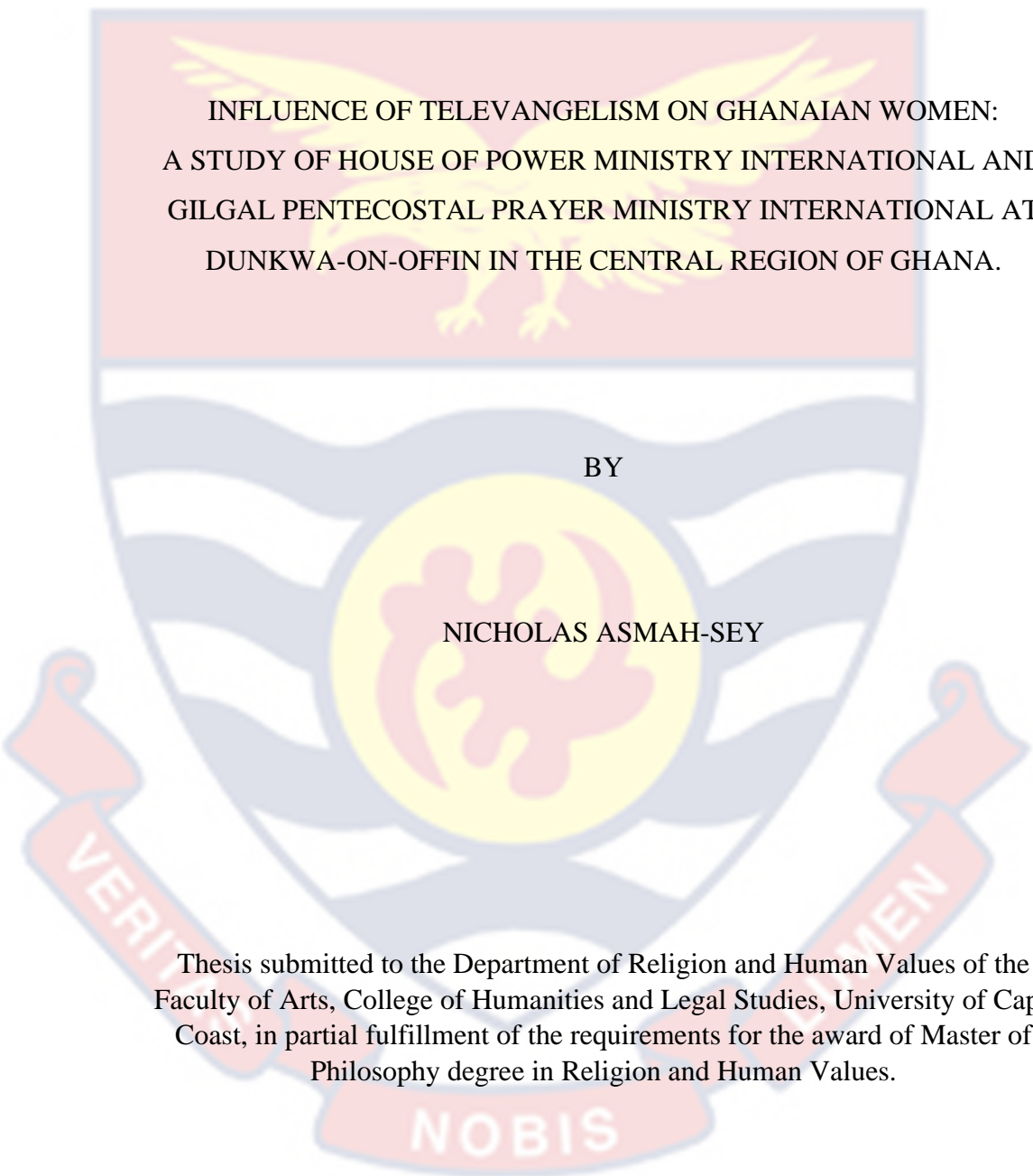


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INFLUENCE OF TELEVANGELISM ON GHANAIAAN WOMEN:
A STUDY OF HOUSE OF POWER MINISTRY INTERNATIONAL AND
GILGAL PENTECOSTAL PRAYER MINISTRY INTERNATIONAL AT
DUNKWA-ON-OFFIN IN THE CENTRAL REGION OF GHANA.

BY

NICHOLAS ASMAH-SEY

This thesis submitted to the Department of Religion and Human Values of the Faculty of Arts, College of Humanities and Legal Studies, University of Cape Coast, in partial fulfillment of the requirements for the award of Master of Philosophy degree in Religion and Human Values.

JULY 2021

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature: Date:

Name:

Supervisors' Declaration

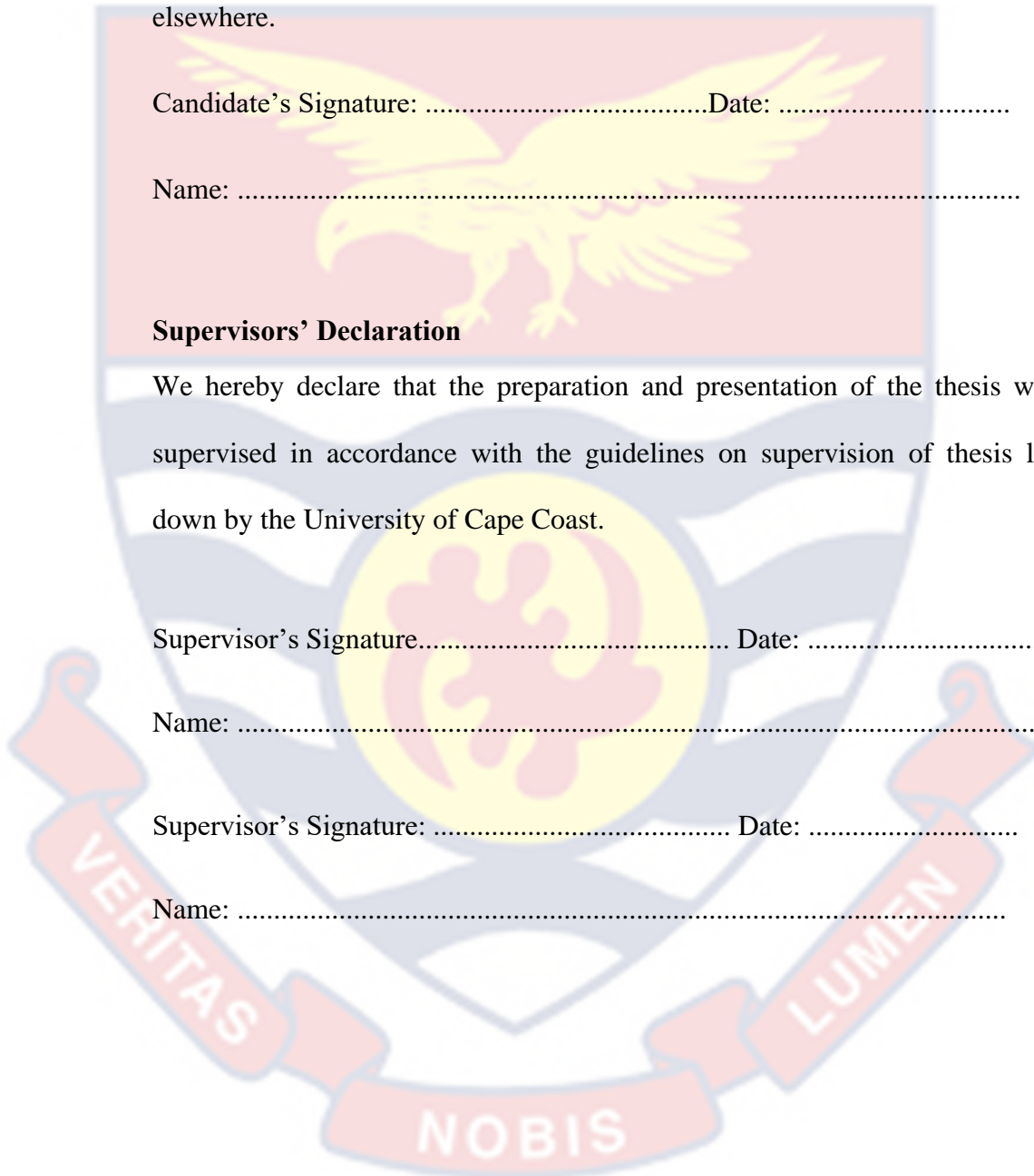
We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

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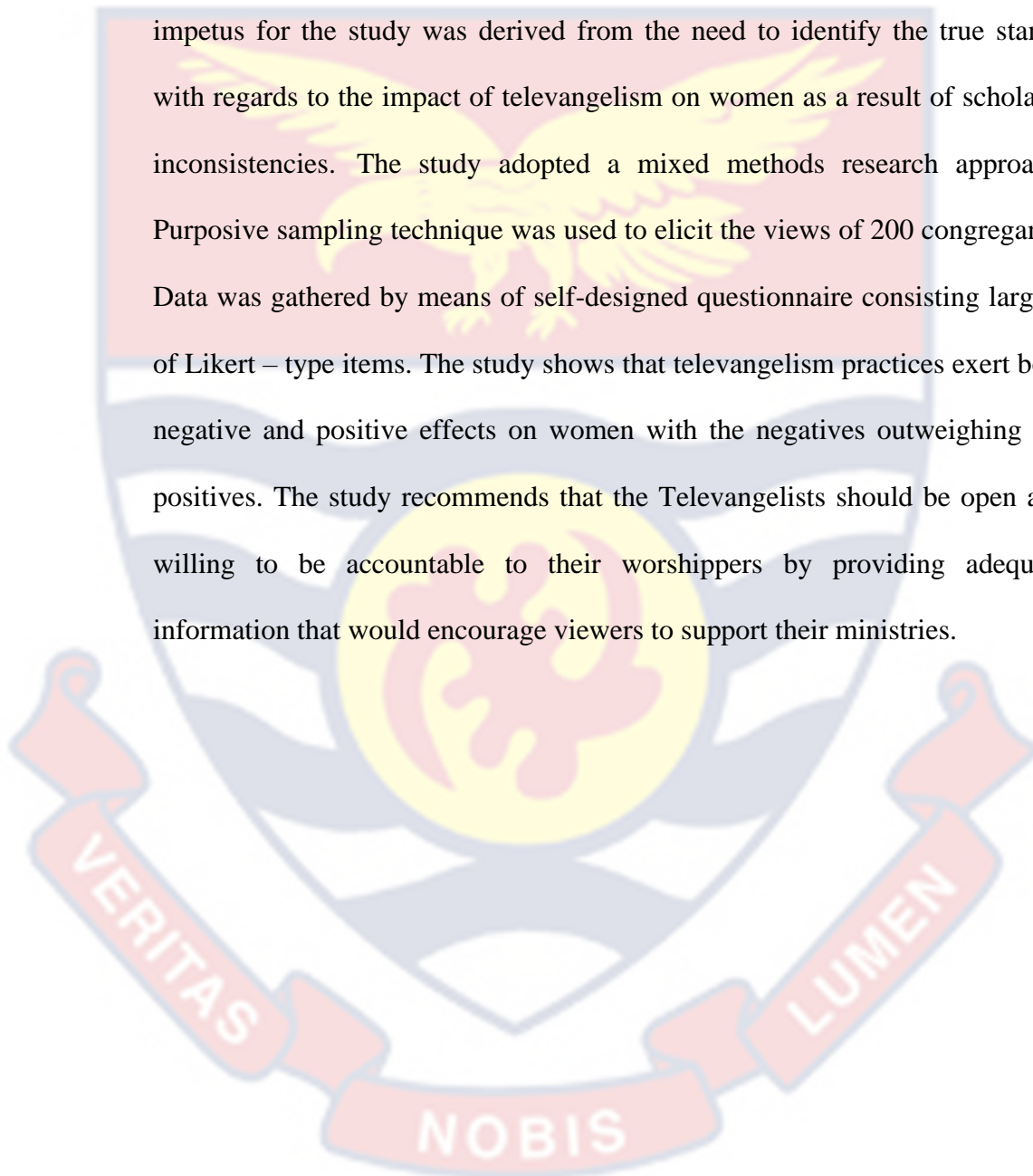
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ABSTRACT

New Religious Movements Televangelism in Dunkwa-on-Offin in the Central Region of Ghana enlightens one about the nature of New Religious Movements Televangelism practices and their influence on women. The impetus for the study was derived from the need to identify the true stance with regards to the impact of televangelism on women as a result of scholarly inconsistencies. The study adopted a mixed methods research approach. Purposive sampling technique was used to elicit the views of 200 congregants. Data was gathered by means of self-designed questionnaire consisting largely of Likert – type items. The study shows that televangelism practices exert both negative and positive effects on women with the negatives outweighing the positives. The study recommends that the Televangelists should be open and willing to be accountable to their worshippers by providing adequate information that would encourage viewers to support their ministries.



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DEDICATION

I dedicate this entire piece to my wife, Patience Gyabeng.



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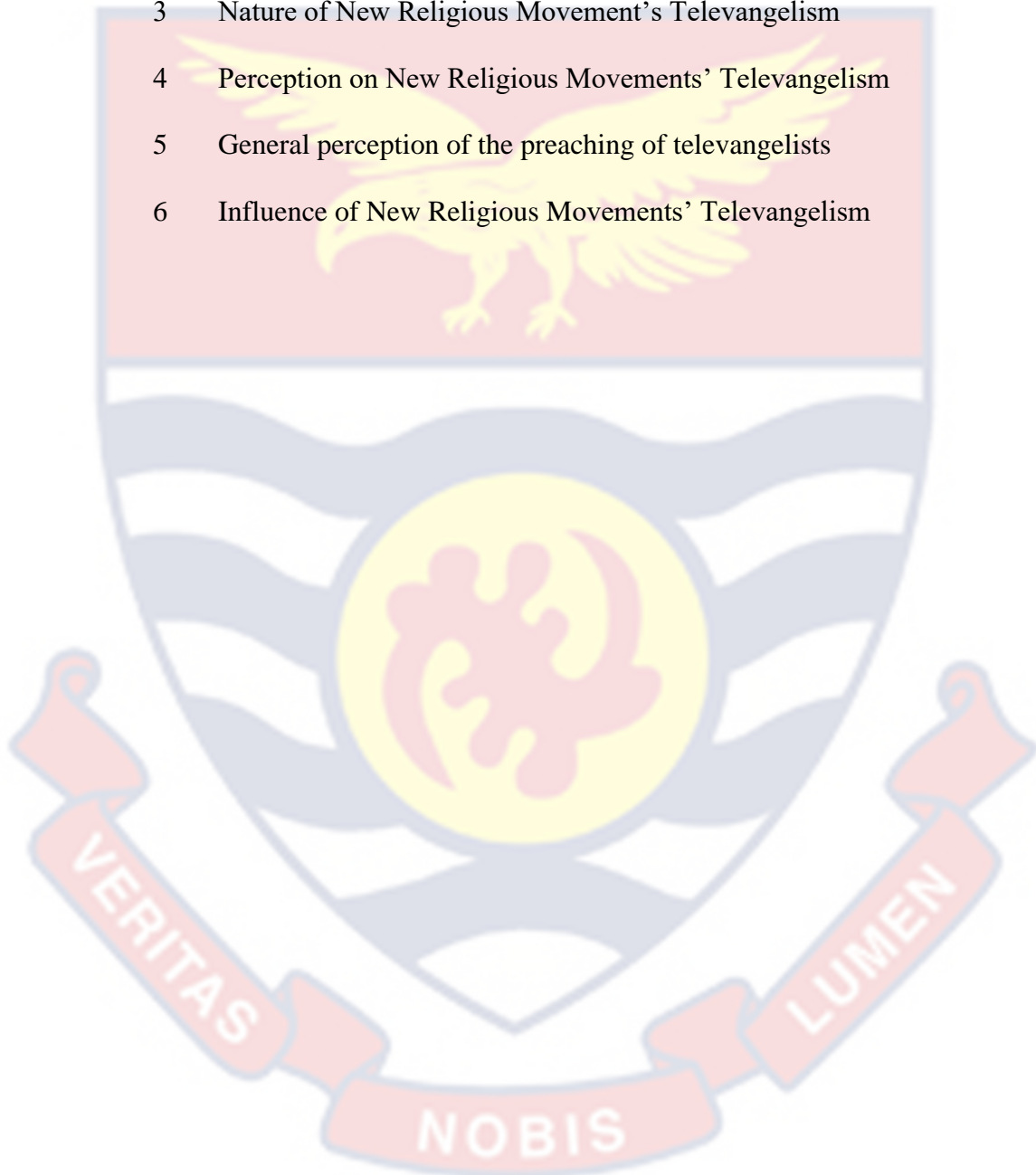
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LIST OF ABBREVIATIONS

ABESCO	Abesewa Compound Local Authority
CoP	Church of Pentecost
HOP	House of Power Ministry International
MSLC	Middle School Leaving Certificate
NRMs	New Religious Movements
SET	Social Exchange Theory
SPSS	Statistical Package for Social Sciences
UK	United Kingdom
USA	United States of America



CHAPTER ONE

INTRODUCTION

Background to the Study

In his insightful article on new religious movements, Nmah (2017) posited that African new religious movements often arise due to intense interest for “personal identity, religious identity, ethnic identity, cultural identity, and academic identity” (p. 48). The finding of his study revealed that new religious movement is a religion of the oppressed in cultural, social, religious and political spheres.

As a result, Nmah indicated that these new religious movements are often characterized by certain factors associated with emancipation of the body and soul. These factors are highly instrumental to the development of new religious movements. Such factors include, but not limited to political, economic, social, doctrinal and ecclesiastical mal-administration. White and Assimeng (2016) also asserted that recent increase in Pentecostal and other religious movements can be attributed to the use of modern technological media especially television. Mral and Khosravini (2013) supported this view by stating that the increase in digital media technologies has greatly impacted mediated communication in the public sphere especially in the domain of religion. This modern gadget facilitates the production, distribution and consumption of religion (Denson, 2011). In fact, Galbo (2013:65) reported that Carter’s nomination to the White House in the United States in 1976 catalysed new religious movement’s televangelism or evangelical television. He was known to be a “self-proclaimed” born again Christian who worshipped at Southern Evangelical Church.

New religious movements' television programmes are often loaded with varieties of messages in the form of preaching, singing and talk shows. These programmes are tailored towards persuading people "to become religious and give monetary support to religious activities and organisations" (Naggar, 2014:52). Naggar further explicated that these television programmes often comprise a mixture of modern music, instrument and dances. Hence, the evangelical approach of new religious movement in recent times has been an amalgam of every genre of religion and entertainment in the contemporary media culture (Mokaya, 2015).

Nonetheless, there has been some controversy over the impact of these religious programmes on their viewers among scholars and religionists. Several schools of thought have emerged in this regard. For example, one school of thought believes that all things being equal, new religious movement programmes supplant or in some cases satisfy some people's religious needs, thirst, aspirations and leanings (Gerbner, Gross, Morgan, & Signorielli, 1981; White & Assimeng, 2016). Another school of thought claimed that with the proliferation of these religious programmes, it is highly probable that it will affect the religious involvement of the viewer which may include both women and children.

Yet, another school of thought is of the perspective that any type of impact or influence of television programmes on its viewers could be long-lasting and it is dependent on the extent to which the person viewed the programme (Zia, 2007).

It is quite relevant to conduct in-depth inquiry into the issue of new religious movements' television programmes so as to address the gaps

highlighted above and more importantly in view of the emergence of a number of processes of social change.

According to Gale (2005), the findings of empirically driven studies on the influence of new religious movements on televangelism are inconclusive. He underscored the fact that the sermons or messages of some new religious movements revolve around the removal of the traditional bar restricting women's leadership thereby opening several possibilities for women to "exercise publicly positions of authority" (p.8). Whereas in some other new religious movement gender inequality is emphasized, they insist on the traditional gender roles so much so that they strongly deny women any access to public prominence.

There are still some others whose television programmes hold the view that femaleness is a gift and the nature of femaleness grants divine or feminine principle upon which the universe is built. Gale added that there is also a particular set of new religious movement that discourages women from fulfilling their traditional gender roles as wives and mothers in a physical sense but encourages "spiritual wifehood or motherhood" (Gale, 2005, p. 9).

Seeing the paradoxes, complexity and difficulties associated with the influence of new religious movements' "televangelism" or television programmes on women, an objective observer should refrain from generalizing their impact on women in the society. In view of the proliferation of televangelism in Ghana on cable TV and denominational programmes on most of the television stations in Ghana on Sundays, critical examination of these religious programmes is essential since it will raise awareness needed for curbing negative influences on women and concretizing positive impact on

women (Barker, 2013; Mral & Khosravini; 2013; Nmah, 2017). This informs the focus of the proposed study.

Statement of the Problem

Televangelism has become a prominent feature of New Religious Movement in Ghana. This development has enabled preachers to broadcast the gospel through the television which has influenced the way people participate in religious service, as many opt for virtual attendance. Nonetheless, there has been some controversy over the impact of these religious programmes on their viewers among scholars and religionists, key amongst the viewers, women.

It is now a fact that the “television church” or “televangelism” is now booming and pervasive with rapid expansion worldwide (Gerbner et al., 1981; Naggar, 2014; Mokaya, 2015), and it is a process of social change. Another process of social change is the persistent controversy surrounding new religious movements’ impact on the society especially women (Gale, 2005; Barker, 2013; Nmah, 2017).

Gale (2005) asserted that the result of empirically driven studies on the impact of new religious movements from the perspective of televangelism is conclusive. He underscored the fact that the sermons or messages of some new religious movements revolve around the removal of the traditional bar restricting women’s leadership thereby opening several possibilities for women to “exercise publicly positions of authority” (p.8). Whereas in some other new religious movement gender inequality is emphasized, they insist on the traditional gender roles so much so that they strongly deny women any access to public prominence. There are still some others whose television programmes hold the view that femaleness is a gift and the nature of

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Seeing the paradoxes, complexity and difficulties associated with the influence of new religious movements’ “televangelism” or television programmes on women, an objective observer should refrain from generalizing their impact on women in the society, case by case study of these television programmes will suffice.

Findings of several studies (Denson, 2011; Mokaya, 2015; Nmah, 2017) claimed that mainline churches restrict women’s freedom and saw new religious movement as beacons of hope, emancipation from ill-treatment and gender related issues in the society (Barker, 2013).

It has also become a well-worn refrain that cynical televangelism viewers typically challenge the motives of new religious movements televangelism as some consider televangelism itself as an avenue for the self-aggrandizement of the televangelist and his cronies, but not impacting positively on viewers.

A deeper consideration of the differing opinions regarding the influence of new religious movement’s televangelism on women suggests that it is unwise to generalize their influence on women especially in connection with their roles in the family and religious attendance.

Several schools of thought have emerged concerning the nature of televangelism too. For example, one school of thought believes that all things being equal, new religious movement programmes supplant or in some cases

satisfy some people's religious needs, thirst, aspirations and leanings (Gerbner, Gross, Morgan, & Signorielli, 1981; White & Assimeng, 2016). Another school of thought claimed that with the proliferation of these religious programmes, it is highly probable that it will affect the religious involvement of the viewer which may include both women and children.

Yet, another school of thought is of the perspective that any type of impact or influence of television programmes on its viewers could be long-lasting and it is dependent on the extent to which the person viewed the programme (Zia, 2007). The inconclusive nature of viewpoints regarding the nature of televangelism in Ghana and their operations was identified as a burden for this study.

It is then quite relevant to conduct in-depth inquiry into the issue of new religious movements' television programmes so as to address the gaps highlighted above and more importantly in view of the emergence of a number of processes of social change.

Hence, the proposed study would conduct in-depth inquiry into ascertaining the influence of new religious movement's televangelism on women's role in the family and religious attendance and also the nature and societal perception concerning new religious movements televangelism in Dunkwa-On-Offin, situated at the Central Region of Ghana. Televangelism on ELIJAH TV and GILGAL TV would serve as the sources of data for the proposed study.

Objectives of the Study

This study explores the influence of new religious movements' televangelism on women in Ghana. The specific objectives are as follows; the study will

- i. Ascertain the nature of new religious movements' televangelism.
- ii. Explore societal perception of new religious movements' televangelism.
- iii. Analyze the influence of new religious movements' televangelism on women in Ghana.

Research Questions

The following research questions guided the study:

- i. What is televangelism?
- ii. How does the society perceive new religious movements' televangelism?
- iii. What is the influence of new religious movements' televangelism on women in the locale?

The relevance of a study of this nature cannot be overemphasized in view of the proliferation of new religious movements whose message is gender equality in the church and family settings. It was envisaged that the result of the study will underscore why new religious movements are keenly interested in using television programmes to promote their beliefs.

The findings of the study also provides insight into the heightened desire of several women in occupying leadership position in the church. It was envisaged that the result of the study will be an eye opener on the extent to which new religious movements' televangelism affects women's role in the

family. Moreover, findings of the study will also be relevant in examining the conception that new religious movement lure women away from local churches by means of their televangelism.

Finally, the study augments literature on new religious movements' televangelism and women in society. It also provides balanced information on wifely subjection, motherhood, and leadership in the church.

Delimitation

The proposed study was limited to two neo-prophetic churches in Ghana, namely House of Power Ministry International (HOP) and GILGAL Pentecostal Prayer Ministry International. Data for the study was limited to televangelism on ELIJAH and GILGAL TV. These are Christian satellite TV channels that broadcast every hour of the day. Programmes presented are usually in English and Akan languages and they comprise the teachings and gospel of House of Power Ministry International (HOP) and GILGAL Pentecostal Prayer Ministry International. ELIJAH TV presents House of Power Ministry International televangelism every hour of the day and throughout the week. GILGAL Pentecostal Prayer Ministry International and House of Power Ministry International are new religious movements and are phenomenal in their growth (Larbi, 2001; Burgess & Van der Maas, 2002), hence, the researcher delimits the present study to the two religious groups. The study was restricted to Dunkwa-On-Offin, located in the Central Region of Ghana. The genre of televangelism addressed in the work refers to Ghanaian Charismatic/Prophetic televangelists who dwell heavily on the use of television as a tool to propagate their religious message to the people. Their religious programs are heavily dominated by miracles and exorcism

Operational Definitions of Terms

Evangelism: An operational definition of this term for the study was guided by Bouma (2018) who asserted that evangelism, in a broad sense, refers to human efforts to preach the gospel of Jesus Christ with the primary objective of converting non-believers to the Christian faith and spreading God's message to all-and-sundry.

Televangelism: This refers to the employment of television (cable, internet, live streaming) as a veritable means of spreading message about Jesus Christ and the Christian religion. For the purpose of the study, this is evangelism done with the aid of television or live streaming on the internet (Asamoah-Gyadu 2012:127; Biernatzeki 1991:1; Denson, 2011)

Televangelist: This refers to an ordained minister who employs televangelism as the major platform for promoting his or her religious views. In some cases, he or she may use the internet for promotion of such views (White and Assimeng, 2016).

Televangelism from a Wider Perspective

Some churches, particularly new religious organizations, have accepted the use of modern media technology in their religious activities in recent years. Scholars have shown how such current media usage in the subject of religion has become integrated into public spaces.

The use of television for evangelical purposes is known as televangelism (Encyclopedia Britannica Online 2020). It's a term that combines the words "television" and "evangelism." The purposeful efforts by religious organizations and interests to buy airtime for the goal of communicating their operations to the populace for very specific objectives, such as the "winning of souls," is referred to as televangelism (Asamoah-

Gyadu 2012:127; Biernatzeki 1991:1). Jeffrey K. Hadden and Charles E. Swann coined the term “televangelism” in their book “Prime Time Preachers”. When the Federal Communications Commission (FCC) modified its policy of enforcing free time for religious programs in the 1970s and 1980s, televangelism took off. More than a few preachers have been motivated to use television to fund their missions as a result of this legislative reform (Dictionary of American History 2003).

Televangelism is a uniquely modern kind of ritual, intrinsically linked to the current media technology that enables its creation, dissemination, and reception. (Technology and faith: Televangelism and the mediation of direct experience.)

Denson (2011) opined that “televangelism is inherently modern form of religious practice.” However, it is to be noted that, religious practice of believers are expressed in the religious cults of the adherents. Religious practices of the adherents therefore include: search overt and manifest practices in the forms of prayers, singing, dancing, fasting, pilgrimage, libation pouring, etc. These practices are expressed in the physical or profane manner but believe to have spiritual meaning for the adherents. Therefore, one could not suggest that, televangelism is an “inherent religious practice”, since using television to reach the people is not a religious ritual.

Wilson and Wilson (1998, p.280) cite Armstrong's (1979) popular reference to it as the "electric church," which refers to all religious transmitters who preach an evangelical Christian gospel.

Drumming home the definitions once again, the use of television for evangelical purposes is known as televangelism (Encyclopedia Britannica Online, 2020). It's a term that combines the words "television" and

"evangelism." From the viewpoint of Asamoah-Gyadu, (2012:127) and Biernatzeki (1991:1), televangelism can be seen as the purposeful attempts by religious organisations and other groups of interests to buy space on the airwaves for the purpose of transmitting their operations to the public for very specific objectives, such as the "winning of souls. Televangelism arose as a result of evangelism following World War II.

The above definitions of televangelism as posited by Asamoah-Gyadu, Bernatzeki and encyclopedia Britannica seek to suggest that the specific ends of televangelism includes winning of souls and also for evangelical activities. However, in Ghana's neo-propheticism, winning souls and evangelical activities are not the occupied business of the televangelists.

From the various assertions regarding the nature of evangelism as posited above, one is tempted to conclude that, neo-prophetic televangelists in Ghana are not occupied with the gospel and evangelical business. Their various advertisements are geared towards self-aggrandizement, to promote personal power, to show how powerful they are as far as exorcism is concerned, to acquire large congregation and use '*akwankyere*' (directions) to acquire their self-wealth and to perform magico-prowess in the name of the prophet.

Televangelism in the view of this writer is perceived to be a new wave of modern religious reforms which exploits modern communications especially television to proclaim religious doctrines. Televangelists are religious revolutionists who see the television as an indispensable tool for their religious movements/enterprise.

Gospel preachers all over the world have discovered televangelism to be a safe and reliable method of reaching millions of people with the goal of

fulfilling the great commission of evangelism. Though debatable, televangelism in Ghana has become linked with new religious movements, particularly neo-prophets. Religious programs, such as those pioneered by televangelists, have unquestionably grown in power.

Meyer (2002) claims that the widespread presence of Pentecostal churches in the media has had a significant impact on the social structure, resulting in the emergence of Pentecostalite culture. This culture is referred to as the "Pentecostalisation of the public sphere" by DeWitte (2005) this is usually done by the churches as they portray themselves as a powerful religious force to be reckoned with, Iherjirika (2006:234) observes. Frankl (1987), Hadden and Shupe (1988), and others argue that televangelists are part of a new social movement that uses mass media, particularly television, to generate financial and political assistance for conservative politics. Televangelists are those who use television marketing to build their ministries, according to Swatos (1998). These evangelicals, Swatos claims, share three beliefs: bible inerrancy, Holy Spirit acceptance, and personal born again redemption. The form and content of televangelists' ministries are determined by their particular interpretations of their calling.

The American Scenario

According to Fore (2006), what is available in today's American electronic Church is a phenomena that has risen to enormous power almost completely via the use of radio and television. He went on to say that in America, televangelists have utilized their influence to join forces with the political right in order to bring the country into line with what its devotees feel are the demands of Christianity.

Walton (2009) investigated if televangelism serves as a role model for African Americans, whether it promotes cultural beliefs, and whether it anesthetizes viewers from the need for structural change in his study on T.D. Jakes, Eddie Long, and Creflo Dollar. The study's findings indicated the need for more research into televangelism. Some televangelists in America are thought to have used their show to gain popularity and influence their social and political environment, while others have remained socio-politically apolitical. Rex Humbard's agenda, according to Libeman and Wathnow (1983:41), comprised of populate and personalized religious programs; any individualized attacks on societal structures or social morals were either generic or political in nature.

John Hagee and Pat Robertson are two other well-known televangelists who have dabbled in the socio-political dynamics of their local surroundings. It is undeniable that televangelists have offered a forum for incursions into national politics in the United States of America. It will be recalled that in 1980 and 1984, televangelists in the United States were credited with mobilizing the Christian right vote, which aided Ronald Reagan's triumphs. "Televangelist Jerry Farwell formed the "Moral Majority" and mobilized the evangelical vote to a degree previously unseen in American politics in 1988, Pat Robertson used his base and channel to make plausible attempt to seize the Republican Party's presidential nomination," according to Becker and Churchill (2008, p.440).

According to Howley (2001), conservative religious groups have acquired political clout in recent years, urged on by television evangelists in some circumstances. According to Howley (2001), it is critical to recognize that Christian broadcasting has a long history in the United States of America.

According to Erickson (2001:20) “few religious leaders were comfortable, with the new communications technologies, and many equated these innovations with frivolity and immorality.” Erickson continues, “However, a handful of preachers and upstart religious leaders saw these new media as a means of spreading the faith to wider and more diverse audiences”. Erickson further argues that concerns over the potentially contentious nature of religious programme made broadcasters worried that the proselyting character of religious programming might alienate listeners. Such fears prompted both religious and commercial stations to formulate policies and strategies. This policy perhaps led to a far more relaxed regulatory environment for religious broadcasters (USA).

Howley, (2001:25) made this observation “Today, US-based television ministries boast worldwide viewing audiences through the use of broadcast satellites fundamentalist and Evangelical programming is beamed into Russia and the former Eastern Bloc Countries, as well as nations throughout Africa, Asia and Latin America.”

Green (1992:137) points out that in America, televangelists have been at the forefront of advocating for school prayer as well as being some of the most outspoken opponents of traditional social taboos, most prominently in their promotions against women's right to abortion and for greater public acceptance of homosexual relationships. Televangelists, according to Swatos (1998), are self-employed evangelists who sell their ministry through television. These evangelicals, he claims, have three beliefs: Bible inerrancy, Holy Spirit acceptance, and personal born again redemption. The development and implementation of televangelists' ministries are determined by their particular interpretations of their calling.

Theoretical Framework

The theoretical framework gave primary attention to two underpinning theories. The first theory is the theory of media as agents of religious change by Stig Hjarvard (2008). This theory, tagged: “The Mediatization of Religion” clearly shows that in recent times, the media has given much attention to religious issues and has increased its coverage of all forms of institutionalized religious movement especially Christian and Islamic religions. This has paved way for new religious movements who are bent on gaining both national and international exposure due to their fledgling membership and the fear of being intimidated by traditional or local churches.

Hence, Hjarvard (2005) postulated that due to the manner in which the media has been presenting religious issues, they have exerted much influence on the society in general and have changed the way people view religion and in some cases they are compelled to challenge the authority of some religious movements resulting in violence in some cases. The theory was thoroughly dissected so as to underscore how it underpins the present study especially in lending support to televangelism.

The Social Exchange Theory (SET), which was first created by George Homans and then developed by Peter Blau, is the second theory that underpins the research. Blau's explanation of the theory was studied extensively for the purposes of the study. Blau (1964) said that “social relations are dictated by an exchange of activity, physical or intangible, more or less rewarding or costly, involving at least two persons” (p. 5). As a result, his theory's thesis is that “an individual who provides rewarding services to another is obligated to fulfill this commitment, the second must, in turn, provide benefits to the first”. This is applicable to religious interaction as well. Some authors (Molm, Takahashi,

& Peterson, 2000; Mokaya, 2015; Crossman, 2018) claimed that religious interaction is a form of social relation between televangelists and their audience of which the postulation by Blau applies.

Blau's postulation underpins the proposed study because televangelists provide services in the form of prophetic utterances, helping barren women bear fruit of the belly, the blind seeing and others relieved of their ailment. People having these problems, according to Blau, are drawn to these churches and are required to sow seed (pay money) to receive blessing or be free of their ailment. Hence, the seed sown is an exchange for the services of the televangelist.

In view of the aforementioned, the study critically examined this theoretical underpinning so as to underscore the extent to which the religious ideology of televangelists could affect their audience and, in this case, women. The theory also shed light on the nature of religious services offered by new religious movements that could be construed as a threat to mainline churches and men in the society.

Literature Review

Literature review constituted of conceptual framework, theoretical framework, and empirical review. The conceptual framework developed significant notions on emerging religious movements in order to emphasize what is truly novel about them.

Empirical Review

The last segment of the literature review focused on extant literature on new religious movements, televangelism and its effect on women from the standpoint of an objective observer. Several studies (with empirical data)

were reviewed so as to critically examine the type of approach or methodology adopted by the researcher or author. Also, literature was reviewed in order to see whether they provide a basis to uphold or reject findings of previous studies in connection with new religious movements and televangelism in Ghana.

Following is a brief review of empirical literature underpinning the present study. These studies, conducted within Ghana and Kenya are quite relevant to objectives of the study.

Nature of new Religious Movements' Televangelism

The findings of Omenyo (2005) study show that new religious movements were phenomenal in growth due to their role of filling apparent gaps in mainline churches. Mainline churches were found to be blamed for maintaining a shriveled religiosity, fostering lifeless worship, and missing heart experience. As a result, there has been a tremendous migration from mainline churches. This tally with the focus of the study that due to the nature of NRMs, which focuses primary attention on bridging the gap between Christian and African settings, they are deeply influencing people's lives especially women and those with ailment.

In his study, Akowuah (2013) employed qualitative approach to his study centered on investigating the influence of new religious movements in the exodus of several members of a traditional or local church. Findings of the study revealed that attendance dropped in the church due to problems associated with leadership, doctrinal issues and traditions of the church which are regarded as gravely out-of-touch with modernity. In comparison, by means of televangelism, new religious movements incorporates modernism in their

delivery alongside emancipatory and emotion laden messages tailored towards the craving of their audience.

Akowuah's study underpins the proposed study because it shows that new religious movements are emancipatory in nature. Televangelism by NRMs is tailored towards what is lacking in mainline churches. Akowuah's study shows that most of the mainline religions are out of touch with modernity, they do not allow women to participate in leadership, the youth are neglected and in the case of neo-prophetic churches, mainline churches do not perform miracle to bless the womb or relieve people of their ailment.

However, findings of Gerbner et al. (1981) study proved otherwise. The study revealed that new religious movements are disgruntled about certain things in the mainline churches and left as a protest. They indicated that many of these churches do not quench people's spiritual thirst rather they focus on physical aspirations. Gerbner et al. asserted that they do not promote Christ rather they play on people's intelligence and sometimes employ other devious means of deceiving people.

Findings of Cox (2001) study on NRMs in Kumasi and its environs revealed that they were formed as a result of rebellion against the mainline churches with a kind of ecumenical movement that thrives on radical hope and ecstatic praise. Cox's finding tallies with Gerbner et al. (1981) study on NRMs regarding the nature of new religious movements.

Studies reviewed shows dichotomy of opinions regarding the nature of NRMs, hence it is primarily important to critically examine NRMs so as to ascertain its nature especially in recent times.

Societal Perception of New Religious Movements' Televangelism

In her study, Mokaya (2015) conducted extensive research on the effect of televangelism on worship habits in Kenya. The study examined the impact of new religious movements' television programme on local church attendance among worshippers and their perception on the sermon from those aired programmes.

Findings of the study revealed that only 11.9% of the Christians preferred watching new religious movements' television programmes to church attendance. The study also revealed that the conception that new religious movements' television programmes draws away worshippers in local church is a misconception because most perceived new religious movements' television programmes as a means of promoting their (NRMs) popularity and personal gain of ministers thus viewers were well informed not to toe their lines.

Mokaya's study underpins the proposed study because it shows that new religious movement's televangelism is perceived as a selfish enterprise far from promoting Christian virtues. Hence, Mokaya indicated that in the research area where the study was conducted, televangelism of NRMs does not have any influence on women's role in the family or their church attendance in the mainline religions.

However, the study conducted by Gale (2005) revealed that new religious movements' televangelism has profound influence on women especially those desiring to join church leadership, barren women desiring to have a child and some women who hated men's domination. Findings of

Gale's study is inconsistent with Mokaya's study, hence there is need to address this gap.

Influence of New Religious Movements' Televangelism on Women

In his study, Skrumedi (2017) discovered that certain NRMs have negative influence on women. These NRMs foster social isolation both from family and mainline religious fronts. Leaders of these churches forge a strong bond with the women and can readily mobilize them to violence. Skrumedi's study underpins the proposed study because it shows that NRMs can have negative influence on women.

However, in Barker's (2013) extensive study, she asserted that NRMs have had positive influence on women. She showed that it helped them fulfill their desire to be involved in church leadership. NRMs emancipate them from men's domination to the point that several women now own a church where they serve as the main officiating minister or prophetess. NRMs, by virtue of their miracles and prophetism, have helped several women out of barrenness and ailment. Findings of Barker (2013) underpin the present study because it shows that women are positively influenced by listening to NRM televangelism. However, Barker's findings contradict Skrumedi's findings, necessitating the need to address this gap and to really substantiate the true stance of televangelism on women in the Dunkwa-on-Offin area. Whether these women have been influenced positively or negatively. This is one of the study's specific aims.

Research Methodology

Research Design

The researcher used sequential explanatory mixed-methods design, under the mixed methods approach to research. The explanatory mixed-methods design is one of the models of mixed-methods designs to answer the study questions specified in chapter one.

There are two parts to the sequential explanatory mixed-methods design: quantitative and qualitative (Cohen, Manion, & Morrison, 2003; Creswell, 2014). A researcher collects and analyzes quantitative data initially under this design. The qualitative data is collected and processed second in the sequence, and it aids in explaining or expanding on the quantitative findings from the first phase. The qualitative phase builds on the quantitative phase, and the two phases are connected in the study's intermediate stage. This strategy is justified by the fact that quantitative data and subsequent analysis provide a broad grasp of the research subject. The qualitative data and analysis clarify and explain the statistical results by delving deeper into the perspectives of the participants (Rossman & Wilson 1985; Tashakkori & Teddlie 1998; Creswell, 2003).

The sequential explanatory mixed-methods approach is commonly used to gather and analyze follow-up qualitative data in order to explain and understand quantitative results. It's especially valuable when a quantitative investigation yields unexpected results (Morse, 1991). Because quantitative data gathering comes first in the sequence and is often the most important component of the mixed-methods data collection process, priority is usually given to the quantitative approach in sequential explanatory design. In the

second phase of the investigation, a modest qualitative component is added. However, a researcher may prioritize qualitative data collection and analysis depending on the study aims, the scope of quantitative and qualitative research questions, and the specific design of each phase (Morgan, 1998).

The approach was ideal for the study since it allowed the researcher to obtain quantitative data via survey first, and then investigate the results qualitatively via semi-structured interviews (Kusi, 2012; Creswell & Plano, 2007). Because the researcher is not restricted to a particular method or approach, mixed methods design can answer a broader and more comprehensive range of research issues. Convergence, triangulation, and corroborations of findings provide better proof for a study's conclusion.

This design is simple and straightforward, and it is simple to apply because the steps are divided into several stages. Furthermore, this architecture makes it simple to define and report (Johnson & Onueghuie, 2004). However, the length of time required for data collecting is the design's fundamental flaw. This is particularly problematic if the two phases are given equal weight.

Area of the Study

Dunkwa-On-Offin, or simply Dunkwa, is a town in the Central Region of Ghana and the capital of the Upper Denkyira East Municipal District. The Upper Denkyira East Municipality has a total land area of 501.9 square kilometers, accounting for nearly 17% of the Central Region's total land area. In the north, the Municipality shares borders with Adansi South. In the east, the Assin North Municipality, in the west, the Atti-Morkaw District, and in the north-west, the Upper Denkyira West District. Upper Denkyira East Municipal Assembly is one of the Central Region's twenty (20) Administrative Districts.

The Legislative Instrument (LI 1877) established the Municipality in 2007 from the then Upper Denkyira District. In February 2008, it was officially opened. Dunkwa-On-Offin is the administrative capital. The municipality's total population is currently 72,810 people (2010 PHC Analytical report). Males make up 49.16 percent of the population, while females make up 50.84 percent. The municipality's sex ratio is 96.67, which implies that for every 100 females, there are roughly 97 males. The current annual growth rate of 3.1 percent is greater than the national average of 2.7 percent. According to PHC 2010, Upper Denkyira East has roughly 14,200 households, with 8,480 (59.7%) engaged in agriculture and the remainder homes not involved in agriculture (40.3 percent). Crop farming, tree farming, animal raising, and fish farming are all classified under agriculture in the 2010 PHC. Crop farming accounts for 95.6 percent of families participating in farming activities, followed by livestock husbandry (33.6 percent), tree planting (0.5 percent), and fish farming (0.2 percent). In agriculture, a little over 34% of households live in cities, while 82.7 percent live in rural areas. Crop farming employs 98.1 percent of agricultural households in rural regions, whereas livestock rearing employs 36.3 percent, tree planting employs 0.5 percent, and fish farming employs the least (0.2percent). Urban agricultural households follow the same pattern as rural agricultural households.

The municipality has a 400-kilometer road network, although the majority of the trunk roads are in poor condition, making travel and cargo transit problematic, especially during the rainy season. This has always had an impact on the transportation of goods from growing centers to markets. 270 kilometers of the overall road network are feeder roads, with the remaining 130 kilometers consisting of highways and urban roads. The roads are

bituminous on 30 kilometers and gravel, earth, or rock on the remaining 370 kilometers. A railway line passes through the municipality, connecting the northern and southern parts. This stretches from Awaso in the north to Abora, Dominase, and Dunkwa-On-Offin in the south, connecting Kumasi, Dunkwa, Awaso, and Takoradi. It was once used to convey foodstuffs from production areas to marketing districts. Bauxite and lumber are also transported by rail from Awaso to Takoradi via Dunkwa-On-Offin. However, the train lines are currently inactive. The region is known for its massive gold reserves. There was previously a State Gold Mining Corporation that mined in the Offin River at settlements such as Nkomtumso, Buabin, and Ampunyasi. Following the collapse of alluvial mining, new surface mining companies such as Continental, Ayanfuri, and Persus Gold Mines arose. The municipality is also known for its illegal gold mining, dubbed "galamsey" by locals. Illegal mining's impact on the environment, particularly in the Offin River, resulted in a huge flood in 2009, displacing a large number of people (Ministry of Finance and Economic Planning, 2021).

Religious Life

The residents of the municipality are devout Christians. This may support Mbiti's claim that "Africans are incurably religious" (Mbiti, 1997). Christians are in the majority. There are also Islamists and Traditionalists. According to the 2010 population census, Christians made up 82.85% of the total population of the municipality, followed by Muslims (10.9%), people of no faith (5.6%), others (0.5%), and traditionalists (0.5%) (Ministry of Finance and Economic Planning, 2021).

Population of the Study

A population is a group of people, variables, and items that are gathered for a specific research. These variables and the people who are being studied have similar qualities, and they represent the quantity of persons who are accessible for a particular study (Saunders et al., 2009). As a result, according to Saunders et al. (2009), the population is made up of people who are likely to be chosen to fill out study questionnaires. Individuals and items being investigated in relation to a particular study are represented by the study's population.

The research was carried out in Dunkwa - On-Offin in Ghana's Central Region. Women who attended mainline churches in the research locations were the target group. Regular churchgoers, believers, and those listening to televangelism services by new religious movements made up this segment of worshippers. The study's target population is important because they make up a bigger share of individuals who attend mainline churches. Furthermore, several of these women are constantly exposed to televangelism by NRMs in their daily lives.

Sample and Sampling Techniques

A researcher utilizes sampling to gather people, locations, or objects to study. It is the process of selecting a group of individuals or things from a population so that the selected group has elements indicative of the qualities found in the full group, according to Skinner et al. (2000). In other terms, it can be defined as a group of respondents chosen from a wider population for the purpose of a survey while dealing with individuals.

The respondents for the study were chosen using a multi-stage sampling technique, similar to that used in Mokaya's (2015) study. Following

Akouwah's (2013) study, a purposive sample technique was used to pick twenty (20) participants for interview, including clergy, lay leaders, and other worshippers (male) (non-probabilistic sampling technique) However, 200 women were chosen for the study using a basic random sampling technique (probabilistic sampling technique). Two hundred women were chosen because according to Krejcie and Morgan (1970), for a population of 400 (for both churches), it is appropriate to pick a sample of 196 which the researcher rounded up to 200 to make room for any lapses. House of Power Ministry International with 3 assemblies in the Dunkwa-on-Offin Municipal contributed 230 congregants for the sample size while GILGAL Pentecostal Prayer Ministry International with 2 assemblies in the Dunkwa-on-Offin Municipal area contributed 170 congregants to make up for the sample size

Because it is impossible to interview everyone in a church or the study region, Punch (2013) and Latham (2013) stated that a sample of twenty people must be chosen. According to Sarantakos (2005), the participants chosen should be representative of the study's total population. According to Latham (2013), once the saturation point (typically 12 participants) is reached in a qualitative study involving face-to-face interviews, the sample is considered sufficient. Crouch and McKenzie (2006) and Sauro (2015), on the other hand, advocated that qualitative studies with fewer participants (5 to 25) be conducted for efficacy or research purposes. As a result, the researcher chose twenty people to take part in the study. The following is a representation of the data in Table 1:

Participant	No Selected
Lay Leader	6
Clergy	5
Worshippers	9
Total	20

These approaches to sampling research participants were invaluable to the objectives of the proposed study since it allows for triangulation. Babbie (2001) opines that the method employed to select participants for a research is highly important since it influences the result of the study in terms of credibility or unreliability. For example, Sarantakos (2005) and Cresswell (2008) intimated that random sampling (probability sampling technique) of participants often result in credible findings since there is no bias in getting participants for the study. Purposive sampling on the other hand, enables the researcher selects those meeting the criteria of the study.

The clergy, lay leaders and men available in the selected churches were selected based on their qualification and characteristics that met the objectives of the study because they are in charge of church administration and family heads. Their perception and contribution to the study enhanced the findings of the study. Simple random sampling technique also provided women with equal opportunity to participate in the study. This means the selection was free of researcher's bias.

Research Instruments

The researcher used two research instruments for collection of data and these comprised questionnaires and interview guides. Self-designed questionnaires were used to collect quantitative data. The questionnaire comprised both close ended and open ended questions to the selected participants. Cresswell (2008) intimated that it is a simple, inexpensive and result-oriented approach to data collection. On the other hand, semi-structured interview was designed to elicit relevant information from participants. This instrument, according to Sharma (2017) is very useful in gaining insight into

the value system of participants and it affords them the opportunity of freely expressing their opinion regarding the issue at hand.

Data Collection and Analysis

Primary data was collected through questionnaires and focus group discussions to answer the research questions. Data analysis is the vehicle which is employed to generate and validate interpretations where references are formulated with conclusions drawn (Denyer & Tranfield, 2006). Content analysis was qualitatively used to analyse the data gathered from the personal interviews. The content analysis aids in data collected to be simplified and broken down, while eventually producing results that are measured using quantitative data collected satisfactorily for the attainment of the research objectives. It is however important to note that human error is highly possible in the content analysis. This is because there are risks for the researcher to misinterpret data gathered which leads to false and unreliable conclusions (Krippendorff & Bock, 2008).

Quantitative data was analysed with the use of the IBM SPSS statistics software versions 23, to compute frequency distributions, percentages, tables and cross tabulation. Descriptive statistics and inferential analysis were employed in the analysis of the data. Data on focus group discussion was analyzed thematically by identifying relevant information, coding, classification and summaries.

Ethical Considerations

According to Dillman (2007), respondents in a study are more willing to be part if there are assurances of their privacy by ensuring their anonymity. This means the researcher will not be able to link responses to respondents

who provided the data (Huberman & Miles, 2002). In this study the researcher did not have any direct encounter with the respondents to ensure anonymity. Also, the researcher sought to ensure that there was no space provided for identification of respondents. The researcher further sought to ensure voluntary participation, that is, the process was not coercive and that informed consent for participation was the protection of privacy by ensuring anonymity. Furthermore, participants were given the chance to refuse to answer questions that trigger emotions. Also, participants were assured that data provided would not be given to a third party for any future research.

Bryman, A. and Bell, E. (2007) resonated some principles of Ethical considerations in research and some include:

The full consent of participants be obtained prior to the study. This ethical principle was observed as the researcher collected letter from his Department of study (Religion and Human Values) in order to discuss the purpose of the study with the participants so as to obtain their consent. The research was done in honest and transparency manner.

The rule concerning the use of copyright materials were adhered to and plagiarism rules were also observed by quoting sources when other people's ideas were used.

Validity and Reliability

Validity is the extent to which a measure, indicator or method of data collection retains the quality of being sound or factual as far as can be judged in the social sciences generally (Kothari, 2010). Validity is defined as the correctness of references which have been deduced from the outcome of an evaluation. In other words, validity in research ensures that measurements are

assessed. Cronbach and Meehl (1995), posit that validity is the way of questioning the level at which a test is culture free, that is without subjective biases. Moreover, Mugenda and Mugenda (2003), defines validity as the exactitude and meaningfulness of inferences which are founded on domino effect. For a research instrument to be considered as valid, the content designated and amalgamated in the questionnaire must be relatable to the variable under investigation (Skinner et al., 2000). In effect, the validity of information is its significance and appositeness to the research question and the bluntness and strength of its connotation with the concepts under scrutiny.

Reliability similarly is the measure of degree to which the research instrument guarantees reliable results or data subsequent to repetitive trials (Mugenda & Mugenda, 2003). According to Huberman and Miles (2002), reliability explains the extent to which the same text would give the same outcome or results if all things remain constant in administration of the test. To do the test of reliability, test-retest reliability method was used, where the questions in the questionnaires were asked in a twisted way but asking the same questions twice to establish whether the questionnaire elicits the same response. Furthermore, very simple languages in designing the questionnaire were used to ensure valid and reliable data. Simple constructed questionnaires were adopted to eschew ambiguity and make sure that the questions were understood by the respondents.

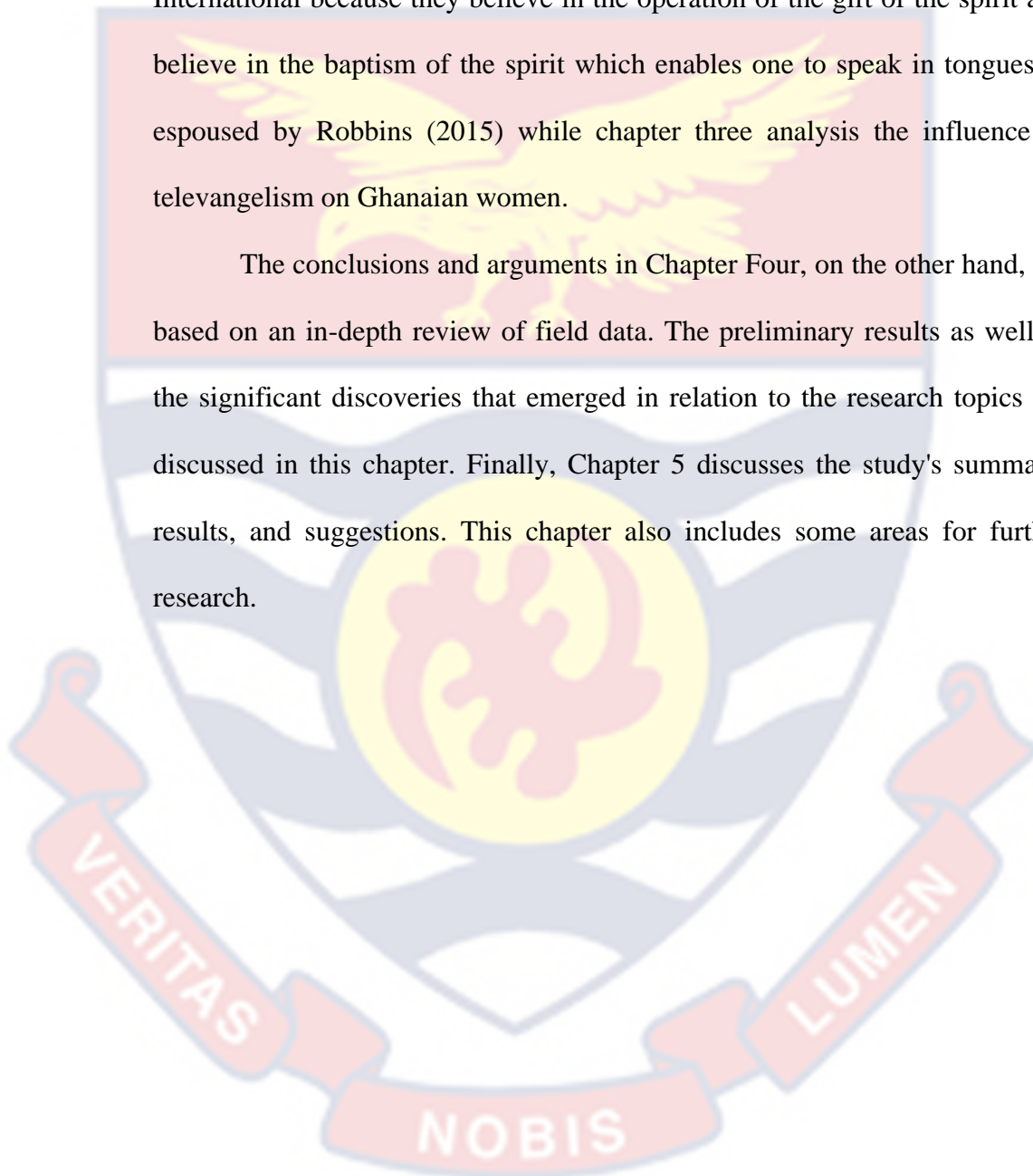
Organization of the Study

The research is divided into five chapters, with a bibliography and appendices at the end of the last chapter. The study's first chapter acted as an introduction. It includes a backdrop to the study, a summary of the problem,

the purpose, research questions, and the study's importance. This chapter also included delimitations, limits, and operational definitions of terminology.

Chapter Two primarily focused on historical background of House of Power Ministry International and Gilgal Pentecostal Prayer Ministry International because they believe in the operation of the gift of the spirit and believe in the baptism of the spirit which enables one to speak in tongues as espoused by Robbins (2015) while chapter three analysis the influence of televangelism on Ghanaian women.

The conclusions and arguments in Chapter Four, on the other hand, are based on an in-depth review of field data. The preliminary results as well as the significant discoveries that emerged in relation to the research topics are discussed in this chapter. Finally, Chapter 5 discusses the study's summary, results, and suggestions. This chapter also includes some areas for further research.



CHAPTER TWO

HISTORY OF CHARISMATIC PROPHETIC MOVEMENTS IN GHANA AND THAT OF HOUSE OF POWER MINISTRY INTERNATIONAL AND GILGAL PENTECOSTAL PRAYER

MINISTRY INTERNATIONAL

Introduction

This chapter systematically traces the origin of new religious movements within the context of Pentecostal prophetism. Critical examination of peculiar features common to these forms of movement was undertaken in this chapter. Diligent effort was made to describe and analyze these characteristic features of new religious movement within the context of Pentecostal prophetism. With the aim of providing insight into its divergent approach to religiosity and its present status in relation to prophetic issues in Ghana. The chapter entailed a vivid build-up of the phases of prophetic ministries and its culmination into neo-prophetism with emphasis on House of Power Ministry and GILGAL Pentecostal Prayer Ministry International.

This part of the study adopted the historical narrative approach which entailed painstaking consideration of the historical details regarding the development of neo-prophetic or charismatic churches in Ghana between 1914 and 2018. It provides insight into the dynamic phases of neo-prophetism or charismatic churches in comparison with mainstream churches in the area of adopting modern tools in the dissemination of the holy word. Such tools included the extensive use of the media, otherwise known as televangelism, usually comprising thanksgiving, songs of praises and evangelism, History behind the gradual adoption of these tools and other issues distinguishing the

neo-prophetic churches from mainstream churches were also discussed in this chapter. The discussions also included the history of the two selected churches: House of Power Ministry and GILGAL Pentecostal Prayer Ministry International.

The Origin of Charismatic Movements

In his book, *West African Christianity*, Sanneh (1990) posited that due to historical circumstance arising from harsh socio-economic conditions in Africa and modern education as a result of colonialism, there were “great stirrings” occurring within Christianity especially in areas of high population density. Such stirrings introduced Christianity “as a power capable of answering the new questions that a changed historical circumstance has forced upon the people, hence it was emphasized that “Africans had to take a leading role in the transmission and adaptation of the religion” (p.168).

In Ghana, according to Larbi (1996; 2017), these great stirrings or new movements within Christianity occurred within two periods namely: “1900s to 1970s and 1990s” (p.53). The activities of these movements have influenced the spiritual landscape of Christianity with the formation of new forms of Christian spirituality. Literature (Manala, 2013; Quayesi-Amakye, 2015; Blay, 2015; Larbi, 2017) revealed that between the 1900s and 1990s about six forms of Christianity were identified within Ghanaian shores.

Insight into the first period (1900s to 1970) revealed that there were notable prophetic figures whose prophetism and vigorous evangelism recorded astounding successes in the conversion of several people into these new movements within Christianity.

The prophetic figures were very instrumental to the distinctive features that now distinguish new renewal churches from mainline churches. The three figures, according to Haliburton (1964), Sallah (2015) and White (2017) are William Wade Harris, John Swatson, and Sampson Opong. Approaches to evangelism and spirituality by these prophetic figures made indelible marks in the annals of renewal churches so much so that the activities of these three prophetic figures form the framework upon which renewal churches are based. Hence, critical examination of the historical detail surrounding their activities is a key to unravel the characteristic features of renewal churches in Ghana, which House of Power Ministry and GILGAL Pentecostal International are considered to be a part of.

Notable Prophetic Figures in the Development of Prophetism

A native of Liberian Grebo (Kru), Evangelist William Wade Harris landed on Ghanaian shore (in Axim districts of the then Gold Coast) in 1914. In this pioneering work on Pentecostalism, Larbi (2001) posited that Harris's approach to religiosity was characterized by certain features in mainline Pentecostalism. These features included emphasis on "discontinuity from the tribal gods, self-understanding of the gifts and operations of Holy Spirit, adaptation of indigenous forms of worship and aspects of his evangelistic strategy" (p. 66). A critical examination of Harris' work evokes awe and fear in his listeners, they could see in him incontrovertible evidence that he was a prophet of God with divine mandate. As a result, thousands were literally moved to join the Christian faith, abandoning their 'fetishes' and embracing Jesus Christ as their Lord and saviour. Larbi (2001) wrote that Harris was so

powerful and resolute in his conviction that he was ordained by God and such power:

“allowed him to cast out demons and spirits, God's foes. By driving out the demonic spirits preying on them, Jesus cured the sick in body and mind... Those who repented and accepted baptism received God's seal... He believed God had given him other abilities, such as the ability to make more dramatic declarations... such as calling down fire and rain from heaven (p. 67).”

Harris succeeded where mainline missionaries failed because he adapted his Gospel to the spiritual needs of his converts (Haliburton, 1971). By his evangelism, he discontinued ‘fetishism’ and encouraged dependence on the Most High God though allowing converts to make use of their liturgical images and symbols used for traditional worship. Haliburton further indicated “in those places where independent churches grew out of Harris’s work, he allowed the converts to use the traditional songs of the people, inserting in, at the appropriate places, the name of God” (p.54). In essence, instead of outright condemnation of converts’ beliefs, Harris modified it in an intelligent way, by veering them away from the spirits and directing them to the Most High God, as the source of spiritual powers.

Upon his expulsion, Harris’s converts disliked mainline churches (Methodists and Roman Catholics), since their approach to religiosity was vastly different from what appealed to them as was the case with Harris. Harris’s converts in the Axim of the then Gold Coast (Now Nzema in the Western Region of Ghana), complained that mainline churches failed to baptize them immediately upon belief in Jesus Christ, their traditional worship

was outrightly condemned and hence they viewed the gospel as irrelevant and unable to address their cravings, aspirations and concerns. Hence, several relapsed into traditional religion and joined syncretistic groups culminating in the formation of spiritual churches. It must be underscored that in words and deeds, Harris never initiated spiritual churches; rather, according to Haliburton (1971), Sallah (2015) and Larbi (2017), those he converted formed spiritual churches in a bid to address their spiritual cravings, concerns and fears which the mainline churches failed to do.

A critical look at William Wade Harris's activities and the emergence of renewal churches revealed that Harris's approach to evangelism and conversion of the Nzema people was quite practical because it appealed to people's concern, fear, desires and aspirations. He fully understood the spiritual universe of his converts and tailored his ministry towards addressing such issues. This resulted in his adaptation of the ministry to catalyse the rate of conversion. Adaptation involved making them substitute their pantheons of gods and spiritual beings with the Almighty God. Harris never delayed to baptize, he does it the same day a person got converted. Such adaptation incurred the wrath of missionaries in mainline churches, they felt people should not be baptized the same rather they should be taught very well to fathom the crux of devotion to God and Jesus Christ.

Similarly, missionaries outrightly condemned the pantheons of gods without any substitution. Desiring to propagate Harris's approach to Christianity, his converts broke away and initiated spiritual churches bringing syncretism to the fore. By syncretism, they followed Harris's concept of Christianity by blending traditional beliefs in magic and divination with Christianity. They used "holy water" to ward off demonic spirits (witches and

wizards). A major proponent of syncretism and following Harris's footpath was John Swatson.

John Swatson

Once described as a "man of strong and sober character", Swatson was a Mulatto and worked as a teacher-catechist with the Methodists. Due to his charisma and strong personality, within one year (1912-1913), he was overseeing the congregations within Axim Circuit (Grand Bassam, Aboisso and Assinie) in Ivory Coast. However, upon meeting Harris in 1914, it was reported that he implored Harris to take him under his tutelage so as to gain the power of baptism. Harris agreed, taught him and later commissioned him as a disciple.

Swatson was so enthused with his newly found faith that Haliburton (1964) posited that he resigned from the Methodist Church because "some ambition was stirring in Swatson's breast which the humdrum work of a Methodist agent could not assuage" (p.102). After abandoning his possessions, he wore a white garment alongside his bowl of baptismal water and similar to Harris, commenced a thorough search for converts. He preached the length and breadth of Abioisso region, and following Harris's approach to religiosity, Haliburton (1964) reported that he used the Bible to "drive out evil spirits, placing it on the head of a fetish priest and exhorting him until he was cleansed, and driving 'gods' from their shrines and groves. He also used his power to introduce some reforms..." (p.102).

In 1916, Swatson was introduced to Martinson of Larteh by Morrison. The success of Swatson in baptizing over 1000 people in Denkyera and Sefwi area of the Gold Coast impressed Morrison so much that he described him as

“an extraordinary man... evangelizing and baptizing the remote indigenous people of the Western Province of the colony” (p. 104). With the help of Martinson and his brother, Swatson was commissioned by Bishop O’ Rorke to be in charge of the small churches in the Nzema district. In effect, Swatson’s great gifts were acknowledged and given a license as a preacher in the diocese since he promised to conform to all proper authority within the church. Swatson had freedom of wearing his white garment and carrying his white cross.

Swatson was highly successful in his preaching activities within the diocese. Haliburton (1964) indicated that it was through his diligent effort that “the interior was opened up for mission work amongst people who had never heard of Christ before” (p. 103). Swatson used the local dialect during his preaching tours. This had an electrifying effect on the people that several adherents of mainline churches including Methodist and Roman Catholic left their churches to join Swatson in the Anglican Church. Non-church goers too were moved to abandon their fetish shrine for Christ.

It is worth mentioning that, similar to Harris, Swatson got to the heart of people through his preaching activities which was conducted in the language of the people and emphasis on divine healing and deliverance from evil spirits. He also succeeded in translating the English prayer book and hymns into Nzema, the local language. Though he had difficulties in his later years, Swatson was charismatic and did all he could to address what matters most, that is, the conversion of heathens to Christianity. He also placed much emphasis on divine healing and expulsion of evil spirits from the lives of converts which influenced influx of converts from both traditional religion and some mainline churches.

Prophet Sampson Oppong

In obedience to God's Holy Spirit, Oppong made for himself a wooden cross and carried it about during his preaching tour which commenced around 1917. Although Oppong had no Christian upbringing (a fetish practitioner) nor had he ever attended formal school, he burnt all his fetish items and became a follower of Jesus. He was later baptized by Reverend Fosuhene of the A.M.E. Zion Church.

Upon Reverend Barte Plange's assistance, Oppong joined Methodist Church. Yet, according to Haliburton (1965), he continued to wear his long white gown, carry his wooden cross and wear a crown crafted with a garland of flowers in line with his calling as a prophet. Despite his inability to read and write, Oppong had remarkable knowledge of the Holy Scriptures underscoring the power of the Holy Spirit on him. Due to the operation of the Holy Spirit on Oppong, the Methodist Church progressed so much that in 1923, about 20,000 converts were claimed from various backgrounds.

Haliburton (1965) stated that many individuals, notably chiefs, professed their faith in Christ in such large numbers that Haliburton's associates were at a loss for where to stay or hire teachers, and that Oppong's ministry had recruited over a thousand people in the previous week. Haliburton noted that, despite being ignorant and a peasant, Oppong's ministry had a profound impact on people, particularly on Cape Coast. Haliburton writes;

...he was impelled to preach to the Ashantees after seeing a vision of the rising Jesus on the cross. He brought a handkerchief-wrapped stone and a wooden crucifix. He cites every text from the

Book of Life with amazing accuracy and precision from a glimpse into the stone. Cape Coast was taken aback.

Sadly, after this great stirrings and spiritual accomplishments, Oppong later fell from grace and retired to his native village. Debrunner (1967) reported that he lost his electrifying preaching powers, unable to read the stone and resorted to farming. Upon his restoration to church membership, he preached in his home town (Akuntanim) until his death in 1967.

In brief, it can be inferred that though these three prominent prophetic figures (Harris, Swatson and Oppong) did not set out to create a church or religious movement of their own, their activities were characterized by what Sanneh (1990) and Larbi (2001, 20217) referred to as “great stirrings” or “charisma” they received from God based on their great encounter with the Holy Spirit. Their activities were marked by divine healing and prophecies. They prospered the mainline churches they associated with and were duly branded as impostors by their mainline church fellowships. The preaching activities of these three prominent figures were precursors to the emergence of Charismatic Pentecostalism in Ghana, which was in reaction to the humdrum in mainline churches that de-emphasized the prophetic, healing, miracles, mighty works and spiritual emancipatory activities. Literature (Quayesi-Amakye, 2013; Aryeh,2017; White, 2017; Accra 24. Com, 2018) revealed that the current stature of charismatic/renewal churches developed through intervening phases commencing with the precursory works of the three prominent prophetic figures. The next sub-topic provides insight into these phases of prophetism in Ghana.

Phases of Prophetic/Independent Ministries in Ghana

This study uses the expression “phases” to denote the various segments of prophetic/independent ministries in Ghana within 2014 to 2018. In essence, prophetism is dynamic and evolving, underscoring the fact that it must be studied holistically so as to understand what characterizes it at a particular time and in the present time. Such study provides insight into their phenomenal and historic growth alongside their influence on people especially women of all ages. Independent churches under neo-prophetism are forms the focus of the study.

The conception regarding the emergence of prophetism in Ghana is controversial and inconclusive, while some authors (Omenyo, 2006; White, 2014) claimed that charismatic Pentecostalism or Prophetism occurred in four phases, other authors (Adubofour, 1994; Larbi, 2001; Quayesi-Amakye, 2013) claimed it was five phases, and still, some authors (Aryeh, 2017; Accra 24. Com, 2018) claimed it occurred in six phases. A careful study of these claims reveals that those authors who claimed it is four phases failed to include the revival of Christian fellowships in tertiary institutions in Ghana. Authors who claimed five phases also failed to acknowledge the neo-prophetic ministry emerging in the 2000’s in Ghana.

Hence, the present study maintained that Ghana is at the sixth phase of the emergence of prophetic/independent Charismatic churches in Ghana. Each of the phases are briefly discussed below.

Phase One

A careful study of Table 1 revealed that the three prophetic figures (Wade Harris, John Swatson & Sampson Oppong) who were earlier discussed

were among the prophets who championed the emergence of African Independent Churches (AICs) and Charismatic Pentecostalism. This falls within 1914 and 1917. Others include Kwame Nkansah and Jehu Appiah (Quayesi-Amakye, 2013; Aryeh, 2027). The activities of these prophets were precursory to the formation of AICs, and Charismatic Pentecostalism.

Literature (Larbi, 2001; Quayesi-Amakye, 2013; White, 2017) reveals that these prophetic figures had certain lapses and weaknesses in their ministries. Their followers improved upon these weaknesses and broke away from mainline churches to initiate an independent church primarily focused on spiritual emancipation from evil spirits, diseases and ‘fetish’ worship (Larbi, 2001; Omenyo & Atiemo, 2006). As a result, the first phase of prophetism marks the beginning of certain prophetic figures going all-out to satisfy the existential needs and aspiration of followers through faithhealing and miraculous work. Such works are believed to have emanated from God irrespective of how they were achieved.

Table 1: Phase of Prophetism in Ghana

Phase	Characteristic features	Period
One	Emergence of Prophetism through the pioneering ministry of prophetic figures (Harris, Swatson & Oppong), emergence of African Independent Churches (AICs). Offers spiritual emancipation from evil spirits, diseases and fetish worship.	1914 – 1917
Two	Emergence of Neo-Prophetic Churches, pioneering ministry of prophetic figures (Anim, Lawson, Mensah& Mckeown) popularly referred to as Classical Pentecostalism (CPs). Emphasis was on Faith Healing.	1917 – 1990
Three	Re-introduction of Christian Fellowships in campuses of some second cycle and tertiary institutions. Later transferred to	1970 – 1980

Table 1 continued

	Town Fellowship. Pioneering ministry of Adu Baah. Emphasis was on the power of prophesying, visions, dreams and leadership.	
Four	Re-introduction of denominational prayer camps and centers within Pentecostal Churches (CoP). Pioneering ministry of prophetic figures (Prophetess Adu, Mama Grace). Emphasized freedom from witchcraft, ancestral curses, demons, territorial spirits and resolution of existential problems and needs.	1980 – 1990
Five	Emergence of Independent Prophetic Ministries which often revolve around a prophetic figure. Pioneering ministries of prophetic figures (Owusu-Bempah, Amoako & Akonnor). Emphasis was on the bestowing of personal prophecy on believers. This often attracts followers to the church.	1990 – 2000
Six	Re-introduction of Independent Prophetic Ministries which often revolve around a prophetic leader. Pioneering ministries of prophetic figures (Yiadom, Obinim, Obofour, Osei-Bonsu & Francis Kwateng). Emphasis on Televangelism and faith healing.	2000 – 2018

Sources: Asamoah –Gyadu (2000); Larbi (2001); Omenyo and Atiemo (2006); Quayesi-Amakye (2013), Aryeh (2017); Accra 24.com (2018).

Asamoah-Gyadu (2000) indicated that prophetic figures in Phase One started a chain reaction against western forms of Christianity. He stated that these prophets were reaching to the nationalistic nature of mainline churches which failed to accommodate Charismatic experiences, especially faith healing and prophecy into Christianity in Africa. Hence, Phase One is characterized by independent and indigenous churches that used the local languages, actively involved in dancing and other activities similar to what is

done at traditional shrines. In essence, these churches (AICs) were viewed as Christian versions of traditional shrines.

It is worth mentioning that most of the prophetic figures were illiterates and did not receive any theological training, hence their understanding to contextualize and appropriate portions of the scriptures at face value. They dissected the Bible and used sections of it to address their existential needs. The Bible was never interpreted as a whole rather in bits that applied to faith healing, prophecy and other existential matters. AICs gained popularity and attention of several people especially women for the following reasons:

- i. There was no gender inequality in AICs, both men and women were allowed to participate in church leadership which was quite different in mainline churches. Hence, several women of God including Prophetess Adu and Mama Grace Tani emerged.
- ii. Qualification into leadership position was dependent on the level of charisma exhibited, irrespective of the gender.
- iii. AICs conducted their worship using indigenous languages unlike mainline churches that encouraged the use of English Language which was very difficult for the people to understand. Members were allowed to use local choruses, drumming and highly dramatic dancing during worshipful services.
- iv. AICs were primarily concerned with the resolution of members' existential needs. Hence those with ancestry curse, diseases, worries from witchcraft or evil spirits were drawn to AICs. Often times, women and their children were the primary members of these churches.

Though AICs, Charismatic Pentecostal Churches and their prophetic figures thrived for some time, they later fell into disrepute due to certain debilitating factors as outlined below:

- i. These churches were steeped in adjusting Christianity to Ghanaian world-view. They amalgamated Christianity with cultural settings so as to accommodate heathens. They replaced the worship of spirits with God's name and did their ritualistic ceremony in Jesus' name. As a result, members of mainline churches saw them as unchristian, spiritually bankrupt, occultic and ritualistic (Mwaura, 2012).
- ii. Since the church was built around a prophetic or Charismatic figure, as soon as such individual dies, the entire church is in quandary of finding a suitable replacement. With no person possessing charisma similar to their late leader, the congregation's spiritual activity retrogresses until the church collapses (Asamoah-Gyadu, 2000).
- iii. Local interpretation of Holy Scriptures due to lack of formal theological training which emphasizes hermeneutics. This means, the interpretation of the scriptures is based on original intended meaning of the scriptural passage and its implication in the lives of believers in present times. This process was not followed, so what is interpreted is usually what is popular with people and what the prophetic figure wanted them to understand with no consideration of the original meaning (Amevenku, 2014).

Phase Two

With the decline of AICs and a number of independent Charismatic Pentecostal churches, Table 1 revealed that there was the emergence of Neo-Prophetic Churches within the Pentecostal Church grouped as Classical Pentecostals (CPs). Leaders arose within the Church of Pentecost to form Classical Pentecostal ministries based on the conception that Peter contextualized in Joel 2:28 – 29, implying that at the present time, true followers of Christ must strongly believe and experience the continual presence and activeness of the Holy Spirit in their lives. Such experience is authenticated via great works such as speaking in tongues, prophesying and faith-healing. Quayesi-Amakye (2016) posited that it is believed such spirit impelling force should make an individual “turn the world upside down” in astounding miraculous works and resolution of existential needs. As an offshoot of prophetic churches in Phase 1, classical Pentecostalism gained popularity and was coordinated by a Charismatic leader excellent in prophethood. Prophetic figures in Phase 2 existed for a long period of time traceable to period ranging from 1917 to 1970. These prophets and faith healers bore similar characteristic features with their predecessors, although with a little difference.

Neo Prophetic Churches (CPs), also revolved around popular prophetic figures such as Peter Newman Anim, John Mensah, and Gibleert Ablorh Lawson. Unlike prophets in Phase 1, those in Phase Two are educated because it was as a result of reading an American magazine (*Sword of the Spirit*) on faith-healing ministries in the US, that Peter Anim commenced his Faith Tabernacle Church in 1917 (Quayesi-Amakye, 2013; Aryeh, 2017). Others

(Mensah & Lawson) were initially with McKeown until they seceded to form their own churches.

However, despite being literate, these prophetic figures followed what was popular with people in their interpretation of the Bible. They selected portions of the scriptures that support faith healing and emphasized the need for those seeking relief from sicknesses, evil power and other forms of malady to exercise faith in their ability to heal them. They supported this world-view with selected examples and texts in the Bible. Several people, especially women, joined their churches and they experienced growth in leaps and bounds. However, as it is with prophets in Phase 1, when they passed away, their churches and popularity dwindled and other prophets came to the fore, setting the pace for Phase Three (Mwaura, 2012; Amevenku, 2014; Aryeh, 2017; Asamoah-Gyadu, 2000).

Phase Three

Covering a period ranging from 1970 to 1980, Ghanaians saw the revival of campus ministries in both the second cycle and tertiary institutions in Ghana. This forms the third phase of prophetism because there were certain prophetic figures propagating Christian fellowships in several campuses across the country. For example, in his work (Evangelical Para-Church Movement in Ghanaian Christianity: 1950 – 1990s) on Prophetism, Adubofour (1994) indicated that Kwabena Adu Baah spearheaded “Inter-Hall Christian Fellowship of the (Kwame Nkrumah) University of Science and Technology, Kumasi”. Adubofour indicated that most of the students were concerned about prophesying so much so that it became “the excitement of the day” (p.183).

In his work in 1993, Atiemo indicated that most of the students involved in these spectacular events of prophesying were previously fellowshipping with Scripture Union (SU) in second cycle schools. Similar to the characteristic features of prophetism in Phases one and two, leaders in campus fellowships were often appointed based on prophet-hood. Interpretation of scriptures was also often dependent on the personal experiences of the leader and selected portions of the Holy Scriptures to support their claims on prophetic words, dreams, visions and direction given to members of the groups. However, according to Atiemo (1993) and Amevenku (2014), the original or contextual meaning of the selected portions of the scripture was vastly different from their interpretation.

Student fellowship gained popularity in the 1980s and gradually extended to several towns in Ghana. Town fellowships were formed with charismatic leaders at the center of the group's activities. As these fellowships, both within campuses and towns proliferated, Adubofour stated that certain activities by members of the fellowships "attracted reactions which range from derogatory remarks to outright condemnation" (p.187). With such remarks, popularity of campus and town prophetic ministries dwindled and paved way for Prayer Camps in Pentecostal Churches culminating in Phase four of Prophetism.

Phase four

Prophetism took another turn towards the end of 1980 and 1990s as depicted in Table 1. Certain prophetic figures interested in adequately catering for the existential needs of followers within the Church of Pentecost, instituted Prayer Centers or Camps. These camps or centers, according to Gifford (2004) and Quayesi-Amakye (2013) was believed to serve the crucial purpose

of supplementing the humdrum in the Church of Pentecost with prophetic ministries wherein members followed the lead of a Charismatic leader. Some of these leaders as noted by Larbi (2001), Quayesi-Amakye (2013) and Aryeh (2017) received formal training in theological seminary operated by CoP and were able to establish prayer centers or camps to plead for God's intervention on behalf of their followers. However, several others were not trained in CoP seminaries. Furthermore, they were either semiliterates or illiterates in terms of the English language. As a result, people could only read the Bible in their own languages and interpret it based on their own experiences. This meant the prophet or Charismatic leader interpreted the scriptures based on their personal experience. "He or she quotes a scripture verse, claiming to have been instructed by the Holy Spirit regarding how it should be read and commandeered for solutions to existential problems," writes Aryeh (2017 p.6).

Quayesi-Amakye (2016) indicated that the prayer camps were like spiritual protection or covering designed to prevent CoP members from 'veering' into AICs. These Prayer Camps or Centers, according to Onyinah (2011), were like "safe havens for a huge majority of worried and puzzled Ghanaians who went to them for a specific time of prayers in the possibility of getting answers from God" (p.192).

As a result, several Ghanaians saw the increase in patronage of these prayer camps as God's intervention in people's lives and a sure protection from witchcraft, demons and other spiritual problems. Literature (Kwafo, 2012; Quayesi-Amakye, 2016) revealed that the first prayer camp on record, was the Kwao Yeboah Prayer Camp in Asamankese. Larbi (2001), Onyinah (2011) and Quayesi-Amakye (2016) indicated that although there were prayer camps in the 1930s and 40s, they were not highly patronized and popular as it

was in the 1980s which marked Phase four of prophetism in Ghana. Hence, it can rightly be said that Phase four is the revival of Prayer Centers and Camps in Ghana. People of all ages and backgrounds trooped to this prayer centers in search of prophetic figures who will resolve their existential needs. However, as CoP prayer camps gained popularity, Ghana was ripe for what Quayesi-Amakye (2013) referred to as ‘invasive’ impact of young Pentecostals or Charismatic leaders in Neo-Prophetic Ministries.

Phase five

Falling within the period of 1980 and 1990s, as depicted in Table 1, Neo-Prophetic Ministries emerged on Ghanaian soil. Gifford (2004) referred to them as “Ghana’s New Christianity” (p.90). By referring to these forms of Christianity as new, Gifford was placing emphasis the expression ‘prophetic’ or ‘prophet’ as a distinguishing characteristic feature of this form of Christian religiosity. Every programme, statement or event was tagged ‘prophetic’, underscoring the fact that any attendee will receive personal prophecies during the course of the event. Hence, Charismatic leaders must display their Prophet-hood and perform striking signs and wonders (Ahinful, 2000; Quayesi-Amakye, 2016; Aryeh, 2017).

Quayesi-Amakye (2013) and Aryeh (2017) mentioned some Charismatic leaders of Independent Prophetic ministries (in the 1990s), these included but not limited to Prophet Owusu-Bempah, Prophet Elisha Salifu Amoako, Prophet Bernard Opoku Nsiah, and Prophet Isaac Anto. The ministry of these prophetic figures revolved around them. Members looked to these prophets as mentors that carry out intercessory prayers on their behalf.

It must be noted, however, that their interpretation followed similar characteristic feature with prophets in Phases One to Four. They interpreted

the scriptures based on personal revelations. By revelation they implied that the Holy Spirit revealed certain scriptures to them that applied to the case at hand or the malady a believer is undergoing and its resolution via miracle or faith healing. However, a critical examination of what is interpreted often revealed that the context within which the scriptural text was written was vastly different from these prophetic figures' interpretation. In other words, the original meaning of the text was not considered (Aryeh, 2017).

Quayesi-Amakye (2016) posited that though the activities of these young prophetic figures are tagged independent and separate from CoP, yet their activities are similar to the CoP prayer camps. The similitude of activities reflectin Bible interpretation, faith-healing activities, catering for the existential needs of members, and the presence of a prophet or prophetess that the ministry revolves around.

From Phase One to Five, the mode of evangelism by these prophets and prophetesses do not take full advantage of the media as a potent medium in spreading their evangelism. Hence, in the next Phase, ample explication was made on how the media, especially Television became the paramount tool in the dissemination of evangelistic message.

Phase Six

The original conception regarding the emergence of prophetism in Ghana was that it took five successive phases (1914 – 1990s) to reach its present status. However, recent happenings in connection with the use of television as a medium for evangelism culminated into increased popularity of several prophets and prophetesses and the introduction of new Charismatic and Prophetic figures with exciting ministries.

Prophetism took a dynamic form in the 2000s till date with the introduction of young and high-spirited prophets and prophetesses. They claimed possession of spectacular revelations and inundated the media with moving episodes of miraculous healing, emancipation from witchcraft and demonism alongside other forms of signs and wonders. Aryeh (2017) listed some of the prophets in these arenas of prophetism as follows: Bishop Daniel Obinim, Prophet Ebenezer Opambour Yiadom, Prophet Gabriel Akwasi Sarpong, Prophet Gabriel Akwasi Sarpong and Bishop Daniel Bonigas. It must be noted that some of these prophets started their independent ministry prior to 2000, yet they never gained popularity until the 2000s (Aryeh, 2017).

A critical analysis of common characteristics to these forms of neo-prophetism reveals that Prophet Francis Kwateng of House of power Ministry International and Apostle Stephen Anarfi Kwateng of GILGAL Pentecostal Prayer Ministry International fit very well into this category. Hence a diligent attempt was made to trace the history of these two neo-prophetisms

They were grouped as belonging to Phase Six of prophetism because they made and are making extensive use of the media to preach every time because they have live broadcast of their programmes alongside hundreds of bill boards in the remotest part of the country. These groups of prophets have wrought the most invasive ministry in the annals of Ghanaian history. Aryeh (2017) asserted that though they have things in common as the previous phases, they however have certain distinctive characteristic features that left little to be desired.

Contrast

These neo-prophetic ministries, according to Aryeh, I demand money from members before providing services and sell prophylactics at excessive prices, (ii) engage in immoral behaviors, and (iii) live an opulent lifestyle. However, prophets Kwateng of House of Power (HOP) and Anarfi of GILGAL Pentecostal Prayer Ministry International hardly involve themselves in the above practices.

In spite of these unpleasant features of these prophets, people still troop in thousands as depicted in figures 1 to 3. These prophetic figures are quite pragmatic and know exactly how to appeal to people's existential needs. Aryeh (2017) indicated that they emphasized why people should seek refuge in their prophetic messages. These "Prophets" exert much influence than prophets in Phase five because they have tailored their evangelism towards a quick and better resolution of people's existential needs. Music and dancing are intertwined with worship so that youngsters are attracted to these independent churches. Such music and dancing, according to Adubofour (1994) and Larbi (2001) are reflective of prophetic ministries than the rest of the five phases. Their messages on Cable TV and television programmes are accessible to both rich and poor Ghanaians. Some of the prophets have TV stations meant for airing their message within and beyond Ghana. Their growth is phenomenal and they are becoming a threat to the mainline Christian churches.

With increasing emphasis on witchcraft, demonism and Satan's work designed to frustrate the hard earned achievements of their members, believers' troop to them with the hope of receiving personal prophecies and miraculous healing by means of the Holy Spirit from these prophets. These

charismatic leaders and prophets are noted for eliminating male supremacy in their churches or services. Women are given enviable positions and allowed to occupy positions that are reserved for only men in mainline churches. Moreover, Nmah (2017) and Gale (2005) indicated that the focus of their messages is on how women can regain their recognition and grow spiritually without being subjected to men. These messages are aired on the television 24/7 (throughout the day) during their evangelistic messages.

In view of this new development, the present study critically examined the influence of televangelists of Independent Prophetic Ministry using Francis Kwarteng's (HOP) and Apostle Stephen Anarfi Kwarteng of GILGAL Pentecostal Prayer Ministry International.

A critical study of the historical development of prophetism (six phases) revealed that they are mainly preoccupied with providing their seekers, members and adherents quick solutions to their existential needs. Most of the prophets and prophetesses are semi-literates or illiterates and have never attended theological seminary so as to obtain sound Bible education to aid accurate interpretation of the scriptures. Rooted in indigenous or African spirituality, they are in sharp contrast to Western Christianity or mainline Christian denominations whose interpretation of the Bible follows universal principles and are unbiased.

A succinct summary of the six phases of prophetism were provided in Table 1. This table showed that AICs Independent Prophetic Ministries and CoP Charismatic ministries are all from the same root, it is just like new wine in an old skin. From AICs to the recent CoP and Independent Prophetic Ministries, they often employ ritualistic materials or acts (such as singing local music and dancing, shooting spiritual arrows at demonic forces, using

prophylactics, anointing oil, gate-breaking or building, whipping the devil with cane, diagnosis of calamities as a result of ancestral or family curse) to AICs.

Critical examination of each of the phases reveals that when one phase is wearing, a new wave of prophets comes to the fore and modernizes their message to meet prevailing existential needs of believers. For example, some prophets in Phase Six cast out demons, conduct intercessory prayers, perform miraculous works with wider publicity using cable television, giant posters which were far-fetched for their predecessors. Literature revealed that some of the prophets and prophetesses in the sixth phase (neo-prophetic ministries) had influence on women and their families which will be examined in the following chapter.

Historical details regarding the emergence of prophetism shows that some prophets are educated in theological seminaries while others are not. It is pertinent to find out, especially in connection with an independent prophetic minister, Francis Kwarteng of HOP ministries, whether the mode of interpreting the Bible plays a role in the phenomenal growth being recorded in his ministry, especially in relation to the type of influence it has on women. Apostle Stephen Anarfi Kwarteng at GILGAL, also gained popularity in recent times, especially at Dunkwa-on-Offin yet there was no record he even attended theological school. What influence is he exerting on women by means of his personal television station. The history of their TV stations would be dealt with in the next chapter.

Neo-Prophetism in Ghana

According to legend, current prophecy in Ghana began in Kumasi and expanded throughout the country. Omenyo & Abamfo (2006: 59) define contemporary prophecy as "neo-prophetism," which they define as "another sort of Pentecostal Christianity with a presumably Pentecostal ethos, style, and emphasis that differs significantly from mainstream Pentecostal traditions."

Both Larbi (2001:57-99); and Asamoah Gyedu (200:14-22); identified Some Prophetic people as the forerunners of Ghanaian Pentecostalism. These prophets were defined by the charisma they acquired from God during their experience with the Holy Spirit, according to the two experts. 'The charismatic power of such leaders was conveyed to sub-leaders who had the healing and prophesying skills themselves,' according to Torvestad (1999:37). In Ghana's independent church history, two things stand out. Either the movement's leaders were turned down or were motivated to leave their mainline church fellowships to start a new endeavor after being labeled as imposters by their mainline church fellowships. As a result, C. G. Beata demonstrates that Joseph Egyankwa Appiah was forced to leave the Methodist church as a teacher catechist in order to form his own church and build Musano as a sacred city for the devout as espoused by Beata (1962:36). Ghanaian "prophecy" Christianity can be traced back to African-based churches. Prophets William Wade Harris, John Swatson, and Sampson Opong were three of the many prophets that pioneered and/or maintained African Initiated / Indigenous/Independent churches in Ghana (Shank :1994). It's worth noting that distinct Pentecostal expressions in Ghana take on different forms. With the entrance of Joseph Owusu Bempah and Elisha Salifu

Amoako, scholars coined the term "neo-prophetism". However, it is widely acknowledged that the late prophet Francis Akwesi Amoako was the forerunner of "neo-prephetism" in Ghana (Gifford: 2004 :91). In the early 1980s, Prophet Amoako appeared on the Ghanaian religious landscape. According to Gifford (2004) by the year 2000, nearly everything in Ghana will have to be prophetic. Omenyo (2002:4) agrees with this when he claims that the Ghanaian religious scene has seen the development and steady rise of what could be termed as neo-prophetism.

Martin (2017) claimed in his doctoral thesis on "Theological Assessment of the Contemporary Prophetic Ministry in Ghana" that the current prophetic manifestations in the country are the fifth phase of those phenomena. He credited Wade Harris, a Liberian who trekked the Nzema area of the Western province of the Gold Coast in 1914, with the beginnings of Christian prophetism. Through the pioneering efforts of people like Apostle Peter Anim, the first phase of prophetism was followed by the formation of classical Pentecostalism. According to Martin, the second phase may be traced back to Pentecostal prophets such as Brother Lawson and Prophet John Mensah, who first appeared in Ghana's religious landscape in the early 1950s.

Ghana's campus Christian groups typified the third phase of prophetism in the 1970s. For example, Marton claims that Samuel Adubofour describes the Inter-Hall Christian fellowship of the (Kwame Nkrumah) University of Science and Technology, Kumasi, in his Ph.D. thesis "Evangelical para-church Movement in Ghanaian Christianity (1950 to Early 1990s)". According to one of the protagonists, Kwabena Adu Baah, "prophecy was the excitement of the day" (Adubofour: 1994: 83).

The fourth phase of prophetism can be traced back to denominational prayer centers/camps, such as those established by the Church of Pentecost and others in the early 1980s. These act as spiritual barriers to keep COP members from wandering into the AICs healing gardens. In the early 1990s, independent prophetic personalities emerged, ushering in the fifth era of prophetism. Prophet Elisha Salifu Amoako and Owusu Bempah were among the fresh generation of youthful Pentecostals that appeared on the ecclesiastical scene at this time. Significantly, the prophetic ministries of neo-Pentecostalism began to arise on a big scale just as the COP prayer centers were gaining overwhelming national prominence (Larbi: 2001: p.379).

Authors who claimed five phases also failed to acknowledge the neo-prophetic ministry emerging in the 2000s. Hence, the present study maintained that Ghana is at the sixth phase of the emergence of prophetic independent charismatic churches in Ghana. A critical look at the features of the prophetic movement give credence to the facts that the two Churches founders under study: Prophet Stephen Anarfi Kwarteng and Prophet Francis Kwarteng of GILGAL Pentecostal Prayer Ministry International and House of Power Ministries fit into the sixth phase.

Gifford (2004) however visualized the developments of Charismatic Christianity in terms of four waves. He opined that “If for convenience we date the beginning of Accra’s Charismatic Christianity to around 1979, with Duncan-Williams leading the first wave, we can distinguish three further waves. The second is the teaching wave best illustrated by Otabil the third is the miracle healing introduced by Agyin Asare, and the fourth and last the prophetic exemplified by Salifu”. The study of the two select Churches House of power Ministry International and GILGAL Pentecostal Prayer Ministry

International fall under the fourth and the last because of their ethos of prophetism exemplified in their rituals.

Motivation

Many Christians in Ghana, as in many other parts of Africa, turn to people with powerful spiritual connections to elicit such relevant information in response to their existential needs, such as wealth, health, business, progress, education, marriage, promotion, foreign travels, and so on, with their traditional African religiosity. However, society is rapidly changing; it is becoming increasingly Christianized and civilized; as a result, many of these people consider it "unwholesome" to seek information from traditional sources.

As a result, they choose Christian prophetism. Prophetism is also influenced by modern media, particularly television and local FM stations. Almost all neo-prophets use television to reach their audience at home, and they frequently exploit the gullible and unsuspecting audience's intelligence. It is impossible to overstate the importance of music and worship in Ghanaian Pentecostal prophetism. In neo-prophetism, the continued presence and value of music in Pentecostal services is highly emphasized. There is an intentional effort in these so-called ministries to use good, soul-inspiring, spirit, compelling music and worship to 'tap' into the spirit realm. This has the goal of boosting worship and renewing prophetism by 'releasing' the active presence of the 'Holy spirit' into the followers.

New Wine in Old Skins

As a result of the quick solution it provides to its supporters / seekers, prophetism has grown highly popular in Ghanaian Christianity today. Many of

these organizations or churches are started by people who are barely literate and have never attended a Bible school. These prophecies are viewed via the primary lens of indigenous spirituality in an indirect way. They do, however, enjoy traveling abroad, particularly to the West, and many of these semi-literate or illiterate prophets are now conducting church services in English.

Prophecy from Biblical Perspective

Scripture recognizes prophecy as a means of divine communication, according to Barton (1996:3-7). Prophetism is a biblical concept that describes God's involvement in history as a result of his interest, purpose, and participation in human affairs. As a result, prophetism provides history significance. The prophets of Israel were viewed as Yahweh's messengers or spokespersons, and their discourse was frequently marked with "Thus saith the Lord." Prophets in the Old Testament were God's servants who primarily worked alone and expressed God's will to his people. They mostly gave words of caution, judgment, and encouragement to Israel and Judah, and they alone responded to God. Prophets in the New Testament are held accountable to the Body of Christ and are a vital component of it, speaking to bear witness to Christ in order to build up Christians.

Religious Rituals or mode of Operation

Worlanyo (2017 :53) points out that the churches claiming Reformed heritage in Ghana today have become charismatically pompous with the success of their ministers largely depended on spiritual giftedness and the working of miraculous signs and wonders by means of exorcism, deliverance, healing, speaking in tongues and prophetic utterances, among other. Quayesi-Amakye (2013: 245) had also early on noted a parallel phenomenon among

what he termed as “individual or grassroots prophets among in the lives of the faithful’s in the church of Pentecost”. Worlanyo (2017:55) further noted that the use of oil (popularly called anointing oil) is the climax of the deliverance exercise. After people fall down, they are smeared with olive oil on the various parts of the body such as the forehead, palms, feet and disgustingly, private parts sometimes. Worlanyo seemed to have been very diplomatic, for Gifford (2004:97) categorically stated without mincing words. The man was then told that his penis was a snake, which would bite any woman with whom he had sex; it had to be treated, and while he lay on the stage his trousers were loosened and oil was poured on his penis.

According to Worlanyo (2017:55) the data on the study from the field research survey about 99% of the possessed and delivered people are women and the rhetorical question he posed “why women?” Gifford (2004:97) had also made the same observation. Interestingly, Omenyo, (2006:74), had also made a general observation in the African initiated church when he resonated that in their healing practices, fasting is stressed and aids such as anointing oil, ritual bathing, drinking of blessed water, and other physical elements are applied to patients. However, Worlanyo study concluded that women are naturally physically and emotional weaker than men and break down often times more easily under stress (Worlanyo. P: 55).

Implications of Modern Day Prophetism/Regulations for Charismatic Canon Scripture

These new Prophetic churches are now more interested in satisfying the whips and caprices of people without regards to the scriptures for principles in setting forth a liturgy. Modern day prophetism subvert the role of

the traditional priest in solving life's problems is significant. For it means that any unguarded attempt by the church to control the prophets and the phenomenon can result in some negative fallout (Quayesi – Amakye 2013: 245). Quayesi -Amakye (245) further asserts that the prominence of the phenomenon today forces the church to examine its ethical responsibility to the vulnerable because directive prophecies and prophetic accusations can often become tools of psychological oppression for alleged enemies. This can result in familial conflicts and the stigmatization of so called witches.

Carefully looking at Ephesians 4:1-3 and 1 Corinthians 14:3 -5 the prophetic ministry is intended for the edification of the church, churches are built in Christ thought the ministry of the prophet and the exercises of all the prophetic gifting's. However, there are instances of concerns regarding the prophetic ministry in Ghana today. There are true remnants of Biblical prophet/prophecies, who are paying the price in bringing order and sanctity to the church.

(1). The church today can pride herself with true prophets ministering according to New Testament patterns. (2) Another category is a mixture of prophets and prophecies who have the word of God plus other additions which source could be, man-made, demonic or African Traditional Rituals. They manage to combine both biblical precedence with all kinds of unscriptural order to their trade. These groups of prophets are the ones who dish out what is popularly referred to as '*akwankyere*' synonymous to the divinations we have in ATR. Worlanyo (2017:53) confirms that one Nana Kwaku Bonsam, a famous and 'powerful' traditional spiritualist insisted that he had provided many prominent pastors with powers to perform miracles in their churches.

(3). The final groups of prophets are false prophets, prophesying lies mischief, and all kinds of abominations. These ones are predominantly in business, manipulating their followers for their selfish ends. Their sole motivation in ministry is their stomach and not the saving of souls. These prophets have sold their souls and conscience to the devil and his schemes. Many of the prophetic practices hinge on scriptural misappropriation. One key passage that is critical in prophetic scriptural literalism is Revelation 12:11 “And they overcome him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death” To buttress their used of the blood metaphor, peripheral prophets interpret the text to mean the confessional appropriation of Jesus’ blood as a liberative instrument. They believe that this approach makes the believer able to access the divine victory and freedom in the midst of satanic control. The problem with this prophetic literalism is that it fails to accommodate the context of scripture in the interpretive process and thus succeeds in attaching a magical significance to Jesus’ blood. But Jesus’ blood is used in this text and others to signify his death and its beneficent for the believer. In the text, the Revelator is referring to how the church appropriated Christ’s death during persecution. Thus, the scripture is not about appropriating freedom or victory in Christ for a problem- free religion.

Followers and “Akwankyere” (directions)

Disturbing trend noted in this prophetism ministry is the phenomenon called “*akwankyere*”. People prefer such “*akwankyere*” to the word of God and quite a number are prepared to pay huge or little money for such “*akwankyere*”. However, there is no direct biblical backing, principles or teachings behind most of such “*akwankyere*”. The modern day “*akwankyere*”

is becoming another shortcut antidote to acquiring blessings (spiritual and physical) including good jobs, marital blessings, financial prosperity, deliverance from all form of demonic oppression, travelling mercies and many others. This is gradually replacing scripture admonitions like “the just living by faith”, seeking first the kingdom and its righteousness and all other things shall be added unto us, the principle of sacrifice and service, Christian suffering, taking up our cross and following master Jesus. Christianity due to “*akwankyere*” is been reduced to a ‘give me or come and get’ party whereas our first century predecessors only desired the recommendations of the father saying ‘well done, thou good and faithful servant’

The prophetic ministries manipulate, use fear and panic as a tool in extorting money and other benefits from their clients in their so-called prophetic declarations. With some of the “*akwankyere*” one would not hesitate to conclude that it is unbiblical, unscripturally, unsubstantiated, heretic, mystical and superstitious.

Conclusion

Many Ghanaians are uneasy about prophetism, and many have serious reservations about it because they believe it is socially dysfunctional. One newspaper headline read, "Stop these Disgusting-preachers." 'Je-e-e-e-e-e-e-e-e-e-e-e-e-e-e-e-e-e-e-e-e-sus name", another editorial appeared in the Spectator on August 11, 2001. According to one editorial, all of these new churches should have been "one of the nicest things to happen to Ghana," but regrettably, the opposite is true (Daily Graphic 8 June 2001). There have been numerous instances of these new prophets engaging in sexual misconduct, as well as theft and fraud, notably involving visas. Their knowledge of witchcraft is

frequently questioned. Indeed, their misguided ideas have ruined countless homes by designating a mother, wife, or in-law as a witch. Their message of wealth is self-serving. Prophetism has become the quickest way to get oneself out of poverty. The belief in extraordinary supernatural supply works against progress. Hard labor and perseverance fail to take hold once a civilization is constructed on a metaphysical foundation.

In any event, we can't completely disregard the prophets. After all, they contribute to society's well-being on their own. In a country where many people lack access to professional counselors, psychologists, psychiatrists, and medical staff, the prophets provide much-needed stopgap services. In times of trouble and difficulties, clients turn to them for what they consider spiritual comfort. Actually, most of these services provide psychological support through prophetic guarantees, which helps to soothe people's disturbed minds so they can face the future with confidence.

History of House of Power Ministry International

Prophet Francis Kwateng is the founder and General Overseer of House of Power Ministry International, a booming ministry with over 500 divisions in countries such as South Africa, the United States of America (USA), the United Kingdom (UK), Cote d'Ivoire, Gabon, and Senegal. The church's major offices are located in Ahofadiékrom-Adjamesu in Kumasi, off the Anhiwa-Nkwanta-Bekwai road in Ashanti Region.

The Founder

The birth place of the founder and when he was born is shrouded in controversy. In an interview with him at his flamboyant gardens at Ahofadiékrom (Ahofadiékrom literally means a town of liberty), on Sunday

19th January, 2020, the man of God declined to mention when and where he was born. Prophet Francis Kwateng, according to him was born to Obaapayin Akua Pokua and Opayin Kofi Yamoah. Both parents hailed from Denyasi near Asante Bekwai. Prophet Francis Kwateng is the first child of the parents. There are six women and the remaining three are men. He averred that he was born a Sickler and her grandmother used to administer traditional herbs to him and after some time he never experienced the ‘off’ and ‘on’ sickness again. Prophet Francis Kwateng hinted that he was a football enthusiast and loved playing football with his peers during his infancy.

Educational Background

Prophet Francis Kwateng started his elementary education at the then Abesewa – Compound Local Authority (ABESCO) at Dunkwa-On-Offin in upper Dunkyira-Twifo-Hemang Local Assembly (Now Upper Denkyira West) in the year 1966.

The school he attended achieved fame and popularity in Dunkwa-On-Offin Locale in the areas of sports and academics. He then moved to Ampunyasi to stay with the grandmother. Ampunyasi is a renowned village noted for its alluvial dredging under the then Dunkwa Gold Fields Company Limited. From there, they moved to Samreboi in the Western Region of Ghana. Even though he sat for the then Middle School Leaving certificate (MSLC) he was not successful to pass his exams (<https://www.prohetfranciskwateng.com> 3rd June, 2019). However, Prophet Francis Kwateng had the ability to read the Twi Bible very fluently. According to the prophet, he owes a great deal of gratitude to his mother who taught him how to read the Twi Bible. During his infancy, he used to accompany the

grandmother to the Church of Pentecost and he was baptized at the age of fifteen by one Pastor Dankyi at Dunkwa-on-Offin (Now Municipal Capital of Upper Denkyira- East). According to Prophet Francis Kwateng he had the hidden passion to do the work of God during his infancy but never thought God would be so kind to send him to the present level. That is, his ability to shape, shake and revolutionizing the Christian world across the globe.

Prophet Francis Kwateng was called by God in the year 1994 to start House of Power Ministries International. The prophet averred that he was directed by God to begin the church at Takyiman. His church, according to him, never started as a prayer fellowship but rather a direct church. Notably among small churches in Ghana, the prophet asserted that he started the church at a school premise called Good Shepherd International, (Takyiman). He started the church with 8 members. The members included the prophet, the wife, 2 other women and 4 other men. Later on, all the members left leaving him and the wife alone due to financial crises. According to him, life was very unbearable in the initial stages especially in terms of finance. But he was a very determined prophet who believed any human being could attain his God-given revelations and potentials if only one persisted.

Kumasi – The Paradigm Shift

Prophet Kwateng was directed by God to leave Takyiman for Kumasi to continue the work of God, thus preaching, healing and making prophetic declarations. At the time of leaving Takyiman for Kumasi, membership of the church had increased up to about 100 but the church collapsed totally. The reasons for the collapse of the church according to the prophet was the absence of the founder whom people saw him as the man of God, those he left

behind did not have the religious commitment and zeal that the founder espoused in dealing with the members of the church. His absence therefore created a pastoral and spiritual vacuum. However, according to the prophet, the church at Takyiman now stands among the vibrants in the globe. The prophet said he came to Kumasi virtually unknown among the prophets at the time. He (Prophet Kwateng) started radio evangelism with ASH FM from 12noon-4pm each day. According to him he could not afford to own a radio station then. He managed to put up a structure in front of somebody's building and then started a church. Through praying for people on radio, many confessed through phone in calls of miraculously being healed. Prophet Kwateng's teachings, as observed is a sharp departure from the Neo-Prophetic form of prosperity and individual's physical well-being. He dwells very heavily on righteousness and the fear of the Lord which will lead the righteous to heaven.

At Kumasi, Prophet Francis Kwateng finally secured his own plot of land at Tafo where a church building was put up. According to the Prophet, he acted strictly under divine direction to ensure church growth and the divine direction according to him was to proclaim the true gospel of God to lead people to heaven. Hence the church's slogan: 'Heaven εho na yepe, εho na ye beko, εho na yεbetena'. Meaning, "it is heaven that we like, it is there that we will go and it is there that we would stay". Therefore, he embarked on very large crusades and evangelism in many parts of the hinterlands in Ghana in the late 90s. He chose to evangelize in the hinterlands since the cities were already full of prophets and pastors. Many people listened to him during such crusades and he noted that his audience included even those of Muslims. This may be due to his message of fear of the Lord and righteousness which every

religion deems very critical. During the conversation with the prophet I learnt that the offertory accrued from the crusades and the evangelism was immediately ploughed back to committed converts won to buy a piece of land and immediately build a chapel to start a church. At Dunkwa-on-Offin, for instance, after the crusade an unspecified amount of money was given to some selected church leaders to acquire a plot of land. They duly did so and succeeded in acquiring a plot of land at Kadadwen; a suburb of Dunkwa-on-Offin. A church was immediately started.

Prophet Francis Kwateng's teachings are sometimes based on African traditional historical philosophy. He constantly alludes to the fact that formal education to a large extent had eroded some significant traditional norms which had value and was meaningful to the life of the Ghanaian-Christian. He is of the firm view that traditional medicine is of equal importance as 'European' medicine. During one of his prophetic declaration, he is touted to have declared himself as having the prevention and cure for COVID-19 which scientists are having a nightmare to cure. Prophet Kwateng declared to the entire nation that God had revealed to him that sooth which is in abundance in a typical traditional kitchen where women use firewood as fuel to cook is the antidote to cure COVID-19. He declared on his ELIJAH TELEVISION that mixing the sooth and drinking it, is the antidote for the COVID-19 pandemic.

Branches

House of Power Ministry International has over 500 branches globally. The church is zoned into areas and in Ghana each area is made up of about 50 churches. The areas are further divided into braches. House of Power Ministry International has branches in almost every region in Ghana. It also has

overseas branches in Cote d'Ivoire, Gabon, Senegal, South Africa, United states of America, United Kingdom, Switzerland and Italy.

Church Hierarchy

Prophet Francis Kwateng is the Founder and General Overseer. He is assisted by a 7member National Executive Committee which the wife and the prophet are members. The branches are headed by pastors. The pastors are assisted by elders, deacons and deaconesses. 50% of the local church proceeds is sent to the headquarters at Ahofadiekrom at Adjamasu which is off Kumasi – Obuasi – Anhwia -Nkwanta road. The remaining 50% is retained by the local branches for church development projects. Pastoral stipends are paid from the headquarters.

Pastoral Training

The church pastors and other lay leaders are trained at Ahofadiekrom – Adjamasu, the headquarters of the church. The founder and overseer do not put much emphasis on the academic background of the would-be trainees. He justified this position by alluding to the fact that some of the Apostles of Jesus Christ were not well educated but were able to follow Jesus Christ to lay a firm foundation for Christianity. Nevertheless, the church does not compromise on the discipline of trainees. The pastoral training is free and no allowance is given to the trainees during the pastoral formation period. The formation and nurturing of the Pastor is solely limited to the church members and elders only. The formation is dependent on the availability of vacancies in the local assemblies prevailing at a particular period. The pastors, according to the prophet, are given six months practically oriented training.

After the training period, the pastors are paid. Some of them are given very good cars by the headquarters. House of Power Ministry does not compromise on pastors misbehaviors. According to the prophet, some of the pastors had being ex-communicated for sinning.

Movement / fellowship

The church has the following fellowship and these are; Men's fellowship, Youth fellowship and Women's fellowship. All the fellowships are very vibrant and all of them are considered to be very critical foundations for church growth. The church's constitution: House of Power Ministry International has a constitution and according to the founder the church belongs to all. The church is not considered as the personal bonafide property of the founder.

History of GILGAL Pentecostal Prayer Ministry International

This chapter deals with the historical narratives of GILGAL Pentecostal Prayer Ministry International, as narrated by the Founder. GILGAL Pentecostal Prayer Ministry International is a vibrant Neo-Pentecostal church which, according to the founder, has over 2000 members locally and internationally.

The Founder

The church was founded by Apostle Stephen Anarfi Kwarteng. "Apostle", as he is affectionately called by the church members and others who throng to the church to seek solution to their problems, was born at Mfuom, about 1 kilometer from Dunkwa-on-Offin, the Municipal capital of upper Denkyira East in the Central Region of Ghana. Apostle Stephen Anarfi Kwarteng was born to Opanyin Kwabena Donko and Madam Ama Takyiwa,

all of blessed memory. Both parents come from Mfuom. The founder is the second born of six children of the parents, four men and two women. Apostle Stephen Anarfi Kwarteng was born on 25th May, 1965. He had his elementary education at Mfuom Local Authority Middle School and completed successfully in 1984 where he obtained his Middle School Leaving Certificate (MSLC). He is married to Madam Comfort Anarfi Kwarteng and they are blessed with 9 children all of them are boys.

Infancy Days

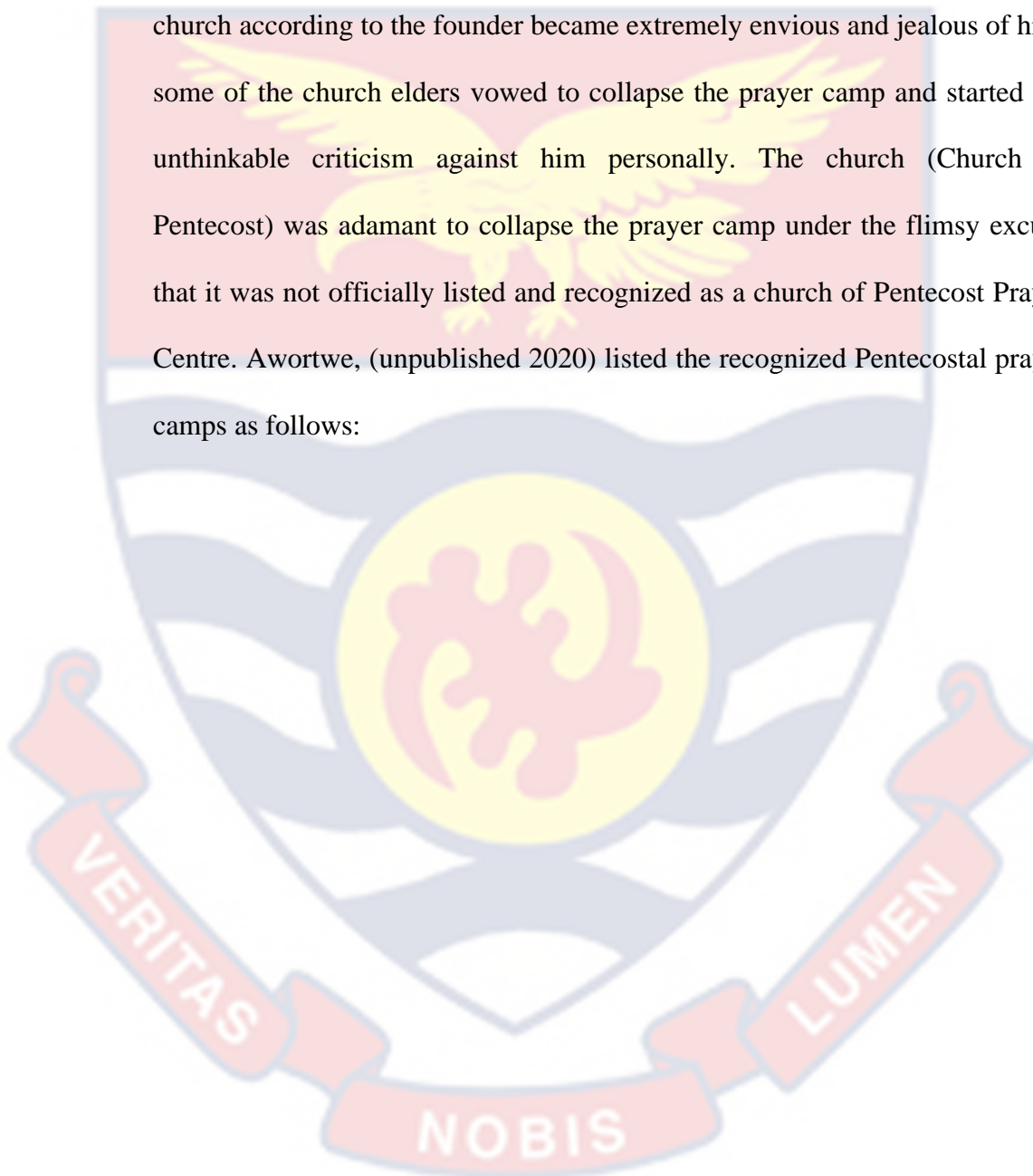
Prophet Stephen Anarfi Kwarteng's spiritual activities were manifested during his infancy. According to the founder, he always had the desire and wish to lead his peers during religious programmes. This desire heightened more during his school days at Mfuom Local Authority primary and Middle schools. He led school worship during the worship session. He used to organize evangelism with his school mates whilst still at school. After completing school, the spirit in him grew more whilst he was a member of the church of Pentecost. The founder of GILGAL Pentecostal Prayer Ministry International, Apostle Stephen Anarfi Kwarteng was a very popular figure within the church of Pentecost at Dunkwa-On-Offin and its surroundings in the mid-90's. He was an ordained deacon of Church of Pentecost in 1992 and an elder in 1995 till his ex-communication from the church in 2006. Before he was ex-communicated, he was made the leader of a local prayer camp at a Dodge city, a suburb of Dunkwa-on-Offin.

The prayer camp became very popular for adherents and non-adherents of the church. He achieved popularity and fame within the church and the

prayer camp as a result of his special gift of healing, making the barren fertile and breaking the yoke of the oppressed.

The Break

As membership of the prayer camp grew, some of the elders of the church according to the founder became extremely envious and jealous of him, some of the church elders vowed to collapse the prayer camp and started the unthinkable criticism against him personally. The church (Church of Pentecost) was adamant to collapse the prayer camp under the flimsy excuse that it was not officially listed and recognized as a church of Pentecost Prayer Centre. Awortwe, (unpublished 2020) listed the recognized Pentecostal prayer camps as follows:



S/N	NAME OF CENTER	REGION/AREA	DISTRICT	NAME OF CENTER LEADER
GREATER ACCRA				
1.	Nazareth Prayer Centre	Kasoa	New Bortianor	Dns. Stella Dankwa
2.	GILGAL Prayer Centre	Odorkor	Gbawe	Dns. Bediako Josephine
3.	COP – Salvation Prayer Centre	Odorkor	McCarthy Hill	Elder S.S Okyere
4.	Ablekuma Prayer Camp	Anyaaah-Ab.	Anyaaah	Eld. Thomas Ansong
5.	Doryumu Prayer Camp	Ashaiman	Doryumu	Eld. Theo. Coffie
6.	Galilee Prayer Centre	Tema	Great Ningo	Dns. Gladys Addo
7.	Ada Prayer Centre	Tema	Ada Foah	Dns. J. Kukuta
ASHANTI				
8.	Wiawso Bethel	Abuakwa	Toase	ELD. G.A.
9.	Abenkyi Prayer Centre	A. Bekwai	Nampansa	Dns. Rose Appiah
10.	Nazareth Retreat Centre	Asokwa	Kurofofrom	Dns. Rose Appiah
11.	Mt. Zion P:Centre	Ejisu	Asokore	Eld. Godfred Antwi
12.	Adadientem Prayer Centre	Ejisu	Ejisu	Eld. Paul Adja Asante
13.	Mt. Zion P. Centre	Mampong	Sekyerdumase	Eld Elijah Agyeman
14.	COP Prayer Centre	Konogo	Konogo Ext.	Eld. Elisha Owuseni
15.	COP Prayer Centre	Konogo	Odumase	Eld. Kwasi Asare
16.	Bohye Prayer Centre	Kwadaso	Kwadaso	Eld. Bismark Amoah
17.	COP. Prayer Centre	New Tafo	Sepe Buokrom	Eld. Nathaniel Oppong
18.	COP, Prayer Centre	Obusi	Adansi Asokwa	Eld. J.K. Ampong
BRONG AHAFO				
19.	Goka Payer Camp	Berekum	Goka	Eld. Joe Daah
CENTRAL				
20.	Golgotha Prayer Centre	Cape Coast	Elmina	Dns. Comfort Boham

21.	COP. Prayer Centre	Mankessim	Enyan Denkyira	Dns. G. Essilfie
EASTERN				
22.	Capernaum Prayer Centre	Asamankese	Mepom	Dns. Hannah Kyere
23.	Bethel Prayer Centre	Asamankese	Asuom	Dns. Elizabeth Mensah
24.	Jordan Prayer Centre	Akim Oda	Akim Manso	Eld. Solo. Yeboah
25.	Pentecost Prayer Centre	K' dua Effiduase	Effiduase	Eld. Collins Darko
26.	Okanta Prayer Centre	Suhum	Suhum South	Eld. Charles Nanor
27.	Eden Trom Prayer Centre	Suhum	Kofi Pare	Dns. J. Ofori
28.	Nyame Bekyere Ekowso	Nkawkaw	Asuboni Rails	Eld. Joseph Siaw
29.	Bethel Mpraeso Amanfrom	Nkawkaw	New Jejeti	Eld. E.O. Agyei
VOLTA				
30.	El Bethel Prayer Centre	Ho Area	Ho	Elder S.Y. Peasah
31.	Abotoase Prayer Centre	Hohoe	Abotoase	Eld. Narbarko
WESTERN				
32.	Elubo Prayer Centre	Axim	Elubo	Eld. S. Ayisi
33.	Axim Area Prayer Centre	Axim	Nsein	Dn. G. Yawson
34.	Nso Nyame Ye Prayer Centre	E. Debiso	Essam	Dns. D. Ankomah
35.	Debiso Prayer Center	e. Debiso	Debiso	Eld. Moses Kwame
36.	Pentecost Prayer Centre	S.Bekwai	Bibiani	Eld. Ampofo Francis
37.	Fosukrom Prayer Centre	E. Debiso	Fosukrom	District Executive
38.	Jerusalem Prayer Centre	S. Wiawso	Asawinso	Eld. David Quarshie
39.	Agona Wassa Prayer Centre	Tarkwa	Wassa Simpa	Eld. Stephen Kesse
40.	Area Prayer Centre	Takoradi	Anaji	Eld. D.H. Taylor

However, according to Apostle Stephen Anarfi, he had a revelation, confirmation and inspiration from God that he should not bow down to the oppressive spiritual apparatus but persist in the spiritual Evangelical Ministry. On 28th June, 2006, the Executive Council of the Church of Pentecost issued an ex-communication letter signed by its General Secretary, Apostle Alfred Koduah to officially ex-communicate Elder Stephen Anarfi Kwateng from the church. The letter, inter-alia read, “The Executive Council has consequently ex-communicated you from the church of Pentecost with immediate effect for refusing the Executive Council Decision.”

According to the founder, he and other faithful's were not down spirited. He had a consolation in what Jesus Christ said in Mathew 16:18. “I will build my church”. This encouraged him and they persisted. When the scheduled time for prayers was due; he said, he and some faithful's went to the prayer camp for the usual service, but unfortunately they were sacked from the premise (prayer camp).

The New Church

On the 6th day of August, 2006, GILGAL Pentecostal Prayer Ministry International was started at Mfuom by the Founder and the Chairman Apostle Stephen Anarfi Kwarteng. The church was started at Mfuom with 97 break away members of the church of Pentecost at Dunkwa-on-Offin. Seven out of the breakaway groups were church Elders. According to the founder, the church derived its name from Joshua 5:19. GILGAL is a place where Yahweh had a covenant with Joshua that he will remove the burden of those who come there.

According to the founder, Apostle Stephen Anarfi Kwarteng, membership of the church now stands up to about 2000.

Districts

GILGAL Pentecostal Prayer Ministry International is organized under the following Districts and its corresponding Assemblies;

Ayanfuri	-	16
Wassaw Akropong	-	16
Diaso	-	12
Awisam	-	04
Asikuma	-	09
Dunkwa	-	34

On 14th January, 2017, the church opened an international branch at Sassuolo, Italy; it is under the pastoral leadership of Reverend Sampson Duncan.

Pastoral Training

The Pastor asserts that any officer in the church is considered to be under training as a potential pastor. The spiritual and physical maturity is used as a yard stick to determine the potentiality of a would-be pastor. Educational background of the individual is necessary but not a prerequisite for the training because according to the founder pastoral training is considered to be a heavenly and a divine call but not an earthly business. The founder asserts that he is of the firm

conviction that every Christian believer can minister but Pastoral divine call is different so it should have a limitation. The Pastors who oversee the church are paid. The founder noted that it is not all the pastors who are able to withstand the vigorous and the rigorous ecclesiastic discipline. They therefore “ex-communicate themselves”. Those who “ex-communicate” themselves might have had a pre-conceived idea that they may use pastoral calls as an avenue to amass wealth.

Executive Committee

GILGAL Pentecostal Prayer Ministry International has 6 member executive.

The composition is as follows;

Chairman - Apostle / Founder Anarfi Kwarteng

Secretary

Financial Secretary

3 other members

There are no women among the executives-.

Movements – There are five movements in the church and they are;

Women’s Movement

Youth Movement

Young Ladies Movement

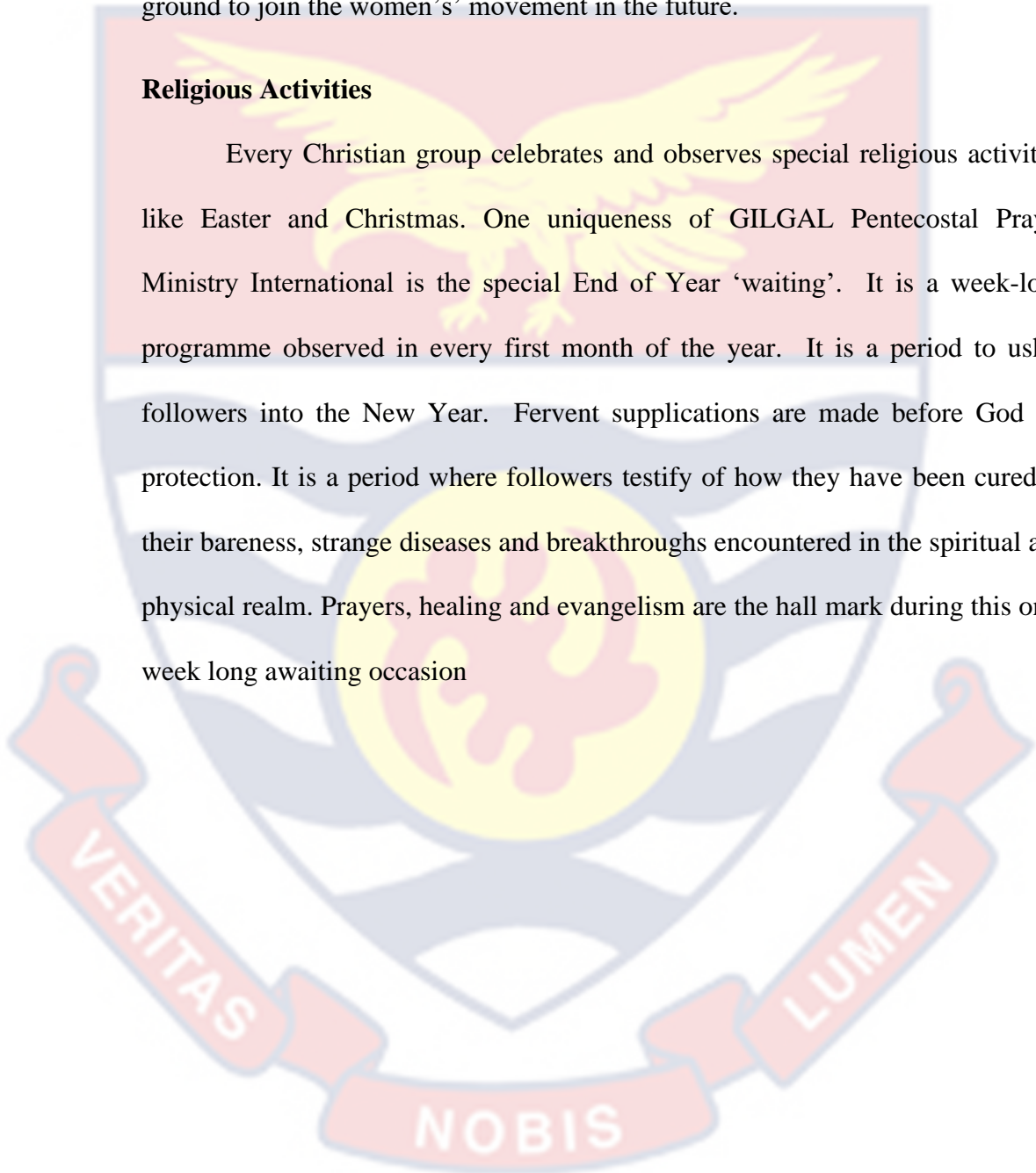
Men’s’ Movements

Children’s’ Movements

The founder considers the women's movement as the most integral part of the church since women constitute the largest followers. This accounts for why a young ladies wing is also established so as to set a platform as a preparatory ground to join the women's' movement in the future.

Religious Activities

Every Christian group celebrates and observes special religious activities like Easter and Christmas. One uniqueness of GILGAL Pentecostal Prayer Ministry International is the special End of Year 'waiting'. It is a week-long programme observed in every first month of the year. It is a period to usher followers into the New Year. Fervent supplications are made before God for protection. It is a period where followers testify of how they have been cured of their bareness, strange diseases and breakthroughs encountered in the spiritual and physical realm. Prayers, healing and evangelism are the hall mark during this one-week long awaiting occasion



CHAPTER THREE

TELEVANGELISM: THE GHANAIAN PERSPECTIVE AND GHANAIAN WOMEN AND CHURCH ATTENDANCE.

Cox predicted three decades ago that televangelism will be hugely influential in the future of religions (1984:43-44). This prophecy has come true in many parts of the world. It is currently common practice to use television for missionary reasons. “Televangelism has become a means of engaging in religious globalization, and hence regions that feel marginalized in modern events,” writes Asamoah-Gyadu (2012). Its modern Christian representatives feel compelled to make their presence felt on the international stage. A lot of this happens by putting religion in the media and forming new virtual communities that aren't limited to a physical audience” (p. 126). The growth of televangelism throughout Africa, including Ghana, may have fulfilled this prophesy. This is what White and Assimeng claim when they say that the liberalization of Ghana's media since the 1990s has transformed the media landscape and given rise to the utilisation of mass media for evangelism. Since the 1990s, the liberalization and commercialization of Ghanaian airwaves has had a significant impact on religious media use (Meyer 2006:295, 2009:116). The Ghanaian media has become increasingly replete with televised Church services and radio programs. In modern Ghana, a variety of Christian televised Church services, mainly by Prophetic Churches, are broadcast on various television channels.

Mitchell and Kalu (as reported in White and Assimeng, 2016) assert that in the last 20 years, Ghanaian Pentecostal Churches have made good use of mass media (radio and television) for gospel propagation. Prior to the establishment of

privately owned media houses in Ghana, the Assemblies of God–Ghana launched a radio ministry called “Bible Time,” which was hosted by Rev. James Kessler and broadcast by the Ghana Broadcasting Cooperative in 1968. (Assemblies of God, 2015). In the 1970s, the Church of Pentecost began broadcasting “The Pentecost Hour” on Ghana Broadcasting Cooperation Radio 2. (Pentecost Fire, 1974:29). Meyer observes that the widespread presence of Pentecostal Churches in the media has had a significant impact on the social structure, resulting in the emergence of a Pentecostalized society (2002:121-144). This culture, according to Dewitt, is Pentecostalism in the public realm (2005:22-26).

Religious broadcasting has risen from the periphery of social and religious life to the foreground in recent decades. This crossroads was first brought to the public's and academic's attention in the mid-twentieth century (Hooves & Clark, 2002:39). For this reason, this chapter aims to contribute to the many discussions on televangelism, with a focus on the impact of televangelism on Ghanaian women, with specific references to GILGAL Pentecostal Prayer Ministry International, as well as House of Power Ministry International.

In the early 20s Accra's TV consisted of three channels – GTV, the National network, covering almost the whole Country, TV3 available in the Greater Accra Region and Metro, available only in the city of Accra. It was hard to be exact in counting the Christian programmes because while some appear regularly, others come and go. (Gifford: 2004:30).

Gifford further observed that nearly all programmes are videoed services. In content overall, about 85% of Christian TV would consist of teaching, perhaps 10% of healing and almost about 5% of choirs and groups. The notable figures on

the air screen within that was Agyin Asare who had two distinct TV programmes on Saturday on different TV channels, one in English translated into Twi. Otabil, Living Word, Duncan-Williams “Voice of Inspiration,” Heward-Mills “Mega Word,” Agyin Asare’s “Two series” ‘Your Miracle Encounter and God’s Miracle Power; Korankye-Ankrah’s “Power in His Presence”; Isaac Antwi’s “Let the Prophet Speak”; Christie Doe-Tettey’s “Solid Rock” and Gordon Kisseih’s Treasurers of Wisdom.

There were some minority Ghanaians who were also operating from outside. For example, Barbara Ann Reis ‘Word Explosion’, Jason Alvarez’s ‘The Love of Jesus’, and were North American imports screened by a local Ghanaian ministry or Church. There were also Ghanaians operating in London who broadcast their London services or Crusades on Ghanaian TV-Such were Lawrence Tetteh’s ‘Miracle Touch’, and Francis Sarpong’s “Calvary Charismatic Staples” like Benny Hinn or T.D. Jakes.

Gifford noted that Ghanaian pastors themselves (particularly the superstars) travel to overseas conventions, and that some of them have trained overseas. In analyzing the New Religious situation in his Book “Ghana’s New Christianity Pentecostalism in a Globalizing African Economy”, Gifford further asserted that there were obvious minor twists that did not fit the Ghanaian scene. For instance, Jason Alvarez occasionally fulminates against ‘liberals’ who were perverting the vision of America’s founding fathers; some South American preachers on Heward-Mills ‘Mega Word’ Start to campaign for Christian radio stations which was not a Ghanaian pre-occupation.

What was most striking about all of this media activity was that the mainline Churches invest their substantial funds, both locally and internationally, in development; it is the newer Churches, which are hardly involved in education or development, that invest a large portion of their resources in media. Omenyo backed up this claim by claiming that the Wesleyan Methodist Movement (WMM) took education seriously as a way to expand their power. This is seen in its schools (such as Mfantsipim founded in 1876, and Wesley Girls High School, founded in 1884) which are among the leading schools in Ghana that have produced the cream of the Country's manpower who were also at the forefront in the Country's struggle for independence.

Gifford, (2001) observed that in granting FM frequencies, the Rawlings government was careful to deny slot to Churches. The standard response to the requests of the mainline Churches was: "We know you would be very responsible but some of these newer aggressive Churches might irresponsibly stir up religious antagonism". In his "Analysis of Religious Media Use in Southern Africa," Gifford (1988:101) observes that, unlike Pentecostal churches, historical mainline churches do not compete in televangelism. They put their money towards other things (medicine, education and development but not on the mass media). In his book, *Ghana's New Christianity: Pentecostalism in a Globalizing African Economy*, he goes on to say that the most striking aspect of all this media activity is the absence of mainline churches (Gifford, 2004). Pentecostals have demonstrated higher enthusiasm for using the airwaves than the so-called mainline or liberal Protestant traditions since the beginning of broadcasting, according to Hadden (1993:114). All available evidence indicates that the

landscape of religions broadcasting around the world is certainly dominated by Pentecostals. According to Iherjirika (2009:227), there appears to be widespread consensus among researchers.

In the media, the Pentecostals/Charismatic strand of Christianity has taken a commanding lead. Defining the Situation in Africa What is unusual about African Pentecostalism, according to Maxwell (1988), is its "recent expansion with immense energy and its adoption of the electronic medium to the point where it has nearly become a part of Pentecostal self-definition."

In this context, Asamoah-Gyadu (2005:340) claimed that for Pentecostal Churches, the mainstream media is considered as a vital form of religious self-definition. According to Waltan (2009:3), televangelism is a rising and largely Pentecostal phenomenon.

The effect of televangelists in Ghana is undeniable, but how much of that influence is exerted on Ghanaian women, particularly in Dunkwa-on-Offin, is a primary issue of this study.

Prophesying Through the Screen

According to Walls (as quoted in Asamoah-Gyadu, 2004), until recently, Nigeria and Ghana have seen an increase in the number of different sorts of independent churches. They announce the divine power of deliverance from disease and demonic affliction in the same way as Prophet healing Churches do, but the style of proclamation is more akin to American Adventist and Pentecostal preaching. The Aladuras' African drums and white uniforms are no longer heard; instead, visitors can expect to hear electronic keyboards and amplified guitars,

witness a preacher dressed elegantly in “agbada” or sophisticated business, and hear a choir dressed in bow ties. Despite this, the origins, leadership, and funding of these extreme charismatic movements are all African. They are quite enterprising, participating in radio, television, and cassette ministry, as well as campaigns and conferences.

All of Ghana's neo-Pentecostal churches send out invites to the public to join in certain programs or watch their televised services. There is a strong emphasis on success in their television commercial. This emphasis on accomplishment, according to Gifford (2001:44), can be found everywhere. It can be found in the names of the churches. "Winners Chapel", 'Power Chapel' and 'Victory Bible Church International' and the “Triumphant Christian Centre” (Gifford, 2001).

Asamoah-Gyadu (2004) corroborates this by observing that all neo-Pentecostal churches in Ghana regularly invite the public to engage in specific programs or tune in to watch their televised services. Something new and extraordinary is always promised in the commercials. Your impossibilities will be transformed into opportunities.' Some of the catchy themes employed were, "your want shall change into wealth," and "Your failures shall be transformed into prosperity." In Television Culture, these are not done for the sake of aesthetics; as Fiske points out, "television characters are not just representations of actual persons, but rather encodings of ideology, "embodiments of ideological ideals" (Fiske, 1987:9). The major theological themes of neo-Pentecostalism are theologies of prosperity and the presentation of God as God of success, potential,

and breakthrough, which are embodied in the television images associated with the movement.

The pictures of broadcast neo-Pentecostal Christianity are thus created to represent success and to validate Pastors' impressions that they are purveyors or mediators of a specific force known as "the anointing." Televangelism raises one's profile and importance. As a result, the leaders of these new Churches are well-known and admired not only in the United States, but also internationally. Because the Pastors are the sole presenters of the religious programs in question, televised Charismatic Christianity in Ghana is particularly individualized. The final line is that these new strands of Christianity are influencing what counts as Christianity in Ghana, thanks to the heavy presence of neo-Pentecostalism on television. (Gifford, 2004, p. 33.)

These neo-Pentecostals' programs are based on television. 'The camera is used through angle and deep focus to give us a perfect picture of the scene, and consequently a comprehensive knowledge of it,' according to television culture (Fiske 1987:6). Everything that is televised is purposefully planned to present the Pastor in his whole to the viewing public. The pastors, their flamboyantly dressed spouses, and other well-dressed members of the congregation are always the subject of television cameras. The camera is also designed to focus on the worshippers who are being exorcised during their healing and exorcism sessions. The majority of persons being exorcised or healed are observed rolling around on the ground during the process. According to Bansah (2017:53), around 99 percent of the possessed and delivered humans are women, which begs the question, why women? It's also not uncommon for televangelist prophets/preachers to pray

while holding a bottle of oil or water on the set, believing that the oil or water would be infused with anointing for whatever purpose it's intended.

The following are some of the mega prophetic churches that have a significant presence in several of Ghana's main cities, particularly Accra and Kumasi:

1. Rev. Obofour also known as Prophet Asanteman, real name is Kwaku Agyei Antwi, Kiss TV, Sweet TV, Lion TV, and Cash TV
2. Daniel Obinim of the International God's Way Church, OBTV
3. Owusu Bempah, Glorious Word and Power Ministry.
4. Rev. Osei Bonsu of the Aseda TV
5. Opambour Adakwa Yiadom of Prophet 1 TV

The liberalization of Ghana's media since the country's independence has resulted in the use of the mass media for evangelism. The emergence of mass media provided Churches and televangelists with a once-in-a-lifetime opportunity to carry out the Great Commission, and it is the Pentecostals who have made the most of it (White & Assimeng, 2016). Television is a notable example of the usage of mass media for mission purposes. Television has provided a unique platform for Churches and televangelists to carry out the Great Commission. (Matthew 28:19-20, NIV) The adoption of electronic media by African Pentecostal Churches has progressed to the point that it has become an integral part of their self-definition (DeWitte 2012:144; Maxwell 1998:255). The reason for this is that television can make objects and people appear more beautiful and appealing than they are, while also portraying them as genuine and approachable (DeWitte 2003:174). Furthermore, television characters are more than just depictions of individuals; they are ideological encodings, embodiments of

ideological beliefs. (Fiske, 1987, p. 9) As a result, television raises the prominence and importance of churches and individuals who use it to spread the gospel (Asamoah-Gyadu 2005:12). As a result, churches and televangelists use television as a marketing and promotional tool.

Mitchell and Kalu (as reported in White and Assimeng 2016) assert that in the last 20 years, Ghanaian Pentecostal Churches have made good use of mass media (radio and television) for gospel propagation. In the 1970s, the Church of Pentecost began broadcasting 'the Pentecost Hour' on Ghana Broadcasting Cooperation Radio 2. (Pentecost Fire 1974:29). Meyer claims that the widespread presence of Pentecostal churches in the media has had a significant impact on the social structure, resulting in the emergence of a Pentecostalized culture (2002:121-144). This culture, according to DeWitte, is Pentecostalism in the public realm (2005:22-26).

Over the last decade, religious broadcasting has risen from the periphery of social and religious life to take center stage. This crossroads was first brought to the public's and academic's attention in the mid-twentieth century (Hooves & Clark 2002:39). For this reason, this chapter aims to contribute to the many discussions on televangelism, with a focus on the impact of televangelism on Ghanaian women, and specific references to GILGAL Pentecostal Prayer Ministry International, as well as House of Power Ministry International.

“Televangelism has become a way for a continent that feels sidelined in current events to participate in religious globalization.

Its modern Christian representatives feel compelled to make their influence felt on the international stage. A lot of this happens by

putting religion in the media and forming new virtual communities that aren't limited to physical audiences.”

History of ELIJAH and GILGAL Television Stations

According to the General Overseer of the House of Power Ministries International, ELIJAH TV was named after the divine heroic Prophet Elijah in the Old Testament. The station was named after the prophet Elijah to achieve a specific purpose. Thus, healing, prophesying and declaring the righteousness of God. ELIJAH TV started broadcasting in 2012. It transmits its broadcast from the church headquarters Ahofadiekrom at Adjamasu which is off Kumasi-Anhwiaa Nkwanta Road.

Motivation: The motivating factor according to the prophet is to use the TV (ELIJAH) to spread the message of God to people as it is proven to be one of the effective ways to reach people at their homes, workplace and offices.

The founder, Prophet Francis Kwateng is the founder and the sole proprietor of ELIJAH TV. ELIJAH TV does not broadcast any secular activities like football, secular songs, secular films and secular advertisement. The TV is solely mandated to show gospel programmes especially telecasting sermons and gospel films. The founder told the researcher that he has to ban all types of gospel songs played on his TV. This is as a result of the type of dress that the dancers use. According to him, some of these dancers expose their nakedness to the unsuspecting public all under the disguise of gospel dancing.

The Crew: The whole crew is paid by the church. Almost all of them have received training in their respective areas of operation.

Finance: ELIJAH TV is financed through a process called “The Covenant”. Some church members pledge monthly to assist to sponsor evangelism. The minimum pledge per month is GH¢100.00. (One Hundred Ghana Cedis). The money pledged could be paid monthly through mobile phone accounts or accumulated for the three (3) months to be paid at the headquarters. For every three months, there is a special programme called the COVENANT which is held at the headquarters. Faithful’s who form part of the covenant pledgers converge and redeem their vows. That is, paying the three months accumulated pledge. A whole week intensive prayer is held quarterly and the adherents are prayed for by the prophet.

Challenges

It is obvious that financial challenges could not be ruled out. However, this is overcome by the “Covenant Vow” whereby church adherents on their own volition pulled resources together to ensure that ELIJAH TV operates.

GILGAL Television

GILGAL television started in July, 2019. It transmits from the headquarters of GILGAL Pentecostal Prayer Ministry International at Mfuom, about one kilometer from Dlungwa-on-offin, Municipal capital of Upper Denkyira East in the Central Region.

GILGAL television according to the founder of the church, is owed by the entire church. The founder, Apostle Stephen Anarfi Kwarteng is the Chief Executive of the TV station.

Motivating Factors

The founder believes that in modern times, it is through the use of media especially the air waves, that the word of God would reach a lot of people. He also asserts that through the media evangelism has become easy. Apostle Anarfi Kwateng posited that the current grounds to break for evangelism is very hard and the use of the television makes it easier to break. He added that when a man of God is popular through the use of TV, it helps to some large extent for people of all lives to listen to him when crusades are being organized. This is so because through watching television people might have witnessed his powerful preaching, healing prophesizing and his anointing.

The Crew

The television crew of GILGAL TV is not limited to members of the church only. The founder asserts that it is a whole world wide mission. Therefore, individuals who in one way or the other possess knowledge in media technology and ethics are always called upon to assist. The TV crew is given a token as a good gesture for their selfless service.

GILGAL TV Activities

The core mission is to use TV as a source of media to propagate and preach the gospel message as it is observed that many homes in Ghana now have access to the television and people of all sorts of life nowadays spend part of their time viewing television. Perhaps this supports Karaflogka's (2006) assertion that ICTs in general, and the Web in particular, have become many people's favorite places; they have been viewed as the ultimate place for the expression of true

democracy; the liberation of all; the infusion of all; for citizens from all corners of the world to exercise their right to free speech; and for humanity to be freed from thralldom. GILGAL Pentecostal Prayer Ministry International perceives TV as an advantageous environment that offers almost unlimited opportunities for religious devotion, practice, teaching healing, performing miracles and interaction.

Secular Programmes

The founder asserted that the sacred could not be strictly separated from the secular. Therefore, GILGAL TV transmits secular programmes such as football matches, movies and entertainments. It also carries on social announcements like funerals, weddings, advertisements, youth debates, broadcasts programmes of other churches as a means to raise revenue to carry out other activities in the church. The TV station operates 24 hours a day.

Conclusion

Many New-Religious Movements in Ghana own television stations. The numbers of television stations owned by religious bodies have increased tremendously. A deeper understanding seems to suggest that this is not a matter of choice but a means to enable them to survive in the midst of new waves and the proliferation of New Religious Movements in Ghana. Televangelism has permitted some New Religious Movements in Ghana to reach millions of audience and House of Power International Ministry and GILGAL Pentecostal Prayer Ministry International Ministry are not of exception.

Ghanaian Women and Religion

In Africa and Ghana in particular, as Oduyoye (1986) notes in her work, 'women are religion's chief clients'. To a large extent, the survival of the church in Africa has been made possible by the active role that women in particular have played in her life and work. Great numbers of women have been influential in the life of the church; they have actively played impressive roles – notably as health care givers, educationalist, contemplatives, and missionaries. In a report presented at the African Theological Institute, Mwaura (1997) states: "women all over the world are all active, strong and ready to carry forth the church's mission". She further stated: "women are still the majority, in most congregation and participate strongly in the spiritual and liturgical life of the church". It is worthy to note that these women are ready and determined to draw out the liberating strands of their faith...they nurture a vision of the church, that is a community of women and men that listens to the hopes, dreams and is a source of liberation. 'Women are also...very active in economic life of the church, nation and their families' (World Council of Churches (WCC) Report, 1997).

Bediako (1995) and Laryea (2000) mentioned Afua Kuma as a woman of great stature in terms of valuable contribution to the dynamic presence of the Church of Pentecost in African Christianity. Although an illiterate woman, it is impressive that in the work of both Bediako and Laryea, Afua Kuma is referred to a 'grassroots theologian' who has played a significant role 'in the development of Christian thought' and whose theology 'is foundational for Christian theology in the 21st century'. Also, Kasomo (2010) corroboratively averred another sterling example in the like of Sister Lawson, he writes: "behind the charismatic figure of

Brother Lawson whose divine healer's church now claims 198,000 adherents in Ghana is the dominant but unseen figure of his wife, Sister Lawson."

Giving credence to the valuable contribution of women, Psalm 68:11 affirms: "The Lord gives the word [of power]; the women who bear and publish [the news] are a great host." Explicating the fulfilment of Joel 2:28 in Acts 2:13-18, Peter affirms: "I (God) shall pour out some of my spirit upon every sort of flesh, and your sons and daughters will prophesy... And even upon my men slaves and upon women slaves I will pour out some of my spirit in those days." In effect, God is not partial in the outpouring of the Holy Spirit, because both men and women received the gift of the holy spirit, this is in consonance with Apostle Paul's expression in Galatians 3:26-28: "YOU are all, in fact, sons of God through YOUR faith in Christ Jesus "there is neither male or female, for you are all [person] in union with Christ Jesus." (Galatians 3:26-28). In his commentary on this scripture, Melick (1998) said, the "outstanding social characteristics of Christianity is that ethnic ("Jew nor Greek"), economic ("bond nor free"), and gender ("male nor female") distinctions have no bearing on salvation, nor equal standing among all Christians. This means that all believers, without regard to social distinctions or gender differences, have equal access to God through Christ, and, consequently, are to be unified in the Body of Christ.

Religion as an identity giver and identity fixer: Institutionalized religions have not favoured women so much as it had men though feminist interpretations and theologizing have attempted to overcome these disparities. In spite of these corrective measures, nothing is forthcoming, in fact two new trends has emerged. On the one hand there is an increase in extremism and right wing movement that

want to prescribe stereotyped roles and behaviours for men and women as an outcome of a backlash against women's movement. On this note, several feminists are presently trying to reclaim gender equality, which is quite challenging because Christianity has its root deeply etched in Hebrew and Greco-Roman worlds which have women and nature inferior. According to Fiorenza (1993), the self understanding of Christian with no difference between Jews and Gentiles, slave and free, men and women as in Galatians 3:28 in the early church period had scope for leadership of women.

Feminist theology

According to Ashe (1997), Feminist theology is a major philosophical, political, social and religious movement which requires a profound intellectual conversation. In unmasking a false sexual hierarchy, feminism invites a rereading of history, language, law, the economy, marriage, the family, sex roles, child rearing, ethics, theology, scriptures, and spirituality. It calls for a rearranging of our authority and for a redistribution of power. As such, it is scary! "Starting in specific terms feminist theological objectives, Johnson (1993, p. 32) stated: "The goal of feminist theology is not to make women equal partners in an oppressive system. It is to transform the system." She further explained that Christianity community ordinarily speaks about God on the model of the ruling male human being. Both the image that are used and the concepts accompanying them reflect the experience of men in charge within a patriarchal system. The difficulty does not lie in the fact that male metaphors are used, for men too are made in the image of God. Rather, the problem consists in the fact that these male terms are used exclusive, literally, and patriarch-ally. "p.33" Speech about God in the exclusive

and literal terms of the patriarch is a tool of subtle conditioning that operates to debilities women's sense of dignity, power and self-esteem. Included among the goals of feminist theology is to achieve an increase in the role of women among the clergy and religious authorities, reinterpreting male-dominated imagery and motherhood, and studying images of women in the religion's sacred text and matriarchal religion.

Proponent of feminist theology who are historians studies the Biblical period, the early Christian era, medieval Europe, and any period of import to a particular religion. They note individual women who influenced their religion or whose religious faith led them to impact their culture. The work of these scholars has helped feminist theologians claim historical figures as their predecessors in feminist theology. For example, Truth (1863) born to James and Elizabeth Baumfree in Ghana. (Gold Coast), became an activist and changed her name. she wrote in her book "Ain't I a Woman?" "And how came Jesus into the world? Though God who created him and the woman who bore him. Man, where was your part?" Stanton (1898), an astute feminist, produced *The Woman's Bible*, excising the traditional Christian text of all references she thought contradicted the positions of women's rights.

Summarizing the process of theologizing feminist movement, Grenz and Olson (1997) wrote: "it was developed in three distinct steps. They begin with a critique of the past" such that they review the ways women have been oppressed; "they seek alternative biblical and extrabiblical traditions that support" the ideals Feminist are trying to advance; and finally "Feminists set forth their own unique method of theology, which includes the revisioning of Christian categories."

Grenz and Olson also mention, however, while all feminists agree there is a flaw in the system, there is disagreement over how far outside of the Bible and the Christian tradition women are willing to go to seek support for their ideals.

Defining Christian feminism, Harrison (2007) opines: "...is an aspect of feminist theology which seeks to advance and understand the equality of men and women morally, socially, spiritually, and in leadership from a Christian perspective." They argue that contributions by women in that direction are necessary for a complete understanding of Christianity. According to McPhillips (1999), Christian feminists believe that God does not discriminate on the basis of biologically-determined characteristics such as sex and race. Their major issues include the ordination of women, male dominance in Christian marriage, recognition of equal spiritual and moral abilities, reproductive rights, and the search for a feminine or gender-transcendent divine (Dagger et.al, 2001). Another resources for Christian feminists according to Clark (1999) is the teachings of other religions and ideologies; they used it in addition to biblical evidence.

Conclusion

As shown above, feminist theology is strongly taking root in Christianity because a large section of the religion is made up of women and through painstaking and determined efforts; feminist theologians are persuading them to their line of reasoning.

Women's Contribution in the Evangelization Process

It has been asserted that a major characteristic of the evangelization process of the 18th and 19th centuries, and a significant factor that gave the

protestants a break-through in spreading the Gospel, helping them to yield better results than their Catholic predecessors, was the inclusion of missionaries of African descent (Sanneh, 1983; Asana 1988). Education was the main vehicle and pre-requisite for understanding the gospel message, but clad in European culture the new system of formal education was reasonably suspected to Ghanaian and parents especially unwilling to have their girls included. This was due to polarization of the functions of females in the two religious' cultures. The women missionaries were enjoined "to devote their lives to bringing God to the women of African." Girls were to be trained as good servants and housewives, but all for the Lord (Debrunner, 1967:149-150; Pfann 1965:23). In African societies, females were and remain the bedrock of society. This may be the inherent in the saying: "Obi nnton n'akoko ber kwa (Fante-Akan). This may be translated as 'One does not voluntary dispose of the hen that lays the golden egg in effect, a man's daughter is his source of wealth.

Role of Early Protestant Women

Protestant women, notably wives of missionaries were the first to attempt the conversion of females through education in addition to their wifely support services, which strengthened and encouraged the ministrations of their pastor-husbands. The Presbyterian Church of Ghana acknowledges the efforts of women.

- a. Presbyterian women wing in early days: The establishment of women's work in the Presbyterian Church dates as far back as a hundred years or more. When Basel Mission began to establish various congregations and institutions in Ghana, the wives worked assiduously and in church

cooperation team by giving basic domestic and religious training to women in the locality (Gyimah 1987:3). Example of women who really assisted the congregation are listed below:

The pioneer missionary wife in this endeavour was Anna Riis, the wife of Rev. Andreas Riis. She willingly accompanied her husband to the West Indies, a long and risky sea journey at the time, to recruit people to help with the propagation of the gospel in Ghana. Presumably, she must have been influential in the selection of the West Indian Families to be recruited because – unlike Catholic female missionaries or nuns, who were organised group bound by the vows of obedience, chastity and poverty among others, these protestant women or missionary wives were ordinary people. As such there were more ‘humanly’ liable to render opposition under certain situations than would nuns.

These West Indian women worked in Ghana under her patronage and later continued the work, which Anna Riis had single-handedly begun. Prominent among them were Anna Miller, daughter of Rev. Joseph Miller who assisted the wife of Rev. Widman at the vocational school for the girls established by the Basel Mission in 1847 in Akropong. Through hard work and dedication, Anna Miller became one of the female pioneers in evangelization.

Another notable contributor in the history of the Wesleyan Methodist was Harriet Wrigley, wife of Rev. George Wrigley, became very influential in laying the foundations of Wesley Girls High School in Cape Coast, which was efficiently managed after her death by Elisabeth Waldon, an issue of an European and Ghanaian parentage (Bartels 1965:16-21).

Sisters of Our Lady of Apostles (O.L.A) were the first Roman Catholic nuns to take up the greater challenge of female missionary activity in 1983 (Pfann 1965:23). Having devoted their lives wholly to the services of their Lord Jesus Christ, the nuns had ample time and energy to contribute immensely to the education of girls beginning at Elimina and Cape Coast. According to Pfann (1965) religious sisters of the Society of the Holy Child Jesus established the first Catholic women teacher training college (later to become a secondary school for the girls) in 1946 in Cape Coast. These nuns, missionary wives and children imparted Christian beliefs, practices and values to their students. The missionaries were convinced that the educated mother would base the training of her children on the Christian principles she herself had learned (Odamten 1978:112). This assertion is valid because as the sole nurturers and trainers of their children mothers are likely to impart any knowledge they have acquired in their education to their offspring. Also, since prolific progeny is the most treasured significance of women in most African societies, the children of female Christians would definitely mean an increase in the Christian population. Here, one could argue that by extending education to girls a kind of gender balance was advocated for in the Christianisation process, though it was based on European cultural ideals, which kept women in the domestic sphere. Gradually, the missionaries gave way to Ghanaian Christians to continue the work. For this purpose, the Mary Immaculate Congregation, the first society of African nuns of the Catholic church in Ghana was founded in Northern Ghana in 1946 with five Ghanaian girls from Navrongo (Pfann 1965:63). Other Ghanaian religious congregations were to follow in the South. This event seems to be the greatest contribution by Ghanaian women to

Christianity, because as nuns they had to compensate their socio-religious obligation of motherhood for the love of Jesus Christ and the evangelizing mission. Ghanaian women, specifically protestants, have resolutely taken up challenge and have achieved success through their ordination into the ministry. This even has certainly advanced the image of women's emancipation in the church.

Endemic Evangelization by Women in Spiritual Churches

The issue of women playing pastoral role has been undergoing serious debate. Much work has been done both biblically and historically to redefine the opportunity for women in ministry position... for God fearing, intelligent, spirit-filled women, upon whom God has set his seal in their ministry is humiliating to say the least (Frey 1995:78). Madam Grace Tani, a former traditional priestess at the Tano shrine in Nzema founded the first ever-spiritual church in Ghana, which synthesizes aspects of Christianity and Ghanaian culture. Mobilizing her immense knowledge in traditional African religion and fusing it with Christian religion she formed a new religion, spiritual church, as a form of protest against mission Christianity's attempt to separate religion and medicine. In her endeavour to contextualize Christianity, Madam Tani relied on her knowledge of her former religion, and focused on the problems of her own sex to make a meaningful and beneficial impact on society. (Sackey, 1998).

In African Spiritual churches, women are founders and leaders of their churches and other females with spiritual endowment can climb the religious hierarchy to attain the highest position of prophetess or bishop in spiritual churches, a position that is still inconceivable in some mission churches. Indeed,

this advantage for women in spiritual churches encouraged protestant women in their successful struggle for admission into priesthood. We are women who simply and humbly ask that we beg to be given room to be obedient to the Lord who has called us (Grenz and Kyesbo, 1995).

Here one is inclined to affirm the hypothesis that women move into leadership positions only in the absence of men. Though this might be true to some extent, since the men have drifted into the urban centres for various kinds of wage/salaried employment and activities, it is equally true that women are given such roles because of their capabilities which have been demonstrated in the formation of the spiritual church phenomenon generally, and their involvement of development projects for their communities. The Saviour's Church of Madam (Ekumfi Adanse), Bishop Sara Walker's Calvary Reformed Church (Abura Dunkwa) and Auntie Grace Mensah's Spiritual Revival and Healing Centre (Abura Edumfa) are only a few examples of female contribution to evangelization. Through their religious ministrations, healing and deliverance services, the provision of schools for children and sometimes adult education, and the involvement of the needy in self-help projects (e.g farming, food marketing), the word of God has spread to the rural areas, the seat of traditional religion. The Church of Pentecost, for example, owed its growth to a woman called Christina Obo. Leonard (1989:42-45) writes that the really began when Christina Obo, a wealthy woman came to one pastor McKeown's meeting in Saltpond in 1938. Leonard observed that wealthy woman in the Gold Coast (Ghana) wore their gold earring and other ornaments with pride, but Mrs. Obo gave all her jewellery to James McKeown, who sold them to finance the penniless church. Obo also

organized the women at Saltpond for Bible study and later taught women all over Ghana how to pray and evangelize. Thus, through the woman the church made many convert (Leonard 1989:42-45). McKeown, apparently impressed with Obo and Ghanaian women, is quoted as saying “I don’t know what the women in St. Paul’s day were doing wrong.” Yet he did nothing to compensate the women. Apparently, his European patriarchal background made him conform to the Pauline injunctions, and even after more than half a decade of the existence of the Church of Pentecost, the highest position of women is at the deacon level which is the lowest rank for the men in the church. As earlier discussed, feminist often view Patriarchy as pejorative in view of its connotations to modern society (Grudem, 2004:300).

The existence of female priesthood in both African indigenous religions and spiritual churches in Ghana provided a basis for Protestant women to fight for the right to evangelize as members of the clergy in the mission churches.

The Significant Role of Women in Ghanaian Culture

This aspiration was in accordance with African culture where women have significant religious roles vested in them. Among the Asante, for example, the Ohenma or queen mother is the highest ritual functionary. Although one would argue that she is the only woman allowed entry into the sacred stool room, she nevertheless performs the most preeminent religio-political duty there, which is the nomination and installation of the Asantehene, the Ohenmaa also becomes the de facto occupant of the ancestral stool, however temporal. She is also the only person who can reprimand the sacral Asantehene in public, a function otherwise

tabooed to any other human being, even men. Women in most Ghanaian societies function as priestess, revealing divine messages to humankind on the one hand, and conveying human supplication to divinity on the other hand – no mean religious role. Perhaps Ghanaian women thought they could transfer this prerogative into Christian religion but this was impossible since the cultural matrix from which Christianity reached Ghana was absolutely patriarchal. It therefore sought to subvert the high religious duties entrusted to women with Biblical injunctions such as 1 Cor. 14:34-36 and 1 Timothy 2:11-12.

Biblical Passages in the Gender Debate

Women have been the scapegoats of Christian ascetism and have been viewed as the contaminative force of sin especially for the male clergy (Steady 1978:15). They have been declared unfit for clerical and thus for any leadership role in the realm of religion. Some of the supposed inferiority of the women is inherent in the Biblical creation myth in Genesis (1:18) where the woman was created as an afterthought for the lonely man. Again, the Genesis (2:12) story that sees the woman as the source of the uncleanness in Leviticus (Chapter 12), have formed the basis for subjective role of woman in Christianity. Although similar ideas about female impurity and evil exist among African, these do not entirely debar women in traditional societies from performing religious function.

It can be seen that there are two opposing viewpoints in relation to the role of women in the church. Some Bible students argue that the New Testament abolished “the distinction between priest and laity” by granting to women equal and full access to all the forms of ministry open to men. However, Tetlow (1980) argued that there is nothing inherent in the character of Christian ministry as it is

presented in the writings of the New Testament which would give reason for the exclusion of woman. On the contrary, the New Testament portrays Jesus treating women as equal human persons. It also portrays women and men serving side by side in the various ministries of the early church.... According to the evidence of the New Testament, the exclusion of women from ecclesiastical ministry is neither in accord with the teaching or practice of Jesus nor with the first century church.

Contrary to her opinion, other Bible students disagree with this conclusion, maintaining instead that the New Testament upholds the Old Testament role distinctions between men and women in the home and in the Lutheran Church-Missouri Synod, states in its report issued in September 1985:

This analysis of the order of creation and redemption leads to the formation of a second principle, derived from the Holy Scriptures, for clarifying the function of women in the church today:

Distinctive identities for man and woman in their relation to each other were assigned by God at creation. These identities are not nullified by Christ redemption, and they should be reflected in the church.

Corroborating the view stated above, the commission appointed by the Christian Reformed Church presented the following report in 1984: “ ‘The headship principle,’ ...means that the man should exercise primary leadership and direction-setting in the home, in the church, and in society in general, is a creational norm recognized in both the Old and New Testament.”

The Woman and the Church

Sackey (2005:4) posited that one of her main objectives of studying AICs/Charismatic/New Religious Movements over the years was her focus on women. Sackey averred that women constitute about 80 to 90 percent of the congregation or climate. Women attend these churches primarily due to health, financial, or other social problems rather than in search of leadership positions, as has been suggested by deprivation theorists, who think women join the churches primary to seek prestigious positions that society denied them.

Women are both health providers and health seekers in these churches. Their numerical strength makes women not only the human resource providers for the churches but their very financial backbone. Since most of the female members are predominately traders (and some of them are quite well-to-do), they provide the greater percentage of the churches' wealth.

The interaction between African Independent Churches and government creates a situation in which women religious leaders get involved in issues affecting the nation. In this way, women in religion are brought into the high echelons of decision-making bodies. Some women members are directly involved in political decision-making in their capacity as Assembly (Parliament) Members, negating the common idea that women are generally apolitical (Sackey 1996).

Women have paved a way in the history of AICs/Charismatic/New Religious Movements that in turn has affected a religious revitalization. If a woman founded the first Spiritual church and Spiritual churches pose a threat to Mission churches, as the latter have been losing members to the former, then by

inference women are also the first to challenge Christian religious culture in Ghana (Sackey 2005).

It illustrates how women used and adapted their familiar culture to challenge the legitimacy of Western religious influences and hegemony.

It has been asserted that a major characteristic of the evangelization processes of the eighteenth centuries, and a significant factor that gave the protestants a breakthrough in spreading the gospel, yielding better results than their Catholic predecessors, was the inclusion of missionaries of African descent (Sanneh 1983; Asana 1988). Just as the evangelizing personnel recognized the indispensability of African men as agents to facilitate the spreading of the gospel, the female Christianization effort was not an exclusively foreign enterprise. Women of Africa descent, and later Africans themselves, were engaged in the enterprise.

European clerical wives, nuns, and laypersons, including women of African descent, also contributed to the evangelization processes in Ghana of the eighteenth centuries.

When the idea of foreign education was finally accepted, parents were rather unwilling to have their girls included. This was due to the polarization of the functions of females in the two religious cultures. The women missionaries were enjoined “to devote their lives to bringing God to the women Africa,” and African girls were to be trained as good servants and housewives, but above all for the lord (Debrunner 1967:149 – 150; Pfann 1965: 23, my emphasis). The idea of women serving the Lord as nuns or brides of Christ, with its resultant injunction of celibacy, particularly among Romans and Anglo Catholics, was

perhaps the greatest obstacle for Africans to convert to Christianity and subsequently to attain formal education.

In African societies, generally, women are considered the bedrock, the foundation of, and the main vehicle for the perpetuation of human life, hence the high premium placed on their fertility. This inherent in the saying “obi nnkon n’akoko ber kwa” (Fante-Akan), which may translate as “one does not voluntarily dispose of the hen that lays the golden egg,” or, as Sofola in her wedlock of the Gods(1972:28) writes, “a man’s daughter is his source of wealth.” Thus, evangelization demanded a lot of hard work and more persuasion on the part of the few missionaries available to reach out to girls who, as sources of wealth for their families, were not given up readily for missionary activities, as were the boys. It was in this context that the need for women missionaries became crucial in the evangelization process.

It is within this paradigm of female fecundity that the classic gender analogy by the famous Ghanaian educator Dr. Emmanuel Kwakyir Aggrey becomes relevant. Aggrey asserted that educating a man profits only that individual, while education a woman means imparting knowledge to the wider population. Corollarily, the conversion of one woman invariably results in the making of a multitude of Christians.

A most significant aspect in the development of AICs/Charismatic/New Religious Movements is the visibility of women in the forefront of religious leadership beginning with Prophetess Grace Tani’s Church of the Twelve Apostles in 1914, followed by Hannah Barnes and Joseph Egyanka Appiah as cofounders of Musama Disco Christo Church in 1992, while Christiana Abiodun

Akinsowon cofounded the Cherubim and Seraphim Church, Nigeria, in 1925 with Moses Orimulade Tunolashe.

Women's Leadership in the Church

The Pentecostalism that was imported into Ghana in the 1930s relegated women to the back bench, as it was rooted in patriarchy. For example, in McKeown's Church of Pentecost, women occupy the lowest status of deaconess (Sackey 1996), even though it was woman who actually supported and financed James McKeown and his church.

The hope that the early Neo-Pentecostals or Charismatics of the 1960s might improve the gender situation did not materialize, as men continued to hold prominent positions as leaders, preachers, and overseers among others. It was only in the 1990s that women visionaries in Charismatic churches began to take on leadership of their churches, breaking into what has become a male preserve in order to make the relative high status of women in Ghana practical.

This observation also challenges the idea put forth by Lewis (1971:31, quoted in Sered 1994:62) that women are respected in cults because of the spirit possessing them as it endorses that women are respected in their own merit.

As already stated, leadership in the church has shown an interesting pattern of women founding churches and giving them up to men or men usurping women's positions. Hoehler-Fatton (1996:105) has established that *Roho* women were responsible for founding and nurturing the growth of many congregations that are today headed by men. Some men actively usurp the churches and headship from women (Sackey 1996). For example, Prophetess Sophia Savage's

short-lived Adonai Church at Takoradi was forcibly taken over in 1958 by a man and later became known as the Church of Elijah.

Within this framework, religious experience among Africans provides the skills or strategies with which human beings can deal with misfortunes and produce conviviality amidst the hardships and vicissitudes of life. For example, a person may be afflicted with a series of inexplicable events: sudden sickness even to the verge of death, falling into a trance or dream, or a soliloquy, speaking incomprehensible words, and then getting healed. She starts wandering, giving testimony of an encounter with God and healing other sick people. Another person makes successive losses in her trading ventures and after praying to God for answers or help becomes rich. She starts taking better care of her own children and other peoples' children. She may put them into the best schools and even send them abroad for the best education. Through the religious experience these two women have been able to spread the word of God as well as better life styles of members of the community.

From the above life histories, it is evident that marriage and childbirth are important determinants of a woman's respectability and social status. One therefore needs courage and spiritual strength to live in such a society without fulfilling the importance that is attached to fecundity in African societies. This is also one reason why so many women move from church to church looking for children or from the shrine to hospital and to church to find cure for the sterile condition. The main problems of women are those concerning their stomachs (meaning the womb), their marriage, and witchcraft, which seems to be closely interwoven, because the inability to give birth has implications for stability in

marriage, and the main causative agent for this state of childlessness is supposed to be witchcraft (Sackey 2002a). It is believed that the African Independent churches, rather than the Mission churches and hospitals, provide remedy to witchcraft-based afflictions, especially those that affect the reproductive health.

The involvement of African Independent Churches in the health delivery system of Ghana has been an extremely important development in the twentieth century. People in Ghana, and Africa generally and women in particular, use religion as primary source for access to health and healing services.

People on the whole go to Spiritual churches when they have problems, they feel they cannot solve. Women have more problems than men because of their heart; women cannot forget (things) easily. There are more men workers than there are women, so women have time to think of their problems especially those concerning the womb. (Sackey 1979:13)

Some of the numerous ailments of women's reproductive health that become evident in the study included fibroids, infertility, an underdeveloped uterus, closed fallopian tubes and general abdominal and menstrual pains, miscarriage, ectopic pregnancies, and unpleasant vaginal discharges. Apart from these female specific problems, other complaints for which women seek healing are diabetes, hypertension, hearing ailment, cancer (cervical/breast), mental disorders, waist pain, bodily pains, menopause problems, arthritis, witchcraft, and demonic oppressions. invariably witchcraft, demons and other spirits, including marine spirits, are said to be responsible for these ailments.

While men are preoccupied with their sexual efficacy (potency, sexual drive), women are preoccupied with their reproductive capacity, searching for

children to perpetuate human life. Sered (1994:6) has observed that “women who seek out and join religious group frequently do so as a result of illness – either their own or that of a family member.” Again, while more men than women seek visas to travel to gain a better livelihood, women on the other hand look for visas to bring in goods to trade and thereby improve their own lifestyles and that of many others.

HIV/AIDS is moving women and men of the churches into a new direction, changing their understanding and perception of the diseases. HIV/AIDS has caught the attention of the religious and the not religious, the high powered and the not so high powered people in the world, men and women, children, the poor and the rich.

In Ghana, in 1999, about two-thirds of the reported AIDS cases were in females. Also, there were more women suffering from HIV/AIDS in Africa as a whole. Indeed, in the preparation for World AIDS day 2004, the director general of the Ghana AIDS Commission revealed that 63 percent of the estimated 720,000 people infected by the HIV/AIDS virus in Ghana are women. It is obligatory and imperative for the disease, and women’s particular susceptibility, to be discussed at all levels and forums.

The main problems of women are those concerning their stomach (womb), their marriage, and witchcraft. These factors seem to be closely interwoven, because the inability to procreate has implications for stability in marriage, while the main causative agent for this state of childlessness is witchcraft. However, those accused of witchcraft are invariably women in one’s own family, thus bringing disastrous consequences to the welfare and unity among family members

that are needed for optimal human development. By making women's reproductive health her focus, Prophetess Tani attacked the stumbling blocks of women in the path to plentiful motherhood, bearing in mind the maltreatment that childless women undergo in all African societies. Created by a woman and carried out largely by female adepts, the church's spiritual work is generally directed toward these concerns and needs of women.

In the early 1990s, Ghana experienced an overwhelming proliferation of AICs/Charismatic/New Religious Movements, particularly those of the charismatic paradigm. This development brought with it discernible changes in women roles in religious charismatic, which had been essentially patriarchal and fundamentalist. Some of these changes include the ordination of pastors' wives to be church co-leaders. This arrangement can be described as a forerunner of the dual leadership system in local charismatic churches today.

In many African societies, especially in West Africa, women are important members and an integral part of the complex whole of social institutions, including religion, economics, and even politics. This social importance traditionally permitted female leadership. For example, the elevated or exclusive status especially of Akan women in Ghana lies in their social organisation and social relations and goes back into their history and culture, according to Aidoo (1985:15).

While Afrocentric AICs/Charismatic/New Religious Movements have endorsed female leadership, those with foreign origins have denied female leadership roles, just as their Western colonial predecessors could not conceive of women playing significant or even advisory roles much less being independent.

The British colonial administration in Ghana and Nigeria, for example, could not understand how African primitive women could exercise such importance given that their own civilized women were “so frail, delicate, and totally dependent upon their men” (Aidoo 1985:16). Aidoo further argues that the African women does not have the fragile and dependent self-image, no matter how submissive she may seem to her husband, and that she takes for granted the type of independence and self-reliance that the female liberationists in the Western world have been trying to establish in their society (Aidoo 1985:16).

AICs/Charismatic/New Religious Movements generally have simplified and Africanised Christianity and through televangelism have brought it to the doorsteps of many people, especially young people who are dissatisfied with the worship and ethics of Mission churches and who dislike African Traditional Religions, from which they have been alienated.

The choices of spiritual healing, which is gradually becoming a national health option in Ghana and West Africa generally, is one substantive factor that has helped women reclaim their inclusiveness in the medical enterprise. As women are left unhindered to assert themselves, they are better able to rekindle their innermost potential, which were suppressed through deliberate exclusive by foreign religious dispensations during specific periods in the history of the country.

Spiritual churches, whose presence and sustainability were influenced greatly by female founders and congregation members, were the first to redirect the course of AICs/Charismatic/New Religious Movements by reincorporating

medicine into religion as they applied a holistic approach to the need of members by attending both to spiritual and material requests of supplicants.



CHAPTER FOUR

DATA ANALYSIS

This chapter analyzes the results of the study in relation to the established objectives of the study. Overall, 200 questionnaires were administered face-to-face to the respondents and recorded 100% response rate. In addition to the questionnaires, semi-structured interview was conducted among a section of the congregants to complement and validate the feedbacks from the survey questionnaires. For clarity purposes, this chapter is structured as follows; the first section presents the demographic information about the respondents. The second section presents the nature of New Religious Movements' televangelism. The third section presents societal perception of New Religious Movements' televangelism. The final section presents the influence of New Religious Movements' televangelism on women in the locale.

Section 1: Demographic Information

As indicated in Table 4.1 the study found that majority (98.0%) of the respondents were females and the rest (2.0%) of them were males. In terms of age, most (51.5%) of the participants were aged between 22 and 25 years, 32.5% were aged between 18 and 21 years, 10.5% were between 26 and 30 years and the least (5.5%) of the participants were 31 years and above. Regarding respondents educational attainment, majority (70.5%) have attained the SSCE\WASSCE\GCE O' Level, 8.5% have had their professional qualification, 8.0% have had their masters and above, 7.0% had also achieved BSc\HND certificates and the rest (6.0%) of the respondents had attained the SSCE/WASSCE\GCE A Level. With regards to position in the church, majority (60.0%) of the respondents indicated

that they were members of the church, 22.5% asserted that they were singers, 14.0% identified that they held other positions, 2.0% showed that they taught the bible and the least (1.5%) of the participants opined that they were fellowship leaders. The demographic findings clearly show that females largely dominate the televangelism sphere and they are mostly in their youthful age and have basic educational attainment.

Table 2: Demographic Information

Demographic	Frequency	Percentage
1. Sex		
Male	4	2.0
Female	196	98.0
2. Age		
18-21 years	65	32.5
22-25 years	103	51.5
26-30 years	21	10.5
31 and above	11	5.5
3. Educational level		
SSCE\WASCE\GCE O' Level	141	70.5
GCE A Level	12	6.0
BSc\HND	14	7.0
Professional Qualification	17	8.5
Masters and above	16	8.0
4. Position occupied in church		
Bible teachers	4	2.0
Fellowship leaders	3	1.5
Singer	45	22.5
Member	120	60.0
Others	28	14.0

Source: Field Data, (2019)

Section 2: Nature of New Religious Movement's Televangelism

As illustrated in the Table 4.2, most 80 of the respondents representing 40% strongly agreed to the statement “Pastors involved in televangelism often solicit viewer's financial commitment to help fund their ministry”, 81 of the

respondents representing 40.5% strongly disagreed and another 1.5% of the participants also disagreed, besides, 37 of the respondents representing 18% were neutral about the statement. Again, 82 of the respondents representing 41.5% agreed to the statement “Televangelism touches on several things not often discussed during church services”, 55 of the respondents representing 27.5% disagreed, 38 of the respondents representing 19% strongly agreed and 22 of the respondents representing 11% strongly disagreed.

More so, most 84 of the respondents representing 42% disagreed to the statement “Televangelists are more liberal and understanding than church services”, 29 of the respondents representing 14.5% otherwise agreed. 58 of the respondents representing 29% strongly disagreed, 27 of the respondents representing 13.5% strongly agreed while the least 2 of the respondents representing 1% somewhat agreed. In addition, 75 of the respondents representing 37.5% disagreed to the statement “Miracles by televangelists are far reaching because viewers can be healed in the comfort of their homes”, 50 of the respondents representing 25% otherwise agreed, 51 of the respondents representing 25.5% strongly disagreed and 24 of the respondents representing 2% on the other hand strongly agreed.

Notwithstanding, 66 of the respondents representing 33% agreed to the statement “Televangelists often discuss things that are impractical to Christian Faith”, 53 of the respondents representing 26.5% disagreed, 53 of the respondents representing 26.5% strongly agreed and 27 of the respondents representing 13.5% strongly disagreed. Furthermore, 26 of the respondents representing 13% strongly disagreed to the statement “Televangelists use the airwave to promote personal

views, lavish lifestyle and greed”, 74 of the respondents representing 37% agreed, 50 of the respondents representing 25% disagreed and 48 of the respondents representing 24% otherwise strongly agreed. Meanwhile, 26 of the respondents representing 13% strongly disagreed. Thus, 52 of the respondents representing 26% identified that they strongly agree with the statement “Televangelists discourage wifely subjection and encourage independent attitude in women”, most 65 of the respondents representing 32.5% disagreed, the least 3 of the respondents representing 1.5% somewhat agreed and 35 of the respondents representing 17.5% strongly disagreed, finally 42 of the respondents representing 21% agreed to the statement.

Lastly, 60 of the respondents representing 30%) strongly disagreed that the statement “Preaching by televangelist contradicts Hebrews 10:24, 25 since it encourages people to stay at home to watch programmes without attending church services and share the word”. 58 of the respondents representing 29% strongly agreed and the least 2 of the respondents representing 1% somewhat agreed while 42 of the respondents representing 21% disagreed. Meanwhile, 37 of the respondents representing 18.5% agreed.

Table 3: Nature of New Religious Movement's Televangelism

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation
1. Pastors involved in televangelism often solicit viewer's financial commitment to help fund their ministry	80/40%	81/40.5%	37/18%	1/.5%	1/.5%	4.19	0.78
2. Televangelism touches on several things not often discussed during church services	38/19%	82/41%	2/1%	55/27.5%	22/11%	3.29	1.34
3. Televangelists are more liberal and understanding than church services	27/13.5%	29/14.5%	2/1%	84/42%	58/29%	2.41	1.39
4. Miracles by televangelist are far reaching because viewers can be healed at the comfort of their homes	24/12%	50/25%	-	75/37.5%	51/25.5%	2.60	1.40
5. Televangelists often discusses things that are impractical to Christian Faith	53/26.5%	66/33%	1/.5%	53/26.5%	27/13.5%	3.32	1.44
6. Televangelists use the airwave to promote personal views, lavish lifestyle and greed	48/24%	74/37%	-	50/25%	26/13%	3.34	1.41
7. Televangelists discourage wifely subjection and encourages independent attitude in women	52/26%	42/21%	3/1.5%	65/32.5%	35/17.5%	3.05	1.52

NOBIS

Table 3 continued

8. Preaching by televangelists contradicts Hebrews 10:24, 25 since it encourages people to stay at home to watch programmes without attending church services and share the word	58/29%	37/18.5%	2/1%	42/21%	60/30%	2.95	1.66
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Source: Field Data, (2019)

Section 3: Societal Perception of New Religious Movements’ Televangelism

Table 3 presents societal perception of new religious movements’ televangelism. Concerning faith building in God, majority (91.0%) of the respondents indicated that indeed, the new televangelism builds believers’ faith in God meanwhile 9.0% of the participants responded otherwise. Regarding promotion of unity in the family and encouraging wifely subjection and women’s role in the family, majority (89.5%) of the participants asserted that televangelists did ensure unity and encouraged wifely subjection and women’s role in the family while the least (10.5%) of the respondents responded “No”. The study revealed again that, slightly more than half (53.0%) of the respondents asserted that televangelists placed much emphasis on material than spiritual matters, 24.0% opined that they did not know and the rest (23.0%) of the participants indicated that they did not think televangelists focused on material things than spiritual matters.

Table 4: Perception on New Religious Movements' Televangelism

	Frequency	Percentage
1. Televangelism helping in building believer faith in God		
Yes	182	91.0
No	18	9.0
2. Televangelist promoting unity in the family and encouraging wifely subjection and women role in the family		
Yes	179	89.5
No	21	10.5
3. Televangelist placing much emphasis on material things than spiritual matters		
Yes	106	53.0
No	46	23.0
Don't know	48	24.0
4. Church services attendance after listening to televangelist on television		
Yes	158	79.0
No	42	21.0
5. Church encouraging men domination over women		
Yes	91	45.5
No	109	54.5
6. New Religious Movement televangelism granting more freedom and responsibilities to women in the church		
Yes	101	50.5
No	99	49.5
7. New Religious Movement televangelism building family and societal values in believers		
Yes	57	28.5
No	87	43.5
Don't know	56	28.0

Source: Field Data, (2019)

In terms of attending church services after listening to televangelist on the television, majority (79.0%) of the respondents replied Yes and the least (21.0%) of the participants replied No. Concerning respondents' opinion about church services encouraging men domination over women, most (54.5%) of the respondents responded "No" and the rest (45.5%) responded "Yes". The study found that, half (50.5%) of the respondents were of the view that new religious movement televangelism grants more freedom and responsibilities to women in the church while the rest (49.5%) were of the contrary. With regards to new

religious movement televangelism building family and societal values in believers, 43.5% of the respondents replied “No”, 28.5% replied “Yes” and 28.0% of the respondents indicated that they did not know.

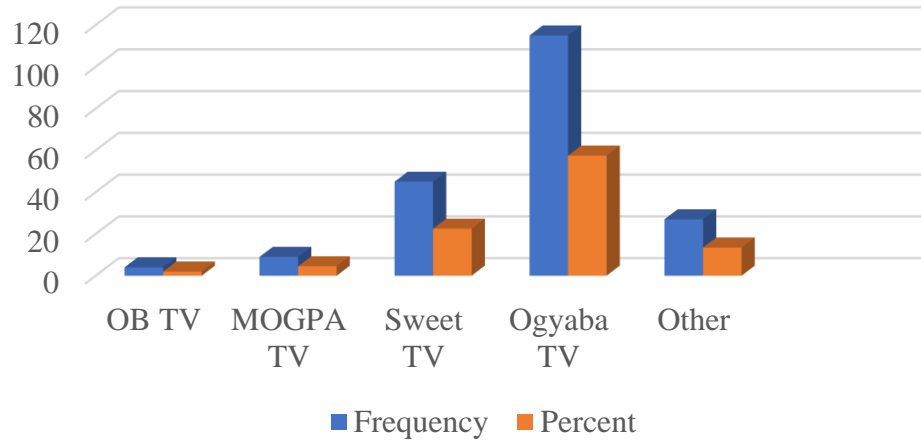


Figure 1: New Religious Movement televangelism readily in mind

Source: Field Data, 2019

As portrayed in the Figure 4.1 majority (57.5%) of the respondents indicated that among the new religious movements involved in televangelism the one which readily comes into mind was Ogyaba TV, 22.5% asserted that Sweet TV, 13.5% identified other TV channels, 4.5% showed MOGPA TV and the least 2.0% of the respondents indicated that OB TV came into their minds.

Table 5: General perception of the preaching of televangelists

Variables	Frequency	Percent
It brings about separation of family and friends, because they always inform members their friends and family are evil	179	89.5
Preaching the word of God to people	21	10.5
Total	200	100.0

Source: Field Data, (2019)

In relation to respondents' perception about the preaching of televangelists, majority (89.5%) of the respondents believe that the activity brings about separation of family and friends, because they always inform members that their friends and families are evil and the least (10.5%) of the participants revealed that they see televangelists as a way of preaching the word of God to people.

With regards to the subject of Societal Perception of New Religious Movements' Televangelism, the interview revealed that the effectiveness of the new televangelisms are influenced by socio-economic factors such as education, health, income, age and marital status. There was a general consensus among the interviewees that people of lower socio-economic status are more likely to be influenced by televangelists than those of a higher socio-economic status. They observed that the rich and more informed persons are not likely to be influenced by televangelists who play on the art of persuasion than those who are less financially endowed and less educated. One of the congregants asserted as follows:

.... "even the rich are sometimes vulnerable because they need solutions in their families that money cannot fix or those who go to these preachers for protection of the wealth and power that they might have gained through illegal means. Therefore, televangelistic messages are geared towards attracting both the rich and the poor, young and old, male and female. The attention is on the kind of problems they need solutions for"

(28-year old female congregant).

Section 4: Influence of New Religious Movements' Televangelism

As indicated in the Table 4.5 majority (84.0%) of the respondents indicated that they did believe what televangelists preached and the least (16.0%) of the respondents replied "No". For those that believed in what televangelists preached majority (85.5%) of respondents asserted that televangelists preached about the word of God and those that did not believe indicated that they only preached material things. As to whether the preaching of televangelists encouraged respondents to seek prosperity and more wealth, more than half (56.0%) of the respondents responded that "Yes", the preaching of televangelists encouraged them to seek after prosperity and more wealth while the rest (44.0%) of the participants responded "No". Again, majority (64.5%) of the respondents indicated that they sought after wealth and prosperity because the televangelists preached and talked about wealth and those that indicated that they did not seek after wealth pointed out that the televangelists preached "fake" messages. Concerning televangelism encouraging women to develop virtues useful in cementing families together, majority (81.5%) of the respondents responded that televangelism did encourage women to develop virtues while the least (18.5%) of the respondents otherwise responded "No". From the study, majority (71.5%) of the respondents pointed out that televangelists did seek for popularity at the expense of espousing Christian teachings and the least (28.5%) of the participants opined that the situation was not like that. In relation to the type of influence televangelist exerts on youth and women, majority (67.0%) of the respondents asserted that it makes them follow false teachings, 31.5% of the respondents also opined that it influenced them in putting their trust in God and following Gods'

word and the least (1.5%) identified that televangelists influenced both youth and women on prosperity, money and traveling. From the study, majority (91.0%) of the respondents believed that televangelists only used television and other medium as a means of promoting themselves and their ideology instead of Christian values and the least (9.0%) of the participants on the other hand responded “No”. With regards to the funds that televangelists acquire through their preaching on the television, 52.5% of the respondents opined that televangelists used those funds to promote their ministry and 47.5% indicated that televangelists used those funds for buying luxurious cars and building mansions.

The results showed that, 57.0% of the respondents had indicated that income, age, education, marital status or socio-economic factors foster televangelism while 43.0% of the participants responded that the above factors did not foster televangelism. Regarding the future of televangelism for Christian worship in Ghana, majority (79.5%) of the respondents indicated that yes, televangelism had future for Christian worship in Ghana whereas the least (20.5%) of the respondents showed that the activity did not have any future as far as Christian worship is concerned in Ghana. Regarding the governments’ involvement in the regulation of televangelism in Ghana, majority (80.0%) of the respondents identified that the government should be involved in the regulation process but 20.0% of the participants indicated that the government should not be part of the regulation of televangelism. Majority (62.0%) of the participants were of the opinion that, women follow televangelism than the teachings of their own churches and the least (6.9%) of the respondents also added that, televangelism

has destroyed and broken down the extended family while 28.5% indicated that televangelism had influence many other things on women in Dunkwa-On-Offin.

Table 6: Influence of New Religious Movements' Televangelism

Statements	Frequency	Percentage
1. Believing in televangelists preaching's		
Yes	168	84.0
No	32	16.0
2. Reasons for believing in televangelists preaching		
They preach material things	171	85.5
They preach about the word of God	29	14.5
3. Televangelists encouraging respondents in seeking prosperity and more wealth		
Yes	112	56.0
No	88	44.0
4. Reasons for not being encouraged in seeking prosperity and more wealth		
They preach and talk about wealth	129	64.5
Fake preaching	66	33.0
Others	5	2.5
5. Televangelism encouraging women to develop virtues useful in cementing families together		
Yes	163	81.5
No	37	18.5
6. Televangelists seeking popularity at the expense of espousing Christian Teachings		
Yes	143	71.5
No	57	28.5
7. Influence televangelist exerts on youth and women		
It makes them follow false teachings	134	67.0
Putting their trust in God and following God's words	63	31.5
Prosperity, money and travelling on youth and women	3	1.5
8. Televangelists using television and other medium as means of promoting themselves and their ideology instead of Christian values		
Yes	182	91.0
No	18	9.0
9. Usage of fund collected by televangelists through preaching on television		
They used in buying luxuries cars and building mansions	95	47.5
Promoting ministry	105	52.5
10. Influence of televangelism being fostered by income, age, education, marital status or socio-economic factors		
Yes	114	57.0

No	86	43.0
11. Televangelism having future as far as Christian worship is concerned in Ghana		
Yes	159	79.5
No	41	20.5
12. Government involving in regulation of televangelism in Ghana		
Yes	160	80.0
No	40	20.0
13. Influence of televangelism on women		
Women follow televangelism than the teachings of their own church	124	62.0
Televangelism has destroyed and broken the down extended family	19	9.5
Others	57	28.5

Source: Field Data, (2019)

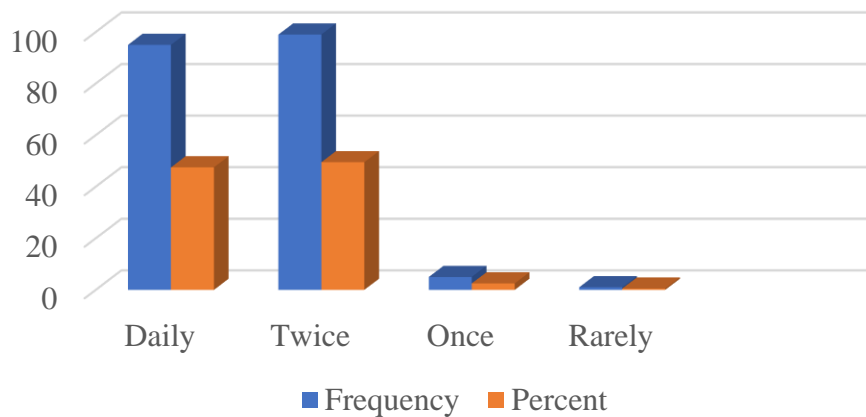


Figure 2: Frequency of viewing New Religious Movement's programme on TV per week

Source: Field Data, 2019

In relation to how many times respondents viewed new religious movement's programme on TV in a week, 49.5% of the respondents indicated that they watched the programme twice in a week, 47.5% showed that they watched the programme daily, 2.5% of the respondents identified that they watched the programme once and the least (0.5%) also asserted that they rarely viewed new

religious movement's programme on TV. Moreover, during the interview, participants were quizzed on Influence of New Religious Movements' Televangelism and the following feedback were received.

Participant's Understanding of Televangelism in the Ghanaian Context

The respondents were quizzed on their understanding of televangelism in Ghana within the Ghanaian context and the following feedbacks were received. Head Pastor indicated: *".... that televangelism is a tool for winning souls through the medium of television. In terms of Ghana it has a larger coverage and captures a larger number of viewers or people"*. (Personal communication with Head Pastor Francis Affrinie at his residence, June, 2019).

Besides, a Superintendent Minister postulated and asserted that: "..... televangelism is an activity where an evangelical preacher who appears regularly on television to promote beliefs and in some cases appeal for funds. The person can be an official that is working for a particular church or self-proclaimed". Moreover, Women's Ministry (Deaconess) indicated that *".... televangelisms about trying to propagate the word of God to those who have not yet accepted Christ, especially those who are workaholics and always going about their business and do not have time for church service. An opportunity to listen to the word of God in their comfort zone"*. (Personal communication with Rev. Micheal Oppong at his office, June, 2019).

According to a Student Leader *"Televangelism is the preaching and teaching of the word of God on the television. It is also the organisation of church services on the television. Again, a Male Student Leader defined televangelism as*

preaching the gospel of the Lord Jesus Christ on television whereby quite a good number of people listen at the same time. Moreover, according to a General Secretary/Deaconess “televangelism is the process of appearing regular on television to try to persuade people to become Christians and often also ask people to give money”. Male, Parish Priest asserted that “televangelism is evangelism through media, specifically through radio and television or a Ministry done through television and also asking them for money for the ministry”. (Personal communication with a male and a female student, George Attisu and Sarah Ababio respectively and General secretary Deconness Dora Nketia in the church after church service, June, 2019).

Besides, an Assistant Cathedral Administrator reported that *“televangelism in the Ghanaian context is the use of television for evangelistic activities in Ghana whereby televangelists proclaim and project the message of prosperity, miracles and fast-track method of getting wealth as against the message of Truth, Jesus Christ”. (Personal communication with Assistant Cathedral Administrator; John Ayisi Mensah, at the Cathedral’s Office, June, 2020).*

A report by a male Elder defined *“televangelism as the use of media specifically radio and television, to communicate Christianity by Christian Ministers, whether official or self-proclaimed”*. A Male Welfare Secretary indicated that *“televangelism is Christian gospel message on television that transforms the life of a person”*. (Personal communication with Elder Robert Brafii and a male Welfare Secretary, Mr. Samuel Adarkwah, July and August 2019 respectively)

Extent to which televangelism has taken over attendance at local church:

Male, Head Pastor *airing his view said: “televangelism has not taken over attendance at local churches but rather complemented it, but cannot guarantee true conversion in Christ”*. Besides, a male Superintendent Minister indicated that *“realistically, one cannot conclude that televangelism is the cause of low attendance to church services. However, it is also true that some church members have favorite preachers they love to listen to even if it co-modes with their church activities”*. (Personal communication with Head Pastor, Gideon Donkor at the Mission House, September, 2019).

Again, a Deaconess asserted that *“to a very large extent most people prefer to stay at home and view church programmes on the television than to attend church service. It reduces money for transport and offering. No payment of tithe; etc”*. Moreover, a male Pastor indicated that to some extent it has because, he had visited church members who did not come to church but were watching Christian channels in their home. (Personal communication with Deaconess Diana Twum at her house on September, 2019).

Besides, a General Secretary/Deaconess *postulated that “a very minimal number in her view, perhaps thirty (30) percent i.e. 30% of local church members may decide to watch preaching on television instead of attending church service, especially in the urban setting. To a large extent that most people (Christians) now believe that staying out of church and being at the comfort of their homes to listen to the good news or all kinds of people who profess to be prophets etc. is equally worthwhile”*. (Personal communication with Yaw Adanse-Bona at the Mission House, September, 2019).

A Parish Priest asserted that *“to some extent because of their persuasive words and destructive ways, a lot of Christians have followed them instead of attending their local churches. This turn of events is very detrimental to a very large extent because most Christians nowadays think that worshipping God is not all about going to sit at the church premises or even attending their own parent church. People prefer watching the supposed miracles performed by television pastors. Others have placed their complete trust in television evangelists to the extent that they equate their going to sit at the feet of Jesus in church to touching television sets for hopeful miracles. This has infused the minds of many and inculcated the character of laziness and spiritual and ecclesiastical pomposity in Christians of today especially Ghanaians”*. (Personal communication with Rev. Addo Amankwah at the Parish, October, 2019)

A Welfare Secretary indicated that *.... the attendance in many local churches today have declined due to the “health and wealth” messages by the televangelists and by the signs and wonders they wrought, they win many members of the local churches. A lot of the televangelism programmes have been scheduled during local church hours and due to that many people watch without going to church. Televangelism has taken over attendance at local churches because the television has become the most important source of news and information. Thereby, people use that opportunity to watch Christian programmes on television”*. (Personal communication with John Atongo at the church after church service, October, 2019).

Televangelism having positive influence on family and societal values:

A male Head Pastor claimed that *“yes, it does; televangelism have positive influence on family and societal values On one hand, he said, televangelism makes a case for Christianity and secondly it gives hope to develop societal values such as modesty, humility, honesty, communalism, care and the like. It has made family and societal bonds stronger. Some televangelists give good and sound doctrine thereby impacting positively on the society. Notwithstanding, there are people whose messages pollute and destroy the very fiber of our families and society”* (Personal communication with Pastor Emmanuel Saah, in the church after church service, October, 2019).

On the contrary, another male Pastor said *“no, I do not think so. Rather, televangelism has had a negative influence on family and societal values. There have been segregation, mistrust and disunity which fight against family and societal values. In the olden days when there were no such medium as it is now, family and societal values, that is, faithfulness, honesty, commitment, patriotism, holiness, etc. were highly esteemed and the impact was greatly felt everywhere. Besides, it’s because in the Ghanaian context of televangelism it is all about miracles, penchant for money and fame without really preaching the true gospel for people to come to repentance and follow Christ footsteps have accounted for the stillness in family and societal values. He further opined that most of these televangelists intimate to their adherents that their problems are as a result of orchestrations of another family member leading to enmity among family members.”* (Personal communication with James Offei in the church after church service, October, 2019).

An Assistant Cathedral Administrator narrated that... *there have been some level of positive influence but largely on the negative. This stems from the fact that what most televangelists preached are most often very little or not linked to the exact instructions, admonishment from the bible for effective moral training and value impartment. Some instill Christian values and owners' parochial interests; meant to satisfy interests of individual churches and pastors*". (Personal communication with Mr. Kojo Sedefia at the Cathedral Administrators Office, November, 2019).

A male Parish Priest said ... *it has rather had negative influence especially on societal values because considering the Ghanaian context of televangelism, it is all about money, witches that are destroying someone, the use of magic and other biblical items as solutions to human problems especially women. Instead of adherents having faith in Jesus Christ, they turn to have faith in those items and the so call televangelist.* (Personal communication with Rev. Thomas Baako at the Parish, November, 2019).

A Church Leader indicated that "...*the youth of our time have refused to stand up for hard work. This is because; there is always the message of prosperity which replaces hard work with idleness. Family members have lost family bonds because some members are accused of witchcrafts in societies in respect to finding solutions to supposed predicaments. Televangelists leave no models or examples for posterity but miracles, lies, hypocrisy and laziness. It has brought about enmity among some families because they do tell their members who go for counseling that their mother, brother or uncle is the reason for their failure in*

life. People are deceived, robbed and hurt". (Personal communication with John Adu Bediako at his residence, December, 2019).

Female, General Secretary indicated that ... "*some of the preachers on television have shaped some people's mind on sexual issues and spiritual matters. An example is Rev Dr. Mensah Otabil's daily broadcast on television dubbed 'the living word' which has helped influence people to be generational thinkers and problem solvers. Besides, I can confidently say that those who have truly centered their strength on the propagation of the word of God or the 'Good news' have positive influence on family and society because many people are also very careful about false prophecies. Bible says that by their fruit they shall be known*" (Personal communication with Ms. Felicia Adorkor at her office, December, 2019).

Televangelism Messages and Christian Values

A Head Pastor indicated that.... "*some are exerting positive values on the family and society and some are not. Some are bible based, they unite and bond society, others on the other hand are divisive in nature, meant to enrich the individuals involved and impoverish the followers. Furthermore, some are completely occultist, fetish, demonic and barbaric. Some also hide their true intentions, to deceive, cheat and prey on the innocence of the masses. On the whole, one can say that majority of these preachers lack the fundamentals or basic knowledge in theology, hence their messages always bring about chaos and confusion. There is too much division in Christendom because of bad doctrines preached by these people*". (Personal communication with Johnson Attobrah at his office, January, 2020).

A Female, General Secretary asserted that ... “ *some of the televangelist’s activities are very realistic and good for building Christian values, but others are not good at all. They rather cause fear and panic in the society, they are dubious and underrate Christian values. Most of the channels I watch like HSM TV and Pent TV teach to build Christian values. Personally, I do not listen to them so, I cannot say much as regards my stand*”. (Personal communication with Rev. Mercy Dumbah at her office, January, 2021).

A Parish Priest indicated that” *Christian values are values preached and provided by the bible – love for neighbors, respect for everyone, respect for life and sex as the preserve of a married man and woman. However, some preachers or evangelists defile these values preaching divisiveness to the extent that some Christians may belong to the same church but would have varying thoughts and beliefs which do not ensure love and unity. This they are able to do because they don’t care about what one knows, believes and where one is*”. (Personal communication with Rev. Samuel Tandoh at the Parish, January, 2021).

A Welfare Secretary asserted that..... “*Because their messages are not Christ centered and they themselves don’t even practice these Christian values, how can their members follow suite and thereby build Christian values? Christians now have faith in the sales of their items to solve spiritual problems like the worldly people do and even believe those televangelists than the Lord Jesus. Some of them too their messages and programmes are not biblical to build Christian values*”. (Personal communication with Gideon Ankrah, February, 2021).

An Assistant Cathedral Administrator indicated that..... *“while some have good messages to promote Christianity, the masses communicate messages far from Christian context and are out of the dictionary of circumspection. Televangelists use platforms and pulpits to chastise each other on the grounds of fame. Others claim to be God and Lions appearing in dreams meanwhile the son of man himself did not count equality with God (Philippians 2:6-11). This teaches nothing to Christians but pride, arrogance and lack of reverence to the Divine Being. Some of the evangelists preach substance. It has also helped those with bad behaviors to put on Christ-like life”*. (Personal communication with Kwesi Owusu at his office, January, 2021).

A Pastor indicated that.....*“some of the messages are worthwhile and good for Christian values because the messages that are telecasted on a daily basis have shaped some non-believers’ life on the need to accept the principles of Christ. It is emphatically true that the messages of televangelists in their programme are not worthwhile except those whose principles, teachings and percepts barrel on the word of God (Good news) that is good for building Christian values. On the contrary, others whose messages are geared towards prosperity, giving lotto numbers, etc. are not good for building Christian values. Their messages are not the true Gospel of Jesus Christ. They are health and wealth preachers whose messages do not center on Holy living, bearing fruit of the Holy Spirit and infilling of the Holy Ghost”*. (Personal communication with Gideon Ankrah at the Mission House, February, 2021).

Paul of the few male participants insinuated that,...*“there is nothing that happens on television that does not happen in church so if there is any change in*

the moral fiber of people, it might not necessarily be attributed to televangelism. There was division among the interviewees on the implication of televangelism services on traditional Christian values and societal values at large and that televangelism had contributed to eroding the values once held by the traditional church while others said it had not. (Personal communication with Paul in the church after church service, February, 2021).

Moreover, Female Church Leader, who identified herself as a singer corroborated as follows:

“The Traditional Christian values have been affected. The warm close fellowship is no longer there. Societal values are now influenced by media. People want to acquire what they watch on media even though it is not the best. Televangelism has not replaced the traditional Christian values because not everyone has television. The values being affected depend on the level of commitment one has to those values. Those that are strongly grounded don’t need a televangelist to change them”. (Personal communication with Josephine Esi Dede, February, 2021 in the church after church service).

On the contrary, other participants were of the view that Christians copy worship habits from the West through the media, societal values have not changed because not all people own television sets as one interviewee noted.

Discussions

This section presents discussions of results. Specifically, the findings of the present study have been related to previous studies to support and debunk some existing studies. The first part presents discussions on Nature of New Religious Movements' Televangelism, the second part presents discussions on Societal Perception of New Religious Movements' Televangelism, and finally the last part presents discussions on Influence of New Religious Movements' Televangelism

Nature of New Religious Movement's Televangelism

The present study revealed that the nature of the televangelism activity is both associated with positive and negative benefits. Among the negative comments about the televangelism were that the televangelists used the airwaves to promote personal views, lavish lifestyle and greed. These results are in agreement with previous studies. For instance, a study by Omenyo (2005) showed that new religious movement were phenomenal in growth due to filling apparent 'gaps' in mainline churches. It was discovered that mainline churches were criticized for maintaining a withered piety, promoting lifeless worship and lacking experience of the heart. This has resulted in mass exodus from mainline churches. This tally with the focus of the study that due to the nature of NRMs, which focuses primarily on bridging the gap between Christian and African settings, they are deeply influencing people's lives especially women and those with different kinds of ailment. Moreover, the findings of the present study support a study by Akowuah (2013) who employed qualitative approach to his study which was centered on investigating the influence of new religious

movements in the exodus of several members of a traditional or local church. Findings of the study revealed that attendance dropped in the church due to problems associated with leadership, doctrinal issues and traditions of the church which were regarded as gravely out-of-touch with modernity. In comparison, by means of televangelism, new religious movements incorporate modernism in their delivery alongside emancipatory and emotion laden messages tailored towards the craving of their audience. Besides, Akowuah's study underpins this study because it shows that new religious movements are emancipatory in nature.

Societal Perception of New Religious Movements' Televangelism

The present study found that society perceives the televangelism movements as very helpful and encouraging but it could also create trouble in the real Christian worship principles. However, some believed that televangelists emphasize on material things than spiritual matters. Other concerns included that televangelism brings about separation of family and friends because they always inform members their friends and family are evil. The findings emanating from the present study partially corroborate with earlier studies. Mokaya (2015) conducted extensive research on the effect of televangelism on worship habits in Kenya. The study examined the impact of new religious movements' television programme on local church attendance among worshippers and their perception on the sermon from those aired programmes. Findings of the study revealed that only 11.9% of the Christians preferred watching new religious movements' television programmes to church attendance. The study also revealed that the conception that new religious television programmes draws away worshippers in

local church is a misconception because most perceive new religious movements' television programmes as a means of promoting their popularity and personal gain. Moreover, the study conducted by Gale (2005) revealed that new religious movements' televangelism has profound influence on women especially those desiring to join church leadership, barren women desiring to have a child and some women who hated men's domination.

Influence of New Religious Movements' Televangelism

The present study discovered that the introduction of televangelism has influenced the lives of many Christians in Ghana though negatively. For example, respondents opined that televangelism has influenced women to follow televangelists than the teachings of their own churches. Also, the activity has influenced the youth and women to follow false teachings, prosperity and traveling. These results relate to previous studies to a significant extent. For instance, Skrumedi (2017) discovered that certain NRMs have negative influence on women. These NRMs foster social isolation both from family and mainline religious fronts. Leaders of these churches forge a strong bond with the women and can readily mobilize them to violence. Skrumedi's study underpins this study because it shows that NRMs can have negative influence women.

On the contrary, Barker (2013) asserted that NRMs have had positive influence on women. She showed that it helped them fulfill their desire to be involved in church leadership. NRMs emancipate them from men's domination to the point that several women now own a church where they serve as the main officiating minister or prophetess. NRMs, by virtue of their miracles and

prophetism, have helped several women out of barrenness and ailment. Findings of Barker (2013) underpin the present study because it shows that women are positively influenced by listening to NRM televangelism.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter presents the key findings of the study, conclusions, recommendations as well as areas for further research.

Summary of Findings

This section presents summary of findings emanating from the study in accordance with the established objectives of the study.

Addressing Objective One: Nature of New Religious Movement's Televangelism

The study has established that the nature of the televangelism activity is both associated with positive and negative stances. Among the negative comments about the televangelism were that the televangelists used the airwave to promote personal views, lavish lifestyle and greed. Also, televangelists discouraged wifely subjection and encouraged independent attitude in women. The positive side of the televangelism included that, televangelism touches on several things not often discussed during church services and thus televangelists are more liberal and understanding to the 'uneducated mind' than the mainline church services. These imply that, people could either trust or distrust in the teachings of the televangelists based on their personal interests.

Addressing Objective Two: Societal Perception of New Religious Movements' Televangelism

The study has revealed that society perceives the televangelism movements as very helpful and encouraging but it could also create trouble in the

real Christian worship principles. For example, the respondents identified that televangelism helps believers to build faith in God. Others also asserted that televangelism promotes unity in the family and discourages wifely subjection and amplifies women's role in the family. However, some believed that televangelists emphasize on material things than spiritual matters. Other concerns included that televangelism brings about separation of family and friends because they always inform members their friends and family are evil. These imply that, the general society agrees with the activities of the televangelists although it has some social life impacts.

Addressing Objective Three: Influence of New Religious Movements' Televangelism

The study has discovered that the introduction of televangelism has influenced the lives of many Christians in Ghana. For example, respondents opined that televangelism has influenced women to follow televangelists than the teachings of their own churches. Also, the activity has influenced the youth and women to follow false teachings, prosperity and vain promises of traveling. These imply that, televangelism has had great impact on the lives of many people, especially Christian women and the youth.

Conclusions

The main objective of the study was to investigate the influence of new religious movements' televangelism on women in Ghana. The study used mixed method research approach and primary data. The study revealed that society perceived the televangelism movements as very helpful and encouraging but it could also create trouble in the real Christian worship principles.

Moreover, televangelism practices exert both negative and positive effects on congregants in particular and the Christian community at large. Among the negative teaches about the televangelism were that the televangelists used the airwave to promote personal views, lavish lifestyle and greed. Also, televangelists discourage wifely subjection and encourage independent attitude in women. The positive side of the televangelism included that, televangelism touches on several things not often discussed during church services and thus televangelists are more liberal and understanding than mainline church services.

Furthermore, televangelism has profound effects on societal values through the type of messages delivered and the manner in which they are delivered. This has resulted in lack of trust. The worshippers don't trust the preachers enough to donate money to them because there is lack of transparency on how the money will be spent. Most worshippers feel that the preachers might use the money for their own personal prosperity and not for the church. The respondents asserted that televangelists' messages are geared towards obtaining money and raise unrealistic hopes. That is why majority of Ghana worshippers do watch televangelistic messages but minorities give donations. Further, the few that do give donations, most of them do so because they want to give to God and not the individual.

Recommendations

From the summary of findings emanating from the study, the following recommendations are made: First and foremost, there is the need to deliver more compelling messages; televangelists should read widely and conduct research about their needs of the target audience. This means that the preaching of

messages with one theme (prosperity) should be dealt with because the worshippers have more needs than this. Other areas of the Bible should be explored and taught with as much emphasis as the prosperity, deliverance and miracle messages are given.

Moreover, there is the need to change or improve the credibility perception among Christians in Ghana about televangelism. The Televangelists must exhibit accountability and probity to their worshippers by providing adequate information that would encourage viewers to support their ministries. The perception that any form of donation is for personal gain of the preacher has an origin and for these televangelists to be supported financially, then they should deal with this problem of perception. Furthermore, the government should also establish and enforce policies and regulations that encourage genuine televangelism programming and deters televangelists who are driven by fraud and self-gain by registering all the churches and holding them accountable for their actions.

Areas for Further Research

There is the need to replicate this study in other jurisdictions to enhance the body of knowledge and research. The study specifically suggests that studies be conducted in other geographical locations in order to understand the different contexts of televangelism practices and different worshipping styles. Again, further researchers should endeavour to conduct a comparative study between regions and among tribes in Ghana. Finally, the future studies should consider large sample size in order to offer diverse views on televangelism practices in Ghana.

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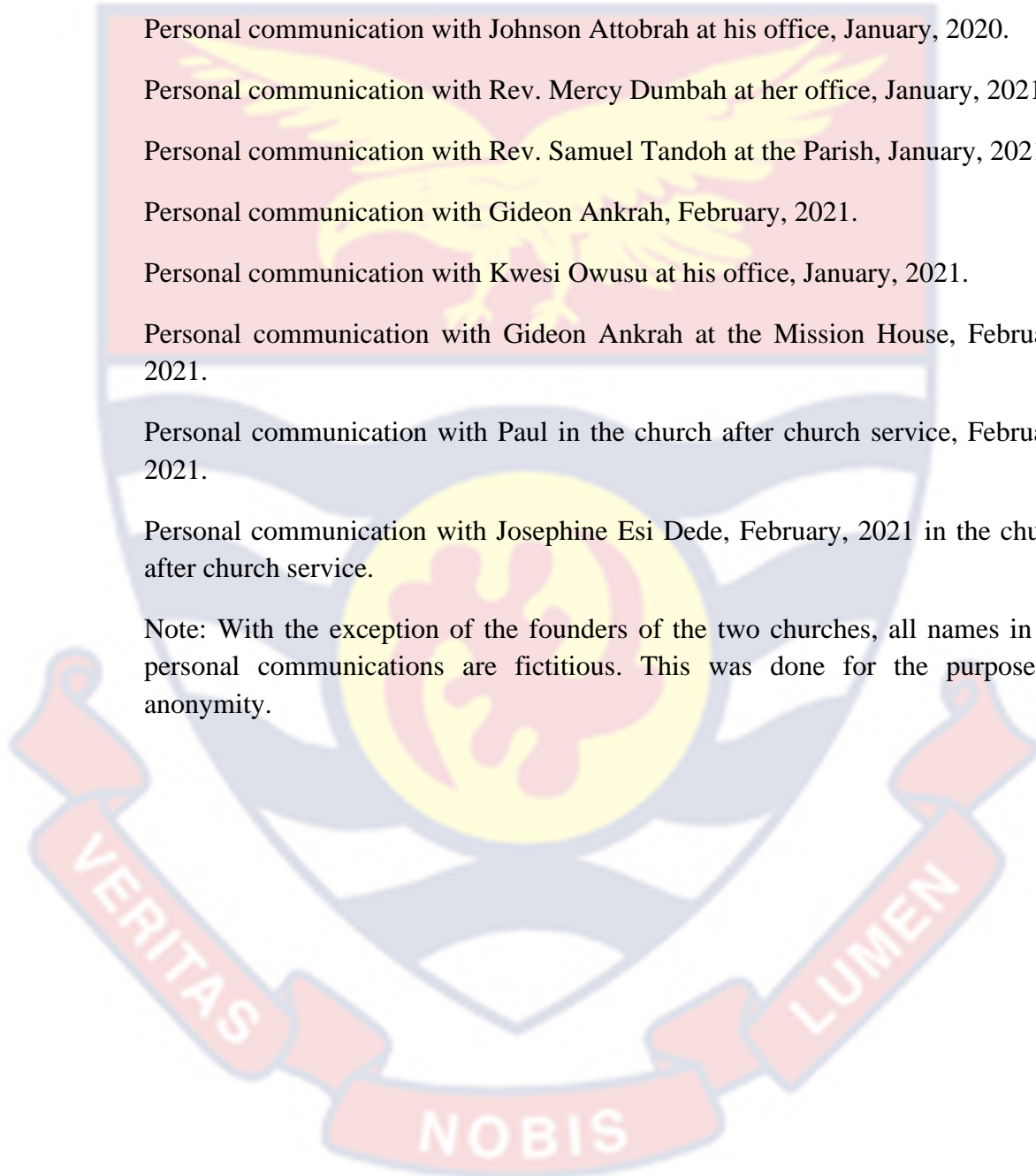
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Personal communication with Josephine Esi Dede, February, 2021 in the church after church service.

Note: With the exception of the founders of the two churches, all names in the personal communications are fictitious. This was done for the purpose of anonymity.



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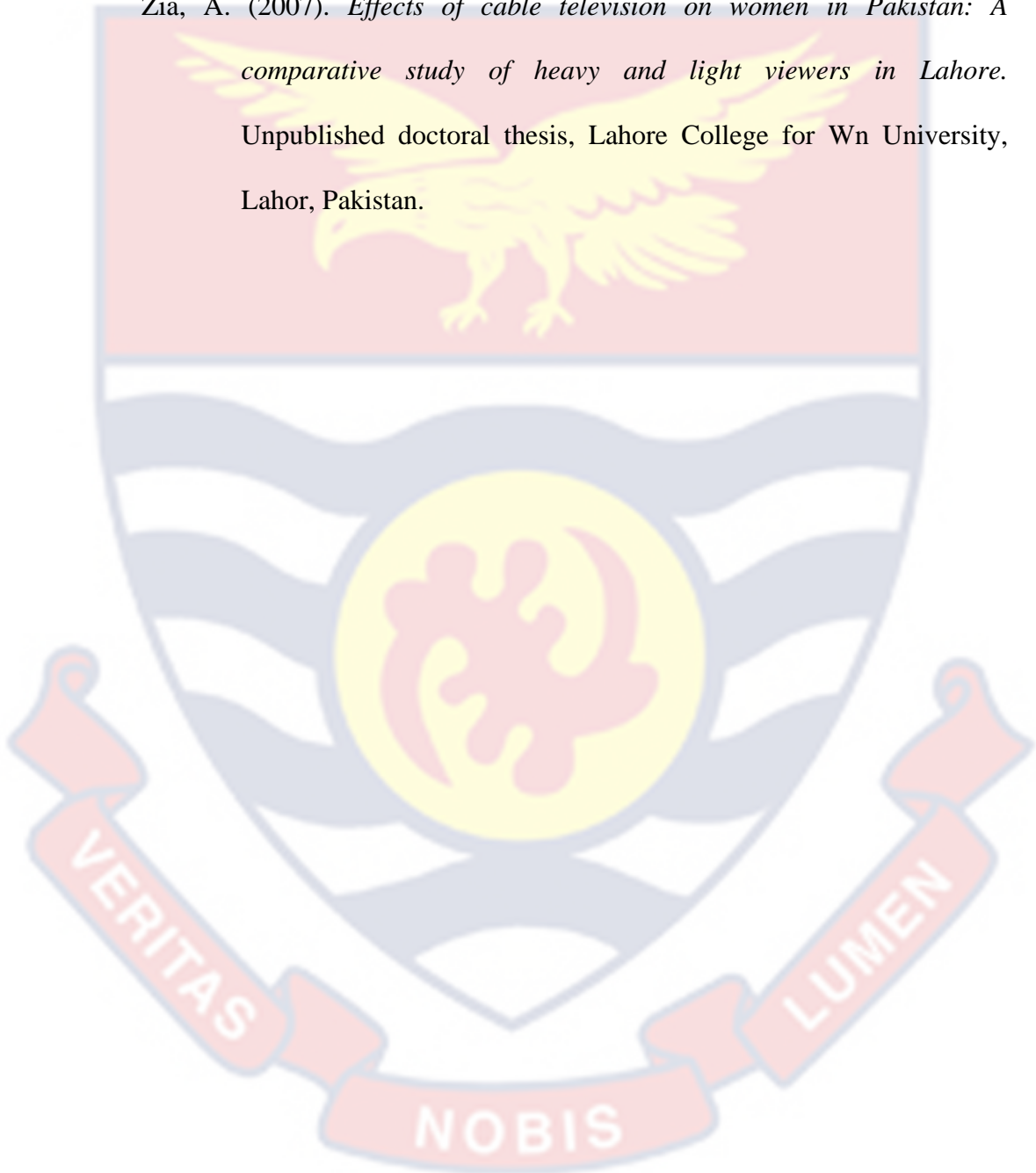
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APPENDIX A
QUESTIONNAIRE
INTRODUCTION

This questionnaire is designed to solicit information on “The Influence of Televangelism on Ghanaian Women: A Case Study of Dunkwa-on-Offin”. The underlying reason for this questionnaire is to investigate the influence of new religious movements’ televangelism on women in Ghana. Please note that this research is purely an academic exercise and nothing else. You are therefore assured of confidentiality. You are, however, kindly requested to provide your opinion on the items that follows as frankly and as you can.

Thank you in advance.

SECTION A

DEMOGRAPHIC INFORMATION

Please provide answers where applicable and tick where necessary.

1. Sex: a.) Male [] b.) Female []
2. Age: a.) 18-21 [] b.) 22-25 [] c.) 26 – 30 []
d.) 31 and above []
3. Educational Qualification? (a) SSCE/WASSCE/GCE O’Level [] (b). NCE/OND/GCE A Level [] (c).B.Sc/HND [] (d). Professional Qualification [] (f). Masters and above []
4. What position do you occupy in the church?
5. Please if you occupy a post in the church, for how many years have you been in this post? a. 1 – 5yrs. [] b. 6 – 10yrs. [] c. 11 yrs. and above []

SECTION B

Nature of New Religious Movement’s Televangelism?

Please provide answer to questions 7-14 below indicating the various options available whether you “Strongly Agree”, “Agree”, “Disagree”, or “Strongly Disagree”

Item	Strongly Agree	Agree	Disagree	Strongly Disagree
6. Pastors involved in televangelism often solicit viewer’s financial commitment to help fund their ministry				
7. Televangelism touches on several things not often discussed during church services				
8. Televangelists are more liberal and understanding than church services				
9. Miracles by televangelist are far reaching because viewers can be healed at the comfort of their homes				
10. Televangelist often discusses things that are impractical to Christian Faith				
11. Televangelists use the airwave to promote personal views, lavish lifestyle and greed				
12. Televangelists discourages wifely subjection and encourages independent attitude in women				
13. Preaching by televangelist contradict Hebrews 10:24, 25 since it encourages people to stay at home to watch programmes without attending church services and share the word.				

If other, Please Specify.....

SECTION C

Societal Perception of New Religious Movements' Televangelism

Please provide answers to the following questions.

14. Among the New Religious Movements' involved in Televangelism which one readily comes to mind?

15. Do you think Televangelism help a believer build faith in God?

16. Do you think Televangelists promote unity in the family and encouraging wifely subjection and women role in the family?

17. Do you think Televangelists places much emphasis on material things than spiritual matters?

18. Do you feel like attending church services after listening to televangelists on the television?

19. In your opinion, do you think church services encourage men domination over women?

20. In your view, do you think New Religious Movement televangelism grants more freedom and responsibilities to women in the church?

21. Do you believe New Religious Movement televangelism build family and societal values in believers?

22. In general how do you perceive the preaching of televangelists.....

.....

SECTION D

INFLUENCE OF NEW RELIGIOUS MOVEMENTS' TELEVANGELISM

Please provide answer to the following questions.

23. How many times do you view New Religious Movement's programme on TV in a week? a) Daily b) Twice c) Thrice d) Once e) Rarely

24. Do you believe what televangelists preach? a. Yes [] No []

25. If you answer Yes or No to question 26, why do you so answer?.....

26. Does the preaching of televangelists encourage you to seek prosperity and more wealth? a. Yes [] No []

27. If you answer Yes or No to question 28, why do you so answer?.....

28. In your view does televangelism encourages women to develop virtues useful in cementing families together? a) Yes [] No. [] c. I don't know []

29. Does televangelists seek popularity at the expense of espousing Christian Teachings?.....

30. From your perspective, what type of influence does televangelist exerts on youth and women?

APPENDIX B**INTERVIEW GUIDE****INTRODUCTION**

This interview is designed to solicit information on “The Influence of Televangelism on Ghanaian Women: A Case Study of Dunkwa-on-Offin”. The underlying reason for this interview is to ascertain the type of influence new religious movements’ televangelism is having on women in Ghana. Please note that this research is purely an academic exercise and nothing else. You are therefore assured of confidentiality. You are, however, kindly requested to provide your opinion on the items that follows as frankly and as you can.

Thank you in advance.

DEMOGRAPHIC INFORMATION

Sex

Age range

Educational Qualification

Position in the church

Years of being in that position

SECTION B

1. How do you understand televangelism within the context of Ghana?
2. To what extent do you think televangelism has taken over attendance at local churches?
3. Do you think televangelism has had positive influence on family and societal values?

4. Do you think televangelists' messages in their programme are worthwhile and good for building Christian values:

5. Is it true that most of the televangelists use television and other medium as a means of promoting themselves and their ideology instead of Christian values?

6. What do televangelists do with the fund collected through their preaching on the television?.....

7. Can you say that the influence of televangelism is being fostered by income, age, education, marital status or socio-economic factors?

8. Do you think televangelism has any future as far as Christian Worship is concerned in Ghana?

9. Do you think that the government should be involved in the regulation of televangelism in Ghana?

10. What is your opinion on the influence of televangelism on women in Dunkwa-on-Offin?
.....
.....

11. Any other Comment you deemed necessary in relation to televangelism and its influence on women in Ghana:

