The paradoxical nature of gender positions in Pentecostalism.

According to the informants, the ascetic elements are very much present in both CLC and CHC. Both churches forbid the drinking of alcohol (stance of teetotaler) as well as polygamy. All the informants but one affirmed that they do not consume alcohol because of the church teachings. Many of the informants admitted that they had individuals in their extended family that had multiple wives but their marriages were monogamous due to church teachings. Mrs. Amoah, a married basic school leaver from CLC said the following,

“My husband was a Muslim when I married him, I was in constant fear that he would marry other wives in addition to me and neglect me as a first wife. He also drunk and it took a financial toll on the family’s funds. We argued a lot because of his drinking and we had no peace. I often held his hand and spoke in tongues that he would become a changed man. When I got pregnant with our first child there were many complications, my church prayed for my premature baby till she recovered and we brought her home. It was a great miracle of healing and that changed my husband. He stopped drinking and joined the church. I no longer live in fear of my husband marrying

other women. He is now an elder in the church and we have peace in our home”.

The above statement by a Pentecostal woman shows that when the male counterparts join the Pentecostal church, they often make changes in their lives in order to conform to the ethos of the Pentecostal church. The ascetic standards of the Pentecostal movement require some changes in life style. When male counterparts do away with alcoholism and womanizing, their desires converge with that of their female counterparts (Brusco 1995:123). These wives witness that finances that would have been utilized in marrying more wives and other forms of debauchery will now be redirected to the family unit (Brusco 1995:125). With this, the position of the wife is strengthened nevertheless she is still expected to submit to her husband in all things (Brusco 1995:122). This is a clear paradox. This is because women as seen from above are empowered when their husbands join Pentecostalism. Here, she is empowered because her position as a spouse is strengthened by virtue of being the only wife of one man whose ideology now converges with her own because of a common ethos.

The leadership of CLC utilized biblical verses to make his point. In Ephesians, which is a Pauline letter wives are supposed to submit to their husbands in marriage situations. This leads to the notion of acceptable disobedience due to negotiated submission which I will take a look at later in this chapter (Sackey 2006:67).

Another element that can be considered a paradox in Pentecostalism cropped up during the field work. There was the general admission by informants that women are encouraged in leadership. The Pentecostal domain of CHC, CLC and their interviewed informants attested to this. A closer look at what pertains however reveals a clear difference between the two congregations. For instance, both men and women in the classical congregation could attain to the position of deacon. Therefore there were deacons (males) and deaconesses (females) in this classical Pentecostal church. The next leadership positions in the ministerial hierarchy are elder, pastor, prophet, apostle and chairman respectively. Women could not hold any of the above mentioned position since it is reserved for men only except for position of deaconess. This proves that there is a paradox here as well. The church claims to empower women at all

levels but clearly women are very restricted in this church in the area of leadership. Therefore I experienced a contradiction in data from interviews and participant observation.

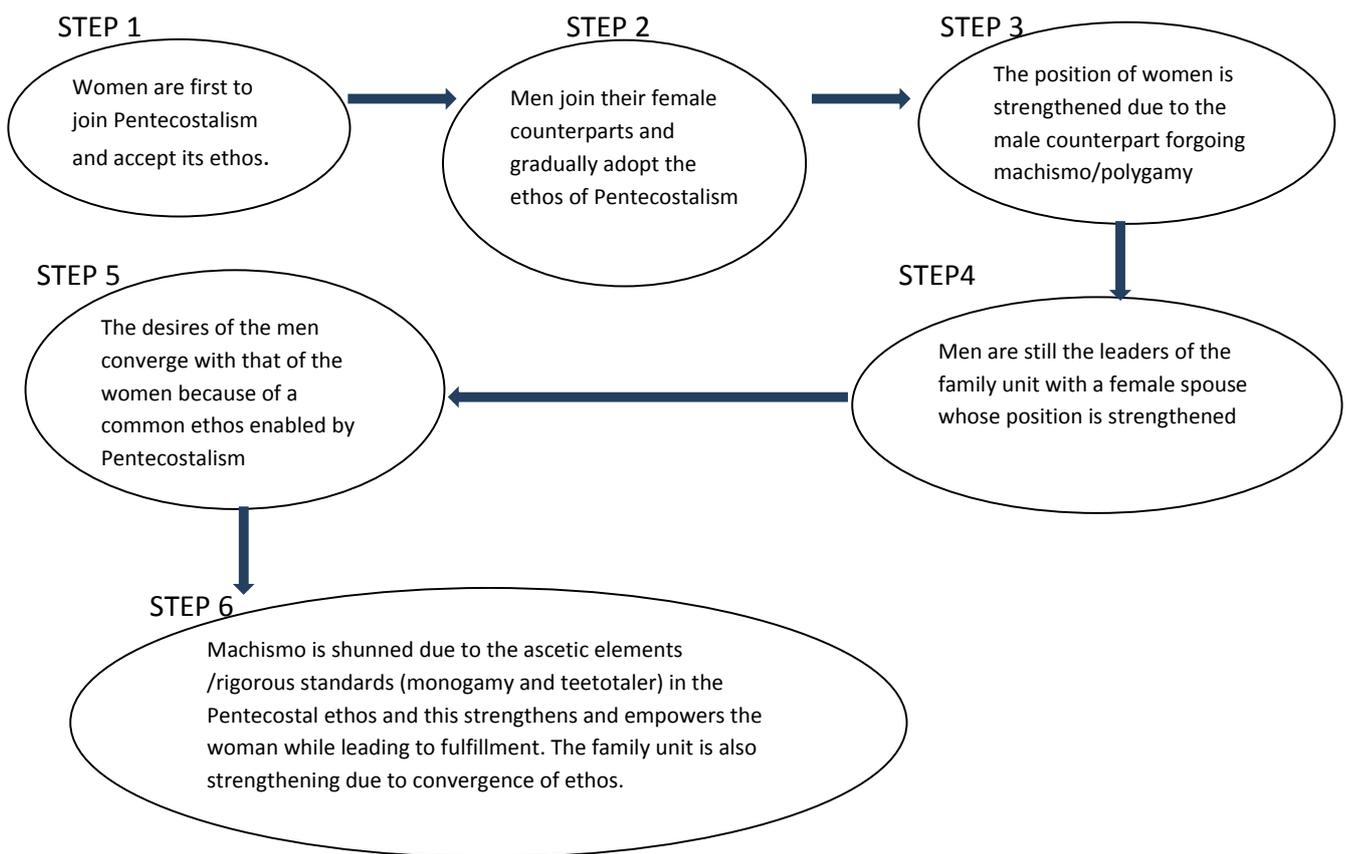
The situation however, is totally different in the charismatic congregation. This is because in CHC, women had the similar titles as men unlike in the CHC. For instance both men and women could become shepherds (leaders of subgroups in the church such as cell leaders), pastors, reverends and general overseers. Women could attend the Bible training institution of the church and become ordained ministers of the church. Therefore in this charismatic congregation women were not discriminated against in leadership and could attain to the highest level of the leadership hierarchy. Women in CLC are thus more empowered because they are permitted to rub shoulders with men and be on the same level as men. Empowerment here refers to that opportunity given to these women to lead both sexes as bona fide leaders. Personal fulfillment and leadership will therefore be attainable to women in this charismatic congregation to the hilt.

According to the chairman of CLC in defense of why women are not in high office within their church. He said,

“For us in this church women are not ordained into ministry. This is because we follow the apostolic tradition of scripture and the Pauline tradition that only show men as ministers of the gospel. There will come a time in the future when women may be ordained as ministers in this church but we as a church are not yet in that place. We believe that revelation is progressive so for now only men are ordained as ministers in this church although women can attend our Bible school to learn more about the faith but they will not be ordained”.

Therefore the gender paradox is the case within Pentecostalism because women traditionally have men as leaders in the church and home (Davie 2007:215). It is often the case that only the desires and instructions of the male person prevail in the home situation. This means the female counterpart has different desires especially in the area of finances, monogamy and fidelity. The Pentecostal ascetic elements inadvertently turn matters in the favour of the female counterparts thus strengthening her position in the family unit. The male is compelled to compromise and even defer to his spouse simply because their ideals now converge due to the rigorous standards of Pentecostalism.

Figure 2. Diagram of gender paradox.



Similarly, research in other contexts portray that ascetic elements of Pentecostalism are able to influence the behaviour of both males and females within Pentecostal circles. The males due to machismo (a complex of behaviour such as aggressiveness, womanizing, drinking and gambling) endanger the security of the family unit (Brusco 1995:78). However, with switching to Pentecostalism and acceptance of the ethos of Pentecostalism machismo is curbed and the focus of interests converges with their female counterparts (Toulis 1997: 222). The absent father and husband figure with time begins to fulfill his role and funds are able to be redirected to the family unit (Davie 2007:214-215).

The Pentecostal gender paradox is the resultant effect of the behavioural transformational effect on males in machismo societies according to Davie (2007) and Brusco (1995). This is so because research has proven that, as men conform to the edicts of rigorous standards of Pentecostalism, women attain to some level of empowerment which they were deprived of initially. At the same time, men still hold the ultimate power positions both at church in family circles (Davie 2007:215) and (Toulis 1997:221). Nevertheless, Toulis states that one should not be hasty to accept the notion that the religious sphere is necessarily a patriarchal site since matters are not clear cut (Toulis 1997: 214). This is so because research has shown especially in Caribbean circles that while men wield visible power; the women who are often majority in churches wield back ground influence.

It is noteworthy to mention here that my findings have developed a novel concept within the Pentecostal gender paradox, unlike in Colombia where ascetic elements lead to shirking of machismo as exposed by Brusco (1995). In Ghana, I find that the rigorous standards of Pentecostalism changes polygamy and alcoholism leading to monogamy and teetotaler stance and thus empowering the female spouse and consolidating the nuclear family unit.

Women leading from behind in Pentecostalism.

According to Mr. Amoah, a married deacon of secondary level education from the CLC, the church council interviews the spouse of a potential leader for many reasons. Often it is to find out if the individual is fit to be a leader by the standards of the church. In addition, it may also

be to seek the approval of the wife especially when it involves transfer in the case of Pastors and Apostles where the wife is required to travel with her husband on missions.

Miss Cakraba, a married basic school leaver from CLC said the following; her sister was engaged to a Pastor in another congregation within the CLC. Before the wedding, the chairman of the CLC visited her home to query her on the character and ability of her soon to be husband to be transferred to northern Ghana (a very challenging area for Pastors because it is highly Islamized). She was also asked if she was going to be a willing missionary wife to the north of Ghana. Her testimonies were highly considered by the chairman in later deliberations with other pertinent church officials concerning the “destiny” of this Pastor.

The thread of paradox as earlier mentioned runs through Pentecostalism thoroughly and women as “spiritual gate keepers” is no exception. This means women in CLC are deemed to be subservient while the men lead however these same women have power to hamper upward mobility of men in terms of leadership and empowerment leading to fulfillment for the women. This makes the hitherto powerless woman receive empowerment by her ability to control a man’s position and role. This can be seen in the CLC’s practice of interviewing wives of their ministers as put forth by the above informants during rapport with them. This means while women work within the existing gender order, they also challenge this order by doing their part and thus gain power and status (Toulis 1997: 214).

The data therefore shows that the female counterparts in this church have a role to play in the promotion of male counterparts in the church in terms of leadership. In the case of elders and pastors, the female spouses are called for an interview (Casselberry 2013:80). The utterances of the spouse concerning the conduct of the man will tell on the decision of whether or not that man will be given the position in the church or not. The essence of such interview exercises is to probe into the life of the man eligible to wield a higher form of authority in the church. This is as a result of the fact that many individuals project diverse personas in different situations. An individual may project an image in line with church tenets during church services and church activities. However, this does not prove that he conducts himself in the same manner at all times in public and in private.

The dictum of Pentecostalism is that, all who believe have the Spirit of God dwelling within them (especially the leaders) and are expected to uphold a rigorous standard of conduct (Heward-Mills 2011:112). Coupled with these rigorous standards are many ascetic practices. The situation is even direr for a leader within Pentecostalism because his life is expected to be exemplary for his followers as well as others who are not within the Pentecostal tradition (Onyinah 2004:82-84). Some of the ascetic elements expected to be observed by adherents and especially leaders in Pentecostalism are fasting for several days, a stance of teetotaler, monogamy, personal prayer and personal Bible study, and tithing as well as regular church attendance (Heward-Mills 2011:112-115).

The church bears all the above and more in mind when elevating an individual to the higher office of elder and pastor. Since the church has no way of knowing if the individual adheres to all that he is expected to. Truth be told, not every member of the Pentecostal affiliation upholds its standards due to the rigor involved. For instance during the field work, the following were the words of Mr. Abgenyega a charismatic congregation (CHC) divorced basic education level informant,

“I am a member of (the name of the church is mentioned) but I drink alcohol occasionally. The position of the church is that alcohol is forbidden but I do not see anything wrong with consuming alcohol as long as I do not get drunk with it. I think that some parts of scripture permit alcohol consumption. Only that one should not get drunk”.

The above statement by the informant reveals that there are those who are affiliated members of a Pentecostal congregation who may not adhere to various elements of their ethos for various reasons. Taking into consideration this reality, no wonder the church is skeptical about those they propose to put into a place of leadership. Who better to inquire about the conduct of a potential elder or pastor than his wife? The spouse is the best candidate to validate who the church believes her partner is or cast doubt on any misguided presumptions. For instance, a

man who abuses his wife will under no circumstances be put in a place of spiritual authority within Pentecostalism.

Questions have been raised about the reliability of depending upon a spouse for information about whether or not a man is fit to be leader in a congregation. The objection to this means of probing is that, a wife may refrain from divulging incriminating information to a church panel just so that her husband will be seen as the epitome of so called Pentecostal perfection in the eyes of the church. This potential aberration in an otherwise fruitful exercise is possible indeed. This challenge does not undermine women as Spiritual gatekeepers within Pentecostalism. It is however behooving to the church hierarchy to take many other factors into consideration together with a wife's opinion on her husband's persona when considering an individual for leadership.

Despite the aforementioned mitigation against basing the promotion or otherwise of an individual on the experiences and observation of his spouse, this practice empowers women within Pentecostalism. In the classical Pentecostal church (CLC) under study, as discussed above, women do not have the opportunity to rise through the ranks to an elevated level of leadership. Nevertheless their role as Spiritual gate keepers proves that they wield a level of authority within these congregations and also on the home front (Casselberry 2013:78). This is because a husband who may have his eye on a leadership position, being mindful of the reportage his wife will be required to give, will take steps to treat her spouse with respect and consideration. He is mindful of the consequences of his wife's conclusions about his conduct towards her and towards the family unit as a whole. This is because within Pentecostalism a man who cannot take care of his family is deemed unfit to lead. According to bible verse in 1Timothy 5:8 any man who does not take care of his family is considered an infidel who has denied the faith (a grievous misdeed). A man who by his wife's reportage neglects the family is in the eyes of the Pentecostal congregation one who does not believe nor accepts their ethos in the apostolic tradition they follow. Such reportage by the wife is also called church sanctioned spiritual authority (Casselberry 2013:73) and will automatically militate against the potential leader as to whether he will be elevated in leadership or not.

During the data collection on the field, a member of the council of Pentecostal tradition reiterated that the classical Pentecostal church follows the apostolic tradition. It is from these same letters that the scripture from 1 Timothy 5:8 is derived. In addition, the apostolic epistle of Paul in 1 Timothy 3:2 states that an overseer (leader in the church) should be a husband of one wife. The next verse of the same chapter says an overseer should not drink wine (alcohol) or a brawler (abusive).

The above mentioned areas of non-alcoholism and monogamy are therefore important to the Pentecostal church by virtue of their inclination towards the apostolic tradition. Any form of reportage from the spouse about womanizing, polygamy and alcoholism on the part of the husband by the wife's admission will therefore invariably militate against the upward elevation of such a man into a position of authority within the Pentecostal domain. It is even likely to attract sanctions.

The link between security of the family unit and Pentecostalism.

In Mozambique, research has shown that similarly women are often first to join Pentecostalism. They are often pressed to do so due to difficulties they face in their family life and in the area of personal fulfillment. Below is the response of one woman during research in Mozambique in the Zion Christian church.

“I first converted to the Zion church. The problem was this- my husband was drinking to such a point that we couldn't get along at home, and when we got some money it soon went to the black market.....My husband is now in the church and is saved. And it's already better. Money, we are now able to buy something to feed our home. I pressed my husband and, and we converted together, and we received salvation and up to now our life is better”

(Pfeiffer et al. 2007: 696).

The above response shows that the Pentecostal rubrics constrain certain male behaviours in machismo societies and affirm the importance of financial support to the family unit thereby offering it some security (Pfeiffer et al. 2007: 689).

Differentiated Ministerial track.

In this body of work as operationally defined in chapter one, empowerment refers to internal validation which one embraces/receives as a result of belonging to the Pentecostal domain and accepting the tenets that guide this domain. Personal fulfillment refers to a sense of self worth/relevance that an individual derives from being active/part of the Pentecostal circle independent of external factors. With the above in mind the interview guide inquired about opportunity for leadership for women, roles that women play within the congregation that engender self expression, the encouragement given to women that enables them to lead, minister and accomplish. Since, the interviews were semi structured and opportunity given for back up questions and rapport, interesting responses came forth. The following are some statements from women in the two congregations in relation to empowerment and personal fulfillment.

Mrs. Cofie, a secondary level informant from the CLC stated,

“ In this church women can enter Bible training institution
but will not be ordained.....women do not have the same titles
as men.....I would like to be a leader in this church yet our
system permits me to the level of deaconess only and we receive
immense encouragement to become leaders in the capacities
available....the congregation does this because it is fulfilling for women
to be relevant in this congregation....there are roles like testimony

giving that is empowering for me because it gives me the opportunity to express my victories in life and how I overcome them with the hope that my testimony empowers my hearers”.

Miss. Tetteh, a tertiary level education informant from the CHC stated,

“the church gives both men and women the same opportunities for leadership, ministry and power.....For instance I am on the lay pastoral programme and will be ordained upon completion... I have a cell group where as a woman I counsel and instruct both men and women.....it is fulfilling for me to be of help to other people since I visit them in their time of need and inspire them through prayer and counseling since I have been trained by the church to accomplish such feats.....It is empowering to lead and hold a title as a pastoral appointee and to instrumental in the lives of men and women”.

Miss. Akono, a basic level informant from the CHC stated,

“ the church believes that women are a sign of fruitfulness and often have more faith than men and are open to the things of the spirit due to their vulnerability.....I have a gift of singing and always minister in song in church, this is very fulfilling for me because it gives me a sense of self-worth, I often get invited

to other congregations to minister in song and even get monetary

benefits because I am given the opportunity to use my talents.....

In future I want to become a gospel artist and the Holy Spirit will aid

me, I believe that this will happen for me.....It is empowering to look

into the future with hope while displaying my talents and having

financial stability because of it”.

As seen from above responses one of the profound concepts that is central to this thesis and to the reality of the findings during field work is the phenomenon of a “differentiated ministerial track”. There is a clear difference in approach when these two seemingly similar church congregations are pitched against each other.

The CLC does not give free rein to women in this church. However, women are able to preach to a section of the church body and minister to them in the same way that their male counterparts do. The only difference is that the women tread a different ministerial track. This means that they preach to a different group of people in the persons of women and children. It is as though the CLC holds the belief that women are incapable of leading men. Once again the apostolic letters of Paul play a role in this regard. For instance, Titus 2:3:4.5 states among other things that, older women should teach younger women. This informs the decision to create a differentiated ministerial track for women separate from that which men tread. The men however, do not have any such restrictions and are given free rein in the congregation to minister to all and sundry irrespective of sex. It may be said that women in this church are relegated to the background and discriminated against. Nevertheless they enjoy a level of personal fulfillment and empowerment because of a belief in their personhood and a belief in competence aided by the divine in all they do (Casselberry 2013:76) .The opportunity to lead, to give council, to direct and to display one’s talent is fulfilling despite limitations that may exist even though much can be done to give women equity in leadership in this classical congregation. This is attested to by the statements of the female adherents above. Additionally

women work in the existing gender order thereby challenging it, empowering themselves and bringing about a gradual change (Toulis 1997:214).

During the interviews in the Charismatic congregation, Mr. Abgenyega a divorced basic level leaver answered that according to the guiding principle of the church women are a sign of fruitfulness and that is why they are encouraged in leadership in his church of affiliation. Mr. Yeboah, a single tertiary level CHC member also answered that both men and women are called by God to do the work of the ministry.

During a congregational service by virtue of participant observation I learned the following, the founder of the CHC explained why he allowed women to become leaders and even rule over men despite apostolic injunction admonishing otherwise.

“In this church women are leaders at all levels. As of now, we have women pastors, reverends and even general overseers. The reason I permit this is based on scripture. In Numbers 22:28 and 2 Peter 2:16 God by his power used a donkey to speak his word. I believe that if God will use a mere donkey to speak his word then he will use a woman who is just like a man to speak his word as well. Joel 2:28 and Acts 2:17 state that, *in the last days daughters shall prophesy*. I believe we are in that dispensation that women too must prophesy God’s word through foretelling and forth telling. In my ministry women participate in every area because where ever there are women there is much fruitfulness”.

In the Classical congregation, I observed that there permeates the tendency to staunchly follow the apostolic practice of using the biblical epistles of Paul as guiding principle in church governance and decision making. As part of many elements of these apostolic epistles utilized in this particular Classical congregation are many threads. Censorship on women is a common thread worth discussing. Amazingly, this censorship is grounded on biblical precedents especially those found in the apostolic writings of Paul found in the New Testament. A good example is found in 1 Corinthians 14:34:35 and 1 Timothy 2:12. In this verse found in first Corinthians, women are commanded to keep silent in the church and to ask their husbands at home where in doubt of anything. Additionally in the verse in first Timothy, it is admonished that women are not to teach or have authority over a man. CLC, as a result of apostolic teaching women are not ordained in to pastoral ministry, they only rise to the level of deaconess and the basis for such practices is biblical verses such as 1 Corinthians 14:34:35 and 1 Timothy 2:12. The informants reported that in general, women do not have the opportunity to preach to the church body except in specific instances. One of the few instances for which women can preach to the church body is on special occasions such as mother's day celebrations and women's week celebrations. In addition the Pastor's wife may also be given the opportunity to preach a few times in the year by virtue of her position.

During field work the female adherents expressed the activities that they undertake in the church service which they find encouraging or empowering and fulfils them. They also expressed their belief in the unseen force (Holy Spirit) of Pentecostalism as empowering. The instance of what women expressed in terms of empowerment and fulfillment can be found under the subsection captioned unseen force in this chapter. Even though the evidence of empowerment and fulfillment is seen by virtue of participant observation, what the women has to say is also necessary and will go a long way to affirm or disaffirm the presence of empowerment and personal fulfillment.

Ministering authority versus governing authority.

Interestingly, there is such a thing as ministering authority as opposed to governing authority within Pentecostalism and it has ramifications for gender empowerment and personal fulfillment.

In the classical congregation it was noted by virtue of participant observation that only males held the title of Chairman. The men were thus at the highest level of church hierarchy. This means that when it comes to decision making only men are found at the helm of affairs, thereby making men the exclusive wielders of governing authority (Stephenson 2011:411). Even though women do not have governing authority as explained, they do possess what can be termed as ministering authority: In that, they are given room to minister to the members of the church (Stephenson 2011:412) .

Ministration, as I gleaned from participant observation, comes in various forms and can be administered during church services and after service hours. Ministration includes prayer, visitation of church members, counseling, interaction, singing and even chairing the services on Sundays and mid-week services. Some activities are primarily undertaken during the church service, such as chairing and choir ministration. Be it during church service or after service hours, women are active in every facet of ministration in both congregations of classical and charismatic congregations although in different capacities among the two congregations. Women go on missions with their spouses and often actively work in the trenches however; they never experience governing authority in this CLC.

In the CHC on the other hand, an initial perusal gives preliminary impression of women being as powerful as their male counterparts. This is as a result of the fact that women are allowed to climb as high on the leadership ladder as they wish. They minister to both men and women. There are women bishops/ Episcopal sisters who are present on the highest echelon of authority. Additionally, women serve on all committees and on every board of this charismatic congregation.

Once again, the disparity between the two churches reveals a wide schism when it comes to gender. Women enjoy both ministering and governing authority in the CHC. In the CLC, women are very active along the path of ministering authority in every sense of the word. However, they lag behind severely in the area of governing authority in leadership. It is safe to say that both congregations utilize scripture to legitimize their rather diametrical divergent praxis.

The following are some comments from the informants that were compiled during field work.

Mr. Sompaa a married tertiary level CLC informant was of the view that

“the women are doing well in the church but some of them want to rule over men which is unacceptable because men are supposed to lead women and not the other way round”.

Mr. Cofie a married basic level CLC respondent was of the view that,

“women are weaker than men and so need a lot of encouragement to participate in the allotted capacity given them by the church”.

The above information shows that certain men in the CLC, often expect women to be subservient to them and to keep to the territory meted out to them by the church. The discussions by the chairman of the CHC above have already reiterated that the apostolic leaning of the church favour male hegemony. He also opined the choice of limited participation of women in leadership in favour of “child care and home keeping”. However, he was hopeful that the situation will change in the future due to what he called progressive revelation (a more liberating interpretation of apostolic teaching that will overturn male hegemony).

Acceptable disobedience and negotiated submission.

During one particular church service as recorded in my field notes, the founder of the CHC spoke about how he urged a wife to submit to her wayward (womanizing) husband in all things.

He said during a counselling session, it came to light that the husband had ongoing extramarital affairs with several women. It was then that the founder claimed that he realized his error in asking this wife to submit to her husband in all things seeing as she was in danger of contracting venereal disease if she did so. In this case the wife can lay claim to acceptable disobedience (Casselberry 2013:78).

In another instance, according to the Pastor of the CHC as recorded in my field notes, a man was married to a woman who was more financially endowed than her husband. Before the couple was even married, she had to mete out financial support to her spouse for various reasons. After the marriage, these financial demands escalated to the point that the wealthy wife felt that her resources were being depleted by her over demanding husband. The wife therefore decided to refuse any more financial assistance to her husband. This caused a rift in the marriage and they had to turn to the church for marriage counseling in order to save the marriage. At the marriage counselling session, the husband was requested to desist from any more financial requests from the wife but however, the wife was asked to provide daily meals for her husband even if he was financially unable to provide housekeeping money for the home. In the above giving scenario, the wife was able to lay claim to negotiated submission. Even though she is exempted from bearing a full financial burden for her husband's sake, she is still expected to provide meals for him as long as she is wealthy and has the means. This report from the congregational sermon underscores negotiated submission.

This suppression of women in the church and at home is very real. During the interview with the chairman of the classical Pentecostal congregation (CLC), he had this to say:

“As to whether husbands are happy with their wives taking up leadership roles in the church, there are some who seem okay with this. However, many husbands especially those inclined to the Pauline teachings and the apostolic tradition are not too happy that women are taking leadership roles and are overly

active in the church. I personally, after many years in ministry can confidently say that it is generally better when the women are at home with the children instead of being overly involved with church leadership and other activities”.

In the above statement, it can be seen that women are expected by many in the Pentecostal world to take second position and allow their male counterparts to take preeminence. Within the church it is often the case that the men are in leadership anyway. This is especially so in the CLC. Therefore the women are expected to defer to male leadership. In addition congregational teachings with regards to marriage life, lean in the direction of wifely submission in all things. Nevertheless, the intervention of negotiated submission and acceptable disobedience often tips the tables in favour of the woman. This is especially so when the male who is supposed to be deferred to is being clearly unreasonable and outside help is sought as gleaned from participant observation.

In both churches, I observed during participation that, due to the overarching banner of Pentecostalism which they both belong to, biblical tenets are upheld as church doctrine. For this reason, the male person is seen as the ultimate leader both in the church and at home. This is because historically there has always been male dominance in the church world and Pentecostalism is no exception (Stephenson 2011:413-414). The apostolic teaching mirrored in many of Paul’s letters are harnessed to support this claim (Ephesians 5:23, 1 Corinthians 11:3, 1Timothy 2:11:15, 1 Corinthians 14:34, 1Peter 3:1) as utilized by the CLC. With regards to these two churches, it can be said that the CLC follows this apostolic direction more closely than the CHC.

As witnessed by the researcher while on the field, discourse of women submitting to men in church and in the home is the norm. During church services, there is often the exhortation that in order to have a successful marriage, there has to be compromise between the couple. Interestingly, it is the female counterpart who is often expected to kowtow. Although this is the case, the men are also admonished to love their wives. However, I observed that the

admonition for men to love their wives is more of a “ undefined grey area” and that action to carry out compromise often falls on the woman in the required act of submission. Nevertheless when it comes to the nitty gritty, the approach may be surprisingly different. This means that every marital situation is unique and the general role for a woman to submit may have to be disobeyed or negotiated.

In the same way in the church setting, women are generally expected to submit to the leading of the male superior but certain instances due to its uniqueness may call for acceptable disobedience or negotiated submission. For instance, the wife is expected to submit to her husband in all things but not to the extent that her own preservation or that of others is put in danger.

Unseen force.

During data collection many informants had much to say about what in their view were the accomplishments of the Holy Spirit in their lives.

Mrs. Ekuafu, a secondary level informant from the CHC stated,

“ I pray and the Holy Spirit gives me protection and guidance in my daily life.....my expectation for the future is to help me with grace to do more in church”.

Miss Cakraba, a basic level informant from the CLC stated,

“ I pray and I believe the Holy Spirit is always with me, I am therefore never alone.my expectation for the future is that the Holy Spirit continually be with me in all things”.

Mrs. Van Asamoah, a tertiary level informant from the CHC stated,

“The Holy Spirit helps me to excel in my work place by reminding

me of all things pertinent to my success in carrying out my daily duties.....my expectation for the future is that the Holy Spirit will guide me by wisdom to start my own company”.

Mrs. Sompa, a tertiary level informant from the CLC stated,

“The Holy Spirit assists me and gives me understanding in my marriage and family because of that there is peace in my home.... my expectation for the future is Holy Spirit will guide my husband and I to raise our children in the fear of God”.

It is impossible to deliberate on Pentecostalism without touching on the unseen force. The central dictum of Pentecostalism is the presence and the workings of the Holy Spirit. Many Pentecostals attribute their survival and success in life to this unseen transcendent force as seen from above statements by informants. This translates in the belief that Pentecostals to an extent are empowered by the help they receive from the Holy Spirit in their lives, families, careers and indeed every facet of their lives (Casselberry 2013:72). The central teaching of Pentecostalism is that the Spirit of the creator God dwells within all adherents who follow Pentecostal teaching and belief. This Spirit of the creator God is also called the excellent Spirit (Holy Spirit) and is believed to help adherents to excel in all things. This notion that an excellent Spirit indwells an individual is believed to automatically give one a sense of empowerment to overcome life’s challenges (Casselberry 2013:76).

Chapter five: Findings and Recommendations of the study.

This chapter is presented with the intention of discussing the major findings of the study. All of the findings are relevant for the domain of gender empowerment and personal fulfillment in Pentecostalism. The key findings are as follows.

Difference in theory versus practice.

During data collection on the field, the responses of the informants proved that they were believed that women were empowered within their circles. They expressed this by claiming that women were encouraged in leadership in the CLC. The chairman of the CLC also stated that women are involved on every level of strata of CLC. Women themselves claimed to be empowered in CLC by virtue of the roles they play. Some of the roles they play according to their statements are giving of testimonies, singing and ushering. They are also attested that they are involved in visiting the members, counseling and prayer for the needs of members and the church as a whole.

Therefore the general impression given by the adherents of CLC on every level claimed empowerment for women is their forte. Nevertheless, I observed a discrepancy in this overall assertion. During participant observation, I witnessed women playing several minor roles in the congregational services. In the area of visible leadership the women were cast to the back bench. Only male elders, deacons and pastors were allowed to wield this power and operate in it. For that matter there was a major discrepancy between responses of adherents and the observations of the researcher. This is what I refer to as a difference in theory as opposed to practice.

It must be said that the claim of CHC informants, especially women that they are empowered and fulfilled can be appreciated in a distinct way. They operate in the channels allotted them thereby exhibiting agency. The fact of this agency especially when they succeed at it (they do as I observed in participation) challenges the status quo. Finally, their perseverance to carry out their "calling" in spite of male hegemony has immense potential to bring change as has been accomplished in other congregations where women are now unleash their full potential.

Empowerment in the helps and mainstream ministry.

The main focus of the study was the congregational roles and positions of women in relation to men. Interestingly, a wealth of knowledge opened up when I visited both the headquarters of CHC and CLC to observe and investigate through inquiry. I also visited the websites of both CLC and CHC which was very intriguing. Helps ministry refers both the administrative and established institutions of the churches.

In the CHC, the informants expressed the idea that women are empowered and fulfilled. The probing of this phenomenon was explored in the area of leadership as well as the encouragement women received to accomplish this feat. In this vein informants expressed their perspectives as well as the idea that women played pivotal roles in the CHC.

In the area of and mainstream ministry, I found that women were shepherds, pastors, reverend ministers, general superintendents and Episcopal sisters. They rub shoulders with their male counterparts on every level and are present on the highest level of authority in ministry called the Bishop's council. The bishop's council is where the Episcopal sisters are found and are the female designation for Bishop.

In the genre of helps ministry women are key players. I was informed that the administrative wing which includes the denominational office is headed by a woman. The institutions of orphanage, primary school, Junior high school, radio station, media department and hospital are all headed by women. This is truly phenomenal for a Pentecostal domain which is often deemed patriarchal.

In the CLC, women are instrumental in every facet of mainstream ministry and helps ministry. I found during participant observation and inquiry a sense of women being marginalized. This is because there are no women on the executive council, which is the highest level of authority. There are no women elders, pastors and apostles. Women only rise to the ranks of deaconess even if they graduate from the church's seminary or prove their worth by years of service and devotion.

In the area of helps the CLC is a trail blazer within Pentecostalism in Ghana. This is because they have established twenty-six primary schools, a seminary, university, a hospital and an orphanage. Surprisingly even in the area of helps ministry women operate mainly in subordinate positions. I found that the above mentioned institutions are all headed by men except for in some of the primary schools.

The utilization of the channel of leadership and ordination in ministry as a bench marker for deciphering gender empowerment in CLC and CHC reveal that CLC is succeeding in this endeavour. CHC reveals an entrenchment in male hegemony that transcends the realm of mainstream spilling over even into helps ministry, thereby engulfing this denomination as a whole.

Effects of Pentecostalism on polygamy.

A ground breaking finding of this thesis is the effect of Pentecostalism on polygamy. Polygamy is a traditional African system of marriage. However, in present times it is no longer sustainable for a myriad of reasons. Despite this all the informants stated that they belonged to extended families that exhibited polygamy as a marriage style. In addition, none of the informants belonged to a nuclear family which was polygamous. This shows that there is a correlation between Pentecostal affiliation and shirking of polygamy.

The chairman of CLC stated that his church ethos was contrary to polygamy. Monogamy is thus upheld as a marriage model in this church as several of the informants detailed. There are a plethora of ascetic elements and rigorous standards present as expressed by informants in Pentecostalism. Central to these rigorous standards are marital fidelity and monogamy therefore an acceptance of Pentecostal ethos requires an acceptance of monogamy. In past generations in Ghana some of the cardinal reasons for monogamy were to have labourers (children) to assist on farm lands. This was mainly because Ghana is an agrarian society just to name one of the reasons. The position of a wife in a polygamous situation is tumultuous especially if coupled with a husband bridled down with other flaws. Some of such flaws that results inadvertently in an unpleasant family situation is infidelity, abuse and alcoholism. Ghana has a relatively high rate of domestic violence (Addo 2010:4).The threefold character traits or

habits are all directly inimical to the Pentecostal rigorous standards and ascetic inclinations. Interestingly, a shirking of the threefold character traits and polygamy is in favour of the woman and the security of children. This because women are not only majority in Pentecostal circles but also often the first to join these congregations. When their spouses follow suit, there is a convergence in desires and stability for the home. This inadvertently empowers the woman/wife because certain negative male characteristics are curbed by Pentecostalism.

Effects of Pentecostalism on economy of the family unit.

The economic situation in Ghana is dire for the majority of its inhabitants. The minimum wage in Ghana stands at Ghc 5.24 as 2014 (Ghanaweb:2015). In such an economic situation most individuals are involved in the largely impoverished private sector and only accrue low profits (GGOP: 2014). This does not auger well for the perpetuation of polygamy characterized by large family sizes and economically inundated wives. This is due to the burden cast on them by largely financially incapable men. To make matters worse polygamy often results in many children requiring more income to cater for these helpless children. Unfortunately Ghana records a high maternal mortality rate: 350 deaths per 100,000 births which is also the second most common cause of death (Addo 2010: 4).

According to the informants, CLC and CHC prohibit polygamy in favour of monogamy. The chairman of CLC, stated that when a man with multiple wives joins their church he is welcomed. He will however be counseled against this practice while behooving to catering for all children from that union. The chairman reiterated that such an individual will not be sanctioned if he fails to meet this standard. He will however be exempted from any leadership position in the church.

Similarly the CLC does not wed marriages of the polygamous nature and lays much emphasis on marital fidelity. Consequently financial resources are preserved within a more winsome monogamous marriage. Additionally, marital fidelity means that financial resources are redirected into a relatively smaller family unit which would have gone to wooing of other women. As well as catering for multiple families to the detriment of the wife and the security of the family unit.

The position of the wife is thus strengthened. She receives empowerment and personal fulfillment from her entrenched position of the singular spouse of one man with some disposable income. The man now curbs undesirable spending inclinations because of his affiliation to Pentecostalism.

Women as spiritual gate keepers and yet are vetted.

In both CLC and CHC, women are in one manner or the other queried about their spouses. This is with regards to promotions in mainstream ministry. However, during one such incident as recounted by an informant from CLC another element was evident. The fiancée was not only questioned about the Pastor's conduct but also her own competence. She was asked if she was willing to marry and accompany her husband into the mission field. She was thus questioned about her ability to be a Pastor's wife also called *asafomaame* (mother of the church). It is noteworthy to mention here that, in CLC there is no *osofomaame* (female pastor). The Pastor's wife is often the only one accorded preaching rights to the entire congregation irrespective of gender. This is however usually on special occasions only.

The position of women as spiritual gate keepers may be compromised. This is when a wife mars the reputation of her husband on purpose or vice versa. Nevertheless, this role accorded women in Pentecostal congregations empowers them and fulfils them by virtue of the authority exercised.

Unseen Force and accomplishments.

The Holy Spirit is central Christian doctrine based on biblical accounts. However, nowhere else in Christianity is there such tremendous emphasis on the works of the Holy Spirit, as it is Pentecostalism. The works of the Holy Spirit such as glossolalia and healing are much emphasized in Pentecostal circles.

In CLC and CHC, female informants spoke of their lived experience of the Holy Spirit. They relayed these testimonies in two ways. I observed that they spoke of the physical world around them and of the transcendent. In terms of the physical world, they relayed that the help of the Holy Spirit encouraged them in their family lives, careers and in diverse aspirations. In terms of

the transcendent, there were quite a number of statements. In sum, they relayed that the Holy Spirit compelled them to remember biblical directives and to stand by them.

In many of much of the data, the informants claimed that their belief in this unseen force compelled them to strive and to accomplish. This translates as empowerment and personal fulfillment as conceptualized by this study.

Policy Recommendations.

Harnessing of progressive revelation/ feminist perspective.

In the CLC, as is the case of many classical Pentecostal churches women in ministry are relegated to a differentiated ministerial track. The reasons for this are numerous. The Chairman of CLC stated that in his many years in ministry, he finds it is better for women to stay at home than to be overly involved in ministry. A deacon stated that women are not as courageous as men and are weak. The chairman also pointed to the Pauline letters and its restrictions on women. The list of reasons are given the researcher are endless.

The year is 2015, civilization has evolved. Women walk the corridors of power on every level. Why not in the church where they have labored just as men. Elizabeth S. Fiorenza, is one major proponent of feminist perspective of scripture. Her exceptional and ground breaking work on the biblical texts reveal interpretations of the central positions of women in the early church. This kind of interpretation places women at the centre and accords them the accolades they deserve which is often hidden under the rumbles of male hegemony. In the same vein, classical Pentecostalism can reinterpret biblical accounts, perhaps the same texts that have held Pentecostal women bound in obscurity for generations. So as to empower them more visibly and fulfill them as they deserve in both the areas of mainstream ministry and helps.

Harnessing of Liberation theology.

Theology is discourse about God. When God is spoken of there is always the profound theme of liberation and of salvation. The idea that lives are touched permeates theology. In the CLC, participant observation revealed how these same biblical texts are harnessed to empower

women and to give them a more fulfilling life. The prophecy of Joel in both the new and old testaments as well as a myriad of biblical texts tells one tale. That woman can do what men can do as one informant stated. For me, this is liberation theology at work in the CHC. It is necessary that to mention that CHC does not claim to use the praxis of liberation theology to empower women. However as a researcher with such notions and tools available to me, my investigations reveal this praxis.

The recommendation is that if CHC has utilized a subtle liberation theology to ordain women even to the level of Episcopal sisters, so can classical Pentecostalism and indeed the rest of Christianity if not society. Liberation theology seeks to uproot hegemonic interpretation in order to empower the poor and marginalized. According to Jon Sobrino, the crucified people of the cross must be shown mercy, not just a sentimental gesture but one of praxis and of cause finding so as to restructure entirely (Sobrino 1994:16). He was speaking of the fact that the oppressed and marginalized must be liberated by changing the status quo through the channel of scriptural re-interpretation in connection to the specific context. It must not end there; the change must be seen in the faces of the poor, in this case in the lives of the marginalized women of African Pentecostalism. Women must be given full rein because they have already proven that they are able, just like their male counterparts as history and providence attest to in this study as well as in similar studies in other contexts (Wacker 2003 160-161).

Harnessing of the hidden and unhidden transcripts.

During interactions with the female informants from both CLC and CHC, I observed how many women proclaimed their desire to lead, to be relevant and to give of what they could potentially accomplish through this same belief in the *allos parakletos* (Holy Spirit). This desire to accomplish translates as a desire to be better empowered, better fulfilled. Only an opportunity devoid of manmade barricades and hurdles can permit this.

There were a few female informants who were also comfortable with the phenomenon of ministering to only women and children as is the case in CLC. To that, the words of a black Christian female abolitionist comes to mind,

*“I grew up like a neglected weed, - ignorant of liberty, having
no experience of it. Then I was not happy or contented.”*

Harriet Tubman (1822-1913) to Benjamin Drew, St. Catharines, Ontario, Canada, 1855.

This is not to say that these women are mentally enslaved by their acceptance of a designated area of ministry. If nothing at all they have displayed agency by showing preference to the status quo. However, I concur with James Scott that hidden transcripts exist. Therefore the offstage discourses of women must be taken seriously in overturning male hegemony in Pentecostalism to give room for gender empowerment and personal fulfillment.

Hidden transcripts are well guarded in the dialogue and contact of those in power and subordinate groups. There are of course instances when the hidden pierces the surface and comes into the public lime light but this is infrequent. The worst case scenario is when the pretensions of public transcript become a mask over the faces of the marginalized permanently. I believe the leaders of Pentecostalism should be sensitive to the individual potentials of women in their congregations so as to remove barricades that stem their empowerment. This can be realized by eliciting their hidden transcripts.

Utilization of a more contextual theology.

The subject matter of this study reverberates though out this dissertation. One minor question explored however is why Pentecostalism thrives in the global south and especially in Ghana?

The possible answers are thought provoking. One key answer is contextual theology, the contextual nature of Pentecostalism within Ghana. This kind of theology is one that resonates with the local context. In this case the African belief system imbued with a constant struggle between forces of good and evil, of spirits and of supernatural healing. My recommendation is that the way forward for theology as a whole is a robust dive into a more contextual theology, one which locals can relate with.

For the vision of gender empowerment and personal fulfillment in Pentecostalism emphasizes theology that speaks positively for women. A theology that concerns women and their needs

will go a long way to realize what has already begun in congregations like the CHC. According to Elizabeth A. Johnson discourse about God molds corporate identity of the community and praxis, although God is genderless and Spirit, discourse tells another tale (Johnson 2002:4-5). The qualities of God in discourse is often more masculine than feminine. This goes a long way to eventually portray theology, ministry and leadership in these spheres as the preserve of a man in relation to a masculine God. In my view, it is time to see God and all that pertains to him as *Ataa Naa Ny)m*) or father mother God as the Ga people of Accra in Ghana render God. A God, who is supreme enough to give room for both men and women to serve in equity without restrain and oppression.

Perhaps the collapse of Christianity as a whole in the west can take a lesson from this trajectory instead of a mere acceptance of the present scheme of things. This means that Christianity can once again rise to prominence in the West. What will be paramount is a contextual theology that embraces the Western mind-set and way of life. This will be challenging because of what Grace Davie (2007) calls the pervading inclination toward believing without belonging (especially Britain) or belonging without believing (Scandinavia). Contextual theology harnessed by Christendom be it Catholic, Protestant or Pentecostal has great potential of bringing the situation to a state of belonging and believing in the West.

Recommendations for future research.

The possibilities for future research are diverse because of the limited research in this area of gender empowerment in Ghana. Many areas are already beckoning the researcher in interest.

For instance, what of gender empowerment in the charismatic churches within the MLC of Ghana? What are the positions and roles of women in these groups or do they simply toe the line of Catholic or Anglican Churches as the case maybe. The scope of this study and length of time for field work constrained me to contain my efforts within a specific site of investigation.

Charismatic Pentecostalism is on the ascendancy in Ghana, a study on Charismatic Christianity on its own and why it poses a numerical threat to both MLC and Classical Pentecostalism will be very interesting. This is because on the field I noticed the subtle rivalries beneath the surface as

I interacted with adherents from CLC and CHC. I was even queried by one adherent if I was spying on behalf of the other congregation.

Finally, Pentecostalism in the area of Politics in Ghana will be highly enriching. This is because I am privy to the notion that many Pentecostals either encourage or discourage participation in politics in Ghana. There is often no middle ground when it comes to this issue. In addition, Ghana is a secular state however there is always visible signs of Pentecostal presence and ministrations during political functions in recent times than ever. Their roles in elections and national crises related to politics will be interesting and informative to explore.

Concluding statements.

My concluding statements for the findings and recommendations sub section is as follows, this study has yielded innumerable dividends in the area of gender empowerment and personal fulfillment in Pentecostalism in suburban Accra. It has shown that Pentecostalism is not devoid of imperfections. It has also shown the areas in which they excel. The power that men wield in this domain is put forth. The anomalies between classical and charismatic variant is highlighted. The existence of gender empowerment and personal fulfillment is evidential in classical and charismatic Pentecostalism in Ghana albeit more pronounced in the latter than in the former. The ascetic elements and the role it plays in empowering women are delved into. Many notions from spiritual gate keepers to acceptable disobedience and negotiated submission underscore the positions and roles of women in Pentecostalism. In the final analysis it can be said that indeed empowerment and personal fulfillment is alive and well within Pentecostalism. Nevertheless so much more can be done with the utilization of feminist critical perspective, liberation theology and much more to make resounding impactations for women in these circles.

Summary.

The purpose of the segment of this chapter is to write a summary of the entire thesis. This is also the final part of this work. The conclusion will touch on all the chapters that have been presented in this entire process. A look at chapter one is the starting point of this undertaking. There will be a progression in this final summary and discussion from the start point, to chapters two, three, four and then finally chapter five. In a systematic display of the intellectual undertaking the conclusion portion is a blue print of the entire study. In chapter one, I began presenting my work with an introduction to the research work. Chapter one focuses on the title of the thesis which is,

“Female empowerment and personal fulfillment in Pentecostalism: A case of Accra Ghana”.

The title expresses what the thesis work is all about. In chapter one, the purpose of operationally defining the concepts found in the title was tackled to engender clarity. Certain salient terms like *Pentecostalism*, *empowerment* and *personal fulfillment* were broken down to comprehensive and exhaustive formats for the sake of comprehension. This was also done to demarcate the boundaries of research.

It is however, a necessary detour in every intellectual undertaking to veer into other angles of thought that are of relevance to the research topic and essential to the work. The most important and paramount features should however be that of the core of the research work. As seen by the title and the following work accomplished, the title predicts the components of the research work. Every wording in the title gives an idea into the mission of the researcher undertaking the process.

The understanding of womanhood in Accra Ghana, as well as the implications of being a women/a female who is affiliated to the Pentecostal way of life was vital. It was needful to write that it is impossible to simply dwell on females exclusively in this research work, especially with regards to Pentecostalism as a movement. In the Ghanaian context as a whole, life for women is often woven along the path of family life. The idea of family life for many in

the western world is often a matter of the nuclear family. This work focuses on the context of suburban Accra and Pentecostal movement in that location. Therefore the counterparts of these women were taken into consideration while writing this thesis. However, the idea of the extended family system was also harnessed in unearthing the realities of the position of women in Pentecostalism. This is important because even in the Ghanaian suburban context, the extended family still plays a major role in lives of females in society with women in Pentecostalism as no exception.

Another group apart from the women that was spoken about intently was that of the leaders in this movement. It was of essence to do so because; the leaders gave insight into the theology, ideology and administration of the Pentecostal movement, as well as the positions of women within it. There was also a link between the perspectives of the leaders in Pentecostalism and the females, their roles within congregations as well as within their homes.

The explanation of Pentecostalism as a phenomenon led to the cropping up of other terms such as classical Pentecostalism and charismatic/neo Pentecostalism. The aforementioned dual division connotes the two main branches found within Pentecostalism.

It is impossible to speak of Pentecostalism without speaking about Christianity since Pentecostalism is a sub group under Christianity. It was mentioned in the chapter one, that Christianity is the largest religion in the world and goes a long way to define the roles of men and women in society.

Several scholarly approaches were utilized during the presentation of Chapter one. The emic and the etic approaches were harnessed for the purpose of this work. This was because I am both an insider and outsider (secondary insider) to the Pentecostal experience. In June and July of 2014 I undertook systematic, detailed and rigorous field work. Emic analysis accrues from views of adherents so as to comprehend the experiences of the community or context under study. The etic analysis and interpretation is indispensable because it brings in academic methods of research based on the use of frameworks, concepts categories from the social sciences (Watson- Gegeo 1988:578)

It must be understood that Pentecostalism is a movement and therefore it keeps evolving. For that matter, I attentively worked hard over the two months duration of field work. During two months period as a researcher on the field I collected myriad of information which represent the bulk of data accumulated. I have immersed myself in a more western type education which enables an individual to more effectively utilize analysis and academic approaches in discovering both the hidden and unhidden transcript of the subjects and contexts under study.

It is for the purpose of the above important reasons that the emic and etic dichotomy is of essence in this research work. This means that both the insider and the outsider view point will be highlighted in this research work. This is to ensure an efficient exhaustion of the subject matter from every available angle.

The objective and the relevance of the study refer to the importance of the entire research and the merits of such an undertaking. This work is important for the furtherance of knowledge as well as the application of some of its findings to benefit both scholarship and the Pentecostal world as a whole. It also aimed at developing new knowledge which was accomplished.

Back ground of the study is the next sub title under chapter one. This aspect is mainly about origin of Pentecostalism emanating from the Azusa Street revival in 1907. It talks about key figures like William Seymour and Charles Fox Parham. It also traces how Azusa Street Pentecostalism became world-wide because of missionary enterprise and pilgrimage to the manifest presence of the supernatural within that encounter in Azusa.

Having dealt with the main themes in chapter one of this research work, I now turn to chapter two. Chapter two talks about literature review; this is specifically the secondary sources for the purpose of this research work. In this endeavour, I highlighted James Scott's hidden and unhidden transcript, Sugirtharajah's liberation theology, Grace Davie's discourse on Pentecostalism, Peter Beyer's exposition on Pentecostalism and so much more.

The marriage between Christianity and colonialism is important for the understanding of the Ghanaian context. The land of mass which demarcates the territory christened Ghana has a long and vibrant history. Initially it was made up of small groupings of various ethnicities. There

were clashes here and there between these sub groups but a sense of normalcy prevailed. The Portuguese traders were the first Europeans that arrived on Ghanaian soil under the guise of trade. Post-independence historical records prove that Britain became the colonial power while Christianity continued to flourish gradually prior to colonialism right down to present times.

Chapter two also dwells on, the history of the two congregations where the research was undertaken. It talks about when the churches were established and other salient characteristics. To explain the elaborate history of Pentecostalism further, I opted to write about some of the major founders of Pentecostalism within Ghana. These two are Peter Anim and James Mackeown. I also wrote about Madam Christiana Obo who was a pioneer female preacher in a fledgling Pentecostal church of the time. This elaboration points to the fact that women have always played roles in Pentecostalism from the beginning.

The methodology chapter is one of the most influential chapters of the thesis; this is because it plays an important role in explaining the methods employed in data collection during the two months field work in suburban Ghana. The basic methodological approaches I utilized are participant observation and interviews. The research main expertise utilized was quantitative research method. There were many challenges on the field such as the inability to interview some key informants. This was a minor drawback but was overcome by access to secondary sources.

The analysis chapter was imperative to the success of this research work. It focused on the interpretation of data in the light of the framework. There are very important notions within the conceptual framework of this entire thesis work. Although the notions are so important, the import of the analysis is what is of necessity. Furthermore, the contradictions were intriguing. The new knowledge discovered presents academia and Pentecostalism with fresh insight.

Secondly, some of the most profound statements by some key informants were put forth in a sub section of the analysis chapter. It was mostly the statements by leaders based on interviews and participant observation. There are also a myriad of data accumulated from the

female subjects of this research work which served as the core of the entire body of work. Additionally, the views of some male counterparts in the Pentecostal congregations were put forth to further shed light on the roles of the females in Pentecostalism.

Chapter five is the portion of this dissertation that presents in a succinct manner the research findings, policy recommendations as well as recommendations for future research. Thus, the journey of this entire body of work ends at the conclusion. This conclusion is simply a summary of the entire dissertation in brief. It is technically impossible to display in this write up of this chapter every salient dimension of this thesis. However, it is certain that a lot has been elaborated for the purposes of conclusion.

The entire process shows that gender empowerment in Pentecostalism within suburban Accra is worth studying because the realities have been presented in thought provoking manner. The analysis goes to explain that the reality of male dominance in the Pentecostal world is prevalent. However, the positions of women in relations to that of men as well as the family are imperative. Novel developments and new knowledge is also the hall mark of this study.

Bibliography

Addo, M. 2010. *Advancing gender equality and the empowerment of women: Ghana's experience*. UNDCF Vienna Policy dialogue.

www.un.org/en/ecosoc/newfunct/pdf/vpd...undcf.pdf (accessed Tuesday 21st April 2015)

Anderson, A. 2004. *An introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge University Press. London.

Anderson, Bergunder, Droogers & Van Der Laan, eds. 2010. *Studying Global Pentecostalism: Theories and Methods*. University of California Press. Berkeley.

Anderson, A. 2007. *Spreading fires: The globalization of Pentecostalism in the twentieth century*. International bulletin of missionary research. (accessed Wednesday April 15, 2015).

Armed Forces Museum Exhibition 2014. The West Indian Inheritance. (accessed Wednesday 15th April 2015)

Asamoah-Gyadu, J. K. 2005. *African Charismatics: Currents Developments within Independent Indigenous Pentecostalism in Ghana*. Brill Leiden. Boston.

Bevans, R. B. 2002. *Models of Contextual Theology*. Orbis Books, Maryknoll. New York.

Beyer, P. 2003. *De-centering Religious Singularity: The Globalization of Christianity as a case in Point.* International Review for the History of Religions.

<http://www.jstor.org/stable/3270505> (accessed Wednesday November 6, 2013).

Beyer, P. 1998. *The Religious System of Global Society: A Sociological look at Contemporary Religion and Religions*. International Review for the History of Religions.

<http://www.jstor.org/stable/3270332> (accessed Wednesday November 6, 2013).

Brusco, E. 1995. *The reformation of Machismo: Evangelical conversion and gender in Colombia*. University of Texas Press. Austin.

Corten & Ruth Marshall- Fratani, eds. 2001. *Between Babel and Pentecost: Transnational Pentecostalism in Africa and Latin America*. Hurst. London.

Casselberry, J.2013. *The Politics of Righteousness: Race and Gender in Apostolic Pentecostalism*.

Journal of the association of black anthropologists. <http://startuio.no/> (accessed Monday August 18, 2014).

Cox, Harvey 2006. *Spirits of Globalization: Pentecostalism and Experiential Spiritualities in a Global Era*. ed. Sturla J. Stålsett . SCM Press. London.

Darkwa, A. J. 2000. *Pentecostalism in Ghana: An African Reformation* .Cyber journal for Pentecostal Charismatic Research.

www.pctii.org/cyberj/cyberj13/amanor.pdf (accessed Monday April 7, 2014)

Davie, G. 2007. *Sociology of Religion*. Sage Publications Limited. London.

Davidson, O. J & Layder, D. 1994. *Methods, Sex and Madness*. Routledge. London.

DE Smith, S. A. 1957/1993. *Independence of Ghana*. Heinonline (<http://heionline.org>)

(accessed Tuesday 4th November 2014).

Geertz, C.1993. *The interpretation of cultures*. New York, NY: Basic Books. Alexander Street Press.

Geertz, C. 1995. *After the fact*. Havard University Press. Cambridge, Massachussets.

Government of Ghana Official Portal 2014.www.ghana.gov.gh (accessed Monday April 7, 2014)

Ghana Web 1994.The country Ghana. www.ghanaweb.com (accessed Monday April 7, 2014)

Ghana Statistical Service 2012. *2010 Population & Housing Census, Summary of final results*.

<http://www.statsghana.gov.gh> (accessed Friday July 4, 2014).

- Hocken, P. 2009. *The challenges of the Pentecostal, Charismatic, and Messianic Jewish movements: the tensions of the spirit*. Farnham Ashgate. London.
- Hastrup, K. 1995. *A passage to Anthropology: Between experience and theory*. Routledge. London.
- Heward-Mills, D. 2007. *Lay People and the Ministry*. Parchment house Publishers, Accra.
- Heward-Mills, D. 2011. *The mega church*. Parchment house Publishers, Accra.
- Hollenweger, W. J. 1976. *The Pentecostals*. SCM Press LTD. London.
- Jahan, I. 2014. *Revisiting 'Nativity': Anthropology at Home in Rural Bangladesh*. *Anthropol* 2. <http://dx.doi.org/10.4172/2332-0915.1000123>
- Johnson, E. A. 1992. *She who is: The mystery of God in feminist theological discourse*. Crossroad Publishing company. NY.
- Joppe M. 2000. *The Research Process*. <http://www.ryerson.ca/mjoppe/rp.htm>
- Kay, W. k. 2011. *Introduction to Pentecostalism: A very short introduction*. Oxford University Press. Oxford. New York.
- Kothari, C.R. 2004. *Research Methodology: Methods and Techniques*. New Age Publishers Ltd. 2nd Edition. New Delhi.
- Larson, C. K. 2004. *Bound for the Promised Land: Harriet Tubman, portrait of an American hero*. www.harriettubmanbiography.com (accessed Thursday April 30th 2015).
- Licoln, Y. & Gubba, E. 1985. *Naturalistic Enquiry*. CA Sage. Beverly Hills.
- MacGrath, A. 1997. *An introduction to Christianity*. Blackwell. Cambridge.
- Marcus, G. E. 1998. *Anthropology through thick and thin*. Princeton. New Jersey.
- Miller, D.E. Sageant, K.H. and Flory, R. 2013. *Spirit and Power: The growth and global Impact of Pentecostalism*. www.oxfordscholarship.com (accessed Monday 27 October 2014)

- Mashall, C. & Rossman, G.B. 2011. *Designing qualitative research*. Sage. Los Angeles.
- Meyer, B.2008. *Prosperity and popular cinema in Ghana*. Culture and religion an interdisciplinary journal <http://www.tandfonline.com/loi/rcar20> (accessed Monday 13th April 2015).
- Meyer, B. 2004. *Christianity in Africa: From Africa Independent to Pentecostal-Charismatic Churches*. <http://www.jstor.org/stable/2506861> (accessed Wednesday 15th April 2015).
- Meyer, B. 1998. *The power of money: Politics, occult forces and Pentecostalism in Ghana*. African Studies Association (accessed 11th October 2014).
- Mooser, Annelies 2013. "Elizabeth Schüssler Fiorenza" *Key Theological Thinkers: From Modern to Postmodern*, eds. Steele J. Kristiansen and Svein Rise. Ashgate Publishing. England.
- Nichol, T. N. 1971. *The Pentecostals*. Logos International. Plainfield, New Jersey.
- Odoyeyo M, A.2004. *Beads and Strands. Reflections of an African woman on Christianity in Africa*. Orbis books. MaryKnoll NY.
- Omenyo N. C. 2006. *William Seymour and African Pentecostalism historiography, The case of Accra Ghana*. Asian Journal of Pentecostal Studies. (accessed 11th October 2014)
- Onyinah, O.2004. *James Mckeown Memorial Lectures: 50 years of the church of Pentecost*. Pentecost Press limited. Accra.
- Pfeiffer, Gimbel-Sherr & Orvalho Joaquim Augusto. 2007. *The Holy Spirit in the Household: Pentecostalism, Gender and Neoliberalism in Mozambique*. American Anthropological Association. www.ucpressjournals.com/reprintInfo.asp (accessed Monday August 18, 2014).
- Sackey, M. B. 2006. *New Directions in Gender and Religion: the changing status of women in Africa Independent Churches*. Rowman and Littlefield Publishing group Inc. New York.

Stephenson, L. 2011. *Prophesying Women and Ruling Men: Women's Religious Authority in North American Pentecostalism*. Open access religions www.mdpi.com/journal/religions (accessed Wednesday 27th August 2014).

Schreier, R. 1997. *The New Catholicity, Theology between the local and global faith*. New York: Maryknoll NY Orbis books.

Scott, J. 1990. *Domination and the Art of Resistance*. Yale University Press. London.

Strathern, M. 1987. "The limitations of auto-anthropology". *Anthropology at home*, ed. Anthony Jackson. Tavistock Publications. New York.

Sugirtharajah, R. J. 2002. *Postcolonial Criticism and Biblical Interpretation*. Oxford University Press. London.

Toulis, N. R. 1997. *Believing Identity: Pentecostalism and the Mediation of Jamaican Ethnicity and Gender in England*. Berg Publications. NY.

Van Dijk. 2004. *Negotiating Marriage. Questions of Morality and Legitimacy in Ghanaian Pentecostal Diaspora*. Journal of Religion in Africa vol. 34 (accessed Monday October 20th 2014)

Vered, A. 2000. *Constructing the Field: Ethnography fieldwork in the Contemporary World*. Routledge. London.

Wacker, G. 2003. *Heaven below: Early Pentecostal and American culture*. Harvard University Press London, England.

Watson-Gegeo, K. A. 1988. *Ethnography in ESL: Defining the Essentials*. Teacher of English to Speakers Other Languages, Inc. (accessed Saturday April 2015)

<http://www.jstor.org/stable/3587257?seq=1&cid=pdf-reference>

Woodhead, L. 2004. *An introduction to Christianity*. Cambridge University Press. Cambridge.

Wyllie, R.W. 1974. *Pioneers of Ghanaian Pentecostalism. Peter Anim and James Mckeown*, Journal of Religion in Africa. Journal of Religion in Africa, 1974, Vol.6 (2), pp.109-122

(accessed 11th October 2014)

Wyllie, R. W. 1980. *Spiritism in Ghana: A study of new religious movements*. Scholar Press.
Missoula, Montana.

Appendix A

INTERVIEW GUIDE/SCHEDULE

Section A

- Exchange of pleasantries.
- Personal introduction.
- Explanation of purpose of meeting.
- Explanation of ethical responsibility such as anonymity.
- Solicit permission to begin interview.
- Solicit permission to utilize tape recorder.
- Undertake interview session.
- Expression of thanks.

Section B (Interview with Male respondents)

- In your view are women given opportunity to become leaders in your church?
- In your view are women called upon to take up leadership positions?
- Are women allowed to enter the Christian training institution of you church, such as the Bible school?
- In your opinion, are women given similar titles as men?

- How are women who take up leadership in the church portrayed?
- In your opinion does the church encourage women to take up leadership roles?
- In your opinion, why do you think the church encourages women to take leadership roles?
- In your opinion is the church interested in the wellbeing of the women?
- What is the guiding principle in the church that influences the church to encourage women to take up leadership roles?
- Are there activities that enable women to express themselves in the church service?
- Are husbands happy with the church doctrines of encouraging women?
- Are children or other dependants affected?
- Are there individuals attracted to join the church because of doctrines of encouraging women?

- How is the consumption of alcohol perceived in the church?
- Do you use alcohol for consumption?
- How is polygamy viewed in the church?
- Are there any polygamous elements in your extended family?
- Are there polygamous elements in your nuclear family?

Section C (Interview with Female respondents).

- In your view are women given opportunity to become leaders in your church?
- In your view are women called upon to take up leadership positions?
- Are women allowed to enter the Christian training institution of your church, such as the Bible school?
- In your opinion, are women given similar titles as men?
- As a woman would you like to take on a leadership role in the church?

- How are women who take up leadership in the church portrayed?
- In your opinion does the church encourage women to take up leadership roles?
- In your opinion, why do you think the church encourages women to take leadership roles?

- In your opinion is the church interested in the wellbeing of the women?

- What is the guiding principle in the church that influences the church to encourage women to take up leadership roles?

- Are there activities that enable women to express themselves in the church service?

- Are husbands happy with the church doctrines of encouraging women?

- Are children or other dependants affected?

- Are there individuals attracted to join the church because of doctrines of encouraging women?

- Is the Holy Spirit a personal help?

- In what manner has the help of the Spirit been experienced practically?
- Is there more expectation for the future with regards to the Holy Spirit?
- How is the consumption of alcohol perceived in the church?
- Do you use alcohol for consumption?
- How is polygamy viewed in the church?
- Are there any polygamous elements in your extended family?
- Are there polygamous elements in your nuclear family?

Section c (Interview with Key respondents)

- In your view are women given opportunity to become leaders in your church?
- In your view are women called upon to take up leadership positions?

- Are women allowed to enter the Christian training institution of you church, such as the Bible school?
- In your opinion, are women given similar titles as men?
- How are women who take up leadership in the church portrayed?
- In your opinion does the church encourage women to take up leadership roles?
- In your opinion, why do you think the church encourages women to take leadership roles?
- In your opinion is the church interested in the wellbeing of the women?
- What is the guiding principle in the church that influences the church to encourage women to take up leadership roles?
- Are there activities that enable women to express themselves in the church service?
- Are husbands happy with the church doctrines of encouraging women?
- Are children or other dependants affected?

- Are there individuals attracted to join the church because of doctrines of encouraging women?

- How is the consumption of alcohol perceived in the church?

- Do you use alcohol for consumption?

- How is polygamy viewed in the church?

- Are there any polygamous elements in your extended family?

- Is there the likelihood that women will be ordained in this church?
 - Are there polygamous elements in your nuclear family?

FIELD OBSERVATION GUIDE

- Visitation of congregations during services for observation.
- Observation of procedures in the service.
- Observation of men participation.
- Observation of women participation.
- Record of profound observations in field work diary for perusal.

APPENDIX B

LIST OF NAMED INFORMANTS AND BRIEF DESCRIPTION.

(NOTE: All names utilized are fictitious)

- Name: Mr. Amoah

Congregation: CLC

Description: Male, secondary level education.

- Name: Mrs. Amoah.

Congregation: CLC

Description: Female basic school leaver.

- Name: Mr. Opong.

Congregation: CLC

Description: Male chairman of CLC, tertiary level education.

- Name: Mr. Agbenyega.

Congregation: CHC

Description: Male divorced basic school leaver.

- Name: Mr. Asabre.

Congregation: CHC.

Description: Male Pastor of CHC, tertiary level education.

- Name: Mr. Yeboah.

Congregation: CHC.

Description: Single male, tertiary education level.

- Name: Miss. Akono.

Congregation: CHC.

Description: Female, basic school leaver.

- Name: Miss. Tetteh.

Congregation: CHC.

Description: Female, tertiary education level.

- Name: Mr. Cofie.

Congregation: CLC.

Description: Male, basic school leaver.

- Name: Mrs. Cofie.

Congregation: CLC.

Description: Female, secondary level education.

- Name: Mrs. Ekuafio.

Congregation: CHC

Description: Female, secondary level education.

- Name: Miss Cakraba.

Congregation: CLC.

Description: Female, basic level leaver.

- Name: Mr. Van Asamoah.

Congregation: CLC.

Description: Male, tertiary level education.

- Name: Mrs. Van Asamoah.

Congregation: CHC.

Description: Female, tertiary level education.

- Name: Mr. Sompah

Congregation: CLC

Description: Male, tertiary level education.

- Name: Mrs. Sompah

Congregation: CLC

Description: Female, tertiary level education.