

**UNIVERSITY OF GHANA
COLLEGE OF HUMANITIES**

A STUDY OF AFRICAN NEO-PENTECOSTALISM AS SPACE FOR

**SAMUEL
ENTIA DJORNOR IN GHANA**

BY

SAMUEL ADJORNOR

(10638345)

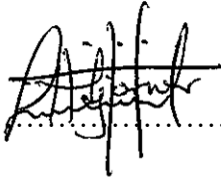
**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN PARTIAL
FULFILMENT OF THE AWARD OF DEGREE OF DOCTOR OF PHILOSOPHY IN THE
STUDY OF RELIGIONS**

(DEPARTMENT FOR THE STUDY OF RELIGIONS)

NOVEMBER 2023

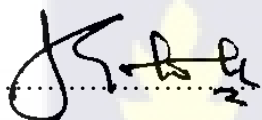
DECLARATION

I, Samuel Adjornor, hereby declare that this thesis is my own original research work carried out in the Department for the Study of Religions, University of Ghana, under the supervision of Dr. Ben-Willie K. Golo and Prof. Elizabeth Amoah.

Signature.......... Date.....21/11/2023.....

Samuel Adjornor

(Student)

Signature.......... Date..... 21/11/2023.....

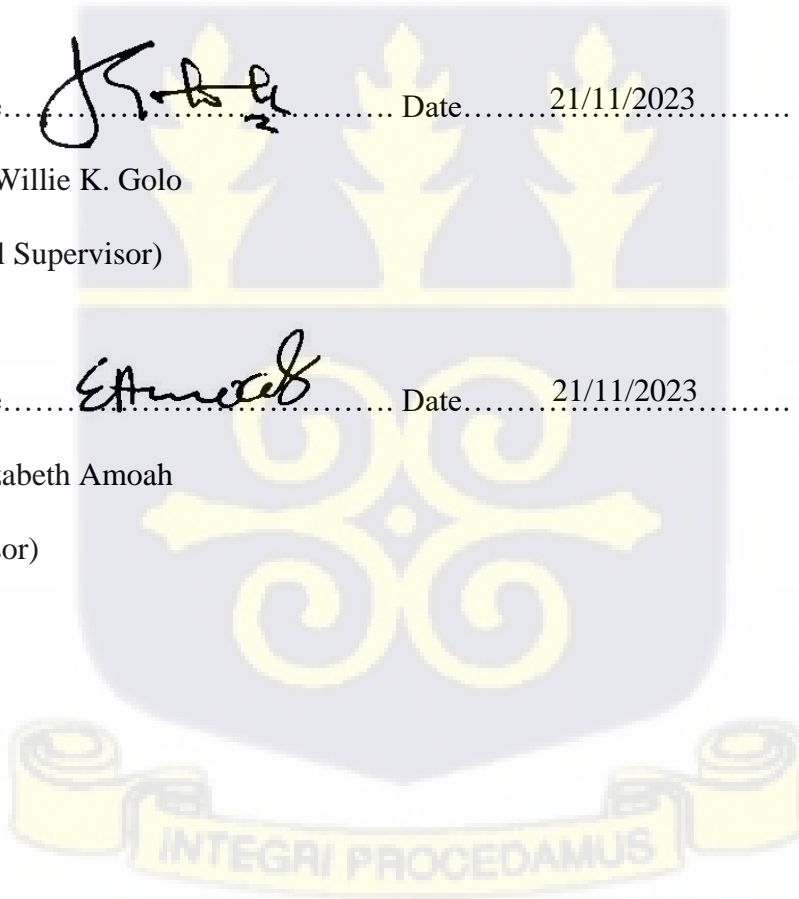
Dr. Ben-Willie K. Golo

(Principal Supervisor)

Signature.......... Date..... 21/11/2023.....

Prof. Elizabeth Amoah

(Supervisor)



DEDICATION

To Mrs. Monica Adjornor and Mr. Francis Adjornor



ABSTRACT

In contemporary times, neo-Pentecostalism, noted for its spiritual renewal focus, has engaged and facilitated entrepreneurship and its ethos within the neo-Pentecostal space. Notwithstanding, scholarship that highlights the potential role of African neo-Pentecostal/Charismatic churches in entrepreneurship promotion and development, the motivation and dynamics of African neo-Pentecostal entrepreneurs' engagement with entrepreneurship has hardly been extensive and adequate. This study, therefore, examines the motivation and dynamics of African neo-Pentecostal entrepreneurs' engagement with entrepreneurship. The study is qualitative in nature and, thus, adopts the phenomenological approach to data gathering and analysis. Spiritual capital is employed as an analytical framework for the study. The research instrument used is the semi-structured interview guide. Data for the study were gathered mainly through personal interviews, with relevant personnel such as neo-Pentecostal church leaders and entrepreneurs. Findings of the study show evidence of the influence of neo-Pentecostal beliefs and practices on the motivation and dynamics of Ghanaian neo-Pentecostal entrepreneurs' engagement with entrepreneurship. This study exhibits the subjective experiences of neo-Pentecostal entrepreneurs and the influence of the religious dimension on the business lives of individuals within the neo-Pentecostal space. Taking into consideration the wide influence of religious bodies on the Ghanaian populace, the study recommends that governmental and non-governmental organisations, policy makers, educators and religious institutions involved in entrepreneurship development explore possible ways of collaborating with one another in order to learn best practices that effectively contribute to equipping individuals who are already into entrepreneurship or those who have the desire to venture into the field.

ACKNOWLEDGEMENTS

My utmost gratitude goes to the Almighty God for His mercies.

My heart felt appreciation goes to my supervisors Dr. Ben-Willie Kwaku Golo and Prof. Elizabeth Amoah for their mentorship, love, and support on this academic journey. They brought the best out of me and made this thesis possible.

I express my profound gratitude to Prof. Rose Mary Amenga-Etego, the Head of Department, Rev. Prof. George Ossom-Batsa, Dr. Ernestina Novieto and all lecturers and staff of the Department for the Study of Religions for the diverse contributions made towards the success of this research. My deep appreciation goes to my colleagues, Mrs. Eugenia Tawiah Adam, Evangelist Isaac Boapeah, Rev. Kweku Asare and Gabriel Appiah.

I thank the Andrew W. Mellon Foundation for awarding me with the ENCAPEH Doctoral Thesis Completion Grant which contributed immensely to facilitating the completion of my thesis work.

My appreciation also goes to Dr. Emmanuel Nyamaah for the academic mentorship at the early stages of my university education and Dr. Alex Yaw Adom for the boundless support. Though both are deceased, their impact in my life will forever remain with me. My profound appreciation goes to Dr. Samuel T. Kwashie and Rev. Prof. Eric Anum.

Lastly, my deepest appreciation goes to my lovely mother, Mrs. Monica Adjornor and my father Mr. Francis Adjornor for always being there for me. To my dearest aunties, Ms. Agnes Dzeble and Mrs. Beatrice Ansah, family members, friends, and loved ones, thank you so much for the immeasurable contributions made towards the completion of this thesis.

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ABSTRACT	iv
ACKNOWLEDGEMENTS	v
CHAPTER ONE	1
INTRODUCTION	1
1.1 Background to the Study	1
1.2 Statement of the Problem	5
1.3 Aim and Objectives of the Study	6
1.4 Research Questions	6
1.5 Scope of the Study	6
1.6 Methodology	7
1.6.1 Sources of Data	9
1.6.2 Method/Tools for Data Collection	10
1.6.3 Sample and Sampling Technique	11
1.6.4 Method of Data Analysis	13
1.7 Theoretical Framework	14
1.8 Literature Review	18
1.9 Significance of the Study	27

1.10	Organisation of Chapters	28
CHAPTER TWO		30
CHRISTIANITY AND ENTREPRENEURSHIP		30
2.1	Introduction.....	30
2.2	Religion and Development	31
2.2.1	Religion and the Development Debate	33
2.2.2	The Salience of Religion to Development	36
2.2.3	Dimensions of Religion that Contribute to Development.....	39
2.3	Spiritual Capital as a Theoretical Tool	41
2.3.1	Capital	41
2.3.2	Concept of Spiritual Capital.....	44
2.4	Concept of Entrepreneurship and Entrepreneur	48
2.4.1	Entrepreneurship and Forms of Capital	53
2.4.2	Non-Economic Dimensions of Entrepreneurship: The Religious Dimension 55	
2.5	Christianity and Entrepreneurship	61
2.5.1	Moral Formation	62
2.5.2	Enhancement of Social Capital	65
2.5.3	Social Networks	67
2.5.4	Entrepreneurial Education.....	72
2.5.5	Provision of Spiritual Resources for Coping with Challenges	73
2.8	Summary	74

CHAPTER THREE	76
Neo-Pentecostalism IN GHANA	76
3.1 Introduction.....	76
3.2 Brief History of Pentecostalism	76
3.3 Pentecostalism in Ghana	81
3.3.1 African Itinerant Prophet Figures	82
3.3.2 Sunsum sorè/Spiritual Churches Movement.....	85
3.3.3 Classical Pentecostalism	87
3.3.4 Neo-Pentecostalism/ Charismatic Movements	88
3.4 History and Development of the Neo-Pentecostal Movement in Ghana	94
3.4.1 Evangelical/Charismatic Para-church Associations	94
3.4.2 Foreign Tele-Evangelists	101
3.4.3 Emergence of Neo-Pentecostal Churches/Ministries in Ghana	104
3.5 Features of Ghanaian Neo-Pentecostal Churches	106
3.5.1 Emphasis on Evangelism and Personal Transformation.....	107
3.5.2 The Democratisation of the Sacred.....	108
3.5.3 Emphasis on the Gospel of Prosperity	109
3.5.4 The Use of Modern Media.....	115
3.5.5 Youthful Appeal and Membership.....	116
3.6. Brief History of Selected Churches for this Study.....	117
3.7 Summary	120
CHAPTER FOUR.....	122

NEO-PENTECOSTALS AND ENTREPRENEURSHIP IN GHANA –

PRESENTATION AND DISCUSSION OF FINDINGS	122
4.1 Introduction.....	122
4.2 Presentation of Findings	123
4.2.1 Demographic Information of Participants.....	123
4.2.2 Motivators of Entrepreneurship	125
4.2.3 Neo-Pentecostal Entrepreneurs and Sustainability of Entrepreneurship	131
4.2.4 Neo-Pentecostal entrepreneurs and coping with business challenges	150
4.3 Discussion of findings.....	154
4.3.1 Entrepreneurial Intentions and Motivations.....	155
4.3.2 Spiritually Transformed or Enabled Agency	157
4.3.3 Neo-Pentecostal Networks and Support as Social Capital.....	159
4.3.4 Neo-Pentecostal Beliefs and Values (Morality) as Spiritual Capital.....	163
4.4 Summary	168
CHAPTER FIVE	171
ENTREPRENEURIAL NEO-PENTECOSTALISM AS SPACE FOR SOCIO- ECONOMIC DEVELOPMENT IN GHANA	171
5.1 Introduction.....	171
5.2 African Neo-Pentecostalism and Socio-economic Development	172
5.3 Entrepreneurial Neo-Pentecostalism as Space for Socio-Economic Development in Ghana	178
5.3.1 Stimulation of Entrepreneurship	181

5.3.2	Creation of Employment Opportunities	182
5.3.3	Formation of Personal and Professional Networks.....	184
5.3.4	Promotion of Business Ethics	186
5.3.5	Provision of Buffer and Coping Mechanisms for Business Challenges	188
5.3.6	Space for Sustainability of Businesses.....	190
5.4	Summary	191
CHAPTER SIX.....		194
SUMMARY, CONCLUSION, AND RECOMMENDATIONS.....		194
6.1	Introduction.....	194
6.2	Overview of the study	194
6.3	Summary of Findings.....	195
6.3.1	The Relationship between Christianity and Entrepreneurship.....	196
6.3.2	History of Ghanaian Neo-Pentecostalism.....	197
6.3.3	Ghanaian neo-Pentecostal Entrepreneurs' Motivation for and Dynamics of Engaging Entrepreneurship.....	198
6.3.4	Potentials of Entrepreneurial neo-Pentecostalism for Socio-economic Development.....	203
6.4	Conclusion	206
6.5	Recommendations.....	206
6.5.1	Academic Community – Future Research	207
6.5.2	Development Policy	207
6.5.3	The Neo-Pentecostal Community	208

6.6 Contribution to Knowledge.....	208
BIBLIOGRAPHY.....	210
APPENDICES	233
Appendix A.....	233
Appendix B.....	236



CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Pentecostalism has over the past four decades grown to become the most dominant face of Global Christianity.¹ From a global perspective, the Pentecostal Movement can be identified within three waves. The first wave is the Classical Pentecostals, the second wave is the Charismatic Renewal Movement and the third wave is the Neo-Pentecostals.² The third wave is acknowledged by scholars as the fastest-growing strand of Pentecostalism in the Global South.³

In Africa, one of the many strands of Pentecostalism that is becoming increasingly popular in contemporary times is the neo-Pentecostal Movement, also denoted as African neo-Pentecostal/Charismatic Movement.⁴ Asamoah-Gyadu asserts that “African Neo-Pentecostal movement also known as the ‘third wave of Pentecostal Christianity’ currently enjoys enormous growth and influence in Ghana, as elsewhere in Africa.”⁵ The movement

¹ Francis Benyah, “Pentecostalism and Development Discourse in Sub-Saharan Africa,” *Mission Studies* 36 (2019): 395.

² Cephas Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer: Boekencentrum Publishing House, 2002); Johnson Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Brill, 2005).

³ Asamoah-Gyadu, *African Charismatics*; Cephas Omenyo, “Charismatic Churches in Ghana and Contextualization,” *Exchange* 31, no. 3 (2002): 252–77; P Gifford and T Nogueira-Godsey, “The Protestant Ethic and African Pentecostalism: A Case Study,” *Journal for the Study of Religion* 24, no. 1 (2011): 5–22; A Ukah, “African Christianities: Features, Promises and Problems,” *Unpublished Paper, Johannes Guttenberg* 1, no. 11 (2007): 1829–1841.

⁴ Birgit Meyer, “Christianity in Africa: From African Independent to Pentecostal-Charismatic Churches,” *Annual Review of Anthropology* 33, no. 1 (October 1, 2004): 447–74; Sylvia Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” in *Christianity in Ghana: A Postcolonial History*, ed. J Kwabena Asamoah-Gyadu, 1st ed. (Accra: Sub-Saharan Publishers, 2018), 168–84; Asamoah-Gyadu, *African Charismatics*.

⁵ Asamoah-Gyadu, *African Charismatics*, 26.

is also acknowledged by some scholars, such as MacTavish, to be responsible for the rapid spread of Christianity in Africa.⁶ Neo-Pentecostals emphasise on conversion, that is being ‘born again’ and the need to be filled with the Holy Spirit evidenced in the manifestations of spiritual gifts.⁷ According to MacTavish, the original beliefs of Pentecostals included salvation, divine healing, glossolalia and millenarianism.⁸ Indeed, one notable feature of the emergence of the neo-Pentecostal Movement is the renewal it brought about within Christianity in Africa.⁹

In recent times, however, there has been an increasing recognition among scholars in the area of Pentecostal studies on the emergence of an entrepreneurial phenomenon within the neo-Pentecostal space/community in Africa.¹⁰ *Entrepreneurial phenomenon* refers to the deliberate effort by neo-Pentecostal churches, through their teachings and activities, to encourage entrepreneurship among their adherents.¹¹ Shumba defines entrepreneurship as

⁶ Asamoah-Gyadu, *African Charismatics*; Ron MacTavish, “Pentecostal Profits: The Prosperity Gospel in the Global South” (University of Lethbridge, 2014).

⁷ Asamoah-Gyadu, *African Charismatics*; Matthews A. Ojo, “The Growth of Charismatic Movement in Northern Nigeria,” *Ogbomoso Journal of Theology* X111, no. 2 (2008): 83–121; Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana”; Johnson Kwabena Asamoah-Gyadu, “‘Born of Water and the Spirit’: Pentecostal/Charismatic Christianity in Africa,” in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Pretoria: Department of Church History, University of Pretoria, 2005), 388–409.

⁸ MacTavish, “Pentecostal Profits,” 1.

⁹ Asamoah-Gyadu, *African Charismatics*; Moses O. Oladeji, “The Charismatic Movement and Church Growth in Nigeria,” *Ogbomoso Journal of Theology* XIII, no. 2 (2008): 151–65.

¹⁰ Ben-Willie Kwaku Golo and Ernestina Novieto, “Religion and Sustainable Development in Africa: Neo-Pentecostal Economies in Perspective,” *Religion and Development* 1, no. 1 (2022): 84–85; Lovemore Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty: An Appraisal,” *Exchange* 40, no. 4 (2011): 336–50; Sonny Nwankwo, Ayantunji Gbadamosi, and Sanya Ojo, “Religion, Spirituality and Entrepreneurship,” *Society and Business Review* 7, no. 2 (2012): 149–67; Sanya Ojo, “African Pentecostalism as Entrepreneurial Space,” *Journal of Enterprising Communities* 9, no. 3 (2015): 233–52; Sonny Nwankwo and Ayantunji Gbadamosi, “Faith and Entrepreneurship among the British African-Caribbean: Intersections between Religious and Entrepreneurial Values,” *Journal of Small Business and Enterprise Development* 20, no. 3 (2013): 618–33; Stephen Hunt, “‘Winning Ways’: Globalisation and the Impact of the Health and Wealth Gospel,” *Journal of Contemporary Religion* 15, no. 3 (2000): 331–47; Ebenezer Obadare, “‘Raising Righteous Billionaires’: The Prosperity Gospel Reconsidered,” *HTS Theologesie Studies / Theological Studies* 72, no. 4 (2016): 1–8.

¹¹ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty”; Chrispin Dambula, “Religion and Entrepreneurship: Unlocking the Puzzle of Neo-Pentecostal Success in Small Businesses” (Fuller Theological Seminary, 2022).

“any deliberate action by groups of people, communities or individuals in starting or engaging in business activities either formally or informally to make a profit.”¹²

Extant literature on African neo-Pentecostal Christianity points to the entrepreneurial posture of the movement. This posture is mainly driven by prosperity gospel.¹³ Dambula notes that “research consistently shows that most neo-Pentecostals are effectively promoting entrepreneurial activities among their converts.”¹⁴ Gifford argues that the defining feature of African Pentecostalism is its emphasis on “victorious living.”¹⁵ According to him, in their sermons, African Pentecostal preachers emphasise six avenues through which their adherents can attain a life of victory. One of such avenues is entrepreneurship. Citing an example to support his assertion, Gifford notes that in an increasing number of neo-Pentecostal churches, leaders ask their members, at least once every service, to turn to their “neighbour and ask: ‘Have you started your own business yet?’”¹⁶ Golo and Novieto also postulate that neo-Pentecostal prosperity leaders teach their adherents different paths to success, which include entrepreneurship and practical life skills.¹⁷ Also, Gatti and Ossom-Batsa, in discussing the positive influence of the prosperity gospel, note that neo-Pentecostal leaders, through their sermons, encourage their members

¹² Victor Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation,” *The International Journal Of Business & Management* 3, no. 7 (2015): 153.

¹³ Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation”; Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty”; Nwankwo, Gbadamosi, and Ojo, “Religion, Spirituality and Entrepreneurship.”

¹⁴ Chrispin Dambula, “Stalemate in Religion and Development: Causes, Implications, and Recommendations,” *International Journal of Frontier Missiology* 37, no. 3–4 (2020): 143.

¹⁵ Paul Gifford, “Healing in African Pentecostalism: The ‘Victorious Living’ of David Oyedepo,” in *Global Pentecostal and Charismatic Healing*, ed. Candy Gunther Brown (Oxford University Press, 2011), 251.

¹⁶ Gifford, “Healing in African Pentecostalism” 251; Paul Gifford and Trad Nogueira-Godsey, “The Protestant Ethic and African Pentecostalism” 12.

¹⁷ Golo and Novieto, “Religion and Sustainable Development in Africa” 84.

to become entrepreneurs.¹⁸ In addition, the Centre for Development and Enterprise (CDE) found that an essential feature of the growth of the Pentecostal churches was their “entrepreneurial character.”¹⁹ It further asserts, concerning neo-Pentecostal churches, that:

Entrepreneurship and response to opportunity are central features of these churches. This is noticeable at three levels: the churches themselves have usually come about as a result of individual religious entrepreneurship; there is a considerable amount of entrepreneurship in the membership; and in some of the churches, entrepreneurship skills training features as an important intervention in the lives of congregants.²⁰

Generally, it has been observed that Pentecostal beliefs, values and teachings contribute to the development of behaviours that are supportive of economic growth.²¹ Woodberry, for instance, postulates that Pentecostalism has several significant economic consequences most of which are positive at the individual and communal levels —especially among poor people in developing societies.²² It is, therefore, not surprising that religious activities within this movement have become conspicuously directed at economic ends of the African in recent decades.

Notwithstanding scholars highlighting the potential and actual roles of African neo-Pentecostal churches/Charismatic churches in contributing to entrepreneurship, the subjective experiences of the African neo-Pentecostal entrepreneur’s relationship and engagement with entrepreneurship have been hardly extensively and adequately explored.

¹⁸ Nicoletta Gatti and George Ossom-Batsa, “Prosperity Gospel and the Poor: Intercultural Reading of Job 24:1-17,” *Interkulture Theologie: ZMiss* 46, no. 1 (2020): 135–57.

¹⁹ Centre for Development and Enterprise, “Under the Radar: Pentecostalism in South Africa and Its Potential Social and Economic Role,” in *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*, ed. Katharine Attanasi and Amos Yong (Palgrave Macmillan, 2012), 80.

²⁰ CDE, “Under the Radar: Pentecostalism in South Africa and Its Potential Social and Economic Role” (Johannesburg, 2008), 17,19.

²¹ David Maxwell, “The Durawall of Faith: Pentecostal Spirituality in Neo-Liberal Zimbabwe,” *Journal of Religion in Africa* 35, no. 1 (February 4, 2005): 4–32.

²² Robert D. Woodberry, “The Economic Consequences of Pentecostal Belief,” *Society* 44, no. 1 (2006): 30.

Furthermore, the works of Golo and Novieto,²³ CDE,²⁴ Gatti and Ossom-Batsa²⁵ among many others, only identified the positive aspect of the preaching of the prosperity gospel on entrepreneurship. Yet, the phenomenon of entrepreneurship in neo-Pentecostalism cannot be reduced simply to the teaching of prosperity gospel and its effects, even if they are important features and determinants of the neo-Pentecostal focus on entrepreneurship. Clearly, the observed emergence and proliferation of an entrepreneurial phenomenon in the neo-Pentecostal space requires an in-depth exploration of the *what*, *why* and *how* of the African neo-Pentecostal entrepreneurs' engagement with entrepreneurship.

1.2 Statement of the Problem

Entrepreneurship is usually considered as featuring within the secular space of business and an essential mark and driver of economic development. However, in contemporary times, neo-Pentecostalism, noted for its spiritual/renewal focus has engaged and facilitated entrepreneurship and its ethos within the neo-Pentecostal space. Ghanaian neo-Pentecostalism is not an exception to this emergent phenomenon. Despite the agreement among scholars on the contribution of neo-Pentecostalism to entrepreneurship, little attention has been paid to exploring the motivation and dynamics of neo-Pentecostal entrepreneurs' engagement with entrepreneurship. Therefore, with focus on Ghanaian neo-Pentecostalism, this study seeks to examine the motivation for and dynamics of entrepreneurial engagement by Ghanaian neo-Pentecostal entrepreneurs.

²³ Golo and Novieto, "Religion and Sustainable Development in Africa"

²⁴ Enterprise, "Under the Radar."

²⁵ Gatti and Ossom-Batsa, "Prosperity Gospel and the Poor: Intercultural Reading of Job 24:1-17."

1.3 Aim and Objectives of the Study

The aim of this thesis is to examine the motivation for and dynamics of entrepreneurial engagement by Ghanaian neo-Pentecostal entrepreneurs.

The following specific objectives have been set for the study to:

1. examine the relationship between Christianity and entrepreneurship;
2. account for the history of Ghanaian neo-Pentecostalism;
3. investigate Ghanaian neo-Pentecostal entrepreneurs' motivation for and dynamics of engaging entrepreneurship; and
4. explore the potential of entrepreneurial neo-Pentecostalism for socio-development in Ghana.

1.4 Research Questions

1. What is the relationship between Christianity and entrepreneurship?
2. What is the history of Ghanaian neo-Pentecostalism?
3. What are the motivations for and dynamics of entrepreneurial engagement by Ghanaian neo-Pentecostal entrepreneurs?
4. What is the potential of entrepreneurial neo-Pentecostalism for socio-economic development in Ghana?

1.5 Scope of the Study

The scope of the study is African neo-Pentecostal churches, popularly known as Charismatic churches and/or ministries, in Ghana. The study focuses on neo-Pentecostal churches because “existing evidence suggests that Pentecostalism has a number of important economic consequences, both at the individual and communal levels; and that most of these consequences are positive—particularly among poor people in developing

societies.”²⁶ The study focuses on neo-Pentecostal-Charismatic churches in the Greater Accra region of Ghana. Specifically, the study is centred on four churches which largely represent the face of neo-Pentecostalism in Ghana. These churches are the International Central Gospel Church, The United Denominations originating from the Lighthouse Group of Churches (Lighthouse Chapel International), Royalhouse Chapel International and Harvest Chapel International. Known for their emphasis on the gifts and workings of the Holy Spirit in the life of a believer, these selected neo-Pentecostal churches provide a rich context for examining the phenomenon of entrepreneurship from a religious dimension that primarily remains a less-researched area. They were also chosen because of their focus on entrepreneurship. These churches practically and unapologetically teach entrepreneurship.

1.6 Methodology

The study employs the qualitative research method. According to Lapan et al. “Qualitative Research... examines social settings from insiders’ perspectives and generates descriptions and analyses of contexts, rather than applying numbers, to derive meaning.”²⁷ Also, Leedy and Ormrod posit that:

qualitative research involves looking at characteristics, or qualities, that cannot be entirely reduced to numerical values. A qualitative researcher typically aims to examine the many nuances and complexities of a particular phenomenon. You are most likely to see qualitative research in studies of complex human situations (e.g., people’s in-depth perspectives about a particular issue, the behaviors and values of a particular cultural group) or complex human creations (e.g., television commercials, works of art).²⁸

This approach is appropriate for the study because of the assumptions that underpinning it. First, the approach assumes that people create their own meanings and reality. It provides

²⁶ Woodberry, “The Economic Consequences of Pentecostal Belief,” 30.

²⁷ Lapan Stephen D., Quartaroli Marylynn T., and Riemer Frances Julia, eds., *Qualitative Research: An Introduction to Methods and Designs* (San Francisco, CA: Jossey-Bass, 2012), 16.

²⁸ Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 11th ed. (Boston: Pearson, 2016), 6.

the researcher with tools and strategies that enables the researcher to keep focus on the experiences and meanings that participants assign to a particular problem or phenomenon, such as issues related to their religious beliefs, values and practices.²⁹ Furthermore, the qualitative approach is inductive in nature, and as a form of interpretive inquiry, allows the researcher to make an interpretation of what is seen, heard and understood. It also allows the researcher to “collect various forms of data and examine them from various angles to construct a rich and meaningful picture of a complex, multifaceted situation.”³⁰ The general characteristics of qualitative research methodology is summarised by Creswell who states that:

Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant’s setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data.³¹

Specifically, the study employed the phenomenological method of data gathering and analysis. The phenomenological method is used generally to explore subjective experiences. According to Spickard, the phenomenological method “does not allow one to weigh the ‘truth’ of such experiences, much less gauge their ‘real’ referent. Instead, it allows one to enter an aspect of the informants’ religious world as it presents itself to their consciousness. From this, one may draw conclusions about their religion as it is actually lived—what some scholars are calling ‘lived religion’”³²

²⁹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*, 3rd ed. (Los Angeles: Sage Publications, 2009).

³⁰ Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 11th ed. (Boston: Pearson, 2016), 251.

³¹ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*, 4.

³² James V. Spickard, “The Routledge Handbook of Research Methods in the Study of Religion,” ed. Micheal Stausberg and Steven Engler (London: Routledge, 2014), 333.

This method does not only aim at describing a phenomenon but also seeks to identify and analyse its form and shape. Phenomenological principle of “bracketing” or epoché was used in the study. The phenomenological principle of bracketing requires that one does not question the truth or validity of the icons of belief.³³ It also requires the researcher to bracket their feelings about the phenomenon under study and avoid prejudices.³⁴ Thus, giving room for the phenomenon to speak for itself.

The entrepreneurial experience is a phenomenon that can be studied using a phenomenological approach.³⁵ It has been noted by Cox that “every lived experience (phenomenon) can become a topic for phenomenological inquiry.”³⁶ The choice of the phenomenological method for the study is appropriate because it provides the researcher with tools and strategies that focus on identifying, describing and analysing the experiences and meanings neo-Pentecostal entrepreneurs assign to their entrepreneurial engagements.

1.6.1 Sources of Data

Both primary and secondary data were utilised for the study.

a. Primary data

Primary data refers to a collection of first-hand information derived from sources such as oral or written testimony of eyewitnesses.³⁷ It typically consists of original information, artifacts, documents, or associated items that have not been previously collected regarding

³³ Leedy and Ormrod, *Practical Research: Planning and Design*.

³⁴ James L. Cox, *Expressing the Sacred; An Introduction to the Phenomenology of Religion* (Harare: University of Zimbabwe Publications, 1992).

³⁵ Jason Cope, “Researching Entrepreneurship through Phenomenological Inquiry: Philosophical and Methodological Issues,” *International Small Business Journal* 23, no. 2 (April 2005): 163–89.

³⁶ Lisa M. Given, ed., “The Sage Encyclopedia of Qualitative Research Methods” (Los Angeles: Sage Publications, 2008), 617.

³⁷ Given, 830.

a specific event, or outcome of an event, or an individual's personal experience. Primary data for the study included first-hand information by means of personal interviews with neo-Pentecostal leaders and entrepreneurs as gathered by the researcher.

b. Secondary data

Secondary data refers to second-hand information or data that has been collected by someone else regarding a specific event or experience.³⁸ For the secondary data, the researcher collected second-hand accounts of the people under study or what other scholars have written about the phenomenon under study. This included internet search, library consultation of books, journals, published and unpublished works and newspaper articles.

1.6.2 Method/Tools for Data Collection

Methods of data collection are modes and/or means by which data is gathered.³⁹ The tool employed for collecting primary data for the study was semi-structured interviews in the form of either virtual, phone or face-to-face interviews, depending on the choice of the participants due to the situation brought about by the COVID-19 pandemic. Movement of people were restricted during the period of the COVID-19 pandemic, as a result some participants preferred to have their interviews conducted virtually. Others also opted for virtual interview because of health concerns.

a. Interviews

The use of semi-structured interviews enabled the researcher probe deeper into key issues related to the phenomenon under study. It also afforded the researcher the opportunity to

³⁸ Given, 830.

³⁹ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*, 175; Given, "The Sage Encyclopedia of Qualitative Research Methods," 520.

explore the functional role of certain core religious elements – ritual practices, beliefs, and values— and their particular meanings to the research participants.

1.6.3 Sample and Sampling Technique

A sample is comprised of actual data sources selected from a larger pool of potential data sources within a population.⁴⁰ Sampling technique is any method for selecting a sample/unit of observation from a larger population.⁴¹

a. Sample and Sample Size

The general target population from which inferences were drawn for the study was mainly entrepreneurs who are members of neo-Pentecostal/Charismatic churches in Ghana. The study was limited to four neo-Pentecostal/Charismatic churches in the Greater Accra region. They are the International Central Gospel Church (ICGC), The United Denominations originating from the Lighthouse Group of Churches (UD-OLGC), Royalhouse Chapel International (RCI), and Harvest Chapel International (HCI). In all, 25 entrepreneurs were sampled and interviewed from these selected churches. Because the study is qualitative in nature and requires in-depth interviews it means that the study requires controlled number of research participants. This is to avoid over saturation of data. According to Leedy et al., phenomenological “researchers depend almost exclusively on lengthy interviews (perhaps 1 to 2 hours in length) with a small, carefully selected sample of participants. A typical sample size is from 5 to 25 individuals, all of whom have had direct experience with the phenomenon being studied.”⁴²

⁴⁰ Given, “The Sage Encyclopedia of Qualitative Research Methods,” 797.

⁴¹ Earl Babbie, *The Practice of Social Research*, 11th ed. (Belmont: Wadsworth, 2007), 180.

⁴² Leedy and Ormrod, *Practical Research: Planning and Design*, 255.

Based on the above statement, the researcher selected 25 entrepreneurs who were neo-Pentecostals as interview participants for the study. Further, the sample size of twenty-five participants was arrived at because the collection of data had reached saturation, that is, “the point in data collection when all important issues or insights are exhausted from the data.”⁴³ Seven out of the total number of participants interviewed for the study were church leaders. The views of the church leaders were sought because of the knowledge and advantaged information they possess by virtue of their privileged position in the church and also because they are entrepreneurs themselves. They provide spiritual resources and activities such as guidance, prayers, sermons and seminars that members use to enact their entrepreneurial experience. Their opinions on the phenomenon under investigation were invaluable to the study. Apart from serving as gatekeepers, they also facilitated access to valuable information. The 25 research participants who are entrepreneurs were drawn from diverse areas of the economy which included those involved in the provision of professional and business services, trade, manufacturing, clothing and fashion, health, real estate agency, construction, media—videography and photography, and consultancy. Their views were central to answering the objectives of the study.

b. Sampling Technique

The non-probability sampling technique was used for the study; specifically, the purposive and snowball sampling techniques. The purposive sampling technique requires that information is obtained from participants who have knowledge and an in-depth appreciation of the phenomenon under investigation as well as the context within which it

⁴³ Monique Hennink and Bonnie N. Kaiser, “Sample Sizes for Saturation in Qualitative Research: A Systematic Review of Empirical Tests,” *Social Science & Medicine* 292 (January 2022): 1.

takes place.⁴⁴ The snowball technique “is appropriate when the members of a special population are difficult to locate... In snowball sampling, the researcher collects data on the few members of the target population he or she can locate, then asks those individuals to provide the information needed to locate other members of that population whom they happen to know.”⁴⁵

The researcher employed the snowball sampling technique as a means to reaching other neo-Pentecostal entrepreneurs who may otherwise be difficult to reach by the researcher’s sole effort. The initial respondents the researcher contacted in turn referred the researcher to other entrepreneurs who fell within the scope of targeted respondents. The researcher leveraged his personal network to find church pastors who, in turn, facilitated access to their membership.

1.6.4 Method of Data Analysis

Thematic coding was largely used in analysing the data.⁴⁶ Thematic coding is a method used to effectively analyse qualitative data. It is a systematic process whereby raw data is transformed into standardized form suitable for analysis based on themes. By looking for themes, the researcher is able to develop strategies for identifying the information that can be gathered from the data.⁴⁷ The data gathered from the interviews conducted were transcribed and coded based on themes that emerged from the data. These themes were analysed and discussed in addition to the data gathered from literature.

⁴⁴ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*; Leedy and Ormrod, *Practical Research: Planning and Design*.

⁴⁵ Earl Babbie, *The Practice of Social Research*, 12th ed. (Belmont: Wadsworth, 2010), 193.

⁴⁶ Babbie, *The Practice of Social Research*, 2007; Leedy and Ormrod, *Practical Research: Planning and Design*.

⁴⁷ D., T., and Julia, *Qualitative Research: An Introduction to Methods and Designs*.

The discursive approach was used to present the research participant's perspectives on the phenomenon in order for readers to understand the subjective experiences of the respondents and how they viewed the role of neo-Pentecostalism in their entrepreneurial endeavours; thus, providing a thick description of the interconnection between religion and entrepreneurship.

1.7 Theoretical Framework

According to Given, a theoretical framework is “any empirical or quasi-empirical theory of social and/or psychological processes, at a variety of levels (e.g., grand, mid-range, and explanatory), that can be applied to the understanding of phenomena.”⁴⁸ In other words, a theoretical framework is a systematic set of theories, principles and concepts intended to explain a phenomena or provide an underpinning for analysing and comprehending a research problem.⁴⁹ The theoretical framework adopted for the study is “spiritual capital” as used/advanced by Atiemo.⁵⁰ This theoretical framework was used in analysing data for the study to accomplish its objectives. The term “Spiritual capital” or “Religious capital” was first conceptualised by Pierre Bourdieu.⁵¹ Bourdieu defined religious capital as “the generative basis of all thoughts, perceptions, and actions consistent with the norms of a religious representation of the natural and supernatural world.”⁵² His definition of religious

⁴⁸ Given, “The Sage Encyclopedia of Qualitative Research Methods,” 869.

⁴⁹ Earl Babbie, *The Practice of Social Research*, 14th ed. (Boston: Cengage Learning, 2016), 44.

⁵⁰ Abamfo Ofori Atiemo, “In Need of a New Lens,” *Religion and Theology* 24, no. 3–4 (2017): 250–73.

⁵¹ Pierre Bourdieu, “The Forms of Capital,” in *Handbook of Theory and Research for the Sociology of Education*, ed. J. E Richardson (New York: Greenwood Press, 1986), 241.

⁵² Pierre Bourdieu, “Genesis and Structure of the Religious Field,” *Comparative Social Research* 13 (1991): 22.

capital was further advanced by scholars such as Iannaccone,⁵³ Verter⁵⁴ and Stark and Finke.⁵⁵

Capital in a general sense can be understood as that which aids in “the production of public goods for the sake of society.”⁵⁶ Bourdieu argues that it is impossible to properly explain “the structure and functioning of the social world, unless one reintroduces capital in all its forms and not solely in the one form recognized by economic theory.”⁵⁷ Thus, various forms of “capital” have been conceptualised by Bourdieu and other scholars such as Gary Becker and Robert Putnam.⁵⁸ Some of these conceptualisations are “human capital,” “social capital,” “political capital,” “cultural capital” and “religious capital.” Several of these varied forms of “capital” are constructs from discourses in the social sciences. The concepts, “religious capital,”⁵⁹ “religious human capital,”⁶⁰ “religious social capital,”⁶¹ and “spiritual capital,”⁶² though used within the study of religions, have considerably, been influenced by sociological constructs.⁶³

The terms “religious capital” and “spiritual capital” are sometimes used interchangeably by scholars. However, due to the many challenges related to the use of the term “religion,”

⁵³ Laurence R. Iannaccone, “Religious Practice: A Human Capital Approach,” *Journal for the Scientific Study of Religion* 29, no. 3 (1990): 297–314.

⁵⁴ Bradford Verter, “Spiritual Capital: Theorizing Religion with Bourdieu against Bourdieu,” *Sociological Theory* 21, no. 2 (2003): 150-174.

⁵⁵ Rodney Stark and Roger Finke, *Acts of Faith: Explaining the Human Side of Religion* (Berkeley, CA: University of California Press, 2000).

⁵⁶ Atiemo, “In Need of a New Lens,” 255.

⁵⁷ Bourdieu, “The Forms of Capital,” 241.

⁵⁸ Mathew Guest, “In Search of Spiritual Capital: The Spiritual as a Cultural Resource,” *Sociology of Spirituality: Theology and Religion in Interdisciplinary Perspective* 44, no. March (2007): 3–6.

⁵⁹ Bourdieu, “Genesis and Structure of the Religious Field”; Bourdieu, “The Forms of Capital.”

⁶⁰ Iannaccone, “Religious Practice: A Human Capital Approach.”

⁶¹ Joanna Maselko, Cayce Hughes, and Rose Cheney, “Religious Social Capital: Its Measurement and Utility in the Study of the Social Determinants of Health,” *Social Science and Medicine* 73, no. 5 (2011): 759–67.

⁶² Bradford Verter, “Spiritual Capital: Theorizing Religion with Bourdieu against Bourdieu,” *Sociological Theory* 21, no. 2 (2003): 150-174; Laurence R Iannaccone and Jonathan Klick, “Spiritual Capital: An Introduction and Literature Review,” *October*, no. September (2003): 1–10.

⁶³ Atiemo, “In Need of a New Lens,” 255.

some scholars prefer the use of “spiritual capital” to “religious capital.”⁶⁴ The concept “spiritual capital” has some advantages over the use of “religious capital.” For instance, “religious capital” is noted to be skewed towards the institutional aspect of religion than the individual.⁶⁵ The value of “spiritual capital” on the other hand, is seen in its ability to account for both the institutional and individual/subjective aspects of religion. Verter rightly notes that:

Despite the fact that Bourdieu—and others—have used the phrase “religious capital,” it will be useful to coin a new term. Though “spirituality” is notoriously ill defined, when used in opposition to “religion” (as in the lamentably common locution, “I’m not religious but I’m spiritual”), it generally connotes an extra-institutional, resolutely individualistic, and often highly eclectic personal theology self-consciously resistant to dogma. Thus, if religious capital is conceived à la Bourdieu as something that is produced and accumulated within a hierocratic institutional framework, spiritual capital may be regarded as a more widely diffused commodity, governed by more complex patterns of production, distribution, exchange, and consumption.⁶⁶

Spiritual capital, thus, provides a more holistic view of how both the individual and institutional dimensions of religion work together for the production of public goods that are useful for the development of society.⁶⁷

Another argument scholars make in their quest to justify the usage of “spiritual capital,” is that the other forms of “capital” such as “cultural capital,” “human capital,” “social capital” and “symbolic capital” either go beyond or are not able to fully account for all the resources that religion offers as “capital” to society.⁶⁸ The uniqueness of spiritual capital is highlighted by Woodberry who argued that “spiritual capital” “differs from the other forms of capital, not because religious groups don’t have material resources, skills, trusting

⁶⁴ Verter, “Spiritual Capital: Theorizing Religion with Bourdieu against Bourdieu.”

⁶⁵ Guest, “In Search of Spiritual Capital: The Spiritual as a Cultural Resource.”

⁶⁶ Verter, “Spiritual Capital: Theorizing Religion with Bourdieu against Bourdieu,” 157–58.

⁶⁷ Guest, “In Search of Spiritual Capital: The Spiritual as a Cultural Resource”; Robert D Woodberry, “Researching Spiritual Capital: Promises and Pitfalls,” *Spiritual Capital Planning Meeting*, 2010, 1–11.

⁶⁸ Atiemo, “In Need of a New Lens.”

relationships, cultural valued knowledge- that is, financial, human, social and cultural capital. They do. But religious groups are concerned with more than these.”⁶⁹ The uniqueness of spiritual capital is thus found in its ability to account for religious resources located within religious groups which the other forms of capital are unable to account for.

As indicated earlier, this study adopts the theoretical framework “spiritual capital” which Abamfo Atiemo defines to include “belief in God,” “religious knowledge,” “familiarity with ritual and doctrine,” “emotional bonding” and “spiritual power.”⁷⁰ It is noteworthy that the key elements brought together in defining Atiemo’s conceptualisation of “spiritual capital” are essentially an amalgamation of different concepts as used by Bourdieu,⁷¹ Mensah,⁷² Iannacone,⁷³ Stark and Finke⁷⁴ and Ellis and ter Haar.⁷⁵ These scholars highlighted the relevance of the immaterial or intangible dimensions of religion, such as religious beliefs, ideas and ritual practices, as essential resources that contribute to the political, social and economic progress and development of human society.

Firstly, this researcher opted for “spiritual capital” as advanced by Atiemo, as the theoretical framework for the study because it enabled one to both identify and adequately account for the varied forms of religious resources that African neo-Pentecostal Christianity provides to empower adherents in their day-to-day entrepreneurial activities. A function which the other concepts such as “cultural capital,” “social capital” and “human

⁶⁹ Woodberry, “Researching Spiritual Capital: Promises and Pitfalls,” 1.

⁷⁰ Atiemo, “In Need of a New Lens,” 263.

⁷¹ Bourdieu, “The Forms of Capital.”

⁷² John Mensah, National Problems, 12–13, cited by David Kimble, *A Political History of Ghana: The Rise of Gold Coast Nationalism, 1850 – 1928* (Oxford: Clarendon Press, 1963), 160.

⁷³ Iannaccone, “Religious Practice: A Human Capital Approach.”

⁷⁴ Stark and Finke, *Acts of Faith: Explaining the Human Side of Religion*.

⁷⁵ Gerrie ter Haar and Stephen Ellis, “The Role of Religion in Development: Towards a New Relationship between the European Union and Africa,” *European Journal of Development Research* 18, no. 3 (2006): 351–67.

capital” are not able to capture adequately.⁷⁶ Secondly, spiritual capital is well suited for the African context where distinction is often not made between the spiritual and the material world. Thirdly, this theoretical framework enabled me to understand how the core elements of religion or “the religious dimensions” of Christianity (such as ritual, religious knowledge, and religious experience) functioned as “capital” or resource that shaped the promotion and development of the entrepreneurial pursuits of neo-Pentecostal entrepreneurs within the context of Africa. It is thus useful for providing insight into the contribution of African neo-Pentecostal Christianity to entrepreneurial development and to a large extent, development.

1.8 Literature Review

This section focuses on reviewing literature related to the study. This would be done under two main thematic areas, namely religion and entrepreneurship as well as Pentecostalism and entrepreneurship.

i. Religion and Entrepreneurship

One classic work which is widely acknowledged to have begun the discussion on religion and entrepreneurship is Max Weber’s *Protestant Ethics and The Spirit of Capitalism*.⁷⁷ Weber, in the study, traced the growth of capitalism to the spread of Protestant Christianity in 16th and 17th century Europe. Weber postulated that the changes that were ignited by Puritan teachings produced a kind of work ethic that aided in the spread of capitalism. He contended that both John Calvin’s doctrine of predestination coupled with Puritan’s teaching on “this worldly asceticism” led to an ethic of hard work wherein people combined

⁷⁶ Bourdieu, “Genesis and Structure of the Religious Field”; Atiemo, “In Need of a New Lens.”

⁷⁷ Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (London: Routledge, 2001).

wealth acquisition with positive frugality. Weber argued that Calvinism maximised the moral impulse towards work, that came as a result of people's commitment to attain salvation and directed it to focus on economic activity. Thus, projecting religious behaviour into everyday life. Wealth acquisition, therefore, became morally sanctioned "in so far as it was combined with a sober, industrious career; wealth was condemned only if employed to support a life of idle luxury or self-indulgence."⁷⁸ According to Weber, with time, the Protestant work ethic became rationalised and its religious elements which helped to produce it died out. This development, he argued, accounted for what has come to be known as modern capitalism.

Weber's work provides insights into the specific ways by which Christian (Protestant) beliefs and values influence economic behaviour. These insights become relevant in chapter two of the study when we discuss the relationship between Christianity and entrepreneurship. Also, although his work was conducted in Europe, it provides substantial bases for examining how neo-Pentecostal values and ideas drive entrepreneurial promotion and development in Ghana, which is the focus of this thesis.

An oft-cited position in research on religion and entrepreneurship is that of Leo Paul Dana's "Religion as an explanatory variable for entrepreneurship."⁷⁹ Dana, through an extensive review of literature generated in the field of entrepreneurship, argued that there was substantial empirical evidence to support the thesis that religious values shape entrepreneurship; thus, establishing the interconnection between religion and entrepreneurship. The focus of his argument in the paper is that religious beliefs influence

⁷⁸ Weber, xiii.

⁷⁹ Léo Paul Dana, "Religion as an Explanatory Variable for Entrepreneurship," *World Encyclopedia of Entrepreneurship* 10, no. 2 (2011): 359–76.

values and these values in turn influences culture, thereby creating an enabling environment for entrepreneurship. Through his review, Dana came up with seven findings to justify his conclusion that religion shapes entrepreneurship. His findings were that: first, various religions value entrepreneurship to different degrees; second, different religions yield dissimilar patterns of entrepreneurship; third, specialisation along religious lines shapes entrepreneurship; fourth, credit networks, employment networks, information networks and supply networks of co-religionists affect entrepreneurship; fifth, religions provide opportunities for entrepreneurship; sixth, religious beliefs may also hamper entrepreneurial spirit; and seventh, religions have built-in mechanisms for the perpetuation of values. Dana's review of literature and analysis of the role of religion in entrepreneurship was not limited to a particular religious body. His conclusions can, thus, be accepted as a general reflection of what is actually happening in the field of religion and entrepreneurship.

Dana's paper offers numerous of insights into this study in terms of providing different perspectives from which to discuss and analyse the data collected. Although his work highlighted the role of religious beliefs in shaping cultural values that contribute to entrepreneurship, it did not mention anything on the other dimensions of religion (such as ritual practices and experiences) and their contribution to entrepreneurship. His work provides substantial empirical evidence to justify the need to explore the other religious dimensions of African neo-Pentecostal Christianity in entrepreneurship. This study will help fill the gap in the literature.

Sarah Drakopoulou Dodd and George Gotsis, in their article, "The Interrelationships between Entrepreneurship and Religion," reviewed the body of literature that addressed the

interrelationships between entrepreneurship and religion. The authors found some of the most-important ways through which religion impacts upon entrepreneurship. They found the interrelationship between entrepreneurship and religion to be highly context-specific and one that varied significantly over time and social setting. The religion—entrepreneurship relationship was also found to be influenced by other socio-cultural factors such as religious symbolism in the workplace and education, political structures and ideologies. On the individual level, they discovered elements that both informed the religious belief system of entrepreneurs and also significantly influenced their entrepreneurial decision making and process. These elements include the sources of religious authority entrepreneurs recognise, the content of the theology they espouse, the salience of religion in their lives, and the social status that being a believer brings to the entrepreneur.

Dodd and Gotsis have thus, argued that in contexts where religious salience is high, entrepreneurs tend to use religious criteria to inform their entrepreneurial decision making, even if that means harming their short-term commercial interests. Equally, in contexts where religious salience is lower, religious criteria would be sacrificed for commercial gain, often in cases where a decision-making dilemma exists. Just like some other scholars have noted, they also discovered that religious groups could serve as a resource for the generation of entrepreneurial social capital. According to them, the social standing of one in a religious group can provide one with an additional means for the generation and utilisation of entrepreneurial social capital, especially in situations where ethnicity is strongly associated with specific religious adherence. This finding corroborates the work

of Agyeman and Carsamer⁸⁰ who assert that the hierarchy of the church by virtue of their religious standing, are the ones that benefit most from the social capital that exists within the church. Nwankwo, Gbadamosi, and Ojo's works also affirm the conclusions by Dodd and Gotsis that the ethnicity of religious entrepreneurs markedly contributes to their social capital generation and utilisation.⁸¹ This article is relevant to the current study because it highlights important ways through which the impact of religion on entrepreneurship could be assessed.

In their seminal paper entitled "Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development: Church Embeddedness in Action,"⁸² Quagraine, Opoku Mensah and Adom explored the entrepreneurial activities that were provided by churches to their micro women entrepreneurs and how these activities influenced their entrepreneurial start up and growth. Their study found that the participation of women entrepreneurs in church activities provided them with four entrepreneurial activities which were finance, networking, self-confidence, and ethical values. They also found out that the entrepreneurial activities provided by the churches promoted women entrepreneurial growth and not start-ups of new business ventures. According to them, the churches were more interested in helping existing businesses than helping to start new ones. Unlike Dana's paper that did not take into consideration religious groups in Africa and their

⁸⁰ Edmond Akwasi Agyeman and Emmanuel Carsamer, "Pentecostalism and the Spirit of Entrepreneurship in Ghana: The Case of Maame Sarah Prayer Camp in Ghana," *Journal of Contemporary African Studies* 36, no. 3 (July 3, 2018): 303–18.

⁸¹ Nwankwo, Gbadamosi, and Ojo, "Religion, Spirituality and Entrepreneurship"; Nwankwo and Gbadamosi, "Faith and Entrepreneurship among the British African-Caribbean"; Ojo, "African Pentecostalism as Entrepreneurial Space."

⁸² Fanny Adams Quagraine, Abigail Opoku Mensah, and Alex Yaw Adom, "Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development," *Journal of Enterprising Communities: People and Places in the Global Economy* 12, no. 5 (November 6, 2018): 657–76.

influence on entrepreneurship, the article by Quagraine, Opoku Mensah and Adom was based on a study that was carried out in Ghana, and the focus was on Christianity.

The study, in seeking to explore the nexus between Christianity and micro women entrepreneurship, used embeddedness as the theoretical framework for their analysis. As useful as the concept of embeddedness may be to understanding the role of the church in micro women entrepreneurship, it is limited as a useful analytical category in that it mainly focuses on identifying and explaining how the social organisational dimension of Christianity influences the entrepreneurship process. The theory does not account for the other dimensions of Christianity such as religious experiences, ideas and ritual practices. The current study on the other hand employed the use of spiritual capital as the theoretical framework for exploring the interconnectedness between neo-Pentecostal Christianity and entrepreneurship in Ghana. Relevant as their work is, it is limited in terms of gender because their focus was mainly on women entrepreneurs. The present study, however, will take into consideration both men and women involved in entrepreneurial start up and development.

ii. Pentecostalism and Entrepreneurship

In their research article, “Pentecostalism and the Spirit of Entrepreneurship in Ghana: the case of Maame Sarah Prayer Camp in Ghana,”⁸³ Edmond Akwasi Agyeman and Emmanuel Carsamer explored the role of Pentecostalism in encouraging entrepreneurial spirit and innovation in Ghana. Using the Goka Prayer Camp of the Church of Pentecost in the Brong Ahafo Region of Ghana as a case, they found an interconnection between Pentecostalism

⁸³ Edmond Akwasi Agyeman and Emmanuel Carsamer, “Pentecostalism and the Spirit of Entrepreneurship in Ghana: The Case of Maame Sarah Prayer Camp in Ghana,” *Journal of Contemporary African Studies* 36, no. 3 (July 3, 2018): 303–18, <https://doi.org/10.1080/02589001.2018.1502416>.

and the development of entrepreneurship in Ghana. They established that the Pentecostal movement through the doctrine of prosperity, inspires self-determination, self-reliance, and entrepreneurship initiatives among its adherents. They also contend that Pentecostals perceive the Pentecostal movement as a form of spiritual backing for entrepreneurship by providing succour against malevolent spirits such as witchcraft.

This work provides valuable insight into the debate on Pentecostalism and entrepreneurship. Apart from serving as background information to this study, it also provides the basis to probe the current interest of neo-Pentecostal churches in entrepreneurship in Ghana. The perspectives shared on the role of spiritual capital in shaping the entrepreneurial experience of Pentecostals is invaluable to discussions in the present study. Unlike their work which focuses on a prayer camp of a classical Pentecostal church, the current study focuses on entrepreneurs in neo-Pentecostal churches.

In his article “African Pentecostalism as Entrepreneurial Space,”⁸⁴ Ojo examined how African Pentecostals in the diaspora, specifically the United Kingdom, use the platform of their religion to re-enact their entrepreneurial experiences. He also examined how they employ ethnic cultural assets and faith-based networks to engineer and sustain their entrepreneurial activities. The study found the African Pentecostal movement a conducive enclave that helped immigrant ethnic minority groups to engineer their entrepreneurial experiences. Ojo established that the African Pentecostal movement, through its theology of salvation and teachings on the prosperity gospel, generates material expressions of spiritual agency which serve as instruments for creating the active and progressing the self

⁸⁴ Ojo, “African Pentecostalism as Entrepreneurial Space.”

of disadvantaged ethnic minority groups, thereby enabling them to engage in entrepreneurship. According to Ojo, “the trend of entrepreneurship engagements by members seems to originate majorly from the Church’s preaching and encouragement from organised seminar/workshop events. Invariably, the gospel has stimulated congregants to participate in competitive business ventures with a view to prosper.”⁸⁵

Ojo’s discussion on African Pentecostalism and entrepreneurship is helpful as it serves as a guide for the current study in terms of the insights and perspectives it shares on the contributions of African Pentecostalism to entrepreneurship. His work highlights the relevance of material expressions of spiritual agency in transforming disadvantaged groups to engage in entrepreneurial activities. Ojo’s discovery of the significance of spiritual agency in shaping the entrepreneurial experience of African Pentecostals is relevant to the study in term of discussing the potential of neo-Pentecostal Christianity to entrepreneurship. His work also provides valuable information on the manifestations of entrepreneurship within the Pentecostal space. Unlike Ojo, whose work was carried out in the diaspora, the current study was done in Africa specifically Ghana. The current study by this author also differs from Ojo’s work in terms of the theoretical framework used. Whilst Ojo used Mead’s symbolic interaction as the theoretical framework, the current study uses spiritual capital as theoretical framework for analysing data.

In a similar study titled “Faith and Entrepreneurship among the British African-Caribbean: Intersections between Religious and Entrepreneurial Values,”⁸⁶ Sonny Nwankwo and Ayantunji Gbadamosi explored how British African-Caribbean Pentecostals employ the

⁸⁵ Ojo, “African Pentecostalism as Entrepreneurial Space,” 242.

⁸⁶ Nwankwo and Gbadamosi, “Faith and Entrepreneurship among the British African-Caribbean.”

structure of their faith to promote and maintain their entrepreneurial experiences. Specifically, they examined how the religious orientation of British African-Caribbean Pentecostals help them to re-enact their entrepreneurial values and identities, and improve entrepreneurial learning and training. The findings of their study showed that there is a strong relationship between the religious orientation of African-Caribbean entrepreneurs and their motivation for entrepreneurship, identity delineation, entrepreneurial values, skills acquisition, and learning. The article also found that among British African-Caribbean Pentecostals, the meaning of enterprise, how it is managed and the reward it yields were interpreted through the lens of their religious values. For example, Nwankwo and Gbadamosi note that, for Pentecostals, “attributing entrepreneurial rewards or successes to self-effort is seen as arrogance and ungratefulness to ‘he high power’ who is the author of wealth.”⁸⁷

In another innovative and seminal paper titled “Religion, Spirituality and Entrepreneurship: The church as entrepreneurial space among British Africans,”⁸⁸ Nwankwo, Gbadamosi and Ojo explored the intricate interconnection between religion, spirituality and pursuits of economic opportunities among ethnic entrepreneurs, using British Africans as a case. Against the background of institutional restrictions confronting black ethnic minorities, the article investigated how African immigrants in the United Kingdom use ethnic-based religious resources in the enactment of entrepreneurship. Findings from the article showed that African Pentecostal churches have become a fertile ground for nurturing business start-ups and encouraging entrepreneurship among British Africans. Nwankwo, Gbadamosi and

⁸⁷ Nwankwo and Gbadamosi, “Faith and Entrepreneurship among the British African-Caribbean,” 629.

⁸⁸ Nwankwo, Gbadamosi, and Ojo, “Religion, Spirituality and Entrepreneurship.”

Ojo maintain that there is “a clear connection between religion (Pentecostalism) with entrepreneurial facilitation among British-Africans.”⁸⁹

Arguably, Nwankwo et al. and Nwankwo and Gbadamosi’s works reinforce the claim made by other scholars that evangelical religious groups like Pentecostal Christianity stimulate the entrepreneurial spirit in followers. Both studies provide relevant information on how Pentecostals use their platform as avenue to reconstruct their entrepreneurial experiences and also the varied ways by which entrepreneurship manifests within African Pentecostalism in the diaspora. While the relationship between religion and entrepreneurship has been relatively explored in the literature, few studies exist that specifically examine this phenomenon in sub-Saharan Africa as stated by Nwankwo, Gbadamosi and Ojo:

Pentecostalism then seems to have provided direction and supportive arena for individuals to beneficially invent their entrepreneurial prowess thus providing a means of livelihood. This area of research has huge exploratory potentials; it certainly is a research arena that contains many holes and filling in some of the holes can be a valuable contribution to knowledge. Hence, there is a need for more research into this area of work...⁹⁰

There is need, therefore, to embark on research in this area to fill the gap that exists in literature.

1.9 Significance of the Study

This study builds on the growing body of literature that identifies religious influences in non-religious domains of everyday life. It brings to light important insights to understanding the relationship between entrepreneurship and religion.

⁸⁹ Nwankwo, Gbadamosi, and Ojo, “Religion, Spirituality and Entrepreneurship,” 162.

⁹⁰ Nwankwo, Gbadamosi, and Ojo, “Religion, Spirituality and Entrepreneurship,” 162.

Additionally, the study contributes to the ongoing scholarly debate on the need to use a new lens in examining developmental issues, where serious attention is given to the contribution of religion in development discourses.⁹¹ It is expected that this study will provide an understanding of how Ghanaian neo-Pentecostal entrepreneurs make use of the platform of their religious orientation to shape their entrepreneurial experiences such as motivations, identities, values, successes and challenges.

The findings of the study might have implications for policy makers and development partners. When the documented efforts of African neo-Pentecostals in entrepreneurship are understood, this can lead to a transformation in the entrepreneurship development agenda of policy makers. Other development partners will be able to identify ways by which they could complement the efforts of the Church.

1.10 Organisation of Chapters

The study is divided into six chapters. Chapter One provides a general overview of the study which comprises the background of the study, the statement of the problem, the aim of the study, research questions, the scope of the study, methodology, conceptual framework, literature review, significance of the study and the organisation of chapters.

Chapter Two concerns itself with discussions on Christianity and entrepreneurship. The chapter explores the relationship between Christianity and entrepreneurship. Chapter Three gives a historical account on the emergence and features of neo-Pentecostalism in Ghana.

Chapter Four focuses on the presentation and discussion of findings while Chapter Five presents an analysis on the potential of entrepreneurial neo-Pentecostalism for socio-

⁹¹ Atiemo, "In Need of a New Lens."

development in Ghana. Chapter Six, which is the final chapter, provides the summary, conclusions and recommendations of the study.



CHAPTER TWO

CHRISTIANITY AND ENTREPRENEURSHIP

2.1 Introduction

Among the many different religious traditions in the world, Christianity has been found to encourage values and attitudes that positively contribute to economic growth and development.⁹² Galbraith and Galbraith have argued that, in comparison to other religious traditions, “Christianity is the most highly correlated with both actual economic success and attitudes that lead to economic success, while most other traditions have less, albeit still a significantly positive impact on economic success.”⁹³ Beyond promoting values and attitudes that stimulate economic growth, Christianity has also been found to be the religion that is most positively related to entrepreneurship.⁹⁴ Parboteeah et al. argue: “Although not all religions value entrepreneurship similarly, one religion that has been shown to be related positively to entrepreneurship is Christianity.”⁹⁵ This chapter explores the relationship between Christianity and entrepreneurship as the context for exploring neo-Pentecostal entrepreneurial activities. It examines the various means by which Christianity is related to entrepreneurship in terms of perception and practice. In addressing the above goal of the chapter, the following key themes were discussed: Religion and development; spiritual

⁹² Weber, *The Protestant Ethic and the Spirit of Capitalism*; Graig S. Galbraith and Devon M. Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth,” *Journal of Enterprising Communities: People and Places in the Global Economy* 1, no. 2 (2007): 188–201; Robin Grier, “The Effect of Religion on Economic Development: A Cross National Study of 63 Former Colonies,” *Kyklos* 50, no. 1 (1997): 47–62.

⁹³ Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth,” 189.

⁹⁴ Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth”; K Praveen Parboteeah, Sascha G Walter, and Jörn H Block, “When Does Christian Religion Matter for Entrepreneurial Activity? The Contingent Effect of a Country’s Investments into Knowledge,” *Journal of Business Ethics* 130, no. 2 (2015): 447–65.

⁹⁵ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 7.

capital as a conceptual tool; concept of entrepreneurship and entrepreneur; forms of capital and entrepreneurship; non-economic dimensions of entrepreneurship: the religious dimension, and Christianity and entrepreneurship, which focused on discussing the relationship between Christianity and entrepreneurship by using spiritual capital as the theoretical framework for examining this relationship.

2.2 Religion and Development

It is widely acknowledged that religion has a powerful influence over the lives of people especially those living in countries in the Global South namely, Africa, Asia, and Latin America and their diaspora.⁹⁶ This pervasive influence of religion over people's lives has an important implication for development,⁹⁷ as argued by Ellis and ter Haar that religion is embedded with vital resources that can be employed to contribute positively to development.⁹⁸ Since discussions on entrepreneurship are often done within the context of development, specifically economic development, this section first presents a discussion on religion and development as a way of locating the present study within the broader discussion on the role of religion in development.

In explaining the concept of development through the lens of religion, ter Haar traced the origin of development to Western Christian religion.⁹⁹ According to her, the Christian hope

⁹⁶ Christian Coulon, "Worlds of Power: Religious Thought and Political Practice in Africa," *Critique Internationale* 25, no. 4 (2004): 195; Stephen Ellis and Gerrie ter Haar, "Religion and Development in Africa," 2005; Rose Mary Amenga-Etego, "Engaging the Religiocultural Quest in Development: An African Indigenous Perspective," *HTS Teologiese Studies / Theological Studies* 72, no. 4 (2016): 1–7; Jeffrey Haynes, *Religion and Development: Conflict or Cooperation?* (Hampshire: Palgrave Macmillan, 2007).

⁹⁷ Gerrie ter Haar, "Religion in the Development Debate: Relevance and Rationale," *Ghana Bulletin of Theology* 3, no. December (2008): 1–8.

⁹⁸ Stephen Ellis and Gerrie ter Haar, "Religion and Politics: Taking African Epistemologies Seriously," *Journal of Modern African Studies* 45, no. 3 (2007): 385–401.; ter Haar, "Religion in the Development Debate"; Ellis and ter Haar, "Religion and Development in Africa."

⁹⁹ ter Haar, "Religion in the Development Debate"; ter Haar and Ellis, "The Role of Religion in Development"

of someday realising the kingdom of God, a world where all things will be perfect, is the secular translation of development where it is believed that a time will come on earth when human beings will eventually be able to eliminate all forms of evil. Unlike the Christian understanding of another world where all things would be perfect, secular understanding of development is hinged on the belief that the state of perfection can be realised on earth, here and now.¹⁰⁰

According to Ter Haar, closely associated with the Christian belief in a future perfect world is the idea of progress.¹⁰¹ That is the belief that human beings are on a journey to their final destination where life will be as its creator had originally meant it to be.¹⁰² This idea of progress is also common to secular thought of development. Ter Haar argued that “the idea that humankind is bound to progress on a way to materially better world is central to the project of development.”¹⁰³ According to her, modern development thinkers have secularised the Christian idea of progress as development and limited it to only the material aspect, leaving out the religious dimensions of it.¹⁰⁴ She maintained that development agents mostly understand progress in material terms only and therefore do not pay much attention to the spiritual path to development which, for religious believers, is as relevant as the goal that is desired.¹⁰⁵ Atiemo, in similar vein, suggests that “contemporary understanding of development largely draws on the Enlightenment foundational idea of progress – progress driven by materialistic considerations only.”¹⁰⁶ This limited view of

¹⁰⁰ ter Haar and Ellis, “The Role of Religion in Development”

¹⁰¹ ter Haar, “Religion in the Development Debate”

¹⁰² ter Haar, “Religion in the Development Debate”

¹⁰³ ter Haar, “Religion in the Development Debate” 5.

¹⁰⁴ ter Haar, “Religion in the Development Debate”

¹⁰⁵ ter Haar, ter Haar, “Religion in the Development Debate” 6.

¹⁰⁶ Atiemo, “In Need of a New Lens,” 253.

perceiving development/progress in purely materialistic terms has been heavily criticised by several scholars such as Adogame who argued that economic growth alone should not be the measure for development.¹⁰⁷

There has, in recent times, however, been a gradual paradigm shift in the way development is perceived and practised. Attention is now given to the seemingly-immaterial dimensions of development such as the human, social, cultural, and religious dimensions.¹⁰⁸ The inclusion of these immaterial dimensions in the conceptualisation of development is what is presently known in development literature as holistic development where variables for measuring development are not limited to economic indicators alone.¹⁰⁹

2.2.1 Religion and the Development Debate

Religion is generally presented in contemporary discourses on development as an unsafe partner in the public sphere.¹¹⁰ Scholars have proffered many reasons to argue why the religious factor is not conventionally considered a safe partner in development discourses. The current research will, in the following paragraphs, highlight two of such reasons as argued in literature.

Firstly, it has been argued that one of the reasons religion is not considered a safe partner in development debate is because of its relationship with political conflicts in which

¹⁰⁷ See Afe Adogame, "African Christianities and the Politics of Development from Below," *HTS Theologiese Studies / Theological Studies* 72, no. 4 (2016): 1–11; Benyah, "Pentecostalism and Development Discourse in Sub-Saharan Africa."

¹⁰⁸ Golo and Novieto, "Religion and Sustainable Development in Africa"; Atiemo, "In Need of a New Lens"; Barbara Bompani, "Religion and Development: Tracing the Trajectories of an Evolving Sub-Discipline," *Progress in Development Studies* 19, no. 3 (2019): 171–85.

¹⁰⁹ Dena Freeman, "The Pentecostal Ethic and the Spirit of Development," 2012, 1–38; ter Haar and Ellis, "The Role of Religion in Development," 353.

¹¹⁰ Atiemo, "In Need of a New Lens"; Benyah, "Pentecostalism and Development Discourse in Sub-Saharan Africa."

religion seems to play a negative role rather than a positive one.¹¹¹ This has given a bad image to religion in public discourses as an institution that does not promote the progress of society. It has been noted by ter Haar that, though some development agencies feel the need to include religion in development, the motivation behind such a need is driven more out of negative experiences than positive ones.¹¹²

The second reason is also due to the erroneous perception held by modern secular thinkers of development that religion, with time, will become extinct as societies become modernised.¹¹³ According to Atiemo, the coming of the Age of the Enlightenment with emphasis on rationality and science, it was thought by early Western development thinkers that religion, with the passing of time, would not survive in the modern world.¹¹⁴ One of the reasons for early Western development thinkers holding such a negative view of religion was because secularisation seemed “to have made such inroads into many previously religious societies, particularly in Western Europe, that it was all but inevitable that religion would continue to decline in the modern world through a combination of technological advancement and associated undermining of traditional cultures.”¹¹⁵ Therefore, in the definitions and theories of development propagated by these classic theorists and even some contemporary scholars of development, religion began to be regarded as a phenomenon that retards development. This led to the “marginalisation of

¹¹¹ ter Haar, “Religion in the Development Debate”; ter Haar and Ellis, “The Role of Religion in Development,” 352.

¹¹² ter Haar, “Religion in the Development Debate,” 1.

¹¹³ ter Haar and Ellis, “The Role of Religion in Development,” 352; Harvey Cox, *The Secular City* (Harmondsworth: Penguin, 1968); Haynes, *Religion and Development*.

¹¹⁴ Atiemo, “In Need of a New Lens”; Benyah, “Pentecostalism and Development Discourse in Sub-Saharan Africa.”

¹¹⁵ Haynes, *Religion and Development*, 27.

religion in the modern theories of development... which insists on a wall of separation between religion and development.”¹¹⁶

The above two identified reasons, among others, led to a negative perception regarding religion on the part of some Western secular development, scholars, practitioners and policy makers towards religion. This is vividly captured by Atiemo:

...so widespread has been this entrenched view both in the academy and among the makers of public policy regarding development cooperation that, until recently, Western European governments prohibited their development agencies from dealing directly with faith-based organisations in areas they operate. Where they found it impossible to avoid them, the strict directive was to refrain from supporting direct “religious” activities of such organisations.¹¹⁷

There exists, however, abundant empirical evidence in several academic studies to show that religion is much alive and dynamic in the contemporary world and is both a vital and safe partner in development cooperation. The resurgence of religion in the late 20th century and the beginning of the 21st century manifested in the rise of huge cathedrals, temples, mosques, the public use of religious language, symbols and public declarations of religious allegiance by high profile political leaders. This has made some of the secular theorists, such as Cox who predicted the extinction of religion in modern times, to reverse their position.¹¹⁸

One can observe the above, especially in Africa and elsewhere in the Global South where religion wields much influence over the lives of people.¹¹⁹ The next sub-topic highlights

¹¹⁶ Abraham Akrong, “African Traditional Religion and Development: Clash of Two Worlds of Discourse and Values,” *Trinity Journal of Church and Theology* XIII, no. 3 (2003): 38.

¹¹⁷ Atiemo, “In Need of a New Lens,” 251.

¹¹⁸ Haynes, *Religion and Development*, 53; Harvey Cox, *Religion in the Secular City: Toward a Postmodern Theology* (New York: Simon & Schuster, 1984).

¹¹⁹ Benyah, “Pentecostalism and Development Discourse in Sub-Saharan Africa,” 392.

some of the reasons why it is important to include the religious factor in development debate.

2.2.2 The Salience of Religion to Development

As noted in earlier discussions, religion was either ignored or seen as irrelevant and even in some, cases considered an obstruction to development.¹²⁰ It was not until recently that attention begun to be given by academic researchers, development partners and policy makers to the role of religion in development. What is highlighted in this sub-section of the current study are three main reasons advanced by scholars to justify the salience and the need to consider religion in development debate and cooperation.¹²¹

Firstly, ter Haar maintains that religion/the religious factor needs to be given attention in development debate because religion forms “part of the social fabric and is fully integrated with other dimensions of life”¹²² of many groups of people especially for those in non-Western countries. This social reality has many positive implications for development cooperation. It has been debated elsewhere by development experts and agencies that, in order for development initiatives to be sustainable, it is important that people’s worldviews are factored in the development process. This obviously includes their religious ideas and practices which answer the metaphysical questions of people in terms of how they comprehend, measure, and determine the means and end of human and societal

¹²⁰ ter Haar, “Religion in the Development Debate”; Adogame, “African Christianities and the Politics of Development from Below.”

¹²¹ It is to be noted that there are more than three reasons that have been given to justify the inclusion of religion in development cooperation and debate. However, I have limited the discussion to only three of these reasons as established in literature. For more of such reasons see ter Haar, “Religion in the Development Debate: Relevance and Rationale”; Adogame, “African Christianities and the Politics of Development from Below”; Benyah, “Pentecostalism and Development Discourse in Sub-Saharan Africa.”

¹²² ter Haar, “Religion in the Development Debate,” 1-2.

development.¹²³ Cader argues that development begins when people understand one another, and effective development can only take place when its starting point is the way people perceive the world and their place in it.¹²⁴ ter Haar also accentuates that any effective and lasting development needs to be built on people's own resources which include religion.¹²⁵

When the religious dimensions of people's lives are not incorporated in development processes, the likelihood that such developmental interventions will either fail or become unsustainable is high.¹²⁶ Scholars such as Freeman and Haynes note that development works, championed by Faith Based Organisations (FBOs) have proven to produce better and shown lasting results compared to Non-Governmental Organisations (NGOs) as a result of the FBOs incorporating the religious dimension to the implementation process of their developmental goals.¹²⁷ This is part of the reasons it is imperative to include religion in development processes and debate.

Secondly, the need to incorporate religion in development discourse is also out of the realisation that religion serves as a major source of motivation for what people do. ter Haar asserts that religion provides moral guidance for people in the way they choose to organise themselves.¹²⁸ This implies, therefore, that in considering initiatives that drive development, it is important to consider that of religion because "religion provides a

¹²³ ter Haar and Ellis, "The Role of Religion in Development" 362; Amenga-Etego, "Engaging the Religiocultural Quest in Development."

¹²⁴ Muhammed Muzzamil Cader, "Development, Religion and the Importance of Religion in Development," in *The Role of Religion in Development Cooperation* (Harnosand: SIDA, 2009), 13.

¹²⁵ ter Haar, "Religion in the Development Debate," 3.

¹²⁶ Dambula, "Stalemate in Religion and Development"

¹²⁷ Freeman, "The Pentecostal Ethic and the Spirit of Development"; Haynes, *Religion and Development*.

¹²⁸ ter Haar, "Religion in the Development Debate."

conduit to detect people's feelings about development and at the same time, offers an appropriate context for analyzing or assessing the impact of developmental works."¹²⁹ This goes to problematise the assertions made by secular modern development philosophers that religion has no relevance for the progress of individuals and human society. Haynes also notes that, for many people, life without a sense of transcendence is a life that is unsatisfactorily empty.¹³⁰ From this reason, one can understand the immense contribution religion is making to human society; which should necessitate its involvement in development discourse.

Thirdly, religion is to be considered an important resource for development because of the entrenched belief of religious people in "spiritual power."¹³¹ Religious people believe in the existence of a world that is distinct but not separate from, the material world. This other world is real but invisible and is inhabited by spiritual beings that can communicate with human beings. The spiritual world is conceived by religious people to have influence over the happenings in the material world. Religious, people, therefore believe that through "interacting with a spirit world they get access to, and may share in, a form of power that can transform lives."¹³² It is this kind of power that ter Haar and Ellis term as "spiritual power."¹³³ In citing an example of the use of spiritual power in Africa, Atiemo states that "spiritual power is accessed by Africans of different socio-economic backgrounds – politicians, businessmen and women, warlords and ordinary people – for various

¹²⁹ Benyah, "Pentecostalism and Development Discourse in Sub-Saharan Africa," 392.

¹³⁰ Haynes, *Religion and Development*, 29.

¹³¹ Stephen Ellis and Gerrie ter Haar, "Religion and Politics in Sub - Saharan Africa," *The Journal of Modern African Studies* 36, no. 2 (1998): 175–201; ter Haar, "Religion in the Development Debate."

¹³² ter Haar, "Religion in the Development Debate," 2.

¹³³ ter Haar, 2; Ellis and ter Haar, "Religion and Politics"; ter Haar and Ellis, "The Role of Religion in Development."

purposes.”¹³⁴ ter Haar maintains that the recognition of this religious view of life and its incorporation into development processes would lead to maximising resources for development.¹³⁵

In summary, it is essential for scholars and development workers to acknowledge the fact that “religious believers have a religious understanding of development, which connects success and progress in the material world with spiritual growth and inner progress. Many religious people believe that inner transformation is a necessary condition for social transformation and that without spiritual progress, there can be no material progress.”¹³⁶

The reasons discussed above highlight the need to give attention to the religious factor in the discourse on development. This is more so because, for religious people who mostly are in the majority, especially in developing countries, the spiritual dimensions precede the material one in matters concerning human progress and development.¹³⁷

2.2.3 Dimensions of Religion that Contribute to Development

Scholars have suggested different dimensions/aspects of religion that can be studied as potential resources for development.¹³⁸ These aspects of religion are what Atiemo terms the “religious dimensions” of religion.¹³⁹ These have been identified as possessing developmental values which can be explored to enhance development cooperation. For purposes of analysis, ter Haar has grouped these dimensions of religion into four main

¹³⁴ Atiemo, “In Need of a New Lens,” 256.

¹³⁵ ter Haar, “Religion in the Development Debate,” 2–3; ter Haar and Ellis, “The Role of Religion in Development,” 356.

¹³⁶ ter Haar, “Religion in the Development Debate,” 5.

¹³⁷ ter Haar, “Religion in the Development Debate,” 6.

¹³⁸ Haynes, *Religion and Development*; Freeman, “The Pentecostal Ethic and the Spirit of Development”; Ellis and ter Haar, “Religion and Development in Africa”; ter Haar and Ellis, “The Role of Religion in Development”; ter Haar, “Religion in the Development Debate.”

¹³⁹ Atiemo, “In Need of a New Lens,” 251–52.

categories/elements which, according to her, can be found in all the religious traditions in the world. These four main categories are namely: religious ideas (content of belief), religious practices (rituals behaviour), social organisation (religious community), and religious- or spiritual – experiences (psychic attitudes).¹⁴⁰ These dimensions, ter Haar contends, are able to produce knowledge that can be of benefit to the community in many cases. Religious people view the end goal of development, human progress and flourishing, through the prism of their religion. It is imperative therefore to take into consideration views and lived experiences of religious people on what they perceive development to be and to mean and how they pursue development in their day-to-day activities. In highlighting the general utility of the religious dimensions of religion in discussions on development, ter Haar postulates that these diverse elements “can be explored, mobilized and utilized, not only by believers but also by others who may be motivated by secular ideals.” Despite reservations held by some Western development partners and their surrogate agents working in countries in the Global South, there seems to be no justifiable reason to exempt any of these dimensions of religion from the development debate when they are readily available and have been proved through several studies that they are important resources for development.¹⁴¹

It is worth noting, however, that in recent times, scholars, public policy makers and development partners like the World Bank and IMF and have begun giving attention to the core dimensions of religion by incorporating them into their development processes. They

¹⁴⁰ ter Haar, “Religion in the Development Debate,” 3–4; ter Haar and Ellis, “The Role of Religion in Development,” 356.

¹⁴¹ See ter Haar, “Religion in the Development Debate;” Atiemo, “In Need of a New Lens;” Benyah, “Pentecostalism and Development Discourse;” Adogame, “African Christianities and the Politics of Development from Below;” Barbara Bompani, “Religion and Development from below: Independent Christianity in South Africa,” *Journal of Religion in Africa* 40, no. 3 (2010): 307–30.

also urge other developmental agencies to involve religious bodies in their social, political and economic developmental endeavours.¹⁴² The positive side to this new trend is that these efforts have paved the way for more scholarly attention to be given to the contribution of the religious dimensions of religion in development discourses.

2.3 Spiritual Capital as a Theoretical Tool

One of the theories that account for the relationship between religion and development is spiritual capital. This subheading therefore discusses spiritual capital as a theoretical tool. Before proceeding to discuss what constitutes spiritual capital, we will first briefly examine what capital is as a theoretical tool.

2.3.1 Capital

The term *capital*, in a general sense, means material resources, money or wealth.¹⁴³ The term, however, in the course of time acquired a theoretical meaning.¹⁴⁴ Capital, in theoretical terms, represents a resource that is to be acquired and exchanged for a personal or communal gain.¹⁴⁵ Capital can also be understood as what aids in “the production of public goods for the sake of society.”¹⁴⁶ Matthew Guest postulates that capital “in functional terms, [serves] as a means to an end, this end often expressed as material or economic gain.”¹⁴⁷ Maselko et al. also assert that capital represents a “resource which can be used towards a variety of individual and collective goals.”¹⁴⁸ From the perspective of an

¹⁴² ter Haar and Ellis, “The Role of Religion in Development: Towards a New Relationship between the European Union and Africa.”

¹⁴³ Guest, “In Search of Spiritual Capital”; Zofia Zymonik and Anna Dobrowolska, “Spiritual Capital as the Fourth Capital in a TQM Organization” 13, no. 2 (2015).

¹⁴⁴ Guest, “In Search of Spiritual Capital”

¹⁴⁵ Maselko, Hughes, and Cheney, “Religious Social Capital”; Guest, “In Search of Spiritual Capital”; Verter, “Spiritual Capital.”

¹⁴⁶ Atiemo, “In Need of a New Lens,” 255.

¹⁴⁷ Guest, “In Search of Spiritual Capital,” 4.

¹⁴⁸ Maselko, Hughes, and Cheney, “Religious Social Capital,” 4.

organisation, Zymonik and Dobrowolska have also defined capital as “something available to an organization, which can be used to fulfil its objectives.”¹⁴⁹

Guest argues that most contemporary understandings of the term “capital” owe their greatest conceptual debt to Karl Marx.¹⁵⁰ Marx applied capital to mean resources, embedded in either a plant or machinery that can be traded for material gain.¹⁵¹ It is to be noted, however, that capital is not only determined by the material in which it embodies, for example money, but also by virtue of the fact that it is able to produce surplus value.¹⁵² Capital is to be understood not only in concrete terms, but also in socio-economic relation.¹⁵³

Marx’s use of the term “capital” has since the 1980s witnessed the introduction of alternative forms of capital from different scholars such as Gary Becker,¹⁵⁴ Laurance R. Iannaccone,¹⁵⁵ and James S. Coleman.¹⁵⁶ One can, therefore, identify different forms of capital such as “intellectual capital” which is deployed by academics, “cultural capital” deployed by the aristocracy and “political capital” deployed government officials for reasons of personal advancement or as leverage in policy debates.¹⁵⁷

¹⁴⁹ Zymonik and Dobrowolska, “Spiritual Capital as the Fourth Capital in a TQM Organization,” 147.

¹⁵⁰ Guest, “In Search of Spiritual Capital: The Spiritual as a Cultural Resource,” 3.

¹⁵¹ Guest, “In Search of Spiritual Capital” 3.

¹⁵² Guest, “In Search of Spiritual Capital” 3.

¹⁵³ Guest, “In Search of Spiritual Capital” 3.

¹⁵⁴ Gary Becker, *Human Capital: A Theoretical and Empirical Analysis, with Special Reference to Education* (New York: National Bureau of Economic Research, 1964).

¹⁵⁵ Laurence R. Iannaccone, Roger Finke, and Rodney Stark, “Deregulating Religion: The Economics of Church and State,” *Economic Inquiry* 35, no. 2 (1997): 350–64.

¹⁵⁶ James S Coleman, “Social Capital in the Creation of Human Capital,” *American Journal of Sociology* 94 (May 12, 1988): S95–120.

¹⁵⁷ Guest, “In Search of Spiritual Capital” 3.

The first among them is Gary Becker who developed the “human capital” theory. Though Becker retained Marx’s concern for capital as a resource that can be traded for economic gain, he “broadened the possibilities of capital by acknowledging the integral role that learnt behaviour can play in generating material advantages and disadvantages.” Other scholars who further developed capital as a theory include Pierre Bourdieu who developed various forms of theories like “religious capital,” “symbolic” and “cultural capital.”¹⁵⁸ Scholars like Putman and Coleman are also acknowledged to have contributed to developing “social capital” as a theoretical tool.¹⁵⁹

At this point, we can simply understand capital to mean a resource that can be used to achieve a personal or communal goal in diverse fields of endeavour. As briefly discussed above, the term capital has taken on different theoretical forms and conceptual developments resulting in terms such as religious capital, social capital, cultural capital, human capital and spiritual capital. Spiritual capital has also been further developed by different scholars such as Bradvord Verter,¹⁶⁰ Robert D. Woodberry,¹⁶¹ Atiemo¹⁶² and Theodore R. Malloch¹⁶³. It has been used to explore the contribution of religion to areas such as education, health, social and economic issues.¹⁶⁴

¹⁵⁸ Bourdieu, “Genesis and Structure of the Religious Field”; Bourdieu, “The Forms of Capital.”

¹⁵⁹ Guest, “In Search of Spiritual Capital”; Maselko, Hughes, and Cheney, “Religious Social Capital”; Theodore Roosevelt Malloch, “Spiritual Capital and Practical Wisdom,” *Journal of Management Development* 29, no. 7 (2010): 755–59.

¹⁶⁰ Verter, “Spiritual Capital: Theorizing Religion with Bourdieu against Bourdieu.”

¹⁶¹ Woodberry, “Researching Spiritual Capital: Promises and Pitfalls.”

¹⁶² Abamfo Ofori Atiemo, *Religion and the Inculturation of Human Rights in Ghana*, 1st ed. (London: Bloomsbury Academic, 2013); Atiemo, “In Need of a New Lens.”

¹⁶³ Malloch, “Spiritual Capital and Practical Wisdom.”

¹⁶⁴ Atiemo, “In Need of a New Lens”; Roger Finke, “Spiritual Capital : Definitions , Applications , and New Frontiers Roger Finke,” *Spiritual Capital Planning Meeting*, 2003, 1–9

2.3.2 *Concept of Spiritual Capital*

As indicated earlier, this study adopts the theoretical framework “spiritual capital” as advanced by Abamfo Atiemo. Atiemo, in making a case for his use of the term “spiritual capital” established that, though terms such as “cultural capital,” “social capital,” and “human capital” may be used to cover capital that accrue from religion or aspects of it, these terms do not sufficiently capture what he has in view when he discusses “spiritual capital.”¹⁶⁵ Atiemo adopted the term “spiritual capital” from a Ghanaian writer, John Mensah, “who in 1933 observed, ‘to the African the whole universe breathes of God ... the extent of this faith ... is a locked-up spiritual capital ...’”¹⁶⁶ According to Atiemo, the elements that constitute his use of the term “spiritual capital” include: “belief in God,” “religious knowledge,” “familiarity with ritual and doctrine,” “emotional bonding” and “spiritual power.”¹⁶⁷ These elements serve as a collection of resources that exists within religious institutions or groups which can be deployed for many individual and collective goals.

The first element of spiritual capital, which is “belief in God”, refers to the “deep religiosity of Africans which ...includes ‘strong and widespread belief in God.’”¹⁶⁸ The second and third elements that is “religious knowledge” and “familiarity with ritual and doctrine,” refers to “skills and experiences specific to one’s religion.”¹⁶⁹ These two elements inform “the thoughts, perceptions, and actions of believers.”¹⁷⁰

¹⁶⁵ Atiemo, “In Need of a New Lens,” 256.

¹⁶⁶ Atiemo, “In Need of a New Lens,” 256.

¹⁶⁷ Atiemo, “In Need of a New Lens,” 263.

¹⁶⁸ Atiemo, “In Need of a New Lens,” 256.

¹⁶⁹ Atiemo, “In Need of a New Lens”; Iannaccone, “Religious Practice”

¹⁷⁰ Atiemo, “In Need of a New Lens”; Bourdieu, “Genesis and Structure of the Religious Field.”

The fourth element, “emotional bonding,” enhances “the generation of social capital.”¹⁷¹ Social capital is generally perceived to be made up of factors such as “networks,” “trust,” “solidarity,” “shared norms,” “values” and “understanding that facilitate co-operation.”¹⁷² These factors often express themselves as constants of the varied forms of social capital such as bonding, bridging and linking social capital.¹⁷³ Bonding social capital facilitates relations between members within the same group, and so strengthens social cohesion. Bridging social capital, however, connects individuals within different social groups, consequently generating wider networks of exchange.¹⁷⁴ Maselko et al. define linking social capital to mean “norms and trusting networks between individual/groups across explicit, and usually institutionalized, gradients of power or authority.”¹⁷⁵ Atiemo further explained that though the above constituents of social capital “may be produced outside religion, they are factors that come through participation in religious activities.”¹⁷⁶ The above assertion is corroborated by Maselko et al., who define social capital as found within religious groups as “social resources available to individuals and groups through their social connections with a religious community.”¹⁷⁷ Some of these resources include shared values such as love, respect and trust among members of the same religious group.

Atiemo asserts that the “emotional bonding” component of spiritual capital is “more comprehensive – encompassing both vertical and horizontal dimensions of social

¹⁷¹ Atiemo, “In Need of a New Lens,” 263.

¹⁷² Brian Keeley, *Human Capital: What You Know Shapes Your Life*, OECD Insights (OECD, 2007); Atiemo, “In Need of a New Lens,” 257; Maselko, Hughes, and Cheney, “Religious Social Capital,” 4.

¹⁷³ Atiemo, “In Need of a New Lens,” 257–58.

¹⁷⁴ Guest, “In Search of Spiritual Capital,” 4.

¹⁷⁵ Maselko, Hughes, and Cheney, “Religious Social Capital,” 4.

¹⁷⁶ Atiemo, “In Need of a New Lens,” 257–58.

¹⁷⁷ Joana Maselko, Cayce Hughes and Rose Cheney, “Religious social capital: Its measurement and utility in the study of the social determinants health,” *Soc Sci Med* 73 (5) 2011. 4/762

capital.”¹⁷⁸ The first dimension, known as the vertical dimension involves entities in the spiritual realm, such as God, the gods or ancestors and the second dimension, known as the horizontal dimension involves relations with fellow humans.¹⁷⁹ In explaining the horizontal dimension of the “emotional bonding” component of spiritual capital, Atiemo states that horizontal bonding is subject to the rule and authority of the vertical.¹⁸⁰ This is because religious individuals are normally guided by precepts that subject human interactions to the control of the divine.¹⁸¹ Emotional bonding, Atiemo underscores, is “linked to social capital in the sense that it enhances bonding, bridge-building and linkages in more intense ways because the horizontal dimension is subject to the rule and authority of the vertical.”¹⁸²

The fifth and last element that constitutes the concept of “spiritual capital” is “spiritual power.” “Spiritual power” is “believed to be located in, or linked to, a spiritual realm thought to be contiguous with the physical world. The two realms interpenetrate and communicate with each other.”¹⁸³ ter Haar and Ellis argue that many Africans perceive religion primarily in terms of interaction with a spirit world.¹⁸⁴ It is to be noted, however, that religious people’s belief in spiritual power does not in any way contradict scientific explanations of the world; instead, spiritual power could be another approach to a material end that scientific means alone cannot achieve.¹⁸⁵ Spiritual power is a sought-after resource

¹⁷⁸ Atiemo, “In Need of a New Lens,” 257–58.

¹⁷⁹ Atiemo, “In Need of a New Lens,” 263.

¹⁸⁰ Atiemo, “In Need of a New Lens,” 258.

¹⁸¹ Atiemo, “In Need of a New Lens,” 258.

¹⁸² Atiemo, “In Need of a New Lens,” 263.

¹⁸³ Atiemo, “In Need of a New Lens,” 256.

¹⁸⁴ ter Haar and Ellis, “The Role of Religion in Development,” 356.

¹⁸⁵ Atiemo, “In Need of a New Lens,” 256–57.

among Africans.¹⁸⁶ It is presumed to make the people who possess it effective in whatever endeavour they are involved in.¹⁸⁷ This power is accessed through prayer and ritual forms of various kinds.¹⁸⁸

Spiritual capital is a valuable theoretical tool that may be adapted for understanding a wide range of contemporary religious phenomena especially in a highly religious context like Africa.¹⁸⁹ For the African, it has been observed that they do not make a distinction between the religious and the secular.¹⁹⁰ Atiemo for example, argues that the African sense of wholeness is one which “views the world as a unity holding the spiritual and the material together as one.”¹⁹¹ Using spiritual capital as the theoretical framework for this study therefore provides us with the opportunity to examine how religious resources contributes to entrepreneurship promotion and development. Iannacone and Click argue that the impact of religious beliefs, activities, and institutions on socio-economic development can be analysed using the various forms of capital such as spiritual capital.¹⁹² Spiritual capital will, later in the study, be used to explain how Christianity serves as a capital for entrepreneurship promotion and development.

¹⁸⁶ Atiemo, “In Need of a New Lens,” 256.

¹⁸⁷ ter Haar and Ellis, “The Role of Religion in Development: Towards a New Relationship between the European Union and Africa,” 357.

¹⁸⁸ Atiemo, “In Need of a New Lens,” 257.

¹⁸⁹ Atiemo, “In Need of a New Lens”; Atiemo, *Religion and the Inculturation of Human Rights in Ghana*; Golo and Novieto, “Religion and Sustainable Development in Africa”

¹⁹⁰ Atiemo, “In Need of a New Lens”; Freeman, “The Pentecostal Ethic and the Spirit of Development”; Ellis and ter Haar, “Religion and Politics.”

¹⁹¹ Atiemo, “In Need of a New Lens,” 263.

¹⁹² Iannaccone and Klick, “Spiritual Capital: An Introduction and Literature Review,” 2.

2.4 Concept of Entrepreneurship and Entrepreneur

To begin with, it is relevant to note that there is no general consensus among scholars on a universally-accepted definition of entrepreneurship.¹⁹³ Several of the definitions of entrepreneurship have mostly been derived from the meanings ascribed to the concept of an entrepreneur. Thus, a greater part of our discussion in this sub-section of the study is focused on examining the meaning of an *entrepreneur* and how it relates to the definition of *entrepreneurship* as a concept.

The concepts entrepreneurship and entrepreneur have varied meanings.¹⁹⁴ This is largely as a result of the many evolutions that these terms have undergone within the course of history.¹⁹⁵ Thus, to properly appreciate the meaning of entrepreneurship, it would be imperative to take a brief historical look at the varied evolutionary developments that have resulted in shaping the concept and how it has been applied to different contexts over time.

The word “entrepreneur” is a French loanword which, when translated, literally means “between-taker” or “go between” with its female equivalent in the French language being “entrepreneuse.”¹⁹⁶ The word entrepreneur is derived from the French verb “entre prendre” which means “to undertake” “with “entre” coming from the Latin word meaning “between,” and “prendre” meaning “to take.””¹⁹⁷ The word entrepreneur had its first

¹⁹³ Alistair R. Anderson and Marzena Starnawska, “Research Practices in Entrepreneurship,” *The International Journal of Entrepreneurship and Innovation* 9, no. 4 (November 1, 2008): 221–30, Samuel Buame, *Entrepreneurship: Entrepreneurial Education, Venture Creation and SME Management in Ghana* (Accra: Big Mike’s Publication Ltd., 2012); Gerard McElwee and George Holmes, “Entrepreneurship: A Theory Full of Holes,” *The International Journal of Entrepreneurship and Innovation* 1, no. 1 (February 2000): 4–6.

¹⁹⁴ Anderson and Starnawska, “Research Practices in Entrepreneurship,” 221–23.

¹⁹⁵ Buame, *Entrepreneurship*, 21.

¹⁹⁶ Buame, *Entrepreneurship*, 20.

¹⁹⁷ Buame, *Entrepreneurship*, 20; Ananga Bernice Alembumah, “Entrepreneurial Orientation and SME Growth: A Study of The Food Processing Sector of Ghana” (University of Ghana, 2015), 14.

appearance in a French dictionary published in 1723 titled *Dictionnaire Universel de Commerce* translated in English as *Universal Dictionary of Trade*.¹⁹⁸

During the early period, an entrepreneur was defined as a go-between, that is, a merchant who engages in a business where he goes into contract with a monied person to sell his goods, after which he shares the profit with the one who provided the money.¹⁹⁹ An example of an entrepreneur within this period is Marco Polo. In the Middle Ages, an entrepreneur came to be defined as “one who undertakes a task.”²⁰⁰ According to Buame, an entrepreneur in the Middle Ages was “both an actor and a person who managed large production projects.”²⁰¹ An example of an entrepreneur in the Middle Ages is a cleric in charge of managing architectural projects such as cathedrals, castles and abbey with resources usually provided by the government.²⁰²

In the late 17th and early 18th centuries, the definition of an entrepreneur began to be associated with one who takes risk.²⁰³ It was within this period that the definition of entrepreneurship became “a theoretical concept when the economy became a field of independent thinking and a scientific discipline in its own right.”²⁰⁴ It is widely accepted among scholars that the study of entrepreneurship started with the work of an Irish-French economist and author by name Richard Cantillon in the 1700s.²⁰⁵ He is noted to have “developed one of the early theories of entrepreneur and is regarded by some as the founder

¹⁹⁸ Ferreira Nathalie, “Entrepreneur in Utopian Thinking,” in *Encyclopedia of Creativity, Invention, Innovation, and Entrepreneurship* (Springer, 2013), 575.

¹⁹⁹ Buame, *Entrepreneurship*, 17.

²⁰⁰ Nathalie, “Entrepreneur in Utopian Thinking,” 575.

²⁰¹ Buame, *Entrepreneurship*, 17.

²⁰² Buame, *Entrepreneurship*, 17.

²⁰³ Buame, *Entrepreneurship*, 18; Nathalie, “Entrepreneur in Utopian Thinking,” 576.

²⁰⁴ Nathalie, “Entrepreneur in Utopian Thinking,” 575.

²⁰⁵ Buame, *Entrepreneurship*; Nathalie, “Entrepreneur in Utopian Thinking.”

of the term.”²⁰⁶ Nathalie asserts: “If the word entrepreneur was already used in everyday language, Cantillon gives a rigorous economic meaning.”²⁰⁷ Cantillon in his posthumous publication in 1755 entitled “*Essai sur la Nature du Commerce en Général*,” meaning “*Essay on the Nature of Trade in General*” developed the conceptualisation of entrepreneurship by giving it an economic meaning.²⁰⁸ To Cantillon, anyone involved in an economic activity can be regarded as an entrepreneur.²⁰⁹ He also regarded the entrepreneur as a risk taker.²¹⁰

By the early 1800s, some French economists and authors had given special meanings to the concept of entrepreneur and entrepreneurship, largely from an economic perspective.²¹¹ One of such economists who contributed to shaping the concept of an entrepreneur and entrepreneurship in the 19th century was Jean Baptiste Say (1767–1832).²¹² He is acknowledged to have developed a classic definition of entrepreneurship which stood the test of time until the 20th century.²¹³ He defined an entrepreneur as someone who organises and operates an enterprise for personal profit. As a French aristocratic industrialist with practical business experiences, Jean Baptiste Say focused his definition of entrepreneurship on the activities of an entrepreneur. He emphasised the role of the entrepreneur as one who creates profit/value by reallocating economic resources from a field of low productivity to

²⁰⁶ Buame, *Entrepreneurship*, 18.

²⁰⁷ Nathalie, “Entrepreneur in Utopian Thinking,” 576.

²⁰⁸ Alembummah, “Entrepreneurial Orientation and SME Growth,” 14.

²⁰⁹ Buame, *Entrepreneurship*, 20.

²¹⁰ Nathalie, “Entrepreneur in Utopian Thinking,” 576.

²¹¹ Buame, *Entrepreneurship*, 18.

²¹² Buame, *Entrepreneurship*; Nathalie, “Entrepreneur in Utopian Thinking.”

²¹³ Buame, *Entrepreneurship*, 20.

a field that is more productive.²¹⁴ Thus, by this emphasis Jean-Baptiste Say identified the entrepreneur as one who drives economic development.

By the 20th century, the understanding of an entrepreneur as an innovator had been underscored. Two economists are noted to have played an influential role in redefining the concept of entrepreneurship and an entrepreneur within this period. These are Joseph Schumpeter and Israel Kirzner.²¹⁵ According to Alembumamah, these two economists' definitions of entrepreneurship are the most established in entrepreneurship literature and that recent advancements in the definition of the term are mere slight variations of the two.²¹⁶ Buame also notes that Joseph Schumpeter's definition of entrepreneurship seems to have been accepted universally. Schumpeter considered the entrepreneur as one who "places his approach at the heart of innovation."²¹⁷ He defined entrepreneurship to mean the process where an individual or group of people create a new product or improve upon an old product in a new way, not known to the consumer. Thus, introducing a new method of production that reforms or revolutionise the pattern of production by exploiting an invention or an untried technology, thereby opening a new market hitherto, unknown. From the viewpoint of Schumpeter, the entrepreneur is the one who introduces something new into an economy such as a new product, a new source of material, a new method, a new market previously unexploited and a new idea.²¹⁸ Israel Kirzner, similarly, defined entrepreneurship to mean the identification and exploitation of opportunities to meet or create a new market demand. Kirzner, focused his definition of entrepreneurship on the

²¹⁴ Nathalie, "Entrepreneur in Utopian Thinking," 840–41; Buame, *Entrepreneurship*, 20.

²¹⁵ Alembumamah, "Entrepreneurial Orientation and SME Growth"; Buame, *Entrepreneurship*.

²¹⁶ Alembumamah, "Entrepreneurial Orientation and SME Growth," 15.

²¹⁷ Nathalie, "Entrepreneur in Utopian Thinking," 576.

²¹⁸ Buame, *Entrepreneurship*, 30.

ability of the entrepreneur to identify opportunities or gaps in market demand and employs innovation to create a new product or improve an old product to satisfy that market demand which eventually leads to economic development.²¹⁹

In clarifying the linkage between entrepreneurship and an entrepreneur, Buame identified entrepreneurship “as a process [sic] ... through which the creation of new combinations is brought about” while the term entrepreneur refers to an individual or group of individuals “as actors [sic] who create ... enterprises.”²²⁰ Inferring from Buame, it can be postulated that the relationship between the two terms is that entrepreneurship focuses on the entrepreneurial process while the term entrepreneur focuses on the individual as an actor who carries out the entrepreneurial process.

Buame argues that there is no one definition of entrepreneurship that is acknowledged by all economist or applicable in every economy.²²¹ Irrespective of the challenges involved in arriving at a generally accepted definition of entrepreneurship, Buame suggests that the entire field of entrepreneurship is basically about individuals or small groups of people in all fields of human endeavour creating and managing enterprises.²²² This study adopts Shumba’s definition of entrepreneurship which is that entrepreneurship is “any deliberate action by groups of people, communities or individuals in starting or engaging in business activities either formally or informally to make a profit.”²²³

²¹⁹ Alebummah, “Entrepreneurial Orientation and SME Growth”; Buame, *Entrepreneurship*.

²²⁰ Buame, *Entrepreneurship*, 29.

²²¹ Buame, *Entrepreneurship*, 21.

²²² Buame, *Entrepreneurship*, 26.

²²³ Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation,” 153.

2.4.1 Entrepreneurship and Forms of Capital

Capital, as has earlier been established, refers to resources that can be deployed to achieve an individual or communal goal.²²⁴ Capital comes in varied forms such as financial, social, cultural and human capital. These have been noted to contribute to entrepreneurship development.²²⁵ The current study briefly highlights three forms of capital that are essential in entrepreneurship.

From an economic perspective, a major form of capital which is required in entrepreneurship is financial capital.²²⁶ Abor and Quartey have noted that one important challenge that entrepreneurs often face is access to capital.²²⁷ According to them, the major constraint on entrepreneurs' businesses is access to funds.²²⁸ It can therefore be argued that financial capital is important in the activities of entrepreneurs.

Beyond financial capital, there are other forms of non-traditional economic resources that serve as essential capital in the practice of entrepreneurship, one of which is social capital. Putnam defines social capital as comprising "features of social life (networks, norms, and trust) that enable participants to act together more effectively to pursue shared objectives."²²⁹ Within the context of entrepreneurship, social capital enhances the creation of social networks that are useful for promoting entrepreneurs and their businesses. Adom

²²⁴ Guest, "In Search of Spiritual Capital"; Zymonik and Dobrowolska, "Spiritual Capital as the Fourth Capital in a TQM Organization."

²²⁵ Buame, *Entrepreneurship*.

²²⁶ Keren Naa Abeka Arthur and Alex Yaw Adom, "Explorative Study of Entrepreneurship Training Programmes in Christian Institutions in Ghana," *Journal of Enterprising Communities: People and Places in the Global Economy* 14, no. 5 (January 1, 2019): 713–27; Leo Paul Dana, "Promoting SMEs in Africa: Some Insights from an Experiment in Ghana and Togo," *Journal of African Business* 8, no. 2 (September 24, 2007): 151–74.

²²⁷ Joshua Abor and Peter Quartey, "Issues in SME Development in Ghana and South Africa," *International Research Journal of Finance and Economics*, no. 39 (2010): 224.

²²⁸ Abor and Quartey, "Issues in SME Development in Ghana and South Africa," 225.

²²⁹ Robert Putnam, "Who Killed Civic America?," *Prospect*, 1996, 56.

and Arthur argue that social networks facilitate access to other entrepreneurs who possess entrepreneurial resources that can be used to develop one's business.²³⁰ These social networks thus, become vital means through which entrepreneurs gain access to new knowledge about opportunities, technologies, and entrepreneurial skills.²³¹

Another essential resource that aids in the promotion of entrepreneurship is human capital. Human capital, also referred to as intellectual capital, means "knowledge and skills that may be used to generate wealth."²³² It is usually developed through education.²³³ A key intervention to stimulating entrepreneurial development of people is through entrepreneurship education and training.²³⁴ Entrepreneurship education and training is an intervention which aims to equip beneficiaries with entrepreneurial abilities and skills that will enable them to actively participate in entrepreneurship.²³⁵ It enhances the human capital of entrepreneurs to enable them use the skill and knowledge they have gained to create material wealth through their businesses. The possession of human capital in the field of entrepreneurship is a catalyst to entrepreneurship growth and development.

Spiritual capital is another form of non-traditional economic resource which enhances people's economic decision-making and attitudes including their entrepreneurial experience.²³⁶ Nwankwo and Gbadamosi have argued that "religious values of a group

²³⁰ Arthur and Adom, "Explorative Study of Entrepreneurship Training Programmes in Christian Institutions in Ghana," 716.

²³¹ Arthur and Adom, "Explorative Study of Entrepreneurship Training Programmes in Christian Institutions in Ghana," 716.

²³² Zymonik and Dobrowolska, "Spiritual Capital as the Fourth Capital in a TQM Organization," 148.

²³³ Becker, *Human Capital: A Theoretical and Empirical Analysis, with Special Reference to Education*.

²³⁴ Arthur and Adom, "Explorative Study of Entrepreneurship Training Programmes in Christian Institutions in Ghana."

²³⁵ Arthur and Adom, "Explorative Study of Entrepreneurship Training Programmes in Christian Institutions in Ghana," 714.

²³⁶ Agyeman and Carsamer, "Pentecostalism and the Spirit of Entrepreneurship in Ghana"; Malloch, "Spiritual Capital and Practical Wisdom."

provide its members with associated principles by which they live, it is [therefore] reasonable to argue that ‘believers will be strongly influenced in their economic activity by the religion in which they have faith.’”²³⁷ There is, therefore, the realisation that religion influences the economic activities of people. It is, as such imperative to give attention to exploring the specific ways through which religion influences the business decisions of entrepreneurs.

2.4.2 Non-Economic Dimensions of Entrepreneurship: The Religious Dimension

Most of the definitions of entrepreneurship discussed above are mainly from economic perspectives. However, that entrepreneurship is not only limited to the field of economics but extends to other fields of human endeavour such as religion, politics, education, and agriculture.²³⁸ This implies that scholarship on entrepreneurship includes non-economic dimensions such as religion, sociology, anthropology, and psychology. Scholarship on entrepreneurship has been approached and defined by various disciplines differently.²³⁹ Anderson and Starnawska suggest that entrepreneurship has a multiplicity of topics and a wide range of disciplinary approaches.²⁴⁰

It must be emphasised that entrepreneurship is an emerging field of study and therefore derives most of its theories from different disciplines. Buame notes that entrepreneurship, as a subject, “is new; it is yet to develop its own theories... It is heavily dependent on disciplines like economics, psychology, and sociology and management science.”²⁴¹ He further argues that a single discipline does not provide the tools for managing an

²³⁷ Nwankwo and Gbadamosi, “Faith and Entrepreneurship among the British African-Caribbean,” 621.

²³⁸ Buame, *Entrepreneurship*, 26.

²³⁹ Buame, *Entrepreneurship*, 26.

²⁴⁰ Anderson and Starnawska, “Research Practices in Entrepreneurship,” 223.

²⁴¹ Buame, *Entrepreneurship*, 32.

entrepreneurial venture.²⁴² The above assertions by Buame, projects the possible understanding that entrepreneurship embodies other dimensions which are non-economic. Highlighting the interdisciplinary nature of entrepreneurship and the role of non-economic factors in the entrepreneurial process, Buame notes that while economists present economic factors as the determinants of the demand for entrepreneurial activities, the social anthropologists have presented non-economic factors as determinants of the supply of entrepreneurial activities.²⁴³ Other researchers, such as Dana, have viewed entrepreneurship as a cultural phenomenon. Within the context of this thesis, the religious dimension of entrepreneurship is discussed in the paragraphs below.

In spite of the acknowledgement of the value of an interdisciplinary approach to the study of entrepreneurship, Dodd and Gotsis have noted rather sadly that religion is hardly privileged in the study of entrepreneurship, notwithstanding its social and symbolic power.²⁴⁴ In making a case for the inclusion of religion in entrepreneurship discourse, Dodd and Gotsis argue that “entrepreneurship can also be viewed as a cultural process drawing on a cluster of social discourses, including cultural and religious ones.”²⁴⁵ The relevance of religion in entrepreneurship is further underscored by Dana, who established that substantial evidence exists to support the proposition that religion and its related beliefs influence values and which in turn shape entrepreneurship.²⁴⁶ Having reviewed a collection of related literature on religion and entrepreneurship, Dana postulates that irrespective of whether or not a person is religious “it can be argued that individuals are

²⁴² Buame, *Entrepreneurship*, 30.

²⁴³ Buame, *Entrepreneurship*, 27.

²⁴⁴ Sarah Drakopoulou Dodd and George Gotsis, “Special Issue: Entrepreneurship and Religion,” *Entrepreneurship and Innovation* 10, no. 2 (2009): 1.

²⁴⁵ Dodd and Gotsis, “Special Issue,” 1.

²⁴⁶ Dana, “Religion as an Explanatory Variable for Entrepreneurship,” 87.

influenced by cultural values propagated by religions.”²⁴⁷ It is therefore important to examine ways by which religion contributes to shaping people’s perspectives and actions in their entrepreneurial start-ups and development.

Entrepreneurship, as indicated earlier, is a means through which economic development is attained.²⁴⁸ Recent scholarship in the economics literature is increasingly pointing to the importance of religious values and beliefs to sustainable economic development.²⁴⁹ The increasing realization of the relevance of religion to economic development has led to an emerging interest in the study of religion and entrepreneurship.²⁵⁰ Galbraith and Galbraith for example claim that the examination of the connection between religious belief, entrepreneurial activity, and economic development has in recent years gained popularity in different streams of literature.²⁵¹

Underlining the centrality of religion to entrepreneurship, Galbraith and Galbraith argue that all religious traditions have addressed the nexus between entrepreneurship and religion.²⁵² Parboteeah et al, also argue that “countries with more religious individuals have been found to typically correlate with economic attitudes conducive to highest per capita income and growth. One manifestation of such positive attitudes towards growth is through

²⁴⁷ Dana, “Religion as an Explanatory Variable for Entrepreneurship.”

²⁴⁸ Dana, “Promoting SMEs in Africa”; Abor and Quartey, “Issues in SME Development in Ghana and South Africa.”

²⁴⁹ Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth,” 188; Grier, “The Effect of Religion on Economic Development: A Cross National Study of 63 Former Colonies”; Robert J Barro and Rachel M McCleary, “Religion and Economic Growth across Countries,” *American Sociological Review* 68, no. 5 (February 4, 2003): 760–81.

²⁵⁰ Dana, “Religion as an Explanatory Variable for Entrepreneurship”; Dodd and Gotsis, “Special Issue”; Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth.”

²⁵¹ Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth,” 188.

²⁵² Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth,” 190.

entrepreneurship.”²⁵³ Some recent scholarly works on economic development such as that of Galbraith and Barro and McCleary²⁵⁴ have found religion to be a context moderator in stimulating the ability and/or motivating individuals to exploit a given entrepreneurial opportunity.²⁵⁵

Among the different religious traditions in the world, Christianity has been found to encourage values and attitudes that positively contribute to economic growth and development.²⁵⁶ Galbraith and Galbraith argue that, in comparison to other religious traditions, “Christianity is the most highly correlated with both actual economic success and attitudes that lead to economic success, while most other traditions have less, albeit still a significantly positive impact on economic success.”²⁵⁷ Corroborating the above assertion, Parboteeah et al. also assert that, “recent research suggests that religion, specifically in predominantly Christian societies, also engenders significant economic activity.”²⁵⁸ Christian beliefs and values have generally been found to shape entrepreneurship in positive ways such as creating an enabling environment for the growth and development of entrepreneurship. Parboteeah et al. suggest that Christian societies are more likely to provide a supportive atmosphere for entrepreneurship compared to other religious traditions such as Buddhism which, because of its concentration on the

²⁵³ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 8.

²⁵⁴ Barro and McCleary, “Religion and Economic Growth across Countries.”

²⁵⁵ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 3.

²⁵⁶ Weber, *The Protestant Ethic and the Spirit of Capitalism*; Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth”; Grier, “The Effect of Religion on Economic Development: A Cross National Study of 63 Former Colonies.”

²⁵⁷ Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth,” 189.

²⁵⁸ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 11.

elimination of unsatisfied desires as the path to salvation, is often seen as having a restraining effect on entrepreneurship.²⁵⁹

The early German essays of Max Weber titled “Die protestantische Ethik und der ‘Geist’ des Kapitalismus,” translated in 1930 as “The Protestant Ethic and the Spirit of Capitalism” is generally acknowledged to be the first work that “laid the foundation to understand the broad impact of religions and religious institutions on economic activity.”²⁶⁰ His work has become a platform for researchers to probe modern religious movements and their influence on the 21st century global economy.²⁶¹ Weber’s seminal work on Protestant work ethic is generally perceived as the “original work whereby religion viewed entrepreneurship activity as the moral way of life.”²⁶² According to Weber, Calvin’s theology of predestination taught that the only way one could be sure of her or his salvation was to perform “good works” in worldly activities, thus fulfilling their calling. Success in one’s calling, therefore, became a sign that one was among the elect. Weber argued that this “belief led Protestant congregations to work harder, save and reinvest money and find better ways of doing things.”²⁶³ This resulted in wealth acquisition which became morally sanctioned as long as “it was combined with a sober, industrious career; wealth was condemned only if employed to support a life of idle luxury or self-indulgence.”²⁶⁴ Weber’s work therefore provided the early understandings into how the mechanism between religion, and for that matter Christianity and entrepreneurship, could be examined.

²⁵⁹ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 6–7.

²⁶⁰ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 4.

²⁶¹ Gifford and Nogueira-Godsey, “The Protestant Ethic and African Pentecostalism,” 6.

²⁶² Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 7.

²⁶³ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 4.

²⁶⁴ Weber, *The Protestant Ethic and the Spirit of Capitalism*, xiii.

Galbraith and Galbraith, however, argue from the perspective of theology that long before Weber's work, the relationship between Christianity and work (including entrepreneurship) was already established.²⁶⁵ They cited Paul's letter in 2 Thessalonians 3:6-15 to support their argument.²⁶⁶ Galbraith and Galbraith note further that Augustine of Hippo, in his work, "Enarrationes in Psalmos, 70, sermo 1", maintained there was "virtue in the entrepreneurial activities of traders, including accruing profits for their efforts."²⁶⁷ They also highlighted the work of Saint Bernardino of Sienna who argued that because very few people in society are able to effectively combine what he identified as the four entrepreneurial gifts (efficiency, responsibility, hard work, and risk-taking), the entrepreneur is entitled to earn profits proportionate with keeping the entrepreneur in business, as it represents an appropriate return for the entrepreneur's labour, expenses, and risks.²⁶⁸

From the work of Galbraith and Galbraith, it can be suggested that well before the sixteenth century reformation period, the link between religious belief, entrepreneurial activity and economic growth had already been established.²⁶⁹ According to them, even before Weber's Protestant ethic, "conclusion from the theological literature was clear: first, there is a clear moral component of work; and, second, there is a clear moral component of

²⁶⁵ Galbraith and Galbraith, "An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth," 190.

²⁶⁶ Galbraith and Galbraith, "An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth," 190.

²⁶⁷ Galbraith and Galbraith, "An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth," 91.

²⁶⁸ Galbraith and Galbraith, "An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth," 191.

²⁶⁹ Galbraith and Galbraith, "An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth," 191.

entrepreneurial effort.”²⁷⁰ Weber’s Protestant ethic would then be said to have contributed in part in bringing to the fore the “already established and strongly positive moral attitude toward work, trade, value creation, innovation, and entrepreneurial activity”²⁷¹ that existed within Christianity. While Weber’s Protestant ethic remains influential, several other works have gone on to examine the relationship between Christianity and enterprise.

The next sub-topic under this section focuses on the specific ways through which the link between Christianity and entrepreneurship has been approached. This would be done using spiritual capital as the lens for understanding this relationship.

2.5 Christianity and Entrepreneurship

With regard to the link between religion and entrepreneurship, Dana established that the different religions value entrepreneurship differently.²⁷² This implies that not all religions relate to the phenomenon of entrepreneurship the same way. In this section, therefore, the current study highlights five ways by which Christianity has been related to entrepreneurship. In assessing the nexus between Christianity and entrepreneurship, what is used is the theoretical tool of “spiritual capital” advanced by Atiemo.²⁷³

As explained earlier and recapped here, spiritual capital, as used in the context of this study, is made up of five elements and/or dimensions which are “belief in God,” “religious knowledge,” “familiarity with ritual and doctrine,” “emotional bonding” and “spiritual

²⁷⁰ Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth,” 191.

²⁷¹ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 2.

²⁷² Dana, “Religion as an Explanatory Variable for Entrepreneurship”; Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?”

²⁷³ Atiemo, “In Need of a New Lens,” 255–59, 263; Atiemo, *Religion and the Inculturation of Human Rights in Ghana*, 85–86.

power.”²⁷⁴ Unpacking these five elements of spiritual capital in the entrepreneurial process and mechanisms involved in entrepreneurship allows one to study Christianity’s influence on entrepreneurship in a holistic and fine-grained way.

2.5.1 Moral Formation

The first mechanism by which Christianity is related to entrepreneurship is through moral formation. It is acknowledged that one of the main ways through which Christianity influences entrepreneurship is its teaching on moral values and norms.²⁷⁵ The Christian religion is made up of different strands such as the Catholics, Protestants, Pentecostals, and Charismatics/Neo-Pentecostals. In spite of the divergent traditions found within Christianity, they all “share common values such as wealth creation (Ecclesiastes 10:19), self-actualization (Romans 12:2) and acquiring knowledge (Ecclesiastes 7:12).”²⁷⁶ Galbraith and Galbraith note a clear moral component of entrepreneurial effort and “an already established and strongly positive moral attitude toward work, trade, value creation, innovation, and entrepreneurial activity”²⁷⁷ within early Christian tradition, well before the reformation in the sixteenth century.

Quagraine et al have also noted that church leaders are able to inculcate in their members virtues such as integrity, honesty, diligence, fairness and reliability which are essential for

²⁷⁴ Atiemo, “In Need of a New Lens,” 263.

²⁷⁵ Maxwell, “The Durawall of Faith: Pentecostal Spirituality in Neo-Liberal Zimbabwe”; Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty”; Quagraine, Opoku Mensah, and Adom, “Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development”; Ojo, “African Pentecostalism as Entrepreneurial Space.”

²⁷⁶ Quagraine, Opoku Mensah, and Adom, “Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development,” 661.

²⁷⁷ Galbraith and Galbraith, “An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth,” 191.

entrepreneurship and entrepreneurial success.²⁷⁸ Thus, through teachings on values such as integrity and reliability, church members who engage in entrepreneurship aspire to imitate the character of God as a promise keeper with an unchanging character.²⁷⁹ From the above statements, we see how spiritual capital, in this case, “belief in God,” and “religious knowledge” function to serve as sources that engender important entrepreneurial values such as hard work, integrity, and thrift among others.

On the topic of wealth creation, Christianity influences “people’s thinking on the legitimacy of wealth and on the moral value of saving or investing.”²⁸⁰ The influence of spiritual capital, specifically “religious knowledge” in creating a mindset for wealth creation with its attendant values such as saving and investing are specific ways that Christianity is found to influence entrepreneurship. For example, some of the values that Weber’s Protestant ethic sought to highlight, which are useful for entrepreneurship, include “hard work, thrift and self-discipline that together then seemed to serve its adherents well in business and the accumulation of wealth.”²⁸¹ These virtues, though immaterial are very essential resources that serve to progress the businesses of individual entrepreneurs.

Not only “religious knowledge,” “belief in God” but also “familiarity with rituals and doctrine” act to shape adherents of the Christian faith in how they engage their entrepreneurial activities.²⁸² According to Dana, Asa Chandler a devoted Methodist

²⁷⁸ Quagraine, Opoku Mensah, and Adom, “Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development,” 661.

²⁷⁹ Quagraine, Opoku Mensah, and Adom, “Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development,” 661.

²⁸⁰ Ellis and ter Haar, “Religion and Development in Africa,” 6.

²⁸¹ Peter Carswell and Deborah Rolland, “Religion and Entrepreneurship in New Zealand,” *Journal of Enterprising Communities: People and Places in the Global Economy* 1, no. 2 (2007): 162.

²⁸² Dana, “Religion as an Explanatory Variable for Entrepreneurship”; Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley: University of California Press, 2007), 164–68.

Sunday school teacher believed that making money was a form of worship.²⁸³ The example of Asa Chandler, highlights how an economic and entrepreneurial value such as wealth creation, can become ritualised. Thus, for some individuals within the Christian tradition, wealth creation is perceived not only as a Christian value but also an act of worship.

Further, Parboteeah et al. argue that Christianity provides a legitimizing and supportive atmosphere for entrepreneurship because of its emphasis on hard work and entrepreneurship.²⁸⁴ Elaborating on the wide-ranging effect of religion on the formation of societal values and norms, Parboteeah et al. argue that:

...religions are important social institutions that provide norms to distinguish acceptable from unacceptable behaviors. As such, for societal members to remain in good standing, they feel obliged to respect and abide by these norms.²⁸⁵ ...Religion is, thus, an important social institution that has a strong norm setting influence on societal members through its norms and religious teachings that set behavior expectations. Throughout centuries, religions have explicated (through scriptures and the practice of religions) and reinforced specific principles through prescriptions regarding the moral life.²⁸⁶

The above assertion applies equally to the Christian religion is found in many ways to immensely influence the worldview of its adherents thus informing their decisions on their day-to-day activities.²⁸⁷ In relating the above statement by Parboteeah et al. to entrepreneurship, studies suggest that some entrepreneurs perceive their entrepreneurial success as having “moral dimensions whereby entrepreneurship is seen as a source of personal fulfilment or the ability to help others.”²⁸⁸ Carswell and Rolland, in discussing Weber’s work on the influence of the Protestant ethic on Western Christian communities, and to a large extent Western Europe, argue: “Tradition and inefficient business methods

²⁸³ Dana, “Religion as an Explanatory Variable for Entrepreneurship,” 88.

²⁸⁴ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 7.

²⁸⁵ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 5.

²⁸⁶ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 6.

²⁸⁷ ter Haar, “Religion in the Development Debate.”

²⁸⁸ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 9.

were not allowed to stand in the way of success. Religious beliefs, in effect, promoted business success, in that success in work through effort was regarded as a calling from God.”²⁸⁹ Here too, one realizes the role of spiritual capital in engineering economic values and behaviours such as diligence and hard work that are positively related to successful entrepreneurial outcomes.

It is imperative to note that Christianity does not essentially directly promote or prohibit entrepreneurship. Instead, it teaches, promotes and propagates “cultural value systems within a given society”, thus creating value orientations which “in turn affect propensity towards entrepreneurial activity.”²⁹⁰ One can, from the above discussions, understand how spiritual capital, specifically the elements of “religious knowledge,” “belief in God” and “knowledge of rituals and doctrines” function to influence the attitudes of Christians in their entrepreneurial engagements.

2.5.2 Enhancement of Social Capital

The second mechanism through which Christianity has been linked to entrepreneurship is in the formation and enhancing of social capital, which is a vital ingredient for entrepreneurial success. The emotional bonding element of spiritual capital has been identified by Atiemo to enhance the generation of social capital.²⁹¹ Social capital has been defined by the Organisation for Economic Co-operation and Development (OECD) as “networks together with shared norms, values and understandings that facilitate co-operation within or among groups.”²⁹² Social capital can also be understood “as the links,

²⁸⁹ Carswell and Rolland, “Religion and Entrepreneurship in New Zealand,” 162–63.

²⁹⁰ Dana, “Religion as an Explanatory Variable for Entrepreneurship,” 88.

²⁹¹ Atiemo, “In Need of a New Lens,” 263.

²⁹² Keeley, *Human Capital: What You Know Shapes Your Life*, 103.

shared values and understandings in society that enable individuals and groups to trust each other and so work together.”²⁹³ Thus social capital acts as the glue that holds society together and enables individuals to trust each other and to work together. Social capital is therefore, important for the progress of society.²⁹⁴

The elements that form OECD’s definition of social capital such as “values,” “shared norms,” “networks,” and “understanding that facilitate co-operation” are usually those that are “highlighted as constants of social capital such as trust, bonding, bridging and linking.”²⁹⁵ Although the elements identified as constants of social capital can be formed outside of Christianity, they are made manifest through participation in Christian activities in ways viewed as more comprehensive – encompassing both vertical and horizontal dimensions of social capital.²⁹⁶ Atiemo postulates that the social capital found within religious circles is unique because it has a vertical dimension which involves “beings in the spiritual realm, such as God, the gods or ancestors (as the case may be), and also a horizontal dimension with fellow humans.”²⁹⁷ The vertical dimension of social capital located in religious circles regulates the way fellow humans relate with one another. In other words, “the horizontal dimension is subject to the rule and authority of the vertical.”²⁹⁸

In examining the relationship between Christianity and women entrepreneurship, Quagraine et al found that women entrepreneurs made use of social capital embedded in

²⁹³ Keeley, *Human Capital: What You Know Shapes Your Life*, 102.

²⁹⁴ Atiemo, “In Need of a New Lens,” 257.

²⁹⁵ Atiemo, “In Need of a New Lens,” 257.

²⁹⁶ Atiemo, “In Need of a New Lens,” 257.

²⁹⁷ Atiemo, “In Need of a New Lens,” 263.

²⁹⁸ Atiemo, “In Need of a New Lens,” 263.

church activities as an “important asset for [their] entrepreneurial development.”²⁹⁹ They also indicated that the social capital located within the church was based on shared values and trust created within the social networks in the church.³⁰⁰ Social capital generated within the context of Christianity is governed by the life and teachings of Jesus Christ. Such a shared belief influences the way Christians relate with one another. This corroborates Atiemo’s assertion that religious people generally are guided by teachings that subject human relationships to the control of the divine.³⁰¹ Dana also asserts that it is the sharing of the same belief system, dietary restrictions and language that reinforces social networking among co-religionists.³⁰² Malloch suggests that spiritual capital feeds into the processes of social capital with an invaluable underpinning that comes from another relation different from the relations of human society which is the relation with God.³⁰³

There are different types of social networks that can be identified within Christian groups. These networks have been acknowledged to be influential in shaping the entrepreneurial processes of members. The following sub-headings examine two types of such social networks that are located within Christian spaces and which serve as useful resources for entrepreneurship development and promotion.

2.5.3 Social Networks

The value of spiritual capital in enhancing social capital for entrepreneurial start-ups and development can be seen in the kinds of social networks that are formed within Christian circles. One of the strategies that has been identified for growing a business is

²⁹⁹ Quagraine, Opoku Mensah, and Adom, “Christian Entrepreneurial Activities,” 662.

³⁰⁰ Quagraine, Opoku Mensah, and Adom, “Christian Entrepreneurial Activities,” 662.

³⁰¹ Atiemo, “In Need of a New Lens,” 258.

³⁰² Dana, “Religion as an Explanatory Variable for Entrepreneurship,” 95.

³⁰³ Malloch, “Spiritual Capital and Practical Wisdom,” 758.

networking.³⁰⁴ Networking is essential to the growth, development and sustenance of entrepreneurial ventures.³⁰⁵ Studies have found Christian faith-based groups to play a vital function in stimulating and maintaining social networks that are useful for entrepreneurial activities.³⁰⁶ Through sermons on scriptural verses such as Hebrews 10:25, churches exhort their members not to give up meeting together because it is at such gatherings that people can encourage one another.³⁰⁷ Church gatherings, as found by Shumba, create good networks for entrepreneurs.³⁰⁸ Churches stimulate business formations and growth by creating platforms for business networking.³⁰⁹ Quagraine et al maintain that one's membership in a church provides the individual with opportunities to join social networks in the churches which serve as enablers for entrepreneurship to either start or grow.³¹⁰ They argue that these networks are accessible through "social interactions and connections" within the church. Therefore, at gatherings of church members such as funerals, weddings and naming ceremonies, members discuss both religious and entrepreneurial values and issues.³¹¹ Shumba postulates that "when congregates [sic] meet after service or other important social functions like funerals and weddings they not only pursue holiness but some discuss business deals as well."³¹² By Shumba's assertion, one can argue that the

³⁰⁴ Quagraine, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities," 661.

³⁰⁵ Buame, *Entrepreneurship*, 3.

³⁰⁶ Shumba, "The Role of Christian Churches in Entrepreneurial Stimulation"; Quagraine, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities"; Nwankwo and Gbadamosi, "Faith and Entrepreneurship among the British African-Caribbean"; Nwankwo, Gbadamosi, and Ojo, "Religion, Spirituality and Entrepreneurship"; Parboteeah, Walter, and Block, "When Does Christian Religion Matter for Entrepreneurial Activity?"

³⁰⁷ Quagraine, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities," 662.

³⁰⁸ Shumba, "The Role of Christian Churches in Entrepreneurial Stimulation," 152.

³⁰⁹ Quagraine, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities," 662.

³¹⁰ Quagraine, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities," 661.

³¹¹ Quagraine, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities," 661.

³¹² Shumba, "The Role of Christian Churches in Entrepreneurial Stimulation," 152.

social networks provided by the church are not limited in use for only religious purposes, but also for the pursuance of entrepreneurial ends by members.

A. Credit Networks

The first, type of social network identified within Christian groups that enables members to enhance their entrepreneurial endeavours is credit networks. Financial capital is regarded as essential to the success of entrepreneurial start-ups and development.³¹³ The mobilization of resources such as finance is facilitated within Christian circles due to the provision of a code of conduct that guides interactions, and the way individuals conduct business. This lessens the insecurity and fear of moral hazards that can keep individuals from providing resources for entrepreneurs.³¹⁴

According to Nwankwo and Gbadamosi, entrepreneurs do acknowledge the existence of a higher level of trust inherent in intra-membership interactions in the church.³¹⁵ This high level of trust among members provides valuable opportunities to expand one's entrepreneurial boundaries. They discovered from their study that credit and funding facilities were more easily accessed where the individuals involved were related through the church. This was because of the expectation that individuals in the church would subscribe to the biblical command about uprightness in every sphere of life, which, in turn, decreases the risks normally associated with such transactional relations.³¹⁶

³¹³ Dana, "Promoting SMEs in Africa"; Shumba, "The Role of Christian Churches in Entrepreneurial Stimulation"; Abor and Quartey, "Issues in SME Development in Ghana and South Africa."

³¹⁴ Parboteeah, Walter, and Block, "When Does Christian Religion Matter for Entrepreneurial Activity?," 11.

³¹⁵ Nwankwo and Gbadamosi, "Faith and Entrepreneurship among the British African-Caribbean."

³¹⁶ Nwankwo and Gbadamosi, "Faith and Entrepreneurship among the British African-Caribbean," 625.

Parboteeah et al. also found that membership of a church mitigates the risk of bankruptcy through a safety net mechanism.³¹⁷ The existence of credit networks in churches is further acknowledged by Ojo, who discovered in his study that informal acquisition of capital and the exchange of information exist within the church network.³¹⁸

b. Information Networks

The second type of entrepreneurship-oriented social network found within Christian circles is information networks. As it were, access to information is imperative to the realisation of growth and sustenance of an entrepreneurial venture. Information that enhances one's entrepreneurial career is often accessed through personal and professional networks. According to Parboteeah et al., "it is well established that personal and professional networks are critical to potential entrepreneurs."³¹⁹ Such networks are present within Christian spaces through fellowshiping. It has been accentuated that membership within a Christian organisation offers adherents the social capital and personal network from which adherents can gain access to entrepreneurial advice.³²⁰ Thus, we see that within the context of fellowship, in which worship and rituals take place, a platform is provided for Christians to learn interpersonal skills, which are relevant for the workplace including those related to entrepreneurial activities.³²¹ One's membership with a Christian organisation or group offers one access to "networks which facilitate connection to privileged others who

³¹⁷ Parboteeah, Walter, and Block, "When Does Christian Religion Matter for Entrepreneurial Activity?," 11.

³¹⁸ Ojo, "African Pentecostalism as Entrepreneurial Space," 245.

³¹⁹ Parboteeah, Walter, and Block, "When Does Christian Religion Matter for Entrepreneurial Activity?," 11.

³²⁰ Parboteeah, Walter, and Block, "When Does Christian Religion Matter for Entrepreneurial Activity?," 11–12.

³²¹ Atiemo, "In Need of a New Lens," 268.

possess entrepreneurial resources”³²² such as information needed to help one in their entrepreneurial endeavours.

Christians who live in environments that place emphasis on spiritual capital as a gestalt or its individual dimensions such as “belief in God,” “religious knowledge,” “emotional bond” and “familiarity with rituals and doctrines” are better positioned to gain access to a network of individuals who value entrepreneurship as the means to practice the Christian faith.³²³ Such networks facilitate the exchange of business information through daily interactions with practicing members.³²⁴ Shumba, for example, notes the existence of business fellowships in some churches in Zimbabwe where seminars are organized for members to equip them with knowledge in their entrepreneurial endeavours.³²⁵ Some of the business fellowships he notes are: Africa Christian Business Fellowship (ACBP) established by the late Apostle Ezekiel Guti of the Zimbabwe Assemblies of God Forward In Faith Ministries (ZAOGA FIF) to help members “share ideas, create partnerships where possible, seek divine intervention in their entities, participate in charity work and receive counsel from their patron who is the leader of the church.”³²⁶ Also, the Business Fellowship Unit (BFU) of the Word of Life International which seeks to offer “a platform for business networking, idea generation, fund raising for the church or the needy, knowledge sharing and even targeted training sessions for entrepreneurs and potential ones.”³²⁷

³²² Quagrainie, Opoku Mensah, and Adom, “Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development,” 662.

³²³ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 11.

³²⁴ Ojo, “African Pentecostalism as Entrepreneurial Space,” 245.

³²⁵ Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation.”

³²⁶ Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation,” 155.

³²⁷ Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation,” 155.

2.5.4 *Entrepreneurial Education*

The fourth mechanism through which Christianity is linked to entrepreneurship is in the provision of entrepreneurial education. Education is important to entrepreneurial stimulation and development.³²⁸ Quagraine et al have noted that entrepreneurial education is a critical precursor to arousing interest in entrepreneurial intention as well as venture creation.³²⁹ In order to empower their members to become economically independent, some churches have made deliberate efforts at encouraging their members to start and grow businesses. This is accomplished through the provision of both formal and informal entrepreneurial education.³³⁰

On the formal level of education, churches organize business seminars and workshops as outlets through which entrepreneurship education is provided.³³¹ Churches also organize business meetings to serve as platforms to link up members with other like-minded entrepreneurs.³³² Shumba argues that through inspirational literature, church leaders contribute immensely to the knowledge bank when it comes to entrepreneurship education.³³³ He asserts further that the sermons of pastors, especially prosperity preachers, play a role in entrepreneurial orientation and self-efficacy.³³⁴ He postulates that the sermons of prosperity gospel have an influence on the development of an entrepreneurial mind set.³³⁵ Shumba, however, notes that the use of Christian literature and sermons as

³²⁸ Banjo G Roxas, Rhowenna Cayoca-Panizales, and Rowenna Mae De Jesus, "Entrepreneurial Knowledge and Its Effects on Entrepreneurial Intentions: Development of a Conceptual Framework," *Asia-Pacific Social Science Review* 8, no. 2 (January 12, 2009): 61; Arthur and Adom, "Explorative Study of Entrepreneurship Training Programmes in Christian Institutions in Ghana."

³²⁹ Quagraine, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities," 661.

³³⁰ Quagraine, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities," 661.

³³¹ Shumba, "The Role of Christian Churches in Entrepreneurial Stimulation," 253.

³³² Quagraine, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities," 662.

³³³ Shumba, "The Role of Christian Churches in Entrepreneurial Stimulation," 145.

³³⁴ Shumba, "The Role of Christian Churches in Entrepreneurial Stimulation."

³³⁵ Shumba, *The Role of Christian Churches in Entrepreneurial Stimulation*, 152.

sources of education on entrepreneurship can be referred to as “unstructured and informal because sermons do not follow a known pedagogical sequence, unlike college course outlines.”³³⁶

2.5.5 Provision of Spiritual Resources for Coping with Challenges

The fifth mechanism that explains Christianity’s relationship with entrepreneurship is seen in the resources that the faith provides to its entrepreneurial members to cope with the challenges involved in their entrepreneurial journey. The Christian orientation to life has been found to be a context moderator in helping members to cope with their entrepreneurial challenges.³³⁷ The entrepreneurial experience is accompanied with hard work and an uncertain outcome.³³⁸ Parboteeah et al. note that for one to “start a new venture, a tolerance for hard work and the ability to deal with situations of high uncertainty is needed.”³³⁹ Also, research in entrepreneurship has shown that on average, entrepreneurs work harder and earn less than individuals in paid-employment.³⁴⁰ This reality means that the entrepreneur needs resources that can help her or him cope with the challenges that come with entrepreneurial pursuits.

It is within the context of fellowship that the Christian faith has been found to be useful in helping Christian entrepreneurs cope with their challenges. Fellowship cultivates a sense of bonding and bridge-building among believers of diverse socio-economic backgrounds, since they identify themselves as belonging to the same faith and address each other as

³³⁶ Shumba, *The Role of Christian Churches in Entrepreneurial Stimulation*, 145.

³³⁷ Nwankwo and Gbadamosi, “Faith and Entrepreneurship among the British African-Caribbean”; Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation”; Quagraine, Opoku Mensah, and Adom, “Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development.”

³³⁸ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 6.

³³⁹ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 6.

³⁴⁰ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 6.

brothers and sisters, with shared commitment to assisting one another when the need arises.³⁴¹ It is the supportive network of Christians which is based on shared values such as trust and respect that Christian entrepreneurs draw support from in coping with the challenges associated with the entrepreneurial process. Ritual practices such as prayer and attendance to church have been identified to bolster the confidence of Christian businesspeople in coping with challenges experienced in their entrepreneurial endeavours.³⁴² It could be argued that without such support mechanisms in place, some very successful businesses owned by Christian entrepreneurs would have failed or not even commenced.

Spiritual capital in this instance, “belief in the existence of God,” “spiritual power” and “emotional bonding” provide Christian entrepreneurs with the ability to effectively deal with the challenges inherent in entrepreneurship.³⁴³

2.8 Summary

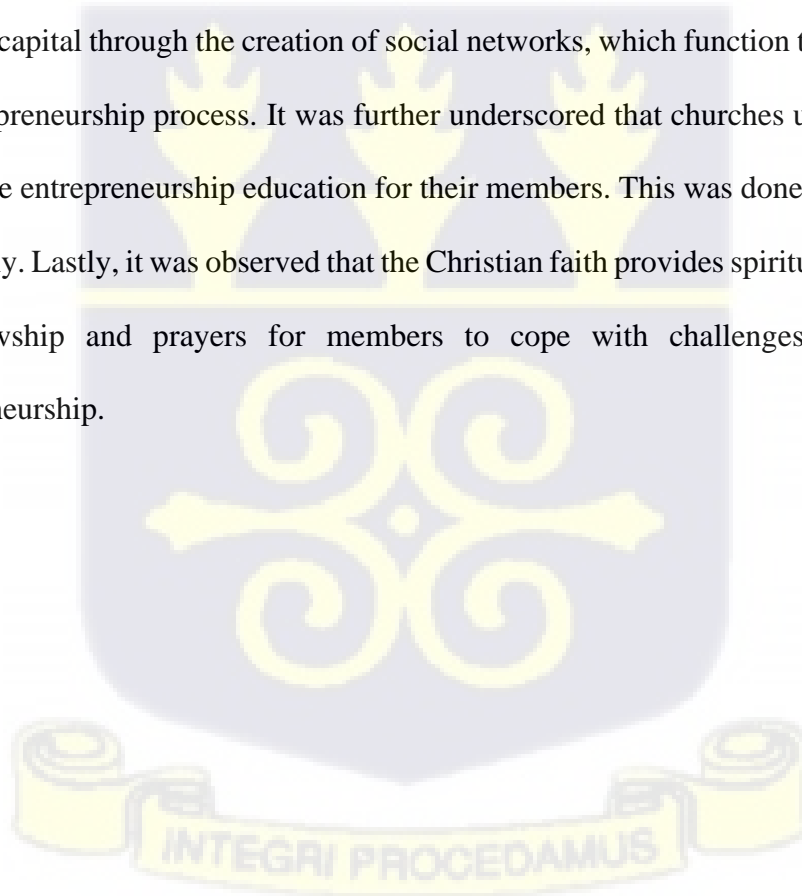
The above discussions in this chapter highlighted the ways Christianity is related to entrepreneurship. In order to locate discussions in the chapter within the wider field of religion and development, a section of the chapter was focused on the religion and development debate. This was followed by a discussion on spiritual capital as theoretical tool for examining religions contribution to development. Sections of the chapter also focused on examining the concept of entrepreneurship, how it was related to capital and its non-economical dimensions. Attention was drawn to the importance of religion to the

³⁴¹ Atiemo, “In Need of a New Lens,” 268–69.

³⁴² Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation,” 154–56; Atiemo, “In Need of a New Lens,” 268.

³⁴³ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 9.

entrepreneurship debate. This led the discussion to focus on the specific ways Christianity is linked entrepreneurship. This was done using spiritual capital as the theoretical framework to explain the relationship between Christianity and entrepreneurship. The value of spiritual capital, located within Christianity, in engendering entrepreneurship is realized in its ability to foster values and norms such as hard work, thrift, integrity, truth, wealth creation, innovation and risk taking that are supportive of entrepreneurship. These Christian values and norms as discussed, engineer economic behaviours and attitudes that contribute positively to shaping the entrepreneurship process of adherents. Also, the relevance of spiritual capital for entrepreneurship development was seen in its enhancing of social capital through the creation of social networks, which function to positively shape the entrepreneurship process. It was further underscored that churches use their platforms to provide entrepreneurship education for their members. This was done either formally or informally. Lastly, it was observed that the Christian faith provides spiritual resources, such as fellowship and prayers for members to cope with challenges associated with entrepreneurship.



CHAPTER THREE

NEO-PENTECOSTALISM IN GHANA

3.1 Introduction

The African neo-Pentecostal movement is a strand of the broader Pentecostal movement that emerged in the early 1900s. It is currently the most significant movement within contemporary Christianity.³⁴⁴ This is because of its phenomenal growth, expansion and prominence on the African religious scene since its emergence in the 1980s and the 90s.³⁴⁵ Part of the reasons that accounts for the social prominence of the neo-Pentecostal movement in Africa can be traced to the movement's massive use of media and large membership.³⁴⁶ This chapter provides a historical account of the emergence and contemporary developments of the neo-Pentecostal movement in Ghana. It also provides brief historical account of the selected churches for this study.

3.2 Brief History of Pentecostalism

Pentecostalism is currently the fastest-growing strand of Christianity in the Global South, that is Africa, Latin America and Asia.³⁴⁷ This movement stresses the transformative

³⁴⁴ Ben-Willie Kwaku Golo, "The Prosperity Theology of Africa's Neo-Pentecostals: Socioeconomically Transforming or in Need of Transformation?," in *Pentecostalism, Catholicism, and the Spirit in the World*, ed. Stan Chu Ilo (Oregon: Cascade Books, 2019), 247–67.

³⁴⁵ Ojo, "The Growth of Charismatic Movement in Northern Nigeria"; Golo, "The Prosperity Theology of Africa's Neo-Pentecostals"

³⁴⁶ Cephas Omenyo, "The Spirit-Filled Goes to School: Theological Education in African Pentecostalism," *Ogbomoso Journal of Theology* 13, no. 2 (2008): 41–57; Afe Adogame, ed., *Who Is Afraid of the Holy Ghost? : Pentecostalism and Globalization in Africa and Beyond* (New Jersey: Africa World Press, 2011); Ojo, "The Growth of Charismatic Movement in Northern Nigeria"; Ogbu Kalu, *African Pentecostalism: An Introduction* (New York: Oxford University Press, 2008); Francis Benyah, "Apparatus of Belief: Prayer, Material Objects/Media and Spiritual Warfare in African Pentecostalism," *Material Religion* 16, no. 5 (October 19, 2020): 614–38.

³⁴⁷ Katherine Attanasi, "Introduction: The Plurality of Prosperity Theologies and Pentecostalism," in *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*, ed. Katherine Attanasi and Amos Yong (New York: Palgrave Macmillan, 2012), 1–12; Enterprise, "Under the Radar"; Atiemo, "In Need of a New Lens"; MacTavish, "Pentecostal Profits."

experience of the Spirit as normal to life, and worship.³⁴⁸ Pentecostalism has been defined by Asamoah-Gyadu as:

Christian groups which emphasise salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomena including ‘speaking in tongues’, prophecies, visions, healing and miracles in general, perceived as standing in historic continuity with the experiences of the early church as found especially in the Acts of the Apostles, are sought, accepted, valued, and consciously encouraged among members as signifying the presence of God and experiences of his Spirit.³⁴⁹

The emergence of the Pentecostal movement changed the face of Christianity and ushered in a new era of spirituality/renewal.³⁵⁰

Extant literature on Pentecostalism traces the origin of the modern Pentecostal movement to two events in the United States of America.³⁵¹ The first event, oft-cited to support the emergence of the contemporary Pentecostal movement took place on January 1, 1901, at Topeka, Kansas in America at the Bethel Bible College.³⁵² In this event, Agnes Ozman, a student of Charles Fox Parham, was reported to have received the baptism of the Holy Spirit with evidence of speaking in tongues. This event is described by Pentecostals as that which began the modern Pentecostal revival.³⁵³ The second event, which largely dominates the narrative on the emergence of the modern Pentecostal movement, took place in 1906. This event is known as the Azusa Street revival led by William James Seymour, a former

³⁴⁸ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 168.

³⁴⁹ Asamoah-Gyadu, *African Charismatics*, 13.

³⁵⁰ Emil Bartoş, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement,” *Review of Ecumenical Studies Sibiu* 7, no. 1 (April 1, 2015): 20–42; Opoku Onyinah, “The Movement of the Spirit Around the World in Pentecostalism,” *Transformation: An International Journal of Holistic Mission Studies* 30, no. 4 (October 2, 2013): 273–86; Emmanuel Kingsley Larbi, *Pentecostalism: Eddies of Ghanaian Christianity* (Accra: CPCS, 2001); Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004); Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Da Capo Press, 1995).

³⁵¹ Omenyo, *Pentecost Outside Pentecostalism*; Asamoah-Gyadu, *African Charismatics*; Stanley M. Burgess and Edward M. Van Der Mass, eds., *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 2003).

³⁵² Omenyo, *Pentecost Outside Pentecostalism*, 86–88.

³⁵³ Anthony A Hoekema, *Tongues and Spiritual Baptism* (Grand Rapids: Baker Book House, 1981), 24.

student of Charles Fox Parham.³⁵⁴ The Azusa Street revival is one of the most symbolic emergence of the 20th century Pentecostal movement which was equal to none in terms of its reach and influence across the globe.³⁵⁵ The pneumatic phenomenon which began at Azusa Street marked the first time that the Pentecostal movement was noticed by the press.³⁵⁶ The Azusa Street revival, in turn, produced numerous centres for Pentecostalism in several cities throughout the United States and led to the emergence of many Pentecostal denominations such as the Assemblies of God Church, the International Church of the Foursquare Gospel, the United Pentecostal Church and the Church of God in Christ.³⁵⁷ Since its emergence in the early 20th century, Pentecostalism has grown to become a global movement.³⁵⁸ The Pentecostal movement began to spread to other parts of the world after the Azusa Street revival.³⁵⁹

From a global perspective, Pentecostalism is a movement that is broadly categorised under three waves. These are classical Pentecostalism, the Charismatic movement and neo-Pentecostalism.³⁶⁰ The three waves of Pentecostalism are together classified as the “renewal movement.”³⁶¹ Groups and individuals who trace their origin to the Azusa Street

³⁵⁴ Oluwafemi Olayiwola Adeyemi, “Speaking in Tongues in the Charismatic Movement and Its Implications for Contemporary Nigerian Christians,” *Ogbomoso Journal of Theology* XIII, no. 2 (2008): 136–50.

³⁵⁵ Omenyo, *Pentecost Outside Pentecostalism*, 89.

³⁵⁶ Omenyo, *Pentecost Outside Pentecostalism*, 89.

³⁵⁷ Omenyo, *Pentecost Outside Pentecostalism*; Oladeji, “The Charismatic Movement and Church Growth in Nigeria”; Bartoş, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement.”

³⁵⁸ Allan Anderson et al., eds., *Studying Global Pentecostalism: Theories and Methods*, 1st ed. (University of California Press, 2010); Bartoş, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement.”

³⁵⁹ Bartoş, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement”; Allan Anderson, “The Origins of Pentecostalism and Its Global Spread in the Early Twentieth Century,” *Transformation* 22, no. 3 (2005): 175–85.

³⁶⁰ Onyinah, “The Movement of the Spirit Around the World in Pentecostalism”; Bartoş, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement”; Anderson, *An Introduction to Pentecostalism*.

³⁶¹ Amos Yong, “A Typology of Prosperity Theology: A Religious Economy of Global Renewal or a Renewal Economics?,” in *Pentecostalism and Prosperity: The Socio- Economics of the Global Charismatic*

event are termed “classical Pentecostals.”³⁶² Classical Pentecostals insist on tongue speaking as the only initial evidence of being filled with the Holy Spirit.³⁶³ This movement emphasises a post-conversion experience or spiritual purification and empowerment by the Holy Spirit.

The second wave of the Pentecostal movement is generally known in the West as the “Charismatic Renewal” movement.³⁶⁴ This movement emerged within the established or the “orthodox” churches.³⁶⁵ The Charismatic renewal movement is historically traced to the 1959 experience of the Episcopalian priest Dennis Bennett in Van Nuys, California, who is reported to have declared that he had experienced the baptism of the Holy Spirit.³⁶⁶ Subsequent events led to the resignation of Bennet from his parish due to the disapproval of his pneumatic experience by the Episcopal church.³⁶⁷ The Pentecostal phenomenon, however, was continuously experienced “among some scattered parishes in the United States-based Episcopalian denomination, before spilling over into other mainline Protestant churches, as well as into Catholicism.”³⁶⁸ Part of the groundwork for the emergence of charismatic renewal within the mainline/orthodox churches were laid by the ministries of Oral Roberts, David Johannes Du Plessis, and Demos Shakarian the founder of Full Gospel Business Men’s Fellowship International.³⁶⁹ Members of the Protestant and

Movement prosperity: The Socio-Economics of the Global Charismatic Movement, ed. Katherine Attanasi and Amos Yong (New York: Palgrave Macmillan, 2012), 2.

³⁶² MacTavish, “Pentecostal Profits,” 2.

³⁶³ Onyinah, “The Movement of the Spirit Around the World in Pentecostalism”; Bartoş, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement.”

³⁶⁴ Asamoah-Gyadu, *African Charismatics*, 29.

³⁶⁵ Oladeji, “The Charismatic Movement and Church Growth in Nigeria,” 154.

³⁶⁶ Larbi, *Pentecostalism*; Asamoah-Gyadu, *African Charismatics*; Omenyo, *Pentecost Outside Pentecostalism*; Bartoş, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement”; Anderson, “The Origins of Pentecostalism and Its Global Spread in the Early Twentieth Century.”

³⁶⁷ Asamoah-Gyadu, *African Charismatics*, 29.

³⁶⁸ MacTavish, “Pentecostal Profits,” 2–3.

³⁶⁹ Oladeji, “The Charismatic Movement and Church Growth in Nigeria,” 154–55.

Catholic denominations who practice this Pentecostal-style of worship and have remained inside their denominations, have been termed “charismatics.”³⁷⁰

The third wave of Pentecostalism emerged in the late 1960s and early 1970s.³⁷¹ It is a late 20th century movement within Christianity that represents all manifestations of the Pentecostal type of Christianity.³⁷² Adherents of this wave of Pentecostal Christianity are usually labelled as neo-Pentecostals.³⁷³ The neo-Pentecostal movement is a “movement of people and groups who profess a personal Pentecostal experience of the Holy Ghost.”³⁷⁴ This movement differs in some ways from the classical Pentecostal movement, either in affiliation and in doctrine or both.³⁷⁵ It represents a trans-denominational movement of Christians who emphasise life in the Spirit and the importance of exercising the extraordinary gifts of the Holy Spirit.³⁷⁶ This includes but not limited to speaking in tongues (glossolalia), miracles, visions and the manifestation of spiritual gifts as listed in 1 Corinthians 12:8-10.³⁷⁷

The neo-Pentecostal movement differs less in its dogmatic principles of the fundamental experience of Baptism of the Holy Spirit.³⁷⁸ Unlike classical Pentecostals who insist on tongue speaking as the only initial evidence of being filled with the Holy Spirit, neo-

³⁷⁰ MacTavish, “Pentecostal Profits,” 3.

³⁷¹ Larbi, *Pentecostalism*; Paul Gifford, *Ghana's New Christianity: Pentecostalism in a Globalising African Economy* (London: C. Hurst & Co. Ltd., 2004); Ojo, “The Growth of Charismatic Movement in Northern Nigeria”; Allan Heaton Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2013).

³⁷² Golo and Novieto, “Religion and Sustainable Development in Africa.”

³⁷³ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals”; Ben-Willie Kwaku Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’: An Ecotheological Assessment of Africa’s Prosperity Gossellers,” *Pneuma: The Journal for the Society for Pentecostal Studies* 35, no. 3 (2013): 366–84; Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana.”

³⁷⁴ Oladeji, “The Charismatic Movement and Church Growth in Nigeria,” 154.

³⁷⁵ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals.”

³⁷⁶ Anderson, *An Introduction to Pentecostalism*.

³⁷⁷ Onyinah, “The Movement of the Spirit Around the World in Pentecostalism.”

³⁷⁸ Oladeji, “The Charismatic Movement and Church Growth in Nigeria,” 155.

Pentecostals do not hold such a belief.³⁷⁹ Some neo-Pentecostals ignore the Pentecostals' claim that only the gift of tongues should be considered evidence of the baptism in the Holy Spirit. Although this spiritual gift can be present, neo-Pentecostals say, it is neither compulsory nor the only one available.³⁸⁰ They teach that believers can also experience the gift of the Holy Spirit such as prophecy, healing and working of miracles.³⁸¹ The neo-Pentecostal movement currently wields a lot of influence in Christendom.³⁸²

3.3 Pentecostalism in Ghana

Since the turn of the 20th century, the Christian faith in Africa has witnessed phenomenal growth and expansion, making it the most dominant religion on the continent.³⁸³ Beyond the contribution of Western mission churches to the growth of Christianity in sub-Saharan Africa, one of the major factors that accounts for the dominance of Christianity in Africa and for that matter Ghana, is the emergence and spread of the Pentecostal movement.³⁸⁴ In accounting for the different strands of Pentecostalism in Ghana, one can identify several strands of Pentecostals innovations and creativity in Ghana, at least, in three main waves³⁸⁵ These are, the African independent/initiated/innovative churches (AIC) movement, also known as Spirit/Spiritual churches or locally referred to as sunsum sorè; Classical Pentecostalism and neo-Pentecostalism. In the following paragraphs, the current study briefly focuses on examining the emergence and manifestations of the different waves of

³⁷⁹ Bartoş, "The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement."

³⁸⁰ Bartoş, "The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement," 36–37.

³⁸¹ Bartoş, "The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement," 36.

³⁸² J Kwabena Asamoah-Gyadu, *Sighs and Signs of the Spirit: Ghanaian Perspectives on Pentecostalism and Renewal in Africa* (Akropong-Akuapem: Regnum Africa, 2015); Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana"; Anderson, *An Introduction to Pentecostalism*; Gifford, "Healing in African Pentecostalism."

³⁸³ Asamoah-Gyadu, *African Charismatics*, 9.

³⁸⁴ Adogame, *Who Is Afraid of the Holy Ghost?*; Asamoah-Gyadu, *African Charismatics*, 10.

³⁸⁵ Asamoah-Gyadu, *African Charismatics*, 18.

the Pentecostal phenomenon in Ghana. Before examining the three waves of Pentecostal Christianity, the current study first briefly discusses the rise of itinerant African prophet figures who served as precursors to the emergence of the Pentecostal strand of Christianity in Ghana.

3.3.1 African Itinerant Prophet Figures

The emergence of the Pentecostal phenomenon in Ghana occurred between 1914 and 1937 with the rise of individual itinerant African prophets.³⁸⁶ Prior to these African prophets, the type of Christianity that was practised in Ghana was that introduced by the Western mission churches. These churches did not acknowledge or take seriously the traditional religious cosmology of the indigenous people.³⁸⁷ Instead, they treated their beliefs, such as the belief in the existence of malevolent spirits as superstitious and regarded “African ideas of mystical causality as backward and witchcraft beliefs as nonsensical.”³⁸⁸ Thus, the spiritual needs, anxieties and fears of the local Christian believers were not adequately catered for by the Western mission churches. This made some to resort to anti-witchcraft cults such as Tigari for protection.³⁸⁹

The introduction of pneumatic phenomenon into Ghanaian Christianity was started by some itinerant African prophet figures who linked the source of their ministries to divine revelation.³⁹⁰ These prophet figures did not found churches but were anxious to see people

³⁸⁶ Omenyo, *Pentecost Outside Pentecostalism*, 67.

³⁸⁷ Laurenti Magesa, “Perceptions of the Holy Spirit in the African Initiated Churches: Lessons for Christianity in Africa,” in *Pentecostalism, Catholicism, and the Spirit in the World*, ed. Stan Chu Ilo (Oregon: Cascade Books, 2019), 176–91.

³⁸⁸ Thomas A. Oduro, “The African Independent Churches in Ghana,” in *Christianity in Ghana: A Postcolonial History*, ed. Kwabena J. Asamoah-Gyadu (Sub-Saharan Publishers, 2018), 119–20.

³⁸⁹ Asamoah-Gyadu, *African Charismatics*, 42; Oduro, “The African Independent Churches in Ghana,” 120.

³⁹⁰ Omenyo, *Pentecost Outside Pentecostalism*, 67.

saved through word and miracles.³⁹¹ Popular among these African prophets were William Wade Harris, John Swatson and Sampson Oppong. Prophet William Wade Harris came to the Gold Coast (Ghana) specifically Appolonia in the Western Region in 1914, where he started his evangelistic work.³⁹² His ministry was marked with conversions, mass water baptisms, healings, prophecy and exorcism.³⁹³ Asamoah-Gyadu notes that as Prophet Harris toured the West African coastal towns, his reputation went ahead of him as he demonstrated God's omnipotence "through manifestations of divine power in dramatic conversions, healing, prophecy, and deliverance from evil spirits and faith in the material symbols of traditional religiosity."³⁹⁴

Prophet John Swatson was initially a Methodist Catechist and teacher. It is claimed that the Holy Spirit fell on him after his encounter with Wade Harris, who also commissioned him to be his agent. After this encounter, Swatson resigned from the Methodist Church and began to preach the gospel in different areas. He started his movement known as the Christ Church Mission.³⁹⁵ He is also acknowledged to have healed the sick and exorcised evil spirits. The evangelistic activities of John Swatson are acknowledged to have contributed to the numerical growth of the Anglican Church.³⁹⁶

³⁹¹ Graham Duncan and Ogbu Kalu, "Bakuzufu: Revival Movements and Indigenous Appropriation in African Christianity," in *African Christianity: An African Story*, ed. Ogbu Kalu (Department of Church History, University of Pretoria, 2005), 285.

³⁹² Omenyo, *Pentecost Outside Pentecostalism*, 67–68; Joseph Quayesi-Amakye, "Prophetism and Development? Past and Present of a Ghanaian Phenomenon," in *Religion and Sustainable Development: Ghanaian Perspectives*, ed. George Ossom-Batsa, Nicoletta Gatti, and Rabiatu Deinyo Ammah (Vatican City: Urbaniana University Press, 2018), 259–76.

³⁹³ Omenyo, *Pentecost Outside Pentecostalism*, 68; Duncan and Kalu, "Bakuzufu."

³⁹⁴ Asamoah-Gyadu, *African Charismatics*, 19.

³⁹⁵ Omenyo, *Pentecost Outside Pentecostalism*, 70.

³⁹⁶ Omenyo, *Pentecost Outside Pentecostalism*, 70.

Sampson Opong emerged in the Ashanti region in the 1920s. Unlike Wade Harris and John Swatson who were literate and had Christian backgrounds, Sampson Opong was illiterate and had a traditional religious background before receiving his call whilst in prison.³⁹⁷ His ministry contributed to the growth of the Methodist Church.

One can identify the significance of the activities of these African prophet figures in several ways. One of such significance lies in the fact that they worked in partnership with the Western mission churches.³⁹⁸ Also, their evangelistic activities contributed in bringing “unprecedented mass movement of people into the traditional Western mission churches/mainline churches in Ghana and elsewhere.”³⁹⁹ Furthermore, their activities brought about renewal within the Western mission churches in which they were permitted to operate in. The exercising of their prophetic ministries resulted in a major breakthrough in evangelism in Ghana.⁴⁰⁰ Their activities also contributed to the indigenisation of Christianity in the areas they operated through their use of the local language and traditional religious symbols.⁴⁰¹ Their ability to acknowledge the traditional fears and concerns of the Ghanaian Christian and also provide a ritual context to deal with such fears and concerns, enabled them to make Christianity relevant to the needs of the people. Finally, their activities led to the emergence of African Initiated Churches (AICs) in Ghana.⁴⁰² The following paragraphs will shed more light on this.

³⁹⁷ Omenyo, *Pentecost Outside Pentecostalism*, 71.

³⁹⁸ Omenyo, *Pentecost Outside Pentecostalism*, 67.

³⁹⁹ Omenyo, *Pentecost Outside Pentecostalism*, 67.

⁴⁰⁰ Omenyo, *Pentecost Outside Pentecostalism*, 67.

⁴⁰¹ Duncan and Kalu, “Bakuzufu”; Larbi, *Pentecostalism*.

⁴⁰² Onyinah, “The Movement of the Spirit Around the World in Pentecostalism.”

3.3.2 *Sunsum sorè/Spiritual Churches Movement*

In the 20th century, Ghanaian Christianity witnessed the pneumatic experience in church life.⁴⁰³ The inspiration for this type of pneumatic Christian phenomenon came from the activities of itinerant African prophet figures.⁴⁰⁴ Though these prophet figures did not plant churches of their own, some of their followers started churches which was to mark the beginning of a new trend of indigenous Christian revival/renewal movement in Ghana.⁴⁰⁵ The emergence of African Initiated and/or Indigenous, or even, Independent Churches (AICs),⁴⁰⁶ known as the *Sunsum sorè* (Akan) or *Mumu solemo* (Ga) — meaning spiritual/Holy Spirit churches — began with the founding of the Twelve Apostles Church in 1918 by Grace Tani and John Nackabah, converts of Prophet William Wade Harris.⁴⁰⁷

According to Quayesi-Amakye, the name of the Twelve Apostles church was derived from Harris' practice of appointing “twelve apostles” in each village to oversee the needs of the flock.⁴⁰⁸ Allan Anderson, following Hollenweger and Cox, argued that Spiritual or “‘Spirit’ churches are African expressions of Pentecostalism because of their characteristics, theology and history.”⁴⁰⁹ Some of the AICs that emerged later were the Musama Disco Christo Church, founded in 1923 by Joseph William Egyanka Appiah; the Saviour Church, founded in 1924 by Samuel Brako; and the Apostles Revelation Society, founded in 1945 by Charles Komla Nutonuti Wovenu.⁴¹⁰ Other AICs include the Church

⁴⁰³ Larbi, *Pentecostalism*; Christian G. Baëta, *Prophetism in Ghana: A Study of Some Spiritual Churches* (London: SCM, 1962).

⁴⁰⁴ Larbi, *Pentecostalism*; Onyinah, “The Movement of the Spirit Around the World in Pentecostalism”; Duncan and Kalu, “Bakuzufu”; Quayesi-Amakye, “Prophetism and Development?”

⁴⁰⁵ Larbi, *Pentecostalism*.

⁴⁰⁶ Quayesi-Amakye, “Prophetism and Development?,” 259.

⁴⁰⁷ Omenyo, *Pentecost Outside Pentecostalism*; Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana”; Oduro, “The African Independent Churches in Ghana.”

⁴⁰⁸ Quayesi-Amakye, “Prophetism and Development?,” 261.

⁴⁰⁹ Anderson, *An Introduction to Pentecostalism*, 104.

⁴¹⁰ Oduro, “The African Independent Churches in Ghana,” 117; Larbi, *Pentecostalism*.

of Christ (spiritual movement) founded in 1958 by Prophet John Mensah; Christian Divine Church, founded in 1959 by Apostle John Taylor and Eden Revival Church, founded in 1963 by Brother Charles Yeboah-Korie.⁴¹¹

Africans hold the belief that protection from oppressive evil powers paves the way for health, longevity and prosperity.⁴¹² Therefore, institutional religions like missionary Christianity which failed to acknowledge the traditional worldview of the African and did not deal with the traditional fears and aspirations of the indigenous Christian believers naturally became unsatisfactory to many of the earlier converts.⁴¹³ Also, the mission-established churches' style of worship or liturgy did not appeal to indigenous Ghanaians. Oduro notes that the "intolerance on the part of some Western missionaries to African forms of expression such as dancing, handclapping, singing loudly, and overt emotion also contributed to alienating many Africans"⁴¹⁴ from the Christian faith. The emergence of the AICs therefore, provided an avenue that met the needs of indigenous Christians.⁴¹⁵

Asamoah-Gyadu asserts that:

By articulating a Christian answer to people's fears and anxieties, the Sunsum sorè managed to surmount this problem. Thus, in the mission churches Ghanaians had been searching in desperation for Christian solutions to the problems of suffering, evil and ill health, but in the Sunsum sorè the emphasis on faith healing and protection helped them to find the solution that has always been available in the traditional concept of healing.⁴¹⁶

The *Sunsum sore* achieved this through their message of salvation and pneumatic activities such as healing and deliverance, revelation and interpretation of dreams.⁴¹⁷ The salvation

⁴¹¹ Oduro, "The African Independent Churches in Ghana," 119.

⁴¹² Asamoah-Gyadu, *African Charismatics*, 49.

⁴¹³ Magesa, "Perceptions of the Holy Spirit in the African Initiated Churches."

⁴¹⁴ Oduro, "The African Independent Churches in Ghana," 118.

⁴¹⁵ Meyer, "Christianity in Africa."

⁴¹⁶ Asamoah-Gyadu, *African Charismatics*, 42.

⁴¹⁷ Opoku Onyinah, "Deliverance as a Way of Confronting Witchcraft in Modern Africa: Ghana as a Case History," *Cyberjournal for Pentecostal-Charismatic Research* 10 (2001).

message of the *Sunsum sorè* had a very strong existential orientation.⁴¹⁸ Salvation to the spiritual churches, included deliverance from the power of witches, barrenness, sickness and other negations of life.⁴¹⁹ Unlike the mission-established churches, the Christianity introduced by the AICs provided a Christology that was more relevant to the African. Taking into consideration the pragmatic ends to which African religiosity is directed, the practical and ritually centred emphasis of the AICs give “salvation a more practical, if not holistic, orientation, thus making it meaningful to the people among whom they serve.”⁴²⁰

Furthermore, the introduction of pneumatic experiences into the activities of the AICs marked the beginning of renewal movements within Ghanaian Christianity. Pentecostal experiences such as, healing, exorcism, speaking in tongues, prophecy, visions, dreams, and revelations which remained marginal to mission church Christianity became a norm in the AICs.⁴²¹

3.3.3 Classical Pentecostalism

The second wave of Pentecostalism in Ghana is known as Classical Pentecostalism.⁴²² This wave of Pentecostalism traces its emergence to the Azusa Street Revival in Los Angeles.⁴²³ Adherents of this movement are usually known as the “classical Pentecostals.”⁴²⁴ They subscribe to the doctrine that the initial evidence of the baptism of the Holy Spirit is the gift of speaking in tongues.⁴²⁵ They normally affirm their position with (Acts 2:4; 8:4–19;

⁴¹⁸ Asamoah-Gyadu, *African Charismatics*, 49.

⁴¹⁹ Asamoah-Gyadu, *African Charismatics*, 49.

⁴²⁰ Asamoah-Gyadu, *African Charismatics*, 51.

⁴²¹ Asamoah-Gyadu, *African Charismatics*, 47; Larbi, *Pentecostalism*.

⁴²² Larbi, *Pentecostalism*.

⁴²³ Larbi, *Pentecostalism*; Onyinah, “The Movement of the Spirit Around the World in Pentecostalism”; Omenyo, *Pentecost Outside Pentecostalism*.

⁴²⁴ Golo and Novieto, “Religion and Sustainable Development in Africa,” 75.

⁴²⁵ Bartoş, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement,” 24.

10:44–48; 19:1–7).⁴²⁶ Churches that identify with this stream of Pentecostalism are known as classical Pentecostal churches. By the term classical Pentecostal churches, reference is made to churches that trace their emergence to Western mission-related Pentecostal denominations. Examples of such churches include Christ Apostolic Church founded by Apostle Newman Anim; the Apostolic Church; Church of Pentecost founded by missionary James McKeown and Assemblies of God Church, which happens to be the first Pentecostal mission denomination to work in Ghana.⁴²⁷ Apostle Peter Newman Anim is generally accepted among scholars as the Father of Ghanaian Pentecostalism.⁴²⁸ As a result of his initiative and subsequent collaboration with James and Sophia McKeown, three Apostolic churches emerged in Ghana, which are Christ Apostolic Church, Apostolic Church and the Church of Pentecost.⁴²⁹ The Assemblies of God Church was introduced to Ghana by Rev. Llyod and Margaret Shirer in 1931 after arriving from Burkina Faso.⁴³⁰

3.3.4 Neo-Pentecostalism/ Charismatic Movements

The third wave of Pentecostalism in Ghana is known as neo-Pentecostalism or Charismaticism.⁴³¹ The term *Charismatic* is used to describe individuals or groups who have experienced the phenomena of 1 Corinthians 12-14.⁴³² Adeyemi postulates that the term Charismatic was deduced from the word *charisma*, which means “gifts of the spirit” as

⁴²⁶ Onyinah, “The Movement of the Spirit Around the World in Pentecostalism,” 280.

⁴²⁷ Omenyo, *Pentecost Outside Pentecostalism*, 89.

⁴²⁸ Larbi, *Pentecostalism*; Omenyo, *Pentecost Outside Pentecostalism*; Anderson, *An Introduction to Pentecostalism*, 117.

⁴²⁹ Joseph Quayesi-Amakye, “Pentecostals and Contemporary Church-State Relations in Ghana,” 2014; Asamoah-Gyadu, *African Charismatics*; Alfred Koduah, “Classical Pentecostalism in Ghana,” in *Christianity in Ghana: A Postcolonial History Postcolonial History*, ed. J Kwabena Asamoah-Gyadu (Sub-Saharan Publishers, 2018), 136–67.

⁴³⁰ Koduah, “Classical Pentecostalism in Ghana,” 139; Omenyo, *Pentecost Outside Pentecostalism*, 95; Onyinah, “The Movement of the Spirit Around the World in Pentecostalism.”

⁴³¹ Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’”; Golo and Novieto, “Religion and Sustainable Development in Africa”; Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals.”

⁴³² Adeyemi, “Speaking in Tongues in the Charismatic Movement,” 139.

used by Paul.⁴³³ Usually distinguished from the classical Pentecostals using their history and theology, neo-Pentecostals focus on the manifestations of the gifts of the spirit (charismata).⁴³⁴

According to Asamoah-Gyadu the term “‘neo-Pentecostal’ is used ... as an umbrella term to encompass Pentecostal renewal phenomena associated with trans-denominational fellowships, prayer groups, ministries and independent churches, which came into existence or prominence from about the last three decades of the twentieth century.”⁴³⁵

Commenting on the complex nature of the category “neo-Pentecostal”, Golo argues that the identity and confessions of neo-Pentecostals go beyond neo-Pentecostalism to include “Western mission-established and classical Pentecostal churches, thereby rendering the category ‘neo-Pentecostal’ very heterogeneous, if not entirely confusing.”⁴³⁶ He further argues that:

neo-Pentecostals – unlike the broader category “Pentecostals” or “Pentecostalism,” which is defined generally in relation to the active “workings of the Spirit in the church” and manifesting in diverse pneumatic phenomena such as prophecy and speaking in tongues – seem to have defied any definite typology. This is because, though generally identified initially as Charismatics, their central defining assumptions and phenomena become rather eclectic as their configurations continue to unfold.⁴³⁷

Charismatics believe the Holy Spirit does not only help believers to know the will of God but also fills them with new powers such as prophecy, healing, and the power to perform miracles.⁴³⁸ They perceive the integration of the manifestations of the gifts of the Spirit to

⁴³³ Adeyemi, “Speaking in Tongues in the Charismatic Movement,” 139.

⁴³⁴ Peter 'Ropo Awoniyi, “Charismatic Movements’ Appropriation of Indigenous Spirituality in Nigeria,” *Ogbomoso Journal of Theology* XIII, no. 2 (2008): 124.

⁴³⁵ Asamoah-Gyadu, *African Charismatics*, 26.

⁴³⁶ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals,” 248.

⁴³⁷ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals,” 248.

⁴³⁸ Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*; Attanasi, “Introduction: The Plurality of Prosperity Theologies and Pentecostalism.”

church life as normal. Thus, they also seek to appropriate the gifts of the Spirit as part of the ordinary Christian life.

In Ghana, the neo-Pentecostal/Charismatic movement can be said to manifest itself in three main forms namely Revivalist Charismatics, Non-Denominational or Trans-Denominational Fellowships/Groups, and Charismatic Churches.

a. Revivalist Charismatics

Not following any chronological order, the first form of neo-Pentecostal movement in Ghana is located in groups dedicated to spiritual renewal within Traditional Western Mission Churches (TWMCs). These groups are usually referred to as “Charismatic Renewal” movements in the West.⁴³⁹ Except in the case of the Roman Catholic Church where the term “Charismatic Renewal” is maintained, Ghanaian renewal movements in Traditional Western Mission Churches are normally referred to as “prayer groups.”⁴⁴⁰ The renewal groups in the Western mission churches “emerged as an attempt to inject “new blood” and extend the new wave of revival within these older denominations.”⁴⁴¹ They, thus, purposely exist to restore active and fervent prayer and openness to the expressions of Pentecostal phenomena in the churches they operate.⁴⁴² The uniqueness of the charismatic renewal movements located in traditional western mission related churches is found in their insistence not to be organized into denominations.⁴⁴³ Examples of such renewal groups in Ghana’s Western mission churches include: the Bible Study and Prayer

⁴³⁹ Bartoş, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement.”

⁴⁴⁰ Asamoah-Gyadu, *African Charismatics*, 28–29.

⁴⁴¹ Oladeji, “The Charismatic Movement and Church Growth in Nigeria,” 154.

⁴⁴² Asamoah-Gyadu, *African Charismatics*, 28–29.

⁴⁴³ Oladeji, “The Charismatic Movement and Church Growth in Nigeria,” 155.

Group of the Presbyterian Church, the Methodist Prayer and Renewal Programme, and the Charismatic Renewal Movement of the Roman Catholic Church.⁴⁴⁴

b. Non-Denominational or Trans-Denominational Fellowships/Groups

The second type of neo-Pentecostalism in Ghana manifests in trans-denominational and/or non-denominational fellowships. These fellowships are usually lay neo-Pentecostal parachurch organisations and not churches. They encourage their members to remain active in their respective churches and “with their charismatic experiences, try to bring about renewal from within.”⁴⁴⁵ Examples are the Full Gospel Business Men’s Fellowship International, Women’s Aglow and Ghana Congress of Evangelical (GHACOE) Ladies’ Fellowship. These fellowships are acknowledged to have massively influenced the emergence of the charismatic phenomenon in the traditional western mission churches through their teachings and practices such as speaking in tongues, baptism in the Holy Spirit and emphasis on physical healing.⁴⁴⁶

c. Neo-Pentecostal/Charismatic Churches

The third form of neo-Pentecostalism exists in autochthonous churches, generally identified as neo-Pentecostal/Charismatic churches or Charismatic Ministries (CM).⁴⁴⁷ Asamoah-Gyadu asserts that the use of the term “ministries” by these autochthonous neo-Pentecostal churches “carries a theological import meant to distinguish them from other

⁴⁴⁴ Asamoah-Gyadu, *African Charismatics*, 28–29; Omenyo, *Pentecost Outside Pentecostalism*; Larbi, *Pentecostalism*.

⁴⁴⁵ Asamoah-Gyadu, *African Charismatics*, 28–29.

⁴⁴⁶ Omenyo, *Pentecost Outside Pentecostalism*, 96; Asamoah-Gyadu, *African Charismatics*; Onyinah, “The Movement of the Spirit Around the World in Pentecostalism”; Larbi, *Pentecostalism*, 296.

⁴⁴⁷ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals”; Asamoah-Gyadu, *African Charismatics*; Gifford, *Ghana’s New Christianity*.

Christian churches in the country.”⁴⁴⁸ Some scholars have labelled the independent churches that sprung up within the neo-Pentecostal movement variously as “neo-Pentecostals,”⁴⁴⁹ “New Pentecostal Churches”,⁴⁵⁰ “Charismatics,”⁴⁵¹ or “neo-Pentecostal churches (NPC).”⁴⁵² Golo defines neo-Pentecostals as “a category of churches that have radically redefined the gospel message and the task and mission of evangelism as a core part of their activities, in response to the Great Commission (Matt 28:19-20).”⁴⁵³ Neo-Pentecostal churches could also be defined as more recently founded independent churches which uses media technologies to spread the Christian message, operates as global megachurches addressing masses of believers, and emphasise the prosperity gospel.⁴⁵⁴ Anderson also refers to neo-Pentecostal churches, as “Charismatic independent churches, including megachurches, and influenced by both classical Pentecostalism and the Charismatic movement.”⁴⁵⁵

Charismatic churches as autochthonous churches are distinct from the Charismatic movement found in historic mission churches. In explaining the distinction between the two, Asamoah-Gyadu postulates that:

When used in Ghana, the expression ‘Charismatic’, for example, takes on a slightly different meaning from what pertains in a Western European context. In the Western

⁴⁴⁸ Asamoah-Gyadu, *African Charismatics*, 28.

⁴⁴⁹ Asamoah-Gyadu, *African Charismatics*; Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana.”

⁴⁵⁰ Deji Ayegboyin, “‘Dressed in Borrowed Robes’: The Experience of the New Pentecostal Movements in Nigeria,” *Ghana Bulletin of Theology* 1, no. 1 (2006): 37,39; Anderson, *An Introduction to Pentecostalism*.

⁴⁵¹ Hackett, “Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana”; M. de Witte, “Buy the Future, Now! Charismatic Chronotypes in Neoliberal Ghana,” *Etnofoor*, vol. 24, 2012.

⁴⁵² N. Philomena Mwaura, “New Religious Movements: A Challenge to Doing Theology in Africa,” *Trinity Journal of Church and Theology* XIII, no. 3 (2003): 4.

⁴⁵³ Ben-Willie Kwaku Golo, “The Groaning Earth and the Greening of Neo-Pentecostalism in Twenty-First Century Ghana,” *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 13 (2014): 201.

⁴⁵⁴ Birgit Meyer, “Pentecostalism and Globalization,” in *Studying Global Pentecostalism*, ed. Allan Anderson et al. (Los Angeles: University of California Press, 2010), 113.

⁴⁵⁵ Allan Anderson, “Varieties, Taxonomies and Definitions,” in *Studying Global Pentecostalism*, ed. Allan Anderson et al. (Los Angeles: University of California Press, 2010), 19.

context, Charismatic movements are usually renewal groups operating within older and more firmly established historic mainline denominations. In sub-Saharan African countries like Ghana, on the other, the expression 'Charismatic' is used more in reference to the new wave of independent Pentecostal movements.⁴⁵⁶

Hackett also notes in the context of Ghana that the term “charismatic” applies to the newer, locally generated churches and ministries whose emphasis is healing, prosperity, and experience.⁴⁵⁷ When compared to the classical Pentecostal churches, however, the emergence of neo-Pentecostal churches normally centre around one charismatic leader who is an embodiment of the vision of the church.⁴⁵⁸ Some distinguishing features of the neo-Pentecostal churches include their predominantly youth membership, emphasis on the prosperity gospel, and their predominant use of English language⁴⁵⁹ They also have a relaxed position on dress codes and make prolific use of modern media.⁴⁶⁰

In contemporary Ghana, the neo-Pentecostal churches manifest themselves as Charismatic churches and neo-prophetic churches.⁴⁶¹ Many of these churches, are offshoots of the classical Pentecostal churches such as the Assemblies of God Church, Christ Apostolic Church, the Apostolic Church and the Church of Pentecost.⁴⁶² Even though Ghanaian Charismatic churches/ministries were founded entirely out of local initiatives, they nevertheless place much emphasis on projecting their international character and connections. This is realised in their use of words such as “international,” “global” and

⁴⁵⁶ Asamoah-Gyadu, *African Charismatics*, 1.

⁴⁵⁷ Hackett, “Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana,” 259.

⁴⁵⁸ Golo and Novieto, “Religion and Sustainable Development in Africa,” 75.

⁴⁵⁹ Omenyo, *Pentecost Outside Pentecostalism*, 96.

⁴⁶⁰ Asamoah-Gyadu, *African Charismatics*, 4.

⁴⁶¹ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals”; Joseph Quayesi-Amakye, “Pentecostals and Contemporary Church-State Relations in Ghana,” *Journal of Church and State* 57, no. 4 (December 14, 2015): 640–57; Quayesi-Amakye, “Prophetism and Development?.”

⁴⁶² Golo and Novieto, “Religion and Sustainable Development in Africa”; Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’.”

“worldwide” as part of the names of their churches.⁴⁶³ Owusu-Ansah argues that the use of expressions such as “international” or “global” by neo-Pentecostal churches represent their transnational influence and worldwide aspirations.⁴⁶⁴ Since their emergence in the late 1970s, the neo-Pentecostal churches have witnessed a rapid and massive growth in the country.⁴⁶⁵ Examples include Action Chapel International, International Central Gospel Church, Perez Chapel International, Harvest Chapel International, Royalhouse Chapel International, Lighthouse Chapel International and Global Revival Ministries.

3.4 History and Development of the Neo-Pentecostal Movement in Ghana

Three factors significantly contributed to the development of the neo-Pentecostal movement in Ghana. These factors are the rise of para-church evangelical/charismatic associations, foreign tele-evangelists and the emergence of independent charismatic churches.

3.4.1 Evangelical/Charismatic Para-church Associations

The role of parachurch evangelical associations in Ghana and other African countries cannot be overlooked when accounting for the history of neo-Pentecostal movements in Africa and Ghana in particular.⁴⁶⁶ The parachurch conservative evangelical movements created the context for the emergence of the neo-Pentecostal churches. Two of such evangelical para-church movements are discussed in the following sub-sections below.

⁴⁶³ Asamoah-Gyadu, *African Charismatics*; Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty.”

⁴⁶⁴ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 177–78.

⁴⁶⁵ Golo and Novieto, “Religion and Sustainable Development in Africa”; Ojo, “The Growth of Charismatic Movement in Northern Nigeria.”

⁴⁶⁶ Asamoah-Gyadu, *African Charismatics*, 101–2; Ojo, “The Growth of Charismatic Movement in Northern Nigeria.”

a. Scripture Union (SU) and Ghana Fellowship of Evangelical Students (GHAFES)

Christianity in Ghana experienced a strong evangelical/charismatic revival which took place outside the established churches within the 1960s and 1970s.⁴⁶⁷ This happened due to the emergence of parachurch conservative evangelical associations on the Ghanaian religious scene in the 1960s.⁴⁶⁸ These evangelical parachurch groups were non-denominational or trans-denominational, or even interdenominational fellowships, prayer groups and individuals who through their activities sought to spread the gospel and provide Christian nurture.⁴⁶⁹ They mainly operated in secondary and post-secondary educational institutions. These included the Scripture Union (SU), which operated in secondary schools and University Christian Fellowships in tertiary institutions coordinated by Ghana Fellowship of Evangelical Students (GHAFES).⁴⁷⁰ Both groups belong to the International Fellowship of Evangelical Students (IFES).⁴⁷¹

There also were other independent Christian Fellowships that operated specifically in Accra whose activities were facilitated by the Coordinating Council for Christian Fellowships (CCCF).⁴⁷² These fellowships were set up with the aim of “supplementing the efforts of existing churches and encouraging ‘responsible membership.’”⁴⁷³ They were ardent believers in the life-transforming power of the gospel of Jesus Christ, the infallibility and authority of the scriptures. They placed considerable emphasis on the importance of

⁴⁶⁷ Asamoah-Gyadu, *African Charismatics*; Omenyo, *Pentecost Outside Pentecostalism*; Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana”; Larbi, *Pentecostalism*.

⁴⁶⁸ Asamoah-Gyadu, *African Charismatics*; Larbi, *Pentecostalism*, 296.

⁴⁶⁹ Asamoah-Gyadu, *African Charismatics*, 102.

⁴⁷⁰ Larbi, *Pentecostalism*; Omenyo, *Pentecost Outside Pentecostalism*; Asamoah-Gyadu, *African Charismatics*.

⁴⁷¹ Asamoah-Gyadu, *African Charismatics*, 103.

⁴⁷² Omenyo, *Pentecost Outside Pentecostalism*, 95.

⁴⁷³ Asamoah-Gyadu, *African Charismatics*, 102.

personal salvation, fellowship, strict Bible-centred morality, and also had an intense desire to share the gospel of Jesus Christ with others.⁴⁷⁴

SU and GHAFES gained prominence in the immediate post-independence era through to the 1970s. Apart from holding meetings in secondary and tertiary educational institutions, members also met at Town Fellowships during school and university holidays.⁴⁷⁵ Asamoah Gyadu observes that:

In order to sustain the evangelical persuasion of SU and GHAFES members as they settled into working life, around the early 1960s some of the former graduates initiated home fellowships mainly for prayer and Bible Study. These were mainly urban-centred and attracted former members of SU and GHAFES from the various institutions of learning who were now in employment. By the late 1960s to the early 1970s, the home fellowships had grown and so were transformed into what eventually became known as Town Fellowships.⁴⁷⁶

Another essential feature of Ghanaian parachurch evangelicalism was the organization of youth camps.⁴⁷⁷ Scripture Union organized these camp meetings to provide Bible study and some academic work to augment what students got from regular schooling. The youth camps were also organised during long vacations to serve as avenues to prevent young people from engaging in activities considered as immoral to the Christian faith.⁴⁷⁸ These camp meetings brought many young people together to pray and study God's word.

Starting from the 1970s, the SU and GHAFES groups became very charismatic.⁴⁷⁹ They became open not just to their traditional insistence on the born-again experience for the individual Christian but also by their increasing emphasis on baptism of the Holy Spirit

⁴⁷⁴ Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana," 171.

⁴⁷⁵ Larbi, *Pentecostalism*, 296; Asamoah-Gyadu, *African Charismatics*.

⁴⁷⁶ Asamoah-Gyadu, *African Charismatics*, 103.

⁴⁷⁷ Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana."

⁴⁷⁸ Owusu-Ansah, 171–72.

⁴⁷⁹ Larbi, *Pentecostalism*.

with evidence of speaking in tongues, healing miracles and prophecies.⁴⁸⁰ This was most evident in the fellowship's activities on university campuses.⁴⁸¹ A number of the SU and GHAFES leaders also functioned as experts in the healing and deliverance or spiritual warfare ministries.⁴⁸²

The evangelical parachurch associations through their policy of 'responsible membership,' urged their members not to leave their churches but to stay in and revitalize them. Thus, many conservative evangelicals stayed in their churches.⁴⁸³ The positive side of the policy of "responsible membership" advocated by the evangelical parachurch associations was that it "significantly affected the growth of charismatic movement in the mainline churches."⁴⁸⁴ This was because some members of the evangelical fellowships introduced some of the teachings and practices of their fellowships into their churches.⁴⁸⁵ However, the policy of "responsible membership" was difficult to practice in many instances. With time, tensions began to rise between leaders of traditional mission churches and their well-educated conservative evangelical members who subscribed to the "born-again" experience. These conservative evangelical members criticized the liberal church traditions and also "rejected the ordered liturgical services and insistence on infant baptism and confirmation as modes of incorporation into church."⁴⁸⁶ These, according to them, made people members of the church and not necessarily bringing them to personal faith in Jesus

⁴⁸⁰ Asamoah-Gyadu, *African Charismatics*; Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana."

⁴⁸¹ Asamoah-Gyadu, *African Charismatics*, 103.

⁴⁸² Asamoah-Gyadu, *African Charismatics*.

⁴⁸³ Asamoah-Gyadu, *African Charismatics*, 102.

⁴⁸⁴ Omenyo, *Pentecost Outside Pentecostalism*, 95.

⁴⁸⁵ Omenyo, *Pentecost Outside Pentecostalism*, 96.

⁴⁸⁶ Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana," 172.

Christ.⁴⁸⁷ Some leaders within the mainline churches had problems with their young members in evangelical associations such as the SU. This was because they had introduced some charismatic practices such as speaking in tongues and praying aloud to these mainline churches. Others also complained about some parachurch evangelical members being ‘spiritually proud’ and not submitting to church authority.⁴⁸⁸

These happenings brought disagreement between the authorities of the traditional mission churches and their younger members because of the difference between the evangelical para-church spirituality and what was perceived as the dry denominationalism and moral permissiveness of the older church denominations.⁴⁸⁹ Omenyo for example posits that in some places, the Catholic Church prevented her members from attending SU town fellowships.⁴⁹⁰ The tension that ensued between the young parachurch evangelicals and their church authorities was not only happening among traditional mission churches but classical Pentecostal churches as well, where “those affiliated to classical Pentecostal churches were simply found to be giving more attention to the Para-church fellowships than church activities.”⁴⁹¹ As a way to resolve this problem, leadership of some of the mainline and classical Pentecostals gave their members the chance to choose whether to belong to the church or the fellowship. Some of the members of these churches chose to belong to the fellowship.⁴⁹²

⁴⁸⁷ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 172.

⁴⁸⁸ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 172–73.

⁴⁸⁹ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 172.

⁴⁹⁰ Omenyo, *Pentecost Outside Pentecostalism*, 96.

⁴⁹¹ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 173–74.

⁴⁹² Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 173.

These happenings made young parachurch evangelicals feel denominationally uprooted, because their spiritual experiences of born-again and baptisms of the Holy Spirit with tongues-speaking did not find avenues for expression within the traditional historic mission churches.⁴⁹³ As these disaffections persisted, some of the para-church evangelical leaders started creating other avenues for young people to freely express their spirituality outside the traditional churches.⁴⁹⁴ Asamoah-Gyadu contends that the spread of independent Charismatic churches in Ghana was as a result of a “culmination of years of imbibing an evangelical/Pentecostal spirituality, which was bound to look for expression outside existing churches and denominations.”⁴⁹⁵ The revivals that were started by the non-denominational evangelical movements laid the foundations for the later Charismatic movements.⁴⁹⁶ It can be argued that the evangelical parachurch’s policy of ‘responsible church membership,’ partly contributed to engendering the formation of neo-Pentecostal churches / Charismatic Ministries in Ghana.

b. Other Para-Church Associations

Other evangelical parachurch groups that operated in the country included musical, prayer and evangelical fellowships like the Joyful Way Incorporated, Hour of Visitation Choir and Evangelistic Association (HOVCEA) led by Evangelist Isaac Ababio; Ghana Evangelical Society (GES) led by brother Enoch Agbozo; and Youth Ambassadors for Christ Association (YAFCA) led by Evangelist Owusu Afriyie.⁴⁹⁷ These parachurch

⁴⁹³ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 173.

⁴⁹⁴ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 173.

⁴⁹⁵ Asamoah-Gyadu, *African Charismatics*, 102.

⁴⁹⁶ Hackett, “Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana,” 260.

⁴⁹⁷ Asamoah-Gyadu, *African Charismatics*; Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana”; Larbi, *Pentecostalism*, 296–97.

associations had both evangelistic and charismatic flavour.⁴⁹⁸ Owusu-Ansah submits that though many of the parachurch evangelical associations “did not identify themselves as Pentecostal, [they, however,] did embrace charismatic renewal phenomena at their fellowship meetings.”⁴⁹⁹ A number of them integrated into their activities healing, deliverance, speaking in tongues and other charismatic phenomena.⁵⁰⁰

One of the evangelistic parachurch leaders who was charismatic in the 1970s was Evangelist Enoch Agbozo. He is widely acknowledged to have immensely influenced most of the early founders and leaders of Charismatic churches in Ghana.⁵⁰¹ His evangelistic group, GES, was noted to be very charismatic and its Friday all-night vigils in Accra were well patronised. Asamoah-Gyadu postulates that “GES vigils offered opportunity not only for prayer, but also for Pentecostalist activities such as Holy Spirit baptism accompanied by speaking in tongues, baptism by immersion, the unrestrained exercise of gifts of the Spirit and evangelism.”⁵⁰²

The youth evangelical music groups that emerged in the 1970s, such as Joyful Way Incorporated (JWI) and now-defunct Calvary Road Incorporated, Come Back Inc., New Creation and Jesus Generation, contributed to innovatively modernise Christian music and helped chart a new course for Ghanaian Christian worship.⁵⁰³ These musical groups brought many youths to the Christian faith due to their evangelical/charismatic musical campaigns held in secondary and tertiary educational institutions. It is suggested that their

⁴⁹⁸ Omenyo, *Pentecost Outside Pentecostalism*, 95.

⁴⁹⁹ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 170–71.

⁵⁰⁰ Asamoah-Gyadu, *African Charismatics*, 110.

⁵⁰¹ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana”; Asamoah-Gyadu, *African Charismatics*.

⁵⁰² Asamoah-Gyadu, *African Charismatics*, 109.

⁵⁰³ Asamoah-Gyadu, *African Charismatics*, 107.

ministrations were marked with the manifestation of the charismatic phenomena whereby there were “testimonies of the spontaneous outbreak of Holy Spirit phenomena, that is, speaking in tongues, weeping, loud cries, and healing, in schools where groups like JWI ministered.”⁵⁰⁴ The activities of these evangelical/charismatic para-church groups contributed significantly to the emergence of neo-Pentecostal churches/ministries in Ghana. These fellowships became platforms that trained several young people who later became leading members of neo-Pentecostal churches when they started emerging at the end of the 1970s.⁵⁰⁵

Other charismatic parachurch organisations that have contributed to the development of neo-Pentecostal movement in Ghana since their inception in the 1970s include the Full Gospel Business Men's Fellowship International and Women's Aglow.⁵⁰⁶ These evangelical/charismatic fellowships emphasized that members should remain in their respective traditional mission churches and revitalize them. This development significantly affected the growth of the charismatic movement in the mainline churches and contributed to the emergence of neo-Pentecostal churches in the country.⁵⁰⁷

3.4.2 Foreign Tele-Evangelists

As earlier noted, Ghana's Christianity between the 1960s to 1970s witnessed an evangelical/charismatic revival. This revival received an intensified Pentecostalisation due to exposure to foreign, mainly North American-based tele-evangelists.⁵⁰⁸ The efforts of

⁵⁰⁴ Asamoah-Gyadu, *African Charismatics*, 107.

⁵⁰⁵ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 174.

⁵⁰⁶ Larbi, *Pentecostalism*; Omenyo, *Pentecost Outside Pentecostalism*; Asamoah-Gyadu, *African Charismatics*.

⁵⁰⁷ Omenyo, *Pentecost Outside Pentecostalism*, 95.

⁵⁰⁸ Asamoah-Gyadu, *African Charismatics*; Larbi, *Pentecostalism*.

these foreign tele-evangelists at Pentecostalising Ghanaian evangelical Christianity also precipitated the emergence of neo-Pentecostal churches in Ghana. We see this in three main ways. First, their visitations to Ghana in the 1970s and 1980s encouraged several Ghanaian parachurch evangelical leaders to start their own churches.⁵⁰⁹ Foreign tele-evangelists such as Oral Roberts, Derek Prince, Billy Graham, Reinhard Bonnke, T.L. and Daisy Osborn, Morris Cerullo, Benny Hinn and Archbishop Benson Idahosa have all visited Ghana to hold crusades.⁵¹⁰

Second, their media ministries such as television programmes like Oral Roberts television programme, Rev. Hagin's books, audio and videocassettes were sought after by many in Ghana and were in wide circulation.⁵¹¹ Third, Billy Graham's "International Conference(s) for Itinerant Evangelists," held in Amsterdam in 1983 and 1986, saw many Ghanaians being invited. Through this programme, many participants were motivated to start their own churches. One of the foreign evangelists with the most enduring influence was the late Morris Cerullo. His "School of Ministry and Evangelism" programmes held in Accra in 1983 and 1985 benefited several neo-Pentecostal leaders. A key feature of Morris Cerullo's initiative was to inspire participants to establish ministries on their own.⁵¹²

The most influential African Charismatic leader who has greatly inspired many neo-Pentecostal leaders in West Africa to establish their own churches either directly or indirectly is Archbishop Benson Idahosa.⁵¹³ His crusade in Ghana in 1977 intensified the spiritual renewal and fervour in the already existing evangelical fellowships. Idahosa

⁵⁰⁹ Asamoah-Gyadu, *African Charismatics*; Larbi, *Pentecostalism*.

⁵¹⁰ Larbi, *Pentecostalism*, 307–10.

⁵¹¹ Larbi, *Pentecostalism*.

⁵¹² Asamoah-Gyadu, "'Born of Water and the Spirit': Pentecostal/Charismatic Christianity in Africa," 402.

⁵¹³ Asamoah-Gyadu, *African Charismatics*, 111.

offered scholarships to willing young women and men, at the end of the crusade, who wanted to be trained for ministry in his Bible school, known as the Christ for All Nations Bible School.⁵¹⁴ Graduates of the Bible school were particularly “charged to start their own ministries, and this was faithfully carried out by many Ghanaians who trained with Idahosa.”⁵¹⁵ They included, Pastors Nicholas Duncan-Williams of Action Faith Ministries, now Action Chapel International, Christina Doe Tetteh of Solid Rock Chapel, Godwin Normanyo of Fountain of Life Ministries, George Ferguson-Laing of Living Praise Ministries, Charles Agyin Asare of the Word Miracle Church now Perez Chapel International.

The coming of foreign tele-evangelists onto the Ghanaian religious scene, to some extent, led to a transformation of indigenous Ghanaian neo-Pentecostal Christianity. Indeed, North American Pentecostals have partly influenced African neo-Pentecostalism, and for that matter Ghanaian, neo-Pentecostal Christianity but not in its entirety. This is because before the coming of the North American Pentecostal evangelists on the Ghanaian religious scene, indigenous neo-Pentecostal spirituality was already in existence. As Ojo has rightly argued in the case of Nigeria, and the same is true for Ghana, the influence of North American Pentecostalism only “contributed in altering certain features of the revival and introducing new dimensions. Nonetheless, the Charismatic Renewal was clearly indigenous, because they were evolving new traditions of Christianity contextually relevant to contemporary Nigeria [Ghana] and thus making a broad sweep of the population.”⁵¹⁶

⁵¹⁴ Larbi, *Pentecostalism*.

⁵¹⁵ Asamoah-Gyadu, *African Charismatics*, 111.

⁵¹⁶ Ojo, “The Growth of Charismatic Movement in Northern Nigeria,” 94.

3.4.3 Emergence of Neo-Pentecostal Churches/Ministries in Ghana

The evangelical and charismatic awakenings that took place in the 1960s and 1970s eventually led to the emergence of independent neo-Pentecostal churches. Several evangelical parachurch leaders that were influenced by the charismatic wave began to establish churches to provide a platform for people to fully experience the charismatic revival that was taking place within that era. Some of these leaders turned fellowships into churches whilst some others left the fellowships they belonged to and independently started their own neo-Pentecostal churches/ministries.⁵¹⁷

Evangelist Enoch Agbozo, the founder of GES, for instance, started a church known as 'House of Worship' in 1980 with the assertion that God instructed him to set up the church "as an example of how he should be worshipped and also to 'give the young people an opportunity to use their gifts of the spirit.'"⁵¹⁸ His church members were partly made up of participants of GES' all-night prayer vigils and people who were either not committed to any particular church or were just unwilling to go to church because their spiritual experiences were not welcome.⁵¹⁹

Similarly, the foremost neo-Pentecostal church to be formed in Ghana is Action Faith Chapel International led by Archbishop Nicholas Duncan Williams. Nicholas Duncan-Williams was one of the first people who had a scholarship to train at Benson Idahosa's Bible School in Nigeria.⁵²⁰ He returned to Ghana in 1978 after his training and formed a

⁵¹⁷ Omenyo, *Pentecost Outside Pentecostalism*, 96; Asamoah-Gyadu, *African Charismatics*, 114.

⁵¹⁸ Asamoah-Gyadu, *African Charismatics*, 110.

⁵¹⁹ Asamoah-Gyadu, *African Charismatics*, 109.

⁵²⁰ Larbi, *Pentecostalism*; Asamoah-Gyadu, *African Charismatics*; Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana."

non-denominational Christian fellowship in Accra, around the airport residential area.⁵²¹ His fellowship was “persuasively Pentecostal in character and thus heightened the expression of the Holy Spirit in student Christian groups in the cities.”⁵²² From the fellowship meetings, Duncan-Williams founded a church known as Christian Action Faith Ministries (now Action Faith Chapel International), which became the first neo-Pentecostal church in Ghana.⁵²³

Rev. Christina Doe Tetteh is another example of leaders who turned their non-denominational fellowships into neo-Pentecostal churches. She started an early morning public prayer meeting under a mango tree near her home after returning from her training at the late Archbishop Benson Idahosa's Bible School in Nigeria.⁵²⁴ Patrons of this prayer group began to experience healing and miracles as they attended the meeting. She later discovered that a number of the participants of the prayer meetings were not going to church. She began to seek “‘the face of the Lord’—by a prolonged period of fasting and prayer—and with pressure from the people, and direct encouragement from Idahosa [whom she served as a secretary while in Nigeria until she returned in 1989], Solid Rock Chapel was formed in October 1994.”⁵²⁵

An example of leaders who left the fellowships they were leading to start their own churches is Pastor Dr. Mensa Otabil of International Central Gospel Church (ICGC). He was the President of the Accra Kanda Fellowship, and in 1983, during their annual camp

⁵²¹ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 179.

⁵²² Asamoah-Gyadu, *African Charismatics*, 112.

⁵²³ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 176.

⁵²⁴ Asamoah-Gyadu, *African Charismatics*.

⁵²⁵ Asamoah-Gyadu, *African Charismatics*, 114.

meeting, he informed his members about his intention to start a church.⁵²⁶ In February, 1984, Mensa Otabil formed the International Central Gospel Church. Currently, ICGC is one of the most popular neo-Pentecostal churches in Ghana. Some of the neo-Pentecostal churches that have gained prominence in Ghana today include the International Central Gospel Church established in 1984 and led by Pastor Mensa Anamuah Otabil; Victory Bible Church International formed in 1985 and led by Bishop Nii Appiakae Tackie-Yarboi; Lighthouse Chapel International founded in 1988 and led by Bishop Dag Heward-Mills; Bishop Charles Agyin Asare's Perez Chapel International (then The Word Miracle Church International, founded in 1987), Fountain Gate Chapel founded by Rev. Eastwood Anaba in 1987, Robert Ampiah-Kwofie's Global Revival Ministries founded in 1989, and Apostle General Sam Korankye-Ankrah's Royal House Chapel International founded in 1992.⁵²⁷

3.5 Features of Ghanaian Neo-Pentecostal Churches

The Christian renewal movements that have evolved on the African religious scene have been varied. Hence, there is difficulty in clearly delineating their unique characteristics and features. Hollenweger has rightly observed that:

There is no reliable overview of the charismatic renewal in the third world...problems of establishing the extent and character of the charismatic renewal are almost insurmountable, first, because the scene is changing all the time; secondly, because there is not accepted definition of the charismatic renewal; and thirdly, because it is almost impossible to get accurate statistics and description.⁵²⁸

Notwithstanding the observation made by Hollenweger, scholars have examined several recurrent features in the neo-Pentecostal movements, particularly as they manifest in

⁵²⁶ Asamoah-Gyadu, *African Charismatics*, 114.

⁵²⁷ Asamoah-Gyadu, *African Charismatics*; Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana"; Golo and Novieto, "Religion and Sustainable Development in Africa"

⁵²⁸ Walter Hollenweger, "Charismatic Renewal in the Third World: Implications for Mission," *Occasional Bulletin of Missionary Research* 4 (1980): 68–78.

Africa, and Ghana is not entirely exclusive. Some of these are continuities of the influence of AICs, classical Pentecostal and evangelical spiritualities. However, other features of the neo-Pentecostal movements are discontinuities and newly emerging and distinct from the earlier strands of Christian renewal movements in Africa. Some of these characteristics and/or features of African neo-Pentecostalism, using examples from Ghana, are discussed below.

3.5.1 Emphasis on Evangelism and Personal Transformation

A core feature of the neo-Pentecostal/Charismatic churches is their emphasis on evangelism and personal transformation. The emergence of neo-Pentecostal churches from conservative evangelical parachurch movements largely accounts for their emphasis on evangelism and personal transformation.⁵²⁹ An essential ethos of the evangelical movement is their ardent desire to share the good news with others.⁵³⁰

Their emphasis on evangelism is largely related to their emphasis and desire for personal transformation. Neo-Pentecostals assert that salvation in Christ Jesus leads to personal transformation. In neo-Pentecostal hermeneutics and praxis, salvation is expected to have a tangible transformative and enabling effect in the circumstances and lives of believers.⁵³¹ Because neo-Pentecostals lay claim to the belief of the gospel's transforming power,⁵³² personal transformation is a central theme in their churches, just as it is in other evangelical

⁵²⁹ Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana," 171; Larbi, *Pentecostalism*; Ojo, "The Growth of Charismatic Movement in Northern Nigeria."

⁵³⁰ Ojo, "The Growth of Charismatic Movement in Northern Nigeria," 90.

⁵³¹ Miller and Yamamori, *Global Pentecostalism*; Freeman, "The Pentecostal Ethic and the Spirit of Development"; Bryant L Myers, "Progressive Pentecostalism, Development, and Christian Development NGOs: A Challenge and an Opportunity," *International Bulletin of Missionary Research* 39, no. 3 (2015): 115–20; Larbi, *Pentecostalism*; Kalu, *African Pentecostalism: An Introduction*.

⁵³² Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana," 171.

churches. These churches have been acknowledged for their efficiency in bringing about dramatic changes in subjectivity.⁵³³ They do this by focusing on what some scholars have described as a “revision of consciousness”,⁵³⁴ “creation of a positive mindset”,⁵³⁵ a “remaking of the individual”,⁵³⁶ and a “reorientation of persons.”⁵³⁷ They teach their members to shift their attention from perceiving themselves as victims to seeing themselves as victors. Through these personal transformation teachings and engagement with pastors and other church members in prayer, study of God’s word and healing, members begin to perceive themselves as part of God's people, individuals who are valued.⁵³⁸ They, therefore, reject passive, fatalistic beliefs and reclaim agency.

3.5.2 *The Democratisation of the Sacred*

Neo-Pentecostal churches “democratise access to the sacred’ by radicalising the Protestant doctrine of ‘priesthood of all believers.”⁵³⁹ In some African indigenous religious movements, devotees tend to defer to their founders/leaders, because they perceive them to be people of sacred power, and they have high regard for them. In most cases, much religious activity revolves around such persons. Ghanaian neo-Pentecostals, on the other hand, make “personal spiritual power for every believer” the hallmark of their theology and pastoral endeavours.⁵⁴⁰ It is suggested this democratisation of the priesthood of all

⁵³³ Freeman, “The Pentecostal Ethic and the Spirit of Development,” 13.

⁵³⁴ David Martin, *Tongues of Fire: The Explosion of Protestantism in Latino America* (Oxford: Blackwell, 1990), 287.

⁵³⁵ Lovemore Togarasei and Kudzai Biri, “Pentecostal Churches: Money Making Machines or Purveyors of Socio-Economic Growth?,” in *Aspects of Pentecostal Christianity in Zimbabwe*, ed. Lovemore Togarasei (Cham: Springer, 2018), 170.

⁵³⁶ David Maxwell, “‘Delivered from the Spirit of Poverty?’: Pentecostalism, Prosperity and Modernity in Zimbabwe,” *Journal of Religion in Africa* 28 (1998): 350–73.

⁵³⁷ Myers, “Progressive Pentecostalism, Development, and Christian Development NGOs: A Challenge and an Opportunity,” 117; Freeman, “The Pentecostal Ethic and the Spirit of Development,” 13.

⁵³⁸ Freeman, “The Pentecostal Ethic and the Spirit of Development,” 13.

⁵³⁹ Asamoah-Gyadu, *African Charismatics*, 28.

⁵⁴⁰ Asamoah-Gyadu, *African Charismatics*.

believers and access to the sacred “sounds truer of Ghanaian neo-Pentecostalism, particularly with respect to the emphasis placed on ‘every-member-ministry.’”⁵⁴¹

Neo-Pentecostal churches teach that after conversion, the believer experiences immediate access to the power of the Holy Spirit, which enables the believer to be an effective witness. In addition to receiving the power of the Holy Spirit, neo-Pentecostals teach that believers also receive ministry gift of the Spirit such as prophecy, healing, the performance of miracles, and teaching.⁵⁴² These ministry gifts are not restricted to only what has been stated in the scriptures but also includes natural talents such as singing and playing of musical instruments in neo-Pentecostal churches, known as praise and worship ministry.⁵⁴³

3.5.3 Emphasis on the Gospel of Prosperity

Another feature of neo-Pentecostal churches is their emphasis on the gospel of prosperity also known as the “health and wealth gospel”.⁵⁴⁴ Meyer describes neo-Pentecostal churches as “churches, which ... endorse the prosperity gospel,”⁵⁴⁵ and Katharine Attanasi also maintains that neo-Pentecostal churches are more frequently associated with prosperity messages.⁵⁴⁶ Togarasei defines prosperity gospel as one that centres “on the teaching that God provides material prosperity to believers. The belief is that since God owns everything on earth, those who follow Jesus have a claim in God’s riches.”⁵⁴⁷

⁵⁴¹ Asamoah-Gyadu, *African Charismatics*, 27.

⁵⁴² de Witte, “Buy the Future, Now!” 24:85.

⁵⁴³ Asamoah-Gyadu, *African Charismatics*, 98.

⁵⁴⁴ Peter R Young, “Prosperity Teaching in an African Context,” *Africa Journal of Evangelical Theology* 15, no. 1 (1996): 3–18; Attanasi, “Introduction: The Plurality of Prosperity Theologies and Pentecostalism.”

⁵⁴⁵ Meyer, “Pentecostalism and Globalization,” 113.

⁵⁴⁶ Attanasi, “Introduction: The Plurality of Prosperity Theologies and Pentecostalism,” 2.

⁵⁴⁷ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty” 341.

According to Gifford, the prosperity gospel teaches that “God has met all the needs of human beings in the suffering and death of Christ, and every Christian should now share the victory of Christ over sin, sickness, and poverty. A believer has the right to the blessings of health and wealth won by Christ. . . .”⁵⁴⁸ Golo also asserts that prosperity gossellers or preachers “emphasize God’s blessings of material prosperity and abundance unto those Christians who faithfully depend on God, by virtue of their salvation wrought through Christ.”⁵⁴⁹ The scriptures neo-Pentecostal preachers normally refer to when teaching on prosperity are Deuteronomy 8:18ff (God gives power to make wealth), Malachi 3:10ff (God opens windows of blessings to those who tithe), John 10:10 (God gives abundant life characterized by wealth), Philippians 4:19 (God supplies all the needs of believers in Christ Jesus) and 3 John 2 (spiritual, material and physical prosperity).⁵⁵⁰

It must be emphasised that, though it is the most taught, the term prosperity to neo-Pentecostals goes beyond material prosperity as wealth to include physical prosperity such as health. Togarasei, for example, argues that neo-Pentecostals also explain prosperity in terms of health.⁵⁵¹ Healing thus, assumes a central place in the life of these churches. The teaching of the gospel of prosperity consequently, takes the definition of the doctrine of salvation beyond inner spiritual, moral renewal and righteous living before God through Jesus Christ to include salvation as redemption (liberation) from powers that induce ill health and poverty into the realization of good life and well-being on earth.⁵⁵² Golo and Novieto, submit that neo-Pentecostal churches driven mainly by their radicalised doctrine

⁵⁴⁸ Paul Gifford, *African Christianity: Its Public Role* (Bloomington: Indiana University Press, 1998), 39.

⁵⁴⁹ Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’,” 368.

⁵⁵⁰ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty,” 339.

⁵⁵¹ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty,” 341.

⁵⁵² Golo and Novieto, “Religion and Sustainable Development in Africa,” 76.

of salvation largely interpret the mission and vision of their “calling as teaching and working towards the spiritual, physical and socioeconomic redemption and liberation of oppressed humanity to enjoy and manifest ‘the glorious grace and love of God’ which includes a life of wealth and prosperity.”⁵⁵³

The introduction of prosperity gospel into Africa and for that matter, Ghanaian neo-Pentecostal Christianity, was influenced by foreign tele-evangelists such as the late Archbishop Benson Idahosa and North American Pentecostals like Benny Hinn, Kenneth E. Hagin, and Kenneth and Gloria Copeland.⁵⁵⁴ However, scholars such as Larbi and Kalu argue that African neo-Pentecostal preaching of prosperity is not an importation of American prosperity message.⁵⁵⁵ They are of the opinion that the ideals of prosperity rooted in the African primal religious worldview informed African neo-Pentecostal prosperity gospel.⁵⁵⁶ Golo notes that “neo-pentecostal emphasis on salvation as wealth and prosperity correlates with the African primal worldview and cosmology and represents continuity with the primal imagination, with its emphasis on the here and now.”⁵⁵⁷ In tracing neo-Pentecostal emphasis on “material salvation”⁵⁵⁸ to African primal worldview, Gifford argues that in most parts of sub-Saharan Africa, religion has traditionally been about this-worldly realities.⁵⁵⁹ He argues that it is this view that has continued into contemporary

⁵⁵³ Golo and Novieto, “Religion and Sustainable Development in Africa,” 76.

⁵⁵⁴ Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’”; Omenyo, *Pentecost Outside Pentecostalism*.

⁵⁵⁵ Asamoah-Gyadu *African Charismatics*; Asamoah-Gyadu, “‘Born of Water and the Spirit’”; Kalu, *African Pentecostalism*.

⁵⁵⁶ Kalu, *African Pentecostalism*; Larbi, *Pentecostalism*; Emmanuel Kingsley Larbi, “The Nature of Continuity and Discontinuity of Ghanaian Pentecostal Concept of Salvation in African Cosmology,” *Cyberjournal for Pentecostal-Charismatic Research* 10 (2001).

⁵⁵⁷ Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’,” 375–76.

⁵⁵⁸ Miroslav 1956- Volf, “Materiality of Salvation: An Investigation in the Soteriologies of Liberation and Pentecostal Theologies,” *Journal of Ecumenical Studies* 26, no. 3 (1989).

⁵⁵⁹ Gifford, “Healing in African Pentecostalism,” 252.

African Pentecostalism.⁵⁶⁰ Others have also argued that African primal religious perception of deities rewarding devotees with material wealth when they fulfil their moral obligations to the deity is what has been carried into the preaching of prosperity in African neo-Pentecostal churches.⁵⁶¹ Notwithstanding the debate on the source of the prosperity message in contemporary Pentecostalism, there is consensus that the prosperity gospel has become an important part of Ghanaian charismatic Christianity.⁵⁶²

Historically, scholars have linked the emergence of the gospel of prosperity to the early period where most African countries were experiencing adverse socio-economic conditions, that is, during the 1970s and 80s, not long after countries such as Ghana and Nigeria had gained independence from their colonial masters.⁵⁶³ In tracing the history and context within which neo-Pentecostal churches began emphasising the message of prosperity, Omenyo asserts that neo-Pentecostal churches “emerged onto the Ghanaian scene in the context of ... harsh economic situation and emphasised prosperity in their sermons.”⁵⁶⁴ Ghana, like many other African countries, went through hard economic times in the 1980s and this led the government at the time to seek assistance from foreign financial institutions such as the World Bank and International Monetary Fund (IMF) to help ease the dire economic situations in the country.⁵⁶⁵ The coming on board of these Bretton Woods institutions led to a Structural Adjustment Programme (SAP) which forced Ghana to liberalize and integrate her economy into the global economy.⁵⁶⁶ This period also

⁵⁶⁰ Gifford, “Healing in African Pentecostalism,” 252.

⁵⁶¹ MacTavish, “Pentecostal Profits,” 180–81.

⁵⁶² Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana,” 180.

⁵⁶³ Freeman, “The Pentecostal Ethic and the Spirit of Development”; Haynes, *Religion and Development*; Larbi, *Pentecostalism*, 89.

⁵⁶⁴ Omenyo, *Pentecost Outside Pentecostalism*, 96.

⁵⁶⁵ Haynes, *Religion and Development*.

⁵⁶⁶ de Witte, “Buy the Future, Now! Charismatic Chronotypes in Neoliberal Ghana.”

saw the emergence of the neo-Pentecostal movement.⁵⁶⁷ The neo-Pentecostal movement emphasized the gospel of prosperity as the means to come out of economic hardship.

Schliesser for example notes that:

The remarkable expansion of the Prosperity Gospel is best understood against the background of a major economic crisis in Africa in the 1980s and 1990s. During this time, particularly Pentecostal theologians radically redefined their view on ‘worldly things.’ Instead of perceiving of poverty as a spiritual virtue, material riches now become the hallmark of God’s blessings.⁵⁶⁸

Neo-Pentecostal churches began to teach a radicalized form of salvation gospel which they believed had the solution to change the dire economic situation in the country.⁵⁶⁹

All prosperity preachers seem to profess a formula for obtaining prosperity. For some preachers, it is about naming and claiming by faith, while to others, is about sowing financial seeds of faith.⁵⁷⁰ Some others like Pastor Mensa Otabil and Sunday Adelaja teach about hard work and personal development.⁵⁷¹ These prosperity preachers use their lifestyle as evidence to show the message they preach. Congregants are therefore encouraged to emulate the leader’s lifestyle of material success which constitutes a sign of higher spirituality and God’s blessing on the leader.⁵⁷²

⁵⁶⁷ Freeman, “The Pentecostal Ethic and the Spirit of Development”; de Witte, “Buy the Future, Now! Charismatic Chronotypes in Neoliberal Ghana”; Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’.”

⁵⁶⁸ Christine Schliesser, “On a Long Neglected Player: The Religious Factor in Poverty Alleviation: The Example of the so-Called ‘Prosperity Gospel’ in Africa,” *Exchange* 43, no. 4 (2014): 346.

⁵⁶⁹ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals”; Golo and Novieto, “Religion and Sustainable Development in Africa.”

⁵⁷⁰ Andreas Heuser, “Charting African Prosperity Gospel Economies,” *HTS Theologiese Studies / Theological Studies* 72, no. 1 (December 2, 2016): 2.

⁵⁷¹ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty,” 340; Nimi Wariboko, “Pentecostal Paradigms of National Economic Prosperity in Africa,” in *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*, ed. Katherine Attanasi and Amos Yong (New York: Palgrave Macmillan, 2012), 51.

⁵⁷² MacTavish, “Pentecostal Profits,” 178.

Many have criticized the preaching of the prosperity gospel for its seemingly negative effects. One of such critics is Paul Gifford, who contends that there is an unresolved tension among members of these churches who may have not experienced the prosperity being preached and thus move from one church to the other.⁵⁷³ Golo as well criticizes the preaching of the gospel of prosperity for its potential environmental unsustainability and its developmental deficits.⁵⁷⁴ Neo-Pentecostal leaders are also accused of using the faith, fears, anxieties, and desperations of their congregants to promote the idea that God and Jesus Christ only blesses those who can financially contribute towards the church. This leads to the situation where churches enrich their leaders much more than their members.⁵⁷⁵

Togarasei argues that:

Giving to the church is equated to giving to God, so the measure you give is the measure you will get back. The churches therefore receive huge sums of money from members who expect financial and health breakthroughs in their lives in return. Because members are taught to be generous these churches have fat coffers that enable the founders and those close to them to live lavish lifestyles.⁵⁷⁶

Other scholars such as MacTavish argue that the only reason for the popularity of the prosperity gospel is because it has proved very beneficial to pastors.⁵⁷⁷ It has also been argued that the ‘wealth and health gospel’ conditions people to shirk their personal responsibilities and blame their failures on the activities of evil spirits.⁵⁷⁸

Notwithstanding the above identified negative consequences associated with the prosperity gospel, some scholars such as Togarasei, Owusu Ansah, and Larbi have also pointed out

⁵⁷³ MacTavish, “Pentecostal Profits,” 181.

⁵⁷⁴ Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’”; Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals”

⁵⁷⁵ MacTavish, “Pentecostal Profits,” 169.

⁵⁷⁶ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty,” 341.

⁵⁷⁷ MacTavish, “Pentecostal Profits,” 169.

⁵⁷⁸ See Gatti and Ossom-Batsa, “Prosperity Gospel and the Poor”; Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty,” 169.

its the positive sides.⁵⁷⁹ They argue that the preaching of the prosperity gospel encourages entrepreneurship, motivates people to be generous, creates a positive mindset, creates the desire to climb up the social ladder and creates employment opportunities for the public.⁵⁸⁰

3.5.4 The Use of Modern Media

Neo-Pentecostal churches, prior to the advent of COVID-19, favoured the innovative use of modern media technologies such as television, radio, and internet as an important conduit for transmitting their teachings of the gospel.⁵⁸¹ Not only did they use the media as a platform for sharing the gospel, but they also employed it as the means through which people receive the grace and the power (anointing) of God. The media enables people to bridge the gap between the seen and the unseen. It also serves as a transcendental tool to engage the spiritual or that which is beyond the physical.⁵⁸² In other words, their use of the media helps people to perceive the metaphysical realm.⁵⁸³

It is not rare to see the portraits of neo-Pentecostal leaders appearing on television, banners, billboards, websites, posters and book covers, CD labels and other souvenirs produced by their churches. Through the innovative use of modern media technologies, neo-Pentecostal churches brought about a far-reaching, attractive, and energetic kind of evangelism.⁵⁸⁴ It is

⁵⁷⁹ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty”; Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana”; Larbi, *Pentecostalism*; Larbi, “The Nature of Continuity and Discontinuity of Ghanaian Pentecostal Concept of Salvation in African Cosmology.”

⁵⁸⁰ See Wariboko, “Pentecostal Paradigms of National Economic Prosperity in Africa”; Gatti and Ossombatsa, “Prosperity Gospel and the Poor”; Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty”; Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation”; Gifford, “Healing in African Pentecostalism”; Golo and Novieto, “Religion and Sustainable Development in Africa.”

⁵⁸¹ MacTavish, “Pentecostal Profits,” 169.

⁵⁸² Freeman, “The Pentecostal Ethic and the Spirit of Development,” 24.

⁵⁸³ Benyah, “‘Apparatus of Belief’: Prayer, Material Objects/Media and Spiritual Warfare in African Pentecostalism,” 8.

⁵⁸⁴ de Witte, “Buy the Future, Now! Charismatic Chronotypes in Neoliberal Ghana,” 24:100; Myers, “Progressive Pentecostalism, Development, and Christian Development NGOs: A Challenge and an Opportunity.”

important to also note that the use of modern media technology in recent times is no more a unique feature of neo-Pentecostal churches, particularly after the period of the COVID-19 pandemic which saw a great number of non-Pentecostal churches resort to the use of modern media for evangelism and regular service.

3.5.5 Youthful Appeal and Membership

Ghana's neo-Pentecostal churches appeal to a significant number of youths and the upwardly mobile as they intentionally reach out and focus their attention on the upwardly mobile youth and the middle class of society.⁵⁸⁵ Their goal-oriented and progressive attitudes are important sources of appeal for the youth.⁵⁸⁶

They also have been innovative in appropriating the Pentecostal doctrine in new settings and contexts in a way that is appealing to well-educated young people, students and professionals.⁵⁸⁷ A significant number of the youth have had to mostly struggle to find employment in a post-structural adjustment Ghana, especially when government jobs have been cut or simply unavailable. The gospel of prosperity is, therefore, an obvious attraction to the unemployed youth in difficult times. Golo, for example, argues that “neo-Pentecostalism in Ghana appeals mostly to the upper and middle classes, especially to the young and educated urban population who have the potential of upward mobility and who aspire to such prosperity and wealth.”⁵⁸⁸ They also impart organisational skills and offer social networks that support the career aspirations of the youth. Finally, their predominant use of English language, adoption of American Pentecostal worship styles, preaching,

⁵⁸⁵ Freeman, “The Pentecostal Ethic and the Spirit of Development,” 26. See Golo, 381

⁵⁸⁶ Asamoah-Gyadu, *African Charismatics*, 31.

⁵⁸⁷ Hackett, “Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana,” 260.

⁵⁸⁸ Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’,” 378.

fashion-conscious and relaxed dress codes for members have all contributed to attracting the youth to neo-Pentecostal churches.⁵⁸⁹

3.6. Brief History of Selected Churches for this Study

This study focused on four selected churches namely International Central Gospel Church, United Denominations Originating from the Lighthouse Group of Churches, Royalhouse Chapel International and Harvest Chapel International. Brief history of the aforementioned churches is provided below.

International Central Gospel Church (ICGC) was founded in 1984 by Pastor Dr. Mensa Anamuah Otabil in Accra, Ghana.⁵⁹⁰ Mensa Otabil was formerly an Anglican, however, through the influence of his mother, he joined the Assemblies of God.⁵⁹¹ Prior to starting ICGC, Mensa Otabil was the President of the Kanda Fellowship between 1981-1983.⁵⁹² He informed his members during their annual camp meeting in 1983, about his intention to start a church.⁵⁹³ On 26th February, 1984 ICGC was formed. The mission statement of ICGC is to raise leaders, shape vision and influence society through Christ.⁵⁹⁴ The philosophy of ICGC is practical Christianity, excellence and human dignity.⁵⁹⁵ They believe the preaching of God's word must bring out truths that can produce results when

⁵⁸⁹ Freeman, "The Pentecostal Ethic and the Spirit of Development," 22; Asamoah-Gyadu, *African Charismatics*; Golo and Novieto, "Religion and Sustainable Development in Africa"; Omenyo, *Pentecost Outside Pentecostalism*.

⁵⁹⁰ Larbi, *Pentecostalism*, 503.

⁵⁹¹ Paul Gifford, *African Christianity: Its Public Role* (London: C. Hurst & Co. Ltd., 1998), 80.

⁵⁹² Larbi, *Pentecostalism*, 503.

⁵⁹³ Asamoah-Gyadu, *African Charismatics*, 114.

⁵⁹⁴ International Central Gospel Church, "Our Mission Statement," 2023, <https://www.centralgospel.com/76>.

⁵⁹⁵ International Central Gospel Church, "Our Philosophy," 2023.

applied in one's life. ICGC is one of the most prominent Charismatic churches in Ghana today.

The United Denominations Originating from the Lighthouse Group of Churches (UD-OLGC) formerly known as Lighthouse Chapel international (LCI) was established by Bishop Dag Heward-Mills in 1988.⁵⁹⁶ Prior to founding LCI, Dag Heward-Mills in 1982 started a branch of the Calvary Road Incorporated when he was enrolled into the University of Ghana Medical School.⁵⁹⁷ He later resigned from the group after his vision to hold Sunday services was disallowed by the national leadership of Calvary Road Incorporated. With a strong determination to obey the call of God and see souls won, Heward-Mills started a fellowship known as Korle-Bu Christian Centre (KCC) when he was undergoing his clinical training at the Korle-Bu Teaching hospital.⁵⁹⁸ In December 1989, Heward-Mills changed the name of the fellowship from Korle-Bu Christian Centre to Lighthouse Chapel International because he claimed he had a vision that the church was intended to be a lighthouse for the lost.⁵⁹⁹ In 2017, Lighthouse Chapel International was divided into ten denominations and renamed as the United Denominations Originating from the Lighthouse Group of Churches.⁶⁰⁰ UD-OLGC is considered to be one of the leading and fastest growing charismatic churches in Ghana, with over 6,000 branches locally and abroad.⁶⁰¹

⁵⁹⁶ John Ghartey Esubonteng, "The Dynamics of Religious Leadership and Governance in Some Charismatic Churches in Ghana 1978-2017" (University of Ghana, 2018), 61; Eugenia Tawiah Adam, "Perspectives of Divorcees on Divorce and Remarriage in Selected Charismatic Churches in Adenta" (University of Ghana, 2015), 45.

⁵⁹⁷ Adam, "Perspectives of Divorcees on Divorce and Remarriage in Selected Charismatic Churches in Adenta," 45; Rachel Pauline Aikins Mawuko, "'Name It, Claim It, Grab It': The Hermeneutical Approach of Lighthouse Chapel International" (University of Ghana, 2016), 70.

⁵⁹⁸ Mawuko, "'Name It, Claim It, Grab It': The Hermeneutical Approach of Lighthouse Chapel International," 71.

⁵⁹⁹ Mawuko, "'Name It, Claim It, Grab It'," 72.

⁶⁰⁰ Esubonteng, "The Dynamics of Religious Leadership and Governance in Some Charismatic Churches in Ghana 1978-2017," 14.

⁶⁰¹ UD News, "THE UD-OLGC," 2023, <https://udnews.org/about-us/>.

The purpose of the church is to provide a solid foundation of Bible-based instructions, equipping members to preach and teach the Gospel, while abiding by the laws of the country where the church is located.⁶⁰²

Royalhouse Chapel International (RCI), formerly known as International Bible Worship Center (IBWC), was founded by Apostle General Sam Korankye Ankrah in December, 1992.⁶⁰³ RCI started with a membership of twelve which has over the years grown to tens of thousands with numerous assemblies established both locally and internationally.⁶⁰⁴ The church believes in preaching God's word backed with signs and wonders. RCI has a threefold vision statement as follows: to bring people into God's presence through prayer, praise and worship; preach messages of hope that are relevant to the physical and spiritual needs of people; and bring comfort to God's people and create an atmosphere of love, sharing, caring and fellowship.⁶⁰⁵

The origin of Harvest Chapel International can be traced to the formation of Calvary Road Incorporated in 1977 led by Spencer Duncan (now Rev. Prof. Spencer Duncan).⁶⁰⁶ Calvary Road Incorporated was an evangelistic group that operated in some secondary and tertiary institutions in Ghana such as Presbyterian Boys Secondary School, Adisadel College, Achimota Secondary School, Aburi Girls Secondary School and University of Ghana. The group was made up of young Christians who sought to evangelize the world mainly through

⁶⁰² UD News, "THE UD-OLGC," 2023, <https://udnews.org/about-us/>.

⁶⁰³ Alfred Koduah, *Christianity in Ghana Today* (Accra: Advocate Publishing Limited, 2004), 216.

⁶⁰⁴ Royalhouse Chapel International, "Our History," 2022, <https://www.royalhousechapel.org/our-history>; Koduah, *Christianity in Ghana Today*, 216.

⁶⁰⁵ Royalhouse Chapel International, "About Us," 2023.

⁶⁰⁶ Adam, "Perspectives of Divorcees on Divorce and Remarriage in Selected Charismatic Churches in Adenta," 35.

the power of music and drama.⁶⁰⁷ In the course of time, members of the group who had graduated from school desired a much deeper fellowship among themselves, thus through prayer and in obedience to the Holy Spirit's direction, Harvest Chapel International was formed.⁶⁰⁸ Presently, the leader of the church is Rev. Fitzgerald Odonkor. The vision of the church is "to win souls to Christ, nurture them in the tenets of the faith, teach them to be fruitful, disciple them to be mature and equip them for ministry."⁶⁰⁹ The mission statement of the church is "to preach the gospel of salvation of the whole man, equip potential leaders for ministry and effective Christian testimony in their vocations in an environment of love and strong family links."⁶¹⁰ HCI has seven core values which they aspire to live by. These values are: love, respect, faith, excellence, holy ambition, hard work and achievement.

3.7 Summary

This chapter accounted for the emergence of neo-Pentecostalism in Ghana by briefly tracing the history of the Pentecostal phenomenon and the different strands within which it manifests globally and in Africa. It argued that the Pentecostal movement is a renewal phenomenon which has brought about significant transformations within Christianity. Neo-Pentecostalism, the contemporary strand of Pentecostalism, has significantly changed the face and practice of Christianity in the 21st century.

With specific reference to neo-Pentecostalism in Ghana, it was discovered that the movement evolved as a result of three major influencing factors namely; the rise of

⁶⁰⁷ Mawuko, "'Name It, Claim It, Grab It.' The Hermeneutical Approach of Lighthouse Chapel International," 70.

⁶⁰⁸ Harvest International Ministries, "HIM," 2023, <https://www.harvestinternationalministries.org/h-i-m/>; Adam, "Perspectives of Divorcees on Divorce and Remarriage in Selected Charismatic Churches in Adenta," 35.

⁶⁰⁹ Ministries, "HIM."

⁶¹⁰ Ministries, "HIM."

parachurch evangelical/charismatic associations, foreign tele-evangelists and the emergence of independent charismatic churches. Discussions in the chapter also highlighted five features which were peculiar to neo-Pentecostal churches in Ghana. These features were first, their emphasis on evangelism and personal transformation. It was argued that the emergence of neo-Pentecostal churches from conservative evangelical parachurch movements largely accounted for their emphasis on evangelism and personal transformation. In neo-Pentecostal hermeneutics and praxis, salvation is expected to have a tangible transformative and enabling effect in the circumstances and lives of believers; second, the democratisation of the sacred. The neo-Pentecostal churches in Ghana teach that after conversion, the believer experiences immediate access to the power of the Holy Spirit, which enables the believer to be an effective witness; third, their emphasis on the gospel of prosperity also known as the “health and wealth gospel.” It was noted that though material prosperity is the most taught, the term prosperity to neo-Pentecostals goes beyond material prosperity as wealth, to include physical prosperity, such as health; fourth, the use of modern media. Fourth, the use of modern media. Neo-Pentecostal churches prior to the advent of COVID-19 favoured and continue to favour the creative use of modern media technologies such as television, radio, and internet as an important conduit for transmitting their teachings of the gospel; and fifth, their youthful appeal and membership. Ghana’s neo-Pentecostal churches appeal to a significant number of youths and the upwardly mobile as they intentionally reach out and focus their attention on the upwardly mobile youth and the middle class of society. Brief histories of the selected churches for this study was also captured. Following the brief histories, the next chapter deals with the motivation for and dynamics of engaging entrepreneurship by entrepreneurs of these selected churches.

CHAPTER FOUR

NEO-PENTECOSTALS AND ENTREPRENEURSHIP IN GHANA – PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

This chapter addresses the third objective of the study, which is to investigate Ghanaian neo-Pentecostals motivation for and dynamics of, engaging entrepreneurship, using entrepreneurs from selected churches cases namely, International Central Gospel Church (ICGC), The United Denominations Originating from Lighthouse Group of Churches (UD-OLGC), Royalhouse Chapel International (RCI) and Harvest Chapel International (HCI). The chapter is sub-divided into two sections. The first section focuses on the presentation of findings and analysis of data, and the second section discusses the findings of the study.

To address the objective of this chapter, which is to investigate Ghanaian neo-Pentecostals motivations for and dynamics of engaging entrepreneurship, three questions guided the analysis of data gathered. First, what are the motivators of neo-Pentecostal entrepreneurship? This question sought to provide answers from the data gathered on the motivations for informants starting their businesses. Second, what mechanisms do neo-Pentecostal entrepreneurs employ to sustain their entrepreneurship? The aim of this question is to identify the mechanisms employed by informants to sustain their entrepreneurial activities. Third, how do neo-Pentecostals cope with the challenges of entrepreneurship? The aim of this question is to identify the ways informants deal with the challenges of entrepreneurship. The last two questions sought to provide answers on the dynamics of Ghanaian neo-Pentecostal entrepreneurs' engagement with entrepreneurship.

Guided by these questions, three major themes emerged from the analysis of the data gathered. These are motivators of neo-Pentecostal entrepreneurship, neo-Pentecostal entrepreneurs and sustenance of entrepreneurship and neo-Pentecostal entrepreneurs and coping with challenges of entrepreneurship.

4.2 Presentation of Findings

Interview and field notes were used during the field work. Data were collected mainly through virtual and face-to-face interviews. Findings of the study are presented below.

4.2.1 Demographic Information of Participants

In all, twenty-five (25) participants were interviewed. Six (6) of the participants were females and nineteen (19) males. Seven (7) out of the total number of participants were church leaders who operated their own businesses. Twenty (20) participants disclosed their ages, and these ranged between 25 and 59 years. In terms of their educational levels, three (3) of the total number of participants had a master's degree, one (1) had a doctoral degree and another a medical officer. Seventeen (17) participants had bachelor's degree, two (2) had diploma certificate while one (1) held an "A" Level Certificate.

There were variations in terms of the entrepreneurial activities of the participants. Some were into trading, media, real estate, construction, healthcare and fashion, consultancy. In exception of two participants who operated family businesses the rest operated their own businesses. Four (4) out of the twenty-five (25) participants were gainfully employed while operating their own businesses concurrently. Pseudo names were used for the participants to ensure their anonymity; hence, the names below are not the real names of research participants. Details of the participants are captured in Table 1 below.

Table 1: Demographic Information of neo-Pentecostal Entrepreneurs Participants

No	First Name	Gender	Years of Church Membership	Age	Entrepreneurial Activity	Years in Operation
1	Elvis	Male	4	28	Branding and marketing consultant and owner of a non-alcoholic bar	3 and 2
2	Jonah	Male	7	29	Trader	4
3	Ferdinand	Male	10	-	Laundry service provider	5
4	Okon	Male	25	57	General merchant	20
5	Emmanuella	Female	13	-	Producer of detergents	5
6	Patience	Female	18	-	Sale of fruit juices	5
7	Divine	Male	30	-	Building and construction	12
8	Romeo	Male	18	33	Environmental management services	6
9	Sebastian	Male	13	30	Construction	6
10	Felicia	Female	25	25	Caterer	2
11	Judith	Female	33	33	Food processing	5
12	Rev. Frank	Male	26	57	Sale of general electrical products	27
13	Rev. Raymond	Male	23	53	Retailer of electrical appliances	21
14	Stephen	Male	8	-	Business advisory services	2
15	Rev. Dennis	Male	25	45	Marketing and general supplies	9
16	Rev. John	Male	20	50	Sale of electronics	20
17	Kofi	Male	16	35	Media and fashion consultant	10
18	Kwame	Male	8	25	Digital creator	5
19	Afua	Female	8	33	Textile designer	5
20	Edinam	Female	30	30	Sale of jewellery and clothes	3; 5
21	Ps. Panford	Male	9	27	Owner of an optical business	7
22	Rev. Rudolf	Male	18	59	Banking and organisational development consultant	9
23	Emmanuel	Male	26	35	Environmental consultant & producer of cosmetics	6 and 2
24	Llyod	Male	29	45	Healthcare service provider and real estate developer	21 and 12
25	Michael	Male	10	31	Photography	3

Source: Fieldwork 2021/2022

4.2.2 Motivators of Entrepreneurship

It emerged from the data that informants had different and diverse motivations for starting their businesses. Analysing the responses, these motivations have been categorised under four sub-themes. These themes are teachings and sermons, church seminars and conferences, spiritual conversions and convictions, and commercialisation of talents, skills and abilities.

a) Teachings and Sermons

Some of the informants identified the motivation for venturing into entrepreneurship to the teachings and sermons they got from church. They revealed that the teachings and sermons of their pastors played a major role in getting them to start the business(es) they were operating at the time of the study. Below are extracts from two informants that provide evidence of how the teachings and sermons from their churches had motivated them to become entrepreneurs:

I happen to find myself during school days with a friend who, you know, I looked up to like a brother. He was in the trading business so I was helping him anytime I vacated from school, just for something to support myself. Then I found myself in a charismatic church and listening to the preaching and the motivation and inspiration from the pulpit, I discovered that I could do a lot of things with the help of God. So, I said okay, if that is it, then the area I have learnt a bit, gotten some knowledge, why don't I explore more and then do better in that area? So, I was actually challenged from preaching from the pulpit. That is it, because earlier on I was thinking of probably continuing my education and becoming a doctor, you know or something else. Doing business was not really something that I had planned seriously. But finding myself helping a trader and then listening to preachings [sic] from the pulpit, you know, such encouraging messages that whatever you are doing, you can do it and do it better. Wherever you find yourself, God can bless you. Those are the messages and things that pushed me more and opened my eyes wider in the particular area I was, which was the trading area.⁶¹¹

From the extract above, one gets the impression that the informant considers the teachings and sermons from his church as the main source of motivation for starting his business.

⁶¹¹ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

Evidence from the data suggests that, even though the informant acknowledged his earlier involvement in trade, it was not with the intention of starting his own business but “just for something to support” himself. This implies that he was not motivated to start a business because of the assistance he was offering. It is also clear from the submission of Rev. Frank that he had not really planned to start a business. His intention was to continue his education and become a doctor or something else. It can, therefore, be concluded from Rev. Frank’s extract that it was the teachings received from his church that gave him the motivation and inspiration to start his private business.

When I started the church in 2014, actually, I did not [know that as a Christian] you have to start a business and you do it this way and as a Christian you have to make money and all that. At first, I thought as a Christian you just have to do what you can, and God will come through. And then I started [the church] and for one reason or the other, my whole mindset about Christianity and wealth changed totally. ...After I started to listen to Pastor, everything just changed and the church has helped me to make wealth.⁶¹²

In this extract, the informant identified her Pastor’s teachings as contributing to instilling the idea of starting a business in her. Though not stated explicitly, statements such as “I did not [know that as a Christian] you have to start a business...and as a Christian you have to make money” and “I started [the church] andmy whole mindset about Christianity and wealth creation changed totally” suggest that Afua was motivated to start her own business after hearing the teachings from her church. To further support the above finding, evidence from Table 1 above shows that Afua started her business after she joined the church. It is a clear indication that affirms the suggestion that she may have possibly been influenced by the teachings of her church to start her business.

⁶¹² Afua- a textile designer, interviewed on 26th June 2022.

b) Church Seminars/Conferences

It was also found that church seminars and conferences served as a major source of motivation for business start-ups by neo-Pentecostal entrepreneurs. Some of the participants stated that they started their businesses because of the motivation and insights into business ideas and operations shared at business seminars and conferences organised by the church. The following extracts affirm the above finding.

When we started [the church], it was made up of a lot of young people now starting life and practically students. I personally benefitted from a lot of education and seminars in the church about financial independence, creating multiple streams of income and investment opportunities and I think I even started trading in shares because in church somebody from the stock exchange came to talk to us about shares and investment opportunities.⁶¹³

The extract shows the influence of the church's business seminars on Lloyd's decision to start his own business. Lloyd for instance notes financial independence, investment and multiple streams of income as topics treated at seminars organised by his church that have contributed to motivating him to become an entrepreneur.

I was broke... I decided what to do after I came back from Visionary Leaders Conference organized by [the church].⁶¹⁴

From the submission of Romeo, one also notices that he identified the influence of his church's conference in shaping his decision to start his business. Evidence from Romeo's extract suggests that the direct cause for his decision to start his business was motivated by the conference organised by his church than his state of destitution. He notes, clearly, that he decided what business he was going to pursue after returning from "Visionary Leaders Conference organized by [the church]."

⁶¹³ Lloyd – a healthcare service provider and real estate developer, interviewed on 25th July, 2022.

⁶¹⁴ Romeo – an environmental management services provider, interviewed on 22nd June, 2022.

c) Spiritual Conversion and Convictions

A significant finding from this study is that some of the participants traced the motivation for starting their business to a transformed life and spiritual conviction. These informants spoke about how they acquired a different view of life and business following their conversions and convictions and what they see as fitting their new identity. Below are some of the extracts:

In my past life I used to be an alcoholic and a smoker. I was hopping from bars to bars in Accra but when I gave my life to Christ I stopped drinking and smoking. But I still wanted to hang out with friends and there wasn't any place to do that. When you go to the regular bars it is dominated by alcohol and the people and environment you meet over there are not really conducive for your lifestyle. So that is where the idea came from. Why not create a bar that can still offer that same fun and atmosphere but at least we have taken out the alcohol and the smoking so that we will be sure that when you come here you are going to have a good time without even worrying about the alcohol or any of those things so that is how Fresh [not real name] bar came.⁶¹⁵

The above extract reveals that Elvis has a passion for visiting bars, however, his motivation for operating a non-alcoholic bar was ultimately shaped by his spiritual conversion and conviction. According to him, he stopped drinking and smoking after experiencing spiritual conversion, that is, after he gave his life to Christ. Thus, when it came to locating a place to hang out with friends, he began looking for a place that could provide an environment that was conducive and befitting for his new identity or transformed life. As a result of not finding such a place, he decided to start a non-alcoholic business to address such a need. This suggests that Elvis' idea to operate a non-alcoholic bar was directly influenced by his spiritual conversion and conviction.

I was broke and I needed to get out of that situation, and I have been praying about it. Like what do I do? Because there are so many things you can do but then if it is not the right thing, I believe you may fail. So, I needed to know what exactly to do at that time. And so, I was sleeping and I heard like watch! watch! watch! sell watches! So, I woke up and told my friend, you know I need to start selling watches. Then surprisingly, I met suppliers who were willing to give me samples for free. People were buying and selling. It just took off

⁶¹⁵ Elvis- a branding and marketing consultant and owner of a non-alcoholic bar, interviewed on 26th June, 2022.

at once. It didn't go [through] the whole small beginning stage. I did what God wanted me to at that time and with every business that I have started it has always been like the Holy Spirit communicating with me that it is time to do this.⁶¹⁶

The above extract suggests that Edinam wanted to come out of the destitute situation she found herself in. She knew there were several of things she could do to get out of the situation but she “needed to know what exactly to do at that time.” According to her, the solution to her problem came when she heard a voice while sleeping asking her to sell watches. From her narrative, she experienced business success when she began selling watches. She therefore traces the source of her motivation to start the business to the conviction of the Holy Spirit. The above assertion is evident in this statement: “I did what God wanted me to at that time and with every business that I have started it has always been like the Holy Spirit communicating with me that it is time to do this.”⁶¹⁷ Thus, though destitution may be indirectly identified as a factor that may have contributed to Edinam starting her business, from her narrative, it was clear that her spiritual conviction ultimately motivated her to start the type of business she was operating.

These informants perceived the kind of business they were doing to have been influenced and/or revealed by God. In other words, these informants attributed their motivation and choice of entrepreneurial endeavour to be an act of calling, revelation, or direction from God. This implies that they would ordinarily not have opted to engage in business had they not experienced such spiritual conversions and convictions.

⁶¹⁶ Edinam – a trader in clothes and jewellery, interviewed on 1st March, 2021.

⁶¹⁷ Edinam – a trader in clothes and jewellery, interviewed on 1st March, 2021.

d) Commercialisation of Talents, Skills, and Abilities

The study further found that other participants were also motivated to start a business of their own after realizing they could commercialize their talents, skills and abilities discovered through rendering services in the church such as providing hospitality services in the hospitality ministry, serving in the choir, marketing church products to members and providing media support such as taking pictures and videos of church events. Below are some extracts to affirm the above finding:

It started not as a business; I was doing it for the hospitality ministry at church. But on campus we have a hospitality department so what we do is to take care of the guests. But the money they were giving for the guest was small, and then you go and buy food and it will not be looking presentable. So, I decided to cook something small for the guest when they come, and so that how it started. Before, I just wanted to serve the people that visited our church well. I was just doing it for service, then after, I realized that I could make money out of it. So, I switched to make money out of it.⁶¹⁸

The extract by Felicia, clearly indicates that she converted her free will service in the hospitality ministry of her church to a commercial service after discovering the potential it had to improve her economic situation.

I never had the desire to run any photography business. Personally, I was always fascinated by cameras so when I see a camera, I become happy. The decision was taken that we should have our own trained photographers who will be taking pictures in the church. So, when the photography [school] was launched, the desire for cameras ushered me into the photography school. I was a pioneer for the establishment of the church's photography ministry which is over 9 or 10 years. Years went by and I decided I knew enough to be taking a fee. But until then, I used to do a lot of voluntary work. So that is what led me to my photography business.⁶¹⁹

From the above quotation, it is clear that what began as a free service to the church later became the main source of livelihood for Michael. According to him, he never desired to operate a photography business. However, with the training and service opportunities offered him by his church, he gained skill, competence and experience in photography. He

⁶¹⁸ Felicia – a caterer, interviewed on 3rd June, 2022.

⁶¹⁹ Michael – a photographer, interviewed on 3rd July, 2022.

later decided, after some years, to commercialize the experience he had gained from his church in the area of photography.

To these informants, the opportunities of service in the hospitality and photography ministry offered them by their respective churches afforded them the chance to discover their entrepreneurial potential and abilities. They took advantage of their acts of service in the church to develop soft skills, hone their talents, and abilities.

4.2.3 Neo-Pentecostal Entrepreneurs and Sustainability of Entrepreneurship

Evidence observed and gathered indicate that informants used their personal faith and activities of their church to sustain their business ventures. Faith was employed by the participants to guide the norms and customs of conducting their businesses. Below are 10 sub-themes that highlight ways through which neo-Pentecostal entrepreneurs sustain their business activities.

a) Teachings and Sermons

The study found that the teachings and sermons preached at church were used by informants to guide their entrepreneurial endeavours. Informants found such teachings and sermons relevant not only for Christian living but also in their businesses as well. Below are extracts to support the above finding.

I have always known that my line of business is based on recommendation, so being honest and truthful to the people I am working for has really helped me. And honesty and all those things, I think I learnt them through the church. As Christians we have a place in mind, we have heaven in mind. So even as we are keeping those things for ourselves and for heaven, it also helps in my line of business.⁶²⁰

⁶²⁰ Sebastian- owner of a construction business, interviewed on 26th March, 2021.

It is clear from the submission of Sebastian that the values of honesty and truthfulness have contributed to sustaining his business. According to another informant, he learnt the values of honesty and truthfulness through the church.

Through the church I have learnt that honesty grows business more than money. Because if you are not honest in your business and you take people's money and you do not deliver, if you deliver, and it is not up to standard and you lie about your work, today this or that, then you become a cantankerous person that people do not want to do business with you. So even though your skill matchup, the character formation also affects your business.⁶²¹

The extract from Michael also clearly gives evidence that he learnt the value of honesty from his church. He stated in the extract that it was through his church that he “learnt that honesty grows business more than money.”⁶²² This suggests that the informant acknowledges the influence of the teachings of his church in shaping the values that help to sustain his business.

At first, I thought as a Christian you just have to do what you can, and God will come through. And then I started [the church] and for one reason or the other, my whole mindset about Christianity and wealth changed totally.... After I started to listen to Pastor, everything just changed and the church has helped me to make wealth... After I started to listen to Pastor, everything just changed and the church has helped me to make wealth.⁶²³

In this extract, the informant identified her pastor's teachings to have contributed to instilling in her the idea of starting a business, motivated her work ethic and desire to make wealth.

From the above views by informants, sermons and expositions shared by neo-Pentecostal leaders help to engender positive entrepreneurial attitudes and behaviours that are relevant to navigating entrepreneurial pursuit.

⁶²¹ Michael – a photographer, interviewed on 3rd July, 2022.

⁶²² Michael – a photographer, interviewed on 3rd July, 2022.

⁶²³ Afua- a textile designer, interviewed on 26th June 2022.

b) Neo-Pentecostal Ethos of Hard Work

The study found that informants subscribed to the neo-Pentecostal ethos of hard work as a vital quality for sustaining and attaining prosperity in business. Through the inspiration of scripture and faith, informants developed habits which were positively related to economic development such as hard work, self-discipline, and thrift. These were identified by informants as having contributed to the sustenance of their businesses. Evidence of these findings can be seen in the extracts below:

I told myself that I would not be lazy. God does not bless lazy people. As it stands now, I do not give any major assignment to any worker and sit back and watch. Everything [regarding work], I am involved.⁶²⁴

In the submission of Rev. Frank, he would not be lazy because God does not bless lazy people. His statement, therefore, suggests that his work ethic was informed by his belief that God does not bless lazy people.

The Bible said that: go to the ant, you sluggard, consider its ways and be wise. I told myself there is no point in my life that I have to be lazy. Because when you fold your hands, poverty will pin you. At every point in time, I am always working. I am always working not because I am not tired but because the Bible said we should leave money to your children's, children. So, what I am doing, is it going to affect my children's children? There are a lot of things I picked up that I am doing, not because I want to do them but because the Bible is saying it.⁶²⁵

Clearly, the response by Edinam shows that her work ethic was influenced by the scriptures. According to her, she is always working because the Bible teaches her not to be lazy and also to leave “money to your children’s children.” Similarly, Judith affirms the influence of the scriptures and her faith as shown in the extract below:

The Bible said that the hands that does not work should not eat. God said He will bless the work of your hands. And He said whatever your hands find doing, do it whole heartedly. So, it means that if you are doing something with your hands and you are doing it well,

⁶²⁴ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

⁶²⁵ Edinam – a trader in clothes and jewellery, interviewed on 1st March, 2021.

God will bless it and will increase you. But if you are not doing anything, there is no way you can get that kind of blessing. God rewards those who work diligently.⁶²⁶

From the submission of the informant above, one notices that she attributes her work ethic to the Bible and her faith. Statements like “the Bible said,” “God said,” “God will bless,” and “God rewards” reveal the influence of the scriptures and personal faith in the entrepreneurial endeavour of Judith. From the extract, though not explicit, it can be seen that the informant operated her business with diligence and hard work. Evidence of this assertion can be seen in statements such as “the hands that does not work should not eat,” “whatever your hands find doing, do it whole heartedly” and “God rewards those who work diligently.”⁶²⁷

c) Justice

The study also found that informants were conscious about exercising justice in their entrepreneurial engagements. Informants made faith expressions about how they were guided by the virtue of justice in their business practices. These claims were mostly related to how they treated their workers and customers. For example, they sought to give their workers fair salaries. They also sought not to cheat their customers either by inflating prices of their services or selling inferior products to them. They believed exercising justice attracts the favour and blessings of God on their businesses.

What we sell, we have managed this price for about three years, but every now and then when you go [to the market] sales have been increased. For instance, chemicals that we buy have been increased, which I have to increase the price, but I do say that even if it is the little that we would get on the product and people get to know the product, that is good. When they reduce prices of chemicals, we also reduce the prices of our finished products. We do not say that “oh okay, because they have reduced the prices of the raw materials, then that is good. Then let us make some money out of it,” no. In a way I see it to be some sort of cheating the customer who is buying it, which to me is not Christianity.⁶²⁸

⁶²⁶ Judith - a food producer, interviewed on 26th June, 2022.

⁶²⁷ Judith - a food producer, interviewed on 26th June, 2022.

⁶²⁸ Emmanuella- a producer of detergents, interviewed on 28th March, 2021.

The extract by Emmanuella shows that she was conscious about exercising justice in her business transactions with customers. It can be realised from her submission that she finds cheating customers is tantamount to injustice and inconsistent with the practice of Christianity.

Bible teaches us to take good care of our workers. I have always told my workers that I may not be able to pay you perhaps as you would wish to see but I will try to make things a bit more comfortable for you. All my senior staff are in company apartments free of charge. They are driving company cars; I buy fuel for them. The junior ones, some of them are also in single room apartments. My factory workers are all sleeping in company apartments and they are not paying. So I try as much as I can. These are some of the things that my faith in the Lord enables me to do. It is not easy.⁶²⁹

According to Rev. Frank, the Bible teaches him to take good care of his workers. This implies that his ability to treat his workers fairly are informed by his faith. The response by Rev. Frank further suggests the value informants place on the virtue of justice in their business dealings.

Submissions from the above, clearly reveal that informants did not want to sacrifice justice in their dealings with their workers and customers because of profit maximation. They were very conscious about wealth generated from honest business engagements and did not resort to using extortion and cheating as means to make wealth because they saw justice as a Christian duty or virtue in doing business. They believed such wrong means of conducting business were not appropriate for the faith they professed.

d) Spiritual Practices in Entrepreneurship

An interesting but unsurprising observation made in this study was the resort to spiritual practices by informants to sustain their business activities. Some informants postulated that operating a business goes beyond the physical world. These claimed that there were forces

⁶²⁹ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

of evil that could work against the progress of one's business. According to some informants, due to the competitive nature of doing business, some competitors who do not wish them well sometimes consult evil powers to fight against the progress of their business. Others also claimed that because their businesses were involved in supporting evangelistic works, the devil gets unhappy and therefore tries to destroy their businesses by attacking it with many challenges. These "evil attacks", according to them, manifest physically in forms such as financial loss, loss of contracts and customers, delays and accidents in the workplace. Thus, to "gain victory" or literally, "succeed", over these evil forces in their entrepreneurial endeavours, it was necessary for them to engage in some spiritual exercises. The study found that spiritual practices, such as prayer and fasting, were functionally deployed by informants to overcome perceived evil forces in their business activities. Informants believed that by engaging in such ritual practices, they receive spiritual power, guidance and protection from God as succour for their businesses. To these informants, victory over evil forces in business means progress, favour with customers, winning of contracts and financial breakthroughs. Below are extracts from two informants which reflect these findings.

In this world the devil controls a lot of things. My business supports God's kingdom and gives glory to God and through my entrepreneurial endeavours, a lot of people have come to know Christ that they would not have. So, the devil will definitely fight that because why would he want this enterprise to depopulate his kingdom? I believe God also knows that my business helps in bringing people to his kingdom so when I pray to him, fast and call upon him, he will protect the establishment and make the establishment successful so that I will continue to support his work and continue to show forth His glory and bring people into His kingdom.⁶³⁰

Last two years getting to December I realized that I was not selling. I felt there was something wrong with my company because suddenly it is getting to December and you are not selling. So, we prayed about it. In fact, I even took a loan to put into the business to help stimulate it but still, I was not seeing anything. I had this prophet friend and then he prayed and said someone has taken my picture to a juju man and has said that I have

⁶³⁰ Lloyd – a healthcare service provider and real estate developer, interviewed on 25th July, 2022.

taken the business from her. And so, that is how come my business is not growing. In fact, I had no idea of what was happening in the business. I thought I was not putting in enough. I thought I was not marketing it hard enough. I thought I was not looking at all the physical stuff enough. But I realized that there was something beyond. So, we prayed and everything was restored. That is when I realized that business transcends beyond the physical. I became much more aware of what happens spiritually too. ⁶³¹

The above extracts by the informants show that prayer and fasting are practices that neo-Pentecostal entrepreneurs employ to deal with challenges they perceived were spiritual in their entrepreneurial journey. Lloyd for instance, believes that the devil controls the world and could harm the fortunes of his enterprise. He therefore employs fasting and prayer as means to make his establishments successful, and also keep the devil from attacking them. According to Edinam, notwithstanding all the efforts she made physically to sustain her business, nothing seemed to have worked till she resorted to divine guidance and direction from a prophet friend, and also prayer before she was able to get her business restored.

The study further found that beyond the individual level, informants carried out their spiritual practices at the corporate level as well—that is involving staff of the business in the prayer and fasting—or they engage the services of their pastors or other men of God to pray for their businesses. Cooperate prayer was a regular practice that participants engaged in their entrepreneurial journey. This practice was so important to the informants that they ensured all their employees were involved in the prayer meetings of the business. Below are submissions made by informants to support this finding.

Every morning, when I enter the office, I pray and when we close, we pray as a group before we leave. We fast and pray for the company ahead of the week. ⁶³²

Before we go for a programme we will commit all the juice in the blood of Jesus because of food poisoning. We pray over the food or juice and then we dip it in the blood of Jesus

⁶³¹ Edinam – a trader in clothes and jewellery, interviewed on 1st March, 2021.

⁶³² Rev. Dennis- a marketer and general supplier, interviewed on 13th July, 2022.

and pray that any form of calamity or something that will befall us God should take care of it. When we return, we pray also.⁶³³

Before we start any business for the year, we give glory to God. We do not work on that day. We gather all workers to pray. We seek direction from the Lord on how we will start the year and halfway through the year, we seek the Lord's direction. At the end of the year, we celebrate the Lord and with these things we have seen great progress. We invite the man of God twice in the year. The beginning and the half. At the end of the year, we do it ourselves because we believe that now, everyman is a priest.⁶³⁴

From the above submissions, it is evident that corporate prayer is a spiritual practice that the neo-Pentecostal entrepreneurs interviewed for this study employed as part of the measures to sustain their businesses. Dennis for example, prays and fasts with his employees regarding the sustained growth of his company. Patience also prays with her employees over the juice that she serves to her customers. According to her, she does so to prevent any misfortune from happening to herself, workers, and her customers. Jonah for instance not only prays with his employees concerning his business but also invites a man of God twice in the year to help them with aspects of the corporate prayer. He opines that such spiritual practices have brought progress to his business.

e) Tithing and Giving in Entrepreneurship

Beyond engaging prayer and fasting as means by which informants spiritually sustain their businesses, the study further found that tithing and giving were common practices among informants. The extracts below are examples of the views of participants on the role of giving and tithing in entrepreneurship.

Giving is important. I have realized that anytime I give God is able to multiply it for me. Things will be very hard, I will be wondering why are things so hard but I remember I am not giving and once I go to church or I go to a Christian event and give within hours there is a contract coming in from here or there.⁶³⁵

⁶³³ Patience- a producer of fruit juices, interviewed on 6th April, 2021.

⁶³⁴ Jonah- a trader, interviewed on 21st July, 2022.

⁶³⁵ Elvis- a branding and marketing consultant and owner of a non-alcoholic bar, interviewed on 26th June, 2022.

According to Elvis, he believes giving to the church or a Christian event brings him contracts.

The Bible said we should give 10% of our increase unto the Lord and He will bless the works of our hands. So whenever you give, He blesses you more. He gives you more customers, He opens more doors for you, so tithing has been very good.⁶³⁶

The submission from Judith indicates that she believes in tithing and its effect on her business. According to her, paying tithe gives her more customers.

In my business when I supply goods and people are not paying, I come to the altar and attack them spiritually to pay. And it works. I will just come to the altar and tell God, I am a tithe payer, I stand with your man servant and I am into the Kingdom business. Kofi, Kwadwo, Ama cannot keep this money, it is your money so please let them pay.⁶³⁷

From the submission above, the informant believes in paying tithes and its influence on his business. According to him, paying of tithes, which is a form of stewardship doctrine and spiritual principle, practised by neo-Pentecostals, is a means by which he gets his customers who owe him to pay back their debts. These submissions are evidence of the religious resources informants deploy to sustain their businesses. Though it may be difficult to logically establish the correlation between the beliefs of the informants and their effect on business sustainability, they nevertheless cannot be disregarded as mere conjecture.

It was further found that apart from paying tithe on their personal income, some of the informants also paid tithes on their enterprises as well. Informants affirmed that tithing helped to secure the fortunes of their business, from what they referred to as “the devourer.” To the participants, tithing provides a form of spiritual security for their businesses and helps their businesses to prosper. They claimed that through giving and tithing, their

⁶³⁶ Judith - a food producer, interviewed on 26th June, 2022.

⁶³⁷ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

businesses were insured against misfortunes that may arise in the course of their entrepreneurial endeavours. Evidence of this finding can be found in the extracts below.

I personally pay tithe and I pay tithe too for my company because if I want God to rebuke the devourer, as he said in Malachi 3:10, for my sake and then my company too, there are some devourers that will come after my company. ...So, if I want the Lord to fight for me then I need to pay tithe so I practice tithe paying on behalf of my company.⁶³⁸

For all my businesses, we make a conscious effort to pay ten percent to the church as a tithe. So, it affects our financial planning as an organization. When we make a windfall of let's say 1 million cedis and we are planning reinvestment, we know it is not 1 million that is available for reinvestment because there is 10% that belongs to God so what is available for reinvestment is 900,000 and that is not negotiable.⁶³⁹

The above submissions from informants of two different neo-Pentecostal churches indicate the importance some neo-Pentecostal entrepreneurs attach to paying tithes on their businesses. According to Lloyd, he makes a “conscious effort to pay ten percent to the church as a tithe” for all his businesses and “that is not negotiable.”⁶⁴⁰ These submissions by Lloyd affirm the seriousness and importance he attaches to this spiritual practice. Similarly, Rev. Dennis pays tithes on his company because he believes it brings God’s protection over his business.

The study, however, found one informant who did not practise paying of tithe on his business, though he acknowledged paying tithe on his personal earnings.

The business is an entity and at the end of the year we do our profit analysis and if we make some profit, we make a donation to the church. I am yet to understand the concept of a company paying tithe. I am yet to understand that.⁶⁴¹

It can be realised from the submission that the informant does not pay tithes on his business as found among some informants, with the reason that he does not understand the concept

⁶³⁸ Rev. Dennis - a marketer and general supplier, interviewed on 13th July, 2022.

⁶³⁹ Lloyd – a healthcare service provider and real estate developer, interviewed on 25th July, 2022.

⁶⁴⁰ Lloyd – a healthcare service provider and real estate developer, interviewed on 25th July, 2022.

⁶⁴¹ Rev. Raymond- a retailer of electrical appliances, interviewed on 14th July, 2022.

of a company paying tithes. His company, however, donates to his church after making profit as clearly seen in the above submission.

f) Human Resource Management

The study found that informants were influenced by their faith regarding decisions on who they recruit as staff in their business. Beyond the possession of knowledge and skills which are requirements for employment, some informants indicated that they were also concerned about employing workers they share common faith with. They believed a fellow Christian employee will not harm their business. The study further discovered that some of the entrepreneurs used their churches as avenues to recruit workers for their businesses. Below are extracts that reflect the above findings.

I have employed some members of my church who are working for me and because they know we are in the same faith, we are in the same fellowship, we are in the same church, they are more committed and my expectation from them is high. So, I have support in that sense, where I have people who will help my business grow, working for me.⁶⁴²

I strictly employ Christians. It is important to me. I have not less than ten people employed from my church in most of the other businesses, because I believe we sharing the common faith, coming from the same household, we will be able to understand ourselves better and have a spiritual focus and I am sure we will be very successful. ...In church, you get to know people both spiritually and physically. You build relationships with them and you are able to share the vision with them and if all works well as a true Christian fellowship, your Christian brother sees you as a brother and your interest is my interest and my interest is your interest. So, if you bring such a person on board and you have that loyalty, and you share that one faith, you are able to achieve more. If I bring a non-Christian, you will be the odd one out because when we are praying, you might not pray. It is a matter of faith and people can have different opinions but this is my business and this is what I believe in so I employ Christians.⁶⁴³

The above submissions by the informants indicate their preference for employing Christians, specifically their church members to work in their businesses. To them, working with their church members guarantees the success of their business. According to the

⁶⁴² Edinam – a trader in clothes and jewellery, interviewed on 1st March, 2021.

⁶⁴³ Lloyd – a healthcare service provider and real estate developer, interviewed on 25th July, 2022.

submissions, they do this because of the level of trust and common faith that they share with their members. They perceive their church members to be people who have the interest of their business at heart and will therefore work for their success and not failure.

The study found other informants who also employed people from other faiths to work in their enterprise. In cases such as these, it was found that such employees had to be people who were willing to participate in the spiritual exercises carried out in the business of their employer.

Despite we are Christians, we do not discriminate. There are Muslims too in our midst but we force them. We tell them when we are about to employ them that these are our rules. So when they come, they fellowship. They do not sit aside, they do everything.⁶⁴⁴

I used to have two workers who were Muslims, but they were participating. My driver is a Muslim but once he flows in the office and prays with us, I mean, he has not shown anything that he does not like what we are doing. He participates alright and we have nothing against him.⁶⁴⁵

Both informants from the above excerpts do not hold a firm stance against employing Muslims to work in their business. One can, however, observe from their submissions that they require their employees to participate in the business' corporate prayer activities irrespective of one's religious affiliation.

g) Networking

The study also found that informants' businesses were enhanced through the social capital and networks that existed in their respective churches. Church gatherings were found to provide the platform for the development of social relationships which informants harnessed to promote their entrepreneurial pursuits. These social relationships were made possible because of the common faith and values shared by members within the same

⁶⁴⁴ Jonah- a trader, interviewed on 21st July, 2022.

⁶⁴⁵ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

church. Some informants claimed a good number of their customers were from their church. Other informants also maintained that their businesses had experienced growth because of the referrals they got from their pastors and members of the church. The following extracts, from three different interviewees, capture the diverse forms of networking found in the neo-Pentecostal space.

One other thing that the bishop likes to do is that he will introduce you to people who matter, “you know, this is what my son is doing” and he tries to encourage inhouse building. You are building so why would you go and buy electricals outside when we have an insider who is into electricals. For that area I must say that he does it very well. We are a lot. Here alone, on record we are over 15,000. So, if you have a business and your business is patronized by inhouse members, I think it is good.⁶⁴⁶

The submission from Rev. Frank indicates that his bishop facilitates business networking among the members of his church. He encourages members to trade among themselves as a way of helping their businesses to grow. It is clear from the extract that the church has a large membership and so in-house trading among members implies member businesses were likely to experience high patronage from other members of the church.

I remember the time that I started, I could not afford a model to model my products and we had to post on social media and all that. I had friends from church who believed in me that I was doing a great thing and so they paid for the models, photography, and they even modelled for me for free. Transportation to go for shoots were paid for by them. Food for the models were paid for by them and so for me friends have been a really great support.⁶⁴⁷

It is clear from the submission of Afua that her business benefitted from the circle of friends that she had from church. One can observe from the extract that the informant gained financial and human resource support from her church’s social network.

This is a church that people are encouraged to build. So, you see people who earn very low trying to do something and most of the young people in the church have built houses for themselves. Those encouragements also help my business because when someone is being encouraged to build, I also come to mind. ... I have about 80% of my clients in the church.⁶⁴⁸

⁶⁴⁶ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

⁶⁴⁷ Afua- a textile designer, interviewed on 26th June 2022.

⁶⁴⁸ Sebastian- owner of a construction business, interviewed on 26th March, 2021.

The above submission indicates that the informant's construction business benefitted indirectly from the encouragements that came from the leadership of the church on members building their own homes. According to Sebastian, he has about 80% of his customers coming from his church. This is a clear indication that informant's business has benefited from the social network that exists within the church.

The submissions further clearly show the diverse ways by which neo-Pentecostal churches provide members with networking opportunities that can be harnessed to sustain one's entrepreneurial activities. This could be in the form of church leaders encouraging business networks among members, members leveraging on their social networks in the church to grow their business, and the promotion of members' businesses through the sermons and encouragements of neo-Pentecostal leaders.

h) Trust and Goodwill

Goodwill and trust were found to be essential elements that helped informants in their entrepreneurial endeavour. From the interviews it was found that informants benefited from the goodwill of their churches. Informants who had the chance to either do business with the church or have the opportunity to sell their products at the church premise gained trust and patronage from both members and non-members of their churches. Informants claimed their businesses were patronized because of the trust people and institutions had in them. The following extracts reflect this finding:

Honestly, when you meet somebody in the church you tend to trust them more because you know they also have God's factor. So, people I meet in the church, who purchase from me, trust me more and they easily purchase them than other people.⁶⁴⁹

When the church buys from you people begin to trust you and so people start to buy from you. Other members start to buy from you and it grows. When you get members, the

⁶⁴⁹ Edinam – a trader in clothes and jewellery, interviewed on 1st March, 2021.

members too have friends and they start to buy so it is a cycle. ... In my church I sell fire extinguishers, they buy fire extinguishers from me. They do not ask anyone else.⁶⁵⁰

According to the informant, one's business gains trust and patronage from members and their friends when one's church begins to buy one's product or service.

When you say that you are in [this Church], people know that these people are, I would not say perfectionist but whatever they do they do it well. So they kind of trust you with what you are doing, because they know if the church has given you a platform to sell, then that means that you must be doing something good. So, they tend to trust you.⁶⁵¹

The above submission by the Judith suggests that her business benefitted from the goodwill of her church. According to her, she gained the trust of her customers because of the perceived favourable image her church has among the public.

We have done so well that, we do not have problems with the banks now. Banks will always want to do business with companies that are thriving and doing well. From nothing to this level is enough proof that we have the capacity to maximize any money that is given to us. And then two, we also exhibited and we are still doing it, integrity. Our suppliers are now giving us credit to the extent that they will tell you, you go and sell, take your profit and come and pay us and I think these things are all spirit directed.⁶⁵²

From the above submission, it is clear that integrity and the trust gained by the informant's business from the banks and suppliers, contributed to his business success. Evidence from these submissions indicate that trust and goodwill enhanced the sustainability of informants' businesses. These qualities served as a form of capital that members used to grow their businesses.

i) Business Groups

Another significant finding of the study is the operation of business groups in some neo-Pentecostal churches. Informants from three different neo-Pentecostal denominations admitted belonging to a business group in their church. Among the sampled churches, the

⁶⁵⁰ Jonah- a trader, interviewed on 21st July, 2022.

⁶⁵¹ Judith - a food producer, interviewed on 26th June, 2022.

⁶⁵² Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

United Denominations Originating from the Lighthouse Group of Churches (Lighthouse Chapel International) has the Business Community, the Royalhouse Chapel International has the Kings Club, and Harvest Chapel International has Harvest Business Club. Speaking to some of the leaders of these churches who were themselves entrepreneurs, it was found that the business groups were set up to help members who were entrepreneurs to network and do business among themselves. The business group in the church served as a platform for members to pray about their businesses, receive encouragement and motivation through the sharing of testimonies. Another reason was also to create a platform for entrepreneurs in the church to learn and acquire knowledge on how to do business using Christian principles. It was further discovered that members of the business group were also responsible for financing projects of the church, such as evangelistic activities and social development works. According to one of the informants:

My church does a lot by helping business people. We have a [business] club or a ministry called BBG [referring to the business club in the church]. It comprises business people, CEOs, young men and women coming up. So far as you are a CEO or an entrepreneur, you are entitled to join that club and we meet once every three months or so in a hotel outside the church and the man of God will bring us God's word and we will network and help each other with business. We share ideas together. So if you are going through challenges in your business, you can consult someone in that area to help you. If maybe you need auditing, there are people who are auditors and if you do not have money, they can do it for free for you, prepare your books for you. We wash each other's hands and scratch each other's back. That connection is there and we help each other.⁶⁵³

The study found that participation in church-based business group activities positively shaped the entrepreneurial experiences of informants. Speaking with informants about the ways their church had contributed to their entrepreneurial experiences, it was found that the church's business group provided informants with the needed resources to effectively manage their businesses. Some informants attested to receiving solutions to challenges they

⁶⁵³ Rev. Dennis- a marketer and general supplier, interviewed on 13th July, 2022.

were facing in business through their participation in the activities of the business group.

The following extracts reveal what entrepreneurs gained from being part of business groups in their respective churches.

I used to have a very big problem in business transaction and in the church, we have a fellowship called the GBB [referring to the business club in the church]. I have tried by the grace of God and through the wisdom of the fellowship of my church to overcome it.⁶⁵⁴

We do business among ourselves; we get connected to each other and get to know about each other. I may be in construction, and there may also be someone in the church that sells building material or there may be someone that can provide something you need. It is just to make us connect together and encourage one another. They also talk to us and show us what to do.⁶⁵⁵

The church is always ensuring that the business people are meeting. We meet together and sometimes bishop will arrange and outsiders will come and share few things with us after we pray, we worship, we listen to the word of God. We combine church and that of the secular part and he has been doing this ever since I joined the church and it is helping. Sometimes, he will tell us what the government expects. To the extent that he will bring people from VAT, GRA, to help educate us. Something one would have hired professionals to come and speak about we get them free. Sometimes he will bring people to talk about how to grow your business, how to access funding to expand your business. I mean things that one would need to ensure that the business stands. And then sometimes he will also bring us other preachers to speak more from the Bible in the area of prosperity.⁶⁵⁶

It is clear from the submissions of participants that business groups in neo-Pentecostal churches helped to sustain the business of the informants. For instance, Jonah noted that he overcame a problem in business transaction with the help of the business group of his church. According to Rev. Frank, their church's business group help members to network. It is a platform that brings resource persons who provide expert advice to members and other times members of the group get free professional services from other members of the group.⁶⁵⁷



⁶⁵⁴ Jonah - a trader, interviewed on 21st July, 2022.

⁶⁵⁵ Sebastian - owner of a construction business, interviewed on 26th March, 2021.

⁶⁵⁶ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

⁶⁵⁷ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

j) Business Seminars/Exhibitions

The study found that informants' entrepreneurial experiences were positively shaped by the entrepreneurship activities organized by their churches. Avenues such as organizing business seminars and entrepreneurship workshops and exhibitions were employed by informants' churches to help them in their entrepreneurial endeavours. For example, informants, both leaders and members, from the United Denominations Originating from Lighthouse Group of Churches identified an annual conference organized by their church for entrepreneurs and professionals themed "Learning About Business by Learning About Ministry" (LABBLAM) Conference. This conference is a platform where they learn how to conduct their businesses based on biblical and church principles used by the founder to run the church. Some of these seminar trainings and workshops involve astute professionals coming to share their experiences, knowledge, and business ideas with members on areas such as funding and marketing. Resource persons for such events were either leaders or members from the church or invited guests. The following submission reflects this finding:

[As the council for the church] we decided to have an entrepreneurial week. We had this master class and with that one it was internal people who were used. My husband and I are bankers so we talked about savings and the rest. We also have some accountants who actually gave a talk in those areas. We have people who work in insurance companies who also gave education on that. Some people work in the Human Resource department and they also gave us a talk on what to look out for when going for an interview.⁶⁵⁸

The church exhibitions offered entrepreneurs the opportunity to display the businesses they were doing to other members of the church. Below are some extracts that highlight the benefits some informants derived from their participation in neo-Pentecostal church business seminars, workshops and exhibitions.

Three years ago, an entrepreneurship course was started in this church. So, I applied for it and I was interviewed. The interview was not a small process. But they wanted to be sure that they could get the right people to train. It was a six-month long course in finances, in

⁶⁵⁸ Emmanuella- a producer of detergents, interviewed on 28th March, 2021.

marketing and everything. Honestly, it really changed everything for me. At first, I would just sell and then spend the money on something or you know impulse buying. I was not seeing my profit well. I didn't know what profit and loss was. So, after the course, it changed my whole business strategy.⁶⁵⁹

For our church we have what is called business development clinic. It is like a school for entrepreneurs. We were doing it before COVID, and COVID has slowed it down. So, we brought all those who have their own businesses together and there is a resource person who teaches us these things, where to get funding without so much interest, how to brand your business, how to market your business, what to do to make you successful so that you are comfortable. They show you to other people who are in your field who have gotten there, where you want to get to, so they guide you, they mentor you.⁶⁶⁰

The above extracts from the informants suggest clearly that some neo-Pentecostal churches are deliberate in organizing business seminars to help their members to either start businesses of their own or improve the ways they carry out businesses. One of the informants, an elder, speaking on entrepreneurship in his church stated:

we are very loud on it. We teach heavily on it. So, we have big platforms where they teach from the pulpit but we have groups. We have like in your traditional settings, men's fellowship, women's fellowship and the youth group and all of that and when we meet, there are other topics that are taught outside live a holy life, and then you know... be righteous and go to heaven. They teach us additional things that we need to survive. In such meetings, there are talks about investment and multiple streams of income. Not just once, it happens and not just about creating of jobs and entrepreneurship, they talk about several things that helps you to be a complete man and live life on earth.⁶⁶¹

The above submission affirms that the informant's church does not shy away from teachings on entrepreneurship. According to the informant, beyond teaching on issues of righteousness, holy living and heaven, his church also teaches on entrepreneurship from the pulpit and in groups within the church. Some of the topics which they teach on include entrepreneurship, investment and multiple streams of income.



⁶⁵⁹ Afua - a textile designer, interviewed on 26th June 2022.

⁶⁶⁰ Judith - a food producer, interviewed on 26th June, 2022.

⁶⁶¹ Lloyd – a healthcare service provider and real estate developer, interviewed on 25th July, 2022.

4.2.4 Neo-Pentecostal entrepreneurs and coping with business challenges

According to my informants, the entrepreneurial journey is fraught with many challenges, including uncertainty in making the right business decisions, hardship, lack of funding and work-related stress. The study also found that informants experience challenges while living out their faith in their entrepreneurial endeavours. Challenges were often experienced in areas related to sustaining beliefs and moral values. Participants admitted it was not easy combining their faith and business. According to one informant:

Being an honest Christian and doing business is very tough. In business, you have to be a little bit rough, you have to be smart. And the Bible also says the ways of this world are not God's ways. So being a Christian and working at the same time is very tough.⁶⁶²

Informants were often faced with the challenge of making a choice between appropriate and inappropriate means of making profit, regarding the doctrinal and ethical teachings of their faith, in the process of their entrepreneurial endeavours. Some informants asserted that they had to let go of some business transactions because they perceived such transactions as going against their beliefs and moral values as Christians. The study found that informants were more concerned about being ethical in their business dealings and getting minimal profit than being unethical in order to maximize profit. Below are some extracts that reflect the above finding.

A group wanted some work done for them, so I gave them my quotation. Within the quotation, I was going to make a lot of profit which I was happy. They came back and said I should change it and make it so much. I mean, huge difference. I told them if you want to make hundred million out of this, I do not care but not on my letter head. Because of this sometimes, we lose certain projects. ...I do not follow these corrupt practices that many people think. They do these because they are looking at business as money. I am not looking at business only as money. If it is business not only for money but for blessing, then the one who blesses does not like these things. I have to avoid them.⁶⁶³

I do not sell any abortifacient in any of my pharmacies. It is a policy. I do not believe in abortion. There are several medicines that you can swallow and will cause abortion. I know all of them as a pharmacist. I do not sell any in any of my pharmacies so you are not even

⁶⁶² Jonah – a trader, interviewed on 21st July, 2022.

⁶⁶³ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

tempted. Yes, it could be more money. A lot of people are buying it and so why not sell it so I make a lot more money? But I sacrifice that money for my faith so I would not do that.⁶⁶⁴

These submissions affirm that the informants were influenced by their faith in relation to their entrepreneurial decision making. They acknowledge that observing one's religious beliefs and values in business comes with challenges such as losing customers and profit. As can be seen in the extract above, these informants prefer to stand by the ethical demands of their faith than to engage in what they perceive as corrupt or immoral business transaction because of profit.

Other informants claimed there were businesses they would never engage in irrespective of the profit that one would make by investing in such a business. Some of these informants submitted that:

[Fresh] Bar for instance, it was difficult to raise funds but I had people who proposed funds to me from the world who actually want me to introduce alcohol or introduce smoking section or introduce this and that and because I trust in God and that is not the vision for it, I am able to walk away from that even though I really need the money.⁶⁶⁵

When you look at the impact of drinking spots on the lives of individuals as a Christian you will not open a bar. Because the product you are selling will not have any positive impact on anybody. When you are even trying to decide a business and you look at the options in front of you, every option that is right before God is not as profitable as the ones that are not right before Him. Selling alcohol, running night clubs, selling drugs, all these things are high money-making industries which any entrepreneur if you start today will make a profit in the first three months, but as a Christian you look at it and say no, I cannot go into such industry, because I am not going to be a blessing to anybody. Yes, I will make money but I am not going to please God.⁶⁶⁶

The above submissions indicate that though informants are fully aware of the financial benefits that come from alcohol, they, on the basis of their personal faith, abstain from engaging in such businesses.

⁶⁶⁴ Lloyd – a healthcare service provider and real estate developer, interviewed on 25th July, 2022.

⁶⁶⁵ Elvis- a branding and marketing consultant and owner of a non-alcoholic bar. Interviewed on 26th June, 2022.

⁶⁶⁶ Stephen- a business advisor, interviewed on 13th March, 2021.

According to Elvis, though he really needs money for his business, he is able to walk away from accepting financial support from people who want him to introduce smoking and alcohol into his business because of his faith “in God.” A similar claim is made by Stephen who states that though “selling alcohol, running night clubs, selling drugs, ...are high money-making industries which any entrepreneur... will make a profit in the first three months,” he as a Christian will not engage in such businesses because they will not be a blessing to anyone, and also not “please God.”

The study further found that all informants employed religious means to cope with challenges in their entrepreneurial endeavours. They relied on the supernatural – God – through faith, hope, prayer, sermon and teachings, church attendance as spiritual capital to deal with challenges in their business.

a) Faith and Hope in Prayer:

Informants indicated that they resorted to faith and hope, usually expressed through prayer, to cope with their business challenges. This emerged from some of the submissions of informants, as exemplified by the following extracts:

One thing I will say is that as for the challenges they will not stop coming. That one I mean, every normal human being ought to know this. So, I have resolved that the best burden bearer, being God, will always bear my burdens. So, any challenges that come, I just refer to things I am doing here and I tell God that this should not stop me and he comes in.⁶⁶⁷

Hope is one thing that has also kept me because hope is a great thing because sometimes you know this is a dead end and you feel like giving up. You feel like come on, you cannot continue. Let me just stop and do something else or apply for a job but one way or the other, the hope of believing in God and praying and knowing that everything will be fine also helps. It has really helped and I thank God for that.⁶⁶⁸

Oftentimes, it is not always that you have the answers to what you should do with your business. And praying to God is a core part of how you decide.⁶⁶⁹

⁶⁶⁷ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

⁶⁶⁸ Sebastian- owner of a construction business, interviewed on 26th March, 2021.

⁶⁶⁹ Emmanuel-environmental consultant & producer of cosmetics, interviewed on 12th February, 2021.

The above submissions indicate the influence of religious factors such as prayer, hope and persistence in the ways informants deal with challenges they encounter in their entrepreneurial journey. All informants admitted to experiencing challenges at different stages of their entrepreneurial journey. Rev. Frank, for instance, asserted that he deals with his challenges by praying to God. He believes God is his burden bearer and so in times of difficulty he prays to God to help him out. According to Emmanuel, prayer helps him to make decisions when he is faced with challenges. Sebastian for example leans on his hope in God, prayer, and persistence to keep going in the face of difficulties in business.

This evidence highlights the religious factor in helping informants to effectively deal with their business challenges.

b) Church Attendance:

Others also found church attendance a useful avenue for coping with business challenges. Through church attendance, informants receive encouragement from fellowshiping with members and inspiration from the messages shared in church. These help them to manage the challenges of disappointment, struggle, and loss in business. Below is an extract that reflects the above finding:

Starting a business is not easy, you are faced with a lot of challenges. Like one time a rider stole my items. I gave him items to send to clients. He stole the money and all the items I sold that day. It was a lot of money. That money could have bought me an industrial machine. I was feeling heartbroken. But going to church I was encouraged that is not the end of the world that we will face challenges, that does not mean that God is not with us. And then from that time on I have never had any situation where I have been so broken. Because you cannot break me. I feel like ...no God is with me no matter what.⁶⁷⁰

The above submissions by Edinam shows that attendance in church is one of the ways by which neo-Pentecostal entrepreneurs deal with challenges they face in their business.

⁶⁷⁰ Edinam – a trader in clothes and jewellery, interviewed on 1st March, 2021.

According to her, she received encouragement from the teaching she received from church that God was with her and that the situation she found herself in did not mean that was the end of her life. The informant found the message shared at church relevant to the difficult business situation she found herself in. It can be further suggested from the extract from Edinam that, the encouragement she got from the teaching shared at church engendered faith, resilience and hope in her against future challenges.

c) Engaging Experts and Technical Assistance:

The study found that, apart from using their beliefs and religious practices as mechanisms for coping with challenges in business, informants also sought the help of experts in dealing with some of their challenges. The extract below is evidence of this finding.

Where I have to also speak to experts, I do. If it has to do with engineering that we have to engage a consultant, I do that and pay. So, the God side first and then out of that, you will get the wisdom as to how to handle the problem and then if I have to consult or spend money, I do that to get the problem solved.⁶⁷¹

It can be observed from the above extract that though the informant acknowledges the role of prayer in dealing with business related challenges, he also places value on consulting experts to help him deal with problems that require technical expertise to solve.

4.3 Discussion of findings

This section of the chapter discusses the findings of the study. The findings are discussed under the following themes: entrepreneurial intentions and motivations; spiritually transformed or enabled agency; neo-Pentecostal networks and support as social capital and neo-Pentecostal beliefs and values (morality) as spiritual capital.

⁶⁷¹ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

4.3.1 Entrepreneurial Intentions and Motivations

Research on entrepreneurial intentions and/or motivators have shown that people have diverse motivations for starting their own businesses. These motivations are generally attributed to individual characteristics, education, structural conditions, economic and socio-cultural factors.⁶⁷² Data from the field indicated that some of the motivations for neo-Pentecostal entrepreneur informants starting their businesses were religiously influenced. It is notable that non-religious motivators of entrepreneurship were also identified during the analysis of data such as family, friends, passion, destitution and educational background, however, much focus was given to identifying the influence of religious motivators in the study. Even in cases where the motivations were traced to social, economic or environmental factors the study identified the indirect role of Christian religious influences. The study found that teachings and sermons by neo-Pentecostal churches on entrepreneurship play a significant role in stimulating entrepreneurial intentions and orientations among its members.

Several of the informants acknowledged the role of the teachings and sermons of their churches in stimulating their intention to start a business. This finding corroborates established knowledge in the literature that neo-Pentecostal teachings encourage adherents to attain wealth by starting businesses and also provides them with knowledge and attitudes that directly address contemporary African neo-liberal economic concerns of the upward

⁶⁷² Ahmad Isa Abdullahi and Mustapha Shitu Suleiman, "Impact of Religion on Entrepreneurial Intention of University Students in Kano State , Nigeria," *International Conference on Empowering Islamic Civilization in the 21st Century*, no. September (2015): 363–75; Roxas, Cayoca-Panizales, and De Jesus, "Entrepreneurial Knowledge and Its Effects on Entrepreneurial Intentions: Development of a Conceptual Framework"; Dana, "Religion as an Explanatory Variable for Entrepreneurship."

mobility.⁶⁷³ For instance, Freeman argues that: “Churches that preach the prosperity gospel encourage their members to pray to Jesus for wealth and abundance, and also to do their part in the bargain, by engaging in business and working hard.”⁶⁷⁴ Similarly, Togarasei is of the view that a sizeable number of Pentecostals started their own businesses because of the entrepreneurship teachings taught by their churches.⁶⁷⁵ This finding affirms work of Parboteeah et al. when they argue that Christian religion is a context moderator in “promoting the ability and/or motivation of individuals to exploit a given entrepreneurial opportunity.”⁶⁷⁶ Namatovu et al, for instance also found in their study that the entrepreneurs referred to their religious beliefs to have motivated them to engage in particular type of businesses. They therefore concluded that these entrepreneurs “would ordinarily not [have] opted to engage in business had they not had the beliefs they possessed.”⁶⁷⁷

A related observation found by the research indicates that skills, knowledge and abilities that informants gained from serving in the church were harnessed to start their own businesses. That is a transfer of skills and abilities gained from a religious context to a business context. Similar discovery was made by Robert Putnam who claims that believers usually carry along with them the social and other skills learnt in the context of their faith practice and apply them to their non-religious activities.⁶⁷⁸ Thus, the impact of the

⁶⁷³ Owusu-Ansah, “Neo-Pentecostal/Charismatic Churches in Ghana”; Enterprise, “Under the Radar”; Freeman, “The Pentecostal Ethic and the Spirit of Development.”

⁶⁷⁴ Freeman, “The Pentecostal Ethic and the Spirit of Development,” 15.

⁶⁷⁵ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty,” 345.

⁶⁷⁶ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 3.

⁶⁷⁷ Rebecca Namatovu et al., “Religious Beliefs and Entrepreneurial Behaviors in Africa: A Case Study of the Informal Sector in Uganda,” *Africa Journal of Management* 4, no. 3 (July 3, 2018): 13.

⁶⁷⁸ Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York, London: Simon & Schuster, 2000), 67–69.

teachings of neo-Pentecostal churches on the economic activities of their adherents cannot be ignored.

4.3.2 Spiritually Transformed or Enabled Agency

Findings from the study showed that neo-Pentecostal entrepreneurs had a strong sense of spiritually transformed or enabled agency that empowered them to engage in their entrepreneurial endeavours. Evidence from the study showed that neo-Pentecostal convictions and conversions created in the informants a form of change in identity which manifested in forms such as optimism for success, persistence, belief in their ability to make wealth in business. This finding can be observed for example, in the submission of Afua,⁶⁷⁹ who claimed she was motivated to start her own business after she joined her present church. This implies that she had experienced a change in identity from not being an entrepreneur before to becoming entrepreneur after joining her church. Elvis for instance claimed he stopped smoking and drinking after he became a Christian convert. It is noticed from his submissions that his conversion resulted in a change of behaviour wherein he no longer involved himself in smoking and drinking. This translates into personal transformation which he also identified to have motivated him to start his non-alcoholic bar business.

The literature identifies neo-Pentecostal Christianity's role in positively shaping the identities of its members from what Myers terms as "marred identity", which has to do with feelings of passiveness, powerlessness, lack of self-worth, reduced agency, to a transformed identity of agency, believe in one's capabilities, confidence, feelings of

⁶⁷⁹ Afua- a textile designer, interviewed on 26th June 2022.

empowerment and importance, where people believe that they carry the image of God and are loved by Him.⁶⁸⁰ For instance, Freeman argues that Pentecostalism “stimulates a transformation of behaviour that can lead to success, or at least upward mobility, in the contemporary neoliberal economy. It motivates new behaviours and renders them moral.”⁶⁸¹ Agency is an important attribute that every entrepreneur needs to possess,⁶⁸² because it enables entrepreneurs to believe in themselves and their ability to make remarkable things happen.

This result of the study is further consistent with the works of scholars such as Togarasei who argues that neo-Pentecostal Christianity shapes the economic lives of its adherents through helping them to develop attitudes and behaviours such as self-discipline, self-determination and self-reliance that are positively related to economic development.⁶⁸³ Dambula, in his study, came to the conclusion that neo-Pentecostal communities had facilitated identity transformation of neo-Pentecostal entrepreneurs and, subsequently, contributed to their business success.⁶⁸⁴ The finding supports the argument that Pentecostal ethic of work engineers the development of positive economic behaviour that enables people to better function in the neoliberal economic setting.⁶⁸⁵ The finding further contributes to knowledge on Pentecostalism and entrepreneurship as it presents empirical

⁶⁸⁰ Myers, “Progressive Pentecostalism, Development, and Christian Development NGOs: A Challenge and an Opportunity,” 11; Freeman, “The Pentecostal Ethic and the Spirit of Development”; Maxwell, “The Durawall of Faith: Pentecostal Spirituality in Neo-Liberal Zimbabwe.”

⁶⁸¹ Freeman, “The Pentecostal Ethic and the Spirit of Development,” 21.

⁶⁸² Buame, *Entrepreneurship*; Dogan Gursoy, Levent Altinay, and Ainur Kenebayeva, “Religiosity and Entrepreneurship Behaviours,” *International Journal of Hospitality Management* 67 (October 1, 2017): 87–94.

⁶⁸³ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty.”

⁶⁸⁴ Dambula, “Religion and Entrepreneurship: Unlocking the Puzzle of Neo-Pentecostal Success in Small Businesses,” 161.

⁶⁸⁵ Freeman, “The Pentecostal Ethic and the Spirit of Development,” 25; Maxwell, “The Durawall of Faith: Pentecostal Spirituality in Neo-Liberal Zimbabwe.”

data from Ghana that brings insight on the on-going discussion of neo-Pentecostal Christianity's effectiveness in bringing about business formation and success among its adherents.

4.3.3 Neo-Pentecostal Networks and Support as Social Capital

'Emotional bonding' came to play in the area of social capital and networking. It was evident in the study that entrepreneurs made use of the social capital and networks existing within the space of their churches to promote their businesses. This was made possible due to shared faith and values that exist among members within the neo-Pentecostal space. The vertical dimension, which is the God factor, was found to regulate the relationship that existed among members within the same neo-Pentecostal community and that made it easy for members to have trust in transacting business among themselves, secure funds and share relevant information that were useful for the sustenance of their businesses. This finding is consistent with the work of Atiemo who argues that, in religion, social capital is made up of two dimensions which are the vertical and horizontal dimensions. According to him, the "horizontal bonding is subject to the rule and authority of the vertical."⁶⁸⁶ Implying that religious people are normally "guided by precepts that subject human relationships to the control of the divine."⁶⁸⁷ This assertion by Atiemo was evidently clear in the responses of the informants regarding how their religious beliefs and values influenced their business dealings.

The results of the study showed that informants benefited from the networks that existed in their respective churches. It is possible to identify from the data four types of networks

⁶⁸⁶ Atiemo, "In Need of a New Lens," 258.

⁶⁸⁷ Atiemo, "In Need of a New Lens," 258.

deployed by informants of the study to enhance their entrepreneurial experience. These are employment networks, information networks, supply networks and credit networks. Firstly, the existence of employment networks was manifested where some respondents employed in their own business. Secondly, information networks existed where respondents had access to important business information from other members especially those in business groups that enhanced their business operations. Thirdly, there also was the existence of supply networks where some of the respondents got the business opportunity to supply products or services to members and their churches in exchange for money/profit. Fourthly, there also existed credit networks where some members got financial support from friends in the church to facilitate their business activities.

It is well established in the literature that networking plays a critical role in positively shaping people's entrepreneurial experience. Parboteeah et al. have accentuated that membership within a Christian organisation offers adherents "the social capital and personal network from which adherents can gain access to entrepreneurial advice."⁶⁸⁸ This finding is, therefore, consistent with the works of scholars such as Nwankwo and Gbadamosi,⁶⁸⁹ Ojo⁶⁹⁰ Dana,⁶⁹¹ Parboteeah et al.⁶⁹² Nwankwo and Gbadamosi, for example, discovered from their study that funding and credit facilities were more easily obtained where the parties involved were related through the same church. This was because the parties subscribed to the scriptural injunction about uprightness in every sphere of life.⁶⁹³

⁶⁸⁸ Parboteeah, Walter, and Block, "When Does Christian Religion Matter for Entrepreneurial Activity?," 11–12.

⁶⁸⁹ Nwankwo and Gbadamosi, "Faith and Entrepreneurship among the British African-Caribbean."

⁶⁹⁰ Ojo, "African Pentecostalism as Entrepreneurial Space," 245.

⁶⁹¹ Dana, "Religion as an Explanatory Variable for Entrepreneurship."

⁶⁹² Parboteeah, Walter, and Block, "When Does Christian Religion Matter for Entrepreneurial Activity?"

⁶⁹³ Nwankwo and Gbadamosi, "Faith and Entrepreneurship among the British African-Caribbean," 625.

Evidence of the value of social capital in enhancing neo-Pentecostal entrepreneurship was realized in the study. Data presented provided sufficient evidence that members took advantage of the social capital inherent in the church to enact their entrepreneurial endeavours. Informants acknowledged the existence of a higher level of trust inherent in intra-membership interactions in the church. This is as a result of the shared faith, values and goodwill that existed among members within the neo-Pentecostal space. The common faith and values facilitated cooperation among members of the church leading to the generation of social capital which was deployed by informants to enhance their business activities. This finding is consistent with the work Coleman, who argued that social capital that exists through close ties such as “family, community, and religious affiliation, provide the insurance that is necessary to facilitate the transactions in the market.”⁶⁹⁴

Also, the study found that neo-Pentecostal Christianity provides members with strong social support and network that facilitates the development of their entrepreneurship activities. As observed from the data, the sampled church cases were found to provide strong network and institutional support that enhanced the entrepreneurship development of their members. Indeed, the study found that leaders of the neo-Pentecostal churches studied were in the forefront of networking their members with other entrepreneurs. A classic example of the above argument can be observed in the submission of one of the informants who stated that “one other thing that the bishop likes to do is that he will introduce you to people who matter, you know, this is what my son is doing and he tries to

⁶⁹⁴ Coleman, “Social Capital in the Creation of Human Capital,” 99.

encourage inhouse building.”⁶⁹⁵ This finding further advances knowledge in the area of Pentecostal Christianity and entrepreneurship in Ghana.

Beyond providing spiritual support to entrepreneurs such as motivational speeches, counselling, blessing, deliverance and reassurance for their entrepreneurial activities the study found that some neo-Pentecostal churches had structures in place such as training workshops, seminars, exhibitions, business groups to help would be entrepreneurs and entrepreneurs in the church with their entrepreneurial endeavour. It emerged from the study that informants had affiliation to associations or church-based groups that were meant to support enterprise development of members. This finding, however, differs from the work of Agyeman and Carsamer who found that the Pentecostal strand of Christianity had inexistent institutional structures that provide support to help entrepreneurs.⁶⁹⁶

It emerged from the study that neo-Pentecostal churches did not have credit facilities in place to facilitate entrepreneurship initiatives of members. Though participants claimed receiving support from their churches such as spiritual, training, networking and counselling support none of them claimed receiving financial support from the church at any stage of their entrepreneurial journey. This finding is consistent with the work of Quagraine et al. who discovered from the informants they studied that their churches did not have credit facilities in place to help members who were entrepreneurs in the church.⁶⁹⁷

⁶⁹⁵ Excerpt of an interview with Rev. Frank- a trader in general electrical products, interviewed on 17th July, 2022.

⁶⁹⁶ Agyeman and Carsamer, “Pentecostalism and the Spirit of Entrepreneurship in Ghana.”

⁶⁹⁷ Quagraine, Opoku Mensah, and Adom, “Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development.”

4.3.4 Neo-Pentecostal Beliefs and Values (Morality) as Spiritual Capital

The study found that ethics in business was considered very important to neo-Pentecostal entrepreneurs. The result of the study showed that informants were not only focused on making profit but were also conscious of living out the ideals of their faith in business. For instance, an informant submitted that:

When they reduce prices of chemicals, we also reduce the prices of our finished products. We do not say that “oh okay, because they have reduced the prices of the raw materials, then that is good. Then let us make some money out of it,” no. In a way I see it to be some sort of cheating the customer who is buying it, which to me is not Christianity.⁶⁹⁸

They, therefore, frowned on wrong business practices such as over invoicing and pricing, not paying taxes and using inferior products for their customers. Informants submitted that although they believed such inappropriate ways could earn them more money, nevertheless they preferred not using such means to acquire wealth because of their faith. They preferred losing money as a result of avoiding unethical business practice than dishonouring their faith for the sole gain of material prosperity as indicated by Stephen that “selling alcohol, running night clubs, selling drugs, ...are high money-making industries which any entrepreneur... will make a profit in the first three months,” he will, however, as a Christian not engage in such businesses because they will not be a blessing to anyone and also not “please God.”⁶⁹⁹ They interpreted this decision as a sacrifice they had to make as Christian business men and women. This view held by informants defined the approach and decisions that guided the operations of their businesses. Findings of the study further indicate that the values that guided the business operations and decision-making process of the participants were immensely influenced by neo-Pentecostal beliefs and values. The finding

⁶⁹⁸ Emmanuella- a producer of detergents, interviewed on 28th March, 2021.

⁶⁹⁹ Stephen - a business advisor, interviewed on 13th March, 2021.

supports the argument by Miller and Yamamori that the “Pentecostal ethic is very similar to the Protestant ethic—namely, it produces people who are honest, disciplined, transparent in their business dealings, people who view their vocation, humble or elevated, as a calling by God that warrants commitment.”⁷⁰⁰

In spite of acknowledging the need to make wealth through one’s business, the participants asserted that their goal for doing business was not only to become materially wealthy but so they can be a blessing to others. This finding is consistent with the established knowledge in extant literature on religion and entrepreneurship that suggest that some entrepreneurs define their success in business to mean helping people.⁷⁰¹ For instance, Balog et al argue that the standards for measuring business success in traditional entrepreneurship literature should move beyond financial gains to also cover issues that are considered important and meaningful to religious or spiritual entrepreneurs. According to them: “Many entrepreneurs feel that giving back to their communities, customers, and other stakeholders of the firm, or simply helping others accomplish personal goals is positive indication that they are succeeding in their business endeavors.”⁷⁰²

Furthermore, findings from the study show that neo-Pentecostalism provides a conducive environment that is enabling and supportive of entrepreneurship. Data from the field showed that neo-Pentecostal entrepreneurs find the entrepreneurial teachings and

⁷⁰⁰ Miller and Yamamori, *Global Pentecostalism*, 165.

⁷⁰¹ Miller and Yamamori, *Global Pentecostalism*; Freeman, “The Pentecostal Ethic and the Spirit of Development”; Margaret Reid, Dorothea Roumpi, and Anne M. O’Leary-Kelly, “Spirited Women: The Role of Spirituality in the Work Lives of Female Entrepreneurs in Ghana,” *Africa Journal of Management* 1, no. 3 (July 3, 2015): 264–83.

⁷⁰² Angela M. Balog, LaKami T. Baker, and Alan G. Walker, “Religiosity and Spirituality in Entrepreneurship: A Review and Research Agenda,” *Journal of Management, Spirituality & Religion* 11, no. 2 (April 3, 2014): 180.

interventions of their churches supportive of entrepreneurship development. Neo-Pentecostalism through its emphasis on hard work, saving, restrictions on alcohol, drug abuse, injunctions on extramarital affair and wealth creation stimulates a transformation of behaviour that leads to success, or at least upward mobility, in contemporary neoliberal economy. Also, the provision of spiritual and structural support for entrepreneurs makes neo-Pentecostalism an environment that fosters the nurturing of entrepreneurial initiatives. This finding agrees with literature suggesting that Pentecostalism promotes entrepreneurship, as the work of Nwankwo et al, for example are of the view that African Pentecostal churches are an importance force in nurturing business start-ups and development.⁷⁰³ The findings are consistent with the argument by Parboteeah et. al that “Christian societies are more likely to provide a supportive atmosphere for entrepreneurship”⁷⁰⁴

The study found that neo-Pentecostal entrepreneurs used their faith as a coping tool to deal with the challenges they encountered in their entrepreneurial endeavours. Informants drew on their faith in God, religious knowledge such as scriptures and doctrine, rituals such as prayer, church networks, to cope with their challenges. Their religious knowledge helped them to make meaning out of the difficult situations they found themselves in. They thus, had hope in God that irrespective of the business challenges they faced, they were certain things were going to work out well for them. Informants’ strong belief in God and His abilities to provide resources and safeguard their businesses from failure helped them to successfully negotiate the difficulties that came with managing their business enterprises.

⁷⁰³ Nwankwo, Gbadamosi, and Ojo, “Religion, Spirituality and Entrepreneurship,” 149.

⁷⁰⁴ Parboteeah, Walter, and Block, “When Does Christian Religion Matter for Entrepreneurial Activity?,” 7.

As noticed from the study, all informants held the belief that God was interested in the successful outcome of their businesses.

The use of faith as a coping tool/mechanism is a finding that is well-established in literature. For instance, Agyeman and Carsamer have suggested that “Pentecostalism provides spiritual backing, in that it allays people’s fear to embark on business ventures.”

The work of Reid et al. also affirms the use of faith as a coping tool in their study on the role of spirituality in the work lives of female entrepreneurs in Ghana.⁷⁰⁵ These works have all attested to the important role religion plays in aiding religious entrepreneurs to deal with challenges in their entrepreneurship experience.

It was discovered in the study that informants did not only resort to religious means to deal with challenges in their entrepreneurial endeavours, but they also resorted to seeking the services of experts when the need arises. The clarity is that while the neo-Pentecostal entrepreneurs may take their motivation, support, unique practices and coping mechanisms from their faith: and may explain meanings of what they do using the framework of Pentecostal belief, it is not exclusively so. They balance this with professional standards or the technicality and what is required practically to survive in entrepreneurship. Some of these survival strategies, they may negotiate using their beliefs and the structures of their faith such as church networks, as we have seen in their responses. This finding affirms the argument by Atiemo that “the African world is an enchanted one; and this enchantment does not mean ignorance of the workings of the modern world.”⁷⁰⁶ The findings show that the neo-Pentecostal entrepreneurs interviewed for the study are well aware of and deploy

⁷⁰⁵ Reid, Roumpi, and O’Leary-Kelly, “Spirited Women: The Role of Spirituality in the Work Lives of Female Entrepreneurs in Ghana.”

⁷⁰⁶ Atiemo, “In Need of a New Lens,” 256.

the practical measures needed to sustain their businesses despite their belief in the workings of the supernatural.

Theoretically, results of the study indicate that spiritual capital was deployed by informants as a resource to navigate their entrepreneurial experiences. According to Atiemo, the dimensions of religion such as beliefs and rituals, which are seldom given attention to development work, comprise an essential 'spiritual capital' that can enrich social capital; and that if they are taken into account in social policy crafting, they will provide a new perspective to some of the developmental challenges of Africa.⁷⁰⁷ In a similar vein, Golo and Novieto argue that the subjective dimension of religion which includes the spiritual and moral frameworks, orientations and convictions (religious ontology) and the way people perceive reality (cosmology) are worth considering as important to any debate on the religion–development nexus.⁷⁰⁸ In this study, it was found that “belief in God” was used by informants both as an instrumental tool to gain resources needed for their business ventures and also as a tool for coping with business challenges. One notices the role of “familiarity with ritual and doctrine” in the way informants resorted to prayer, fasting, giving, tithing, teachings of their faith and service in their churches to navigate their entrepreneurial experiences. Some informants held the belief that God will protect the fortunes of their business because of the services they performed and their acts of giving to the church.

From the study it was observed that informants recognised the reality of the existence of “spiritual power” in business dealings. Informants acknowledged the existence of a

⁷⁰⁷ Atiemo, “In Need of a New Lens,” 250.

⁷⁰⁸ Golo and Novieto, “Religion and Sustainable Development in Africa,” 81.

supernatural world and its influence in daily affairs. Based on this knowledge, informants resorted to spiritual interventions such as prayer, giving and paying of tithes as measures to prosper their business ventures and also safeguard them from being destroyed by malevolent spirits. This agrees with the argument by Gerrie ter Haar that in the minds of religious people especially those in the global south “the spiritual dimensions precede the material one..., in the sense that from a religious viewpoint economic prosperity cannot be achieved without creating the spiritual conditions conducive to that goal.”⁷⁰⁹ Further, Atiemo has argued that: “Belief in spiritual power does not contradict scientific interpretations of the world; rather, spiritual power may be another means to a material end that scientific means alone cannot achieve. Spiritual power is a coveted resource, even among educated Africans.”⁷¹⁰ Findings of the present study provides empirical evidence to support the assertion made by Atiemo and ter Haar on the reality of “spiritual power” and its role in the entrepreneurial dealings. The study found that the constituent elements of “spiritual capital” as advanced by Atiemo, therefore, not only helps to explain the relationship between religion and entrepreneurship but further expands other areas of consideration which other works on religion and entrepreneurship have not covered.

4.4 Summary

In summary, this chapter focused on presenting, analysing and discussing data gathered from the field regarding Ghanaian neo-Pentecostal entrepreneurs’ motivation for and dynamics of engaging entrepreneurship. This was done under two sections. The first section of the chapter focused on the presentation of findings and analysis of data.

⁷⁰⁹ ter Haar, “Religion in the Development Debate: Relevance and Rationale,” 6.

⁷¹⁰ Atiemo, “In Need of a New Lens,” 256–57.

Presentation of the findings were done under three major themes which were motivators of neo-Pentecostal entrepreneurship, neo-Pentecostal entrepreneurs and sustenance of entrepreneurship, and neo-Pentecostal entrepreneurs and coping with challenges of entrepreneurship. The first theme, that is motivators of neo-Pentecostal entrepreneurship identified four motivations that stimulated informants to start their businesses. These motivations were the teachings and sermons of neo-Pentecostal churches, church seminars/conferences, spiritual conversion and convictions, and commercialisation of talents, skills and abilities. This theme answered the question: what are the motivators of neo-Pentecostal entrepreneurship?

The second theme, neo-Pentecostal entrepreneurs and sustenance of entrepreneurship highlighted 10 ways that neo-Pentecostal entrepreneurs employ as mechanisms to sustain their entrepreneurship endeavours. These mechanisms include teachings and sermons, neo-Pentecostal ethos of hard work, justice, spiritual practices in entrepreneurship, role of tithing and giving in entrepreneurship, human resource management, networking, trust and goodwill, business groups and business seminar/exhibitions. This theme answered the second question, regarding the mechanisms that neo-Pentecostal entrepreneurs employ to sustain their entrepreneurship. The third theme provided insight on the ways employed by neo-Pentecostal entrepreneurs to cope with challenges of entrepreneurship. The study identified three ways by which neo-Pentecostal entrepreneurs cope with the challenges of entrepreneurship and these are faith and hope in prayer, church attendance and engaging experts and technical assistance. The third question, regarding how neo-Pentecostals cope with challenges of entrepreneurship was answered by this theme. The findings presented

under these themes brought clarity on how neo-Pentecostal entrepreneurs in Ghana engage entrepreneurship.

The second section of the chapter discussed the findings of the study. This was done under four main themes which were: entrepreneurial intentions and motivations; spiritually transformed or enabled agency; neo-Pentecostal networks and support as social capital and neo-Pentecostal beliefs and values (morality) as spiritual capital. Discussion under the theme entrepreneurial intentions and motivations, showed from the findings that some of the motivations for neo-Pentecostal entrepreneur informants starting their businesses were religiously influenced. The theme, spiritually transformed or enabled agency highlighted the finding that neo-Pentecostal entrepreneurs had a strong sense of spiritually-transformed or enabled agency that equipped them to effectively engage in their entrepreneurial endeavours. Under the theme, neo-Pentecostal networks and support as social capital it was established that entrepreneurs made use of the social capital and networks that existed within the space of their churches to promote their businesses. Discussion under the theme, neo-Pentecostal beliefs and values (morality) as spiritual capital established that ethics in business was considered very important to neo-Pentecostal entrepreneurs. It was found that informants were not only focused on making profit as entrepreneurs but were also conscious of living out the ideals of their faith in business. It was also highlighted from the discussion that neo-Pentecostal entrepreneurs used faith as a coping tool to deal with the challenges they encountered in their entrepreneurial endeavours.

CHAPTER FIVE

ENTREPRENEURIAL NEO-PENTECOSTALISM AS SPACE FOR SOCIO-ECONOMIC DEVELOPMENT IN GHANA

5.1 Introduction

With their utmost goal of salvation, religious worldviews have goals that correlate with the idea of development.⁷¹¹ To locate the present study within the broader discussion on the role of religion in development, presentation in this chapter will focus on exploring the potential of entrepreneurial neo-Pentecostalism for personal, ecclesiastical and societal development in Ghana. Grounded in the preceding discussions in the previous chapters, in this chapter, first, the study discusses the place of African neo-Pentecostalism in socio-economic development where it is established that African neo-Pentecostalism has been criticised for its inability to engender any sustained socio-economic development; second, the study attempted to offer a definition of entrepreneurial neo-Pentecostalism, which is developed in this thesis. This was followed by a discussion on the potential contributions of entrepreneurial neo-Pentecostalism to socio-economic development in Ghana. Discussion on the socio-economic development potential of entrepreneurial neo-Pentecostalism was made under the following themes: stimulation of entrepreneurship, creation of employment opportunities, formation of personal and professional networks, promotion of business ethics, provision of buffer and coping mechanisms for business challenges and space for sustainability of businesses.

⁷¹¹ Golo and Novieto, "Religion and Sustainable Development in Africa," 81.

5.2 African Neo-Pentecostalism and Socio-economic Development

The contribution of neo-Pentecostalism to socio-economic development has been debated among scholars. While others such as Togarasei,⁷¹² CDE⁷¹³ and Maxwell⁷¹⁴ have argued about the positive contribution of neo-Pentecostal Christianity to development, some other scholars such as Gifford and Nogueira-Godsey have criticized neo-Pentecostal Christianity with its gospel of prosperity as unsuitable for development. Golo has also heavily criticized neo-Pentecostal churches for their inability to positively contribute to environmental sustainability.⁷¹⁵ Other scholars such as Drønen, are of the opinion that they “do not yet know if the Pentecostal movement as a whole will bring economic growth.”⁷¹⁶ The debate therefore on the potentials of the neo-Pentecostal movement in general and the prosperity gospel in particular continues. So, before discussing the potentials of entrepreneurial neo-Pentecostalism to socio-economic development in Ghana, this study would first start with the concerns and critique that some scholars raise against neo-Pentecostalism, particularly prosperity preachers and churches, as being detrimental to or frustrating development of any kind in Africa.

First, Golo argues that neo-Pentecostal prosperity preachers’ inability to challenge the debilitating economic structure that induces socio-economic deprivation and retardation in Africa makes it debatable if they are able to engender a genuine socio-economic

⁷¹² Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty”

⁷¹³ CDE, “Under the Radar.”

⁷¹⁴ Maxwell, “The Durawall of Faith: Pentecostal Spirituality in Neo-Liberal Zimbabwe.”

⁷¹⁵ Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’”; Golo, “The Groaning Earth and the Greening of Neo-Pentecostalism in Twenty-First Century Ghana.”

⁷¹⁶ Tomas Sundnes Drønen, “‘Now I Dress Well. Now I Work Hard’ - Pentecostalism, Prosperity, and Economic Development in Cameroon,” in *Pastures of Plenty: Tracing Religio-Scapes of Prosperity Gospel in Africa and Beyond*, ed. Andreas Heuser (Frankfurt am Main: Peter Lang, 2015), 262.

transformation.⁷¹⁷ According to him, neo-Pentecostal churches are unable to “challenge and/or work towards transforming the very structures that induce socio-economic strife and retardation in Africa”⁷¹⁸ because majority of the preachers and leaders of these neo-Pentecostal churches themselves, crave for social and economic power.⁷¹⁹ He suggests that the neo-Pentecostal prosperity preachers’ crave for social and economic power leads them to “establish alternate socioeconomic systems over which they superintend and exalt themselves as entrepreneurs and successful people.”⁷²⁰ Golo avers further that:

the alternate socio-economic structures established by these prosperity preachers themselves are modeled along the principles and ‘values of an un-checked capitalist economy which is based on unjust power relations and which thrives on the suffering of many’. It seems highly improbable that these structures can engender any genuine and lasting socioeconomic transformation especially for the benefit of the majority poor.⁷²¹

This is because the alternate socio-economic systems developed by the neo-Pentecostal prosperity preachers do not function any differently from those of the state. Golo, therefore, contends that neo-Pentecostal prosperity preachers are not oriented to social change, as they focus on self-development and personal wealth accumulation and either replicate the status quo or ignore it entirely.⁷²²

Second, scholars such as Dada, Kahl and Golo have criticized neo-Pentecostal leaders and their churches for accumulating capital for themselves instead of their members who make substantial financial offerings.⁷²³ Kahl is of the view that, “the prosperity messages serve

⁷¹⁷ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals.”

⁷¹⁸ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals” 258.

⁷¹⁹ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals” 258.

⁷²⁰ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals” 259.

⁷²¹ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals” 260.

⁷²² Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals” 259.

⁷²³ A.O Dada, “Prosperity Gospel in Nigerian Context: A Medium of Social Transformation or an Impetus for Delusion?,” *ORITA: Ibadan Journal of Religious Studies* 36, no. 1&2 (2004): 95-105.; Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals”; Werner Kahl, “Jesus Became Poor So That We Might Become Rich.,” in *Pastures of Plenty: Tracing Religio-Scapes of Prosperity Gospel in Africa and Beyond*, ed. Andreas Heuser (Frankfurt am Main: Peter Lang, 2015), 46–64.

first and foremost the function of having the preachers' material need and greed be fulfilled by spiritually misleading their congregants: Prosperity Gospel, works best for prosperity preachers."⁷²⁴ In similar vein, Golo also contends that the prevalence of deliverance and breakthrough sessions, spiritual empowerment seminars, conferences and summits organized by neo-Pentecostal churches can be overwhelming and "majority of these 'breakthrough' and 'empowerment' gatherings are financially draining on church members, as excessive demands of money are made on them."⁷²⁵ In brief, neo-Pentecostal churches are considered ineffective by some scholars when it comes to matters of socio-economic development and transformation because leaders of such churches, as has been earlier discussed, are more interested in what they can benefit from their members than their progress or the progress of society. As rightly noted by Togarasei and Biri, critics perceive neo-Pentecostal churches as misleading congregants to "part with their hard-earned possessions resulting in the leaders of these churches being wealthy at the expense of the members with the churches doing nothing for socio-economic growth of their members and the members of the societies in which they operate."⁷²⁶

Third, neo-Pentecostalism with its gospel of prosperity is also criticized for promoting individualism and this-worldly theology.⁷²⁷ The prosperity gospel of neo-Pentecostals is criticized for promoting "competition, individualism, acquisitiveness, consumerism, and self-assertiveness, all of which undermine the values and ideas of traditional economic,

⁷²⁴ Kahl, "Jesus Became Poor So That We Might Become Rich.," 114.

⁷²⁵ Golo, "The Prosperity Theology of Africa's Neo-Pentecostals," 259–60.

⁷²⁶ Togarasei and Biri, "Pentecostal Churches," 166.

⁷²⁷ Togarasei, "The Pentecostal Gospel of Prosperity in African Contexts of Poverty"; Togarasei and Biri, "Pentecostal Churches"

social, and religious systems.”⁷²⁸ The extreme emphasis on individual accumulation of wealth, by neo-Pentecostal prosperity preaching churches, is not a good approach for socioeconomic transformation,⁷²⁹ especially in a communitarian context like Africa where prosperity is understood as advancing the communal welfare and not as an individual accumulation of wealth.⁷³⁰ Golo avers that the “lopsided wealth and materialistic orientation of the majority of prosperity preachers and their churches complicates their ability to engender any sustained socioeconomic transformation.”⁷³¹ Dambula is of the opinion that neo-Pentecostals’ modern emphasis on individual wealth accumulation curtails wealth distribution and undermines believers who seek for a life of modesty.⁷³²

Fourth, African neo-Pentecostalism has been criticized for its inclination to resort to the pneumatic to explain the socio-economic realities of a deplorable economic system.⁷³³

Golo and Novieto state that “many neo-Pentecostals spiritualise the problems of poverty, health and economic depravity such that practical avenues for solving such socioeconomic problems are frustrated.”⁷³⁴ Neo-Pentecostals are also criticized for their:

lack of attention to the structural causes of poverty, injustices such as gender inequality, unfair international trade practices, exploitation, etc. The ‘political irrelevance’ of the Prosperity Gospel and its failure to critically address socio-political problems such as corruption, election fraud, and ethnic conflicts seriously undermines its effectiveness concerning sustainable development and poverty alleviation.⁷³⁵

⁷²⁸ Elizabeth Amoah, “African Traditional Religion and the Concept of Poverty,” in *Religion and Poverty: Pan-African Perspectives*, ed. Peter J. Paris (Durham: Duke University Press, 2009), 111.

⁷²⁹ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals,” 256.

⁷³⁰ Schliesser, “On a Long Neglected Player: The Religious Factor in Poverty Alleviation,” 343.

⁷³¹ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals,” 259.

⁷³² Dambula, “Stalemate in Religion and Development,” 144.

⁷³³ Kahl, “Jesus Became Poor So That We Might Become Rich.”; Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals”

⁷³⁴ Golo and Novieto, “Religion and Sustainable Development in Africa,” 82.

⁷³⁵ Schliesser, “On a Long Neglected Player: The Religious Factor in Poverty Alleviation,” 352.

Neo-Pentecostals in Africa normally accuse evil forces for being the cause of poverty and structural socioeconomic problems.⁷³⁶ They, therefore, understand the achievement of development not as a fight against poverty, suffering or unjust social structures as it is framed of development in the West but a fight against the devil and demons.⁷³⁷ Neo-Pentecostals therefore employ religious means such as prayer and “seed sowing” to address such structural problems. For example, one would have expected that entrepreneurs would consult experts in their field of business as a measure to reduce risk in entrepreneurship, however, in Ghana and possibly elsewhere in other African countries “Christian leaders are consulted for prayer and spiritual guidance before they venture into entrepreneurial activities. In Ghana, Pentecostal and Charismatic Christians would consult their pastors (prophets) for fortification against lost[sic] and failure before they go into any entrepreneurial venture.”⁷³⁸ The current study found this practice among some of the participants interviewed during the field work. Golo and Novieto for example, note that neo-Pentecostals spend substantial number of productive hours engaged in church activities, thereby losing lots of economically productive hours to religious activities.⁷³⁹ Commenting on the socio-economic effect of prayer houses on productivity, Atiemo stated that when one considers the fact that premises of some factories have been turned into prayer houses and chapels, one might want to agree with the position of critics that the activities of neo-Pentecostals undermine productivity.⁷⁴⁰

⁷³⁶ Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals”

⁷³⁷ Myers, “Progressive Pentecostalism, Development, and Christian Development NGOs: A Challenge and an Opportunity,” 116.

⁷³⁸ Daniel Nii Aboagye Aryeh, “The Relationship Between Christianity and Entrepreneurship,” 2020, 31.

⁷³⁹ Golo and Novieto, “Religion and Sustainable Development in Africa,” 83.

⁷⁴⁰ Atiemo, “In Need of a New Lens,” 266.

Golo and Novieto describe neo-Pentecostals' spiritual approach to dealing with socioeconomic structural problems as one that contradicts the ethic of hard work and responsibility.⁷⁴¹ Gifford argues that neo-Pentecostals have a limited take on societal and structural matters because their teachings “encourage a passive acceptance of disasters, misfortune and a lack of social responsibility, leading to the absence of any commitment to development.”⁷⁴² Heuser, cites Gifford to have stated that neo-Pentecostal teachings on prosperity undermine any effort to encourage self-reliance, self-help, self-determination, self-esteem, responsibility, and autonomy.⁷⁴³ Undoubtedly, African neo-Pentecostals need to address these criticisms in order to fully position themselves as enduring partners of development in Africa.⁷⁴⁴

Notwithstanding these shortcomings, African neo-Pentecostalism in one way or the other contributes positively to development in Ghana and for that matter Africa. One of those areas where this positive contribution and or relationship between African Pentecostalism and development takes place is the entrepreneurial dimension of neo-Pentecostalism. While Aryeh posits that pastors of the new Christian denominations, such as the neo-Pentecostal and neo-Prophetic churches, evidently exude entrepreneurial ethos,⁷⁴⁵ Togarasei asserts Pentecostal churches teach the need for entrepreneurship.⁷⁴⁶ The entrepreneurial zeal and focus of neo-Pentecostal churches is also acknowledged by Golo and Novieto who posit that neo-Pentecostal prosperity leaders teach entrepreneurship and

⁷⁴¹ Golo and Novieto, “Religion and Sustainable Development in Africa,” 82.

⁷⁴² Paul Gifford, “Christian Fundamentalism and Development,” *Review of African Political Economy* 18, no. 52 (November 25, 1991): 9.

⁷⁴³ Andreas Heuser, “Introduction: Mapping African Prosperity Gospel,” *HTS Theologiese Studies/Theological Studies* 72, no. 1 (2016): 6.

⁷⁴⁴ Golo and Novieto, “Religion and Sustainable Development in Africa,” 83.

⁷⁴⁵ Aryeh, “The Relationship Between Christianity and Entrepreneurship,” 30.

⁷⁴⁶ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty.”

practical life skills as paths to success.⁷⁴⁷ Gifford also identified six distinct avenues which neo-Pentecostals emphasise as means to attain success and wealth⁷⁴⁸ and one of these distinct avenues he identified was entrepreneurship.⁷⁴⁹ Freeman also notes how many of the neo-Pentecostal churches in Africa, play a significant role in “stimulating business behaviour, empowering people to be courageous and aim high, and in encouraging their members to start enterprises, large and small.”⁷⁵⁰ Furthermore, CDE in examining the socio-economic contribution of neo-Pentecostal churches in South Africa stated that:

Entrepreneurship and response to opportunity are central features of these churches. This is noticeable at three levels: the churches themselves have usually come about as a result of individual religious entrepreneurship; there is a considerable amount of entrepreneurship in the membership; and in some of the churches, entrepreneurship skills training features as an important intervention in the lives of congregants.⁷⁵¹

It is evident from the CDE submission that neo-Pentecostal churches not only teach about entrepreneurship but also provide practical interventions such as entrepreneurship skills training workshops through which their adherents are equipped to engage in entrepreneurship. Therefore, the following section examined the potentials of entrepreneurial neo-Pentecostalism for socio-economic development.

5.3 Entrepreneurial Neo-Pentecostalism as Space for Socio-Economic Development in Ghana

In the current study, socio-economic development means the idea of an improvement in the socio-economic well-being and quality of life of an individual and/or community.⁷⁵²

This refers to ideas which facilitates progress and transformation in human and societal

⁷⁴⁷ Golo and Novieto, “Religion and Sustainable Development in Africa,” 84.

⁷⁴⁸ Gifford, “Healing in African Pentecostalism,” 251.

⁷⁴⁹ Gifford and Nogueira-Godsey, “The Protestant Ethic and African Pentecostalism,” 12; Gifford, “Healing in African Pentecostalism,” 251.

⁷⁵⁰ Freeman, “The Pentecostal Ethic and the Spirit of Development,” 22–23.

⁷⁵¹ CDE, “Under the Radar,” 17,19.

⁷⁵² ter Haar, “Religion in the Development Debate: Relevance and Rationale,” 5.

wellbeing thereby diminishing the negating factors of life such as poverty and social injustice.⁷⁵³

Among the many features that are unique to neo-Pentecostal churches, their teaching of prosperity gospel that is often argued by scholars as one that has the potential for socio-economic development.⁷⁵⁴ Taking into consideration the multiple causes of poverty, Togarasei is of the conviction that “the prosperity gospel’s holistic approach to life can contribute to poverty alleviation.”⁷⁵⁵ Woodberry asserts also that Pentecostalism provides important economic consequences most of which consequences are positive—especially among poor people in developing societies.⁷⁵⁶

It has been established in the extant literature that entrepreneurship is a major subject that African neo-Pentecostal churches teach as one of the pathways to attaining financial and material prosperity or wealth creation.⁷⁵⁷ Dambula notes that “research consistently shows that most Neo-Pentecostals are effectively promoting entrepreneurial activities among their converts.”⁷⁵⁸ Commenting on the contribution of entrepreneurship to wealth creation, Freeman suggests that the path to wealth creation at a greater scale is through business.⁷⁵⁹

⁷⁵³ Atiemo, “In Need of a New Lens,” 256; Benyah, “Pentecostalism and Development Discourse in Sub-Saharan Africa,” 398.

⁷⁵⁴ Schliesser, “On a Long Neglected Player: The Religious Factor in Poverty Alleviation”; Maxwell, “The Durawall of Faith: Pentecostal Spirituality in Neo-Liberal Zimbabwe”; Maxwell, ““Delivered from the Spirit of Poverty ?””; Freeman, “The Pentecostal Ethic and the Spirit of Development”; Togarasei and Biri, “Pentecostal Churches”

⁷⁵⁵ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty”

⁷⁵⁶ Woodberry, “The Economic Consequences of Pentecostal Belief,” 30.

⁷⁵⁷ Gifford and Nogueira-Godsey, “The Protestant Ethic and African Pentecostalism,” 12; Gifford, “Healing in African Pentecostalism,” 251.

⁷⁵⁸ Dambula, “Stalemate in Religion and Development,” 143.

⁷⁵⁹ Freeman, “The Pentecostal Ethic and the Spirit of Development,” 22.

Mombo also asserts that giving individuals the chance to create small businesses is a more reliable means to alleviating poverty.⁷⁶⁰

With focus on Ghanaian neo-Pentecostalism, this study examined the motivation for and dynamics of Ghanaian neo-Pentecostal entrepreneurs' engagement with entrepreneurship. The findings and insights gained so far in the study made it necessary to develop what the current study terms as “entrepreneurial neo-Pentecostalism.” There is no consensual definition of *entrepreneurial neo-Pentecostalism*. However, the earlier-discussed entrepreneurial dimension of neo-Pentecostal churches, expressed through their entrepreneurial zeal, focus and activities, which are usually fuelled by, and finds expression in their prosperity teachings, largely explains what is meant in the current study by the use of the term *entrepreneurial neo-Pentecostalism*. In this study, *entrepreneurial neo-Pentecostalism* is defined as a dimension of neo-Pentecostal Christianity that teaches and facilitates the start-up and sustenance of entrepreneurial activities among its adherents as a way to improve upon their socio-economic wellbeing. By neo-Pentecostal entrepreneurial teachings, the study refers to teachings which seek to show neo-Pentecostals how to functionally deploy their beliefs, norms and resources both fiscal and structural to engineer and sustain their entrepreneurial pursuits. The ways by which entrepreneurial neo-Pentecostalism contributes positively to socio-economic development are discussed as follows:



⁷⁶⁰ Esther M Mombo, “Religion and Materiality: The Case of Poverty Alleviation,” in *Religion and Poverty: Pan-African Perspectives*, ed. Peter J. Paris (Durham: Duke University Press, 2009), 221.

5.3.1 Stimulation of Entrepreneurship

Entrepreneurial neo-Pentecostalism has the potential of stimulating the emergence of business start-ups and development, what Maxwell described as penny capitalism.⁷⁶¹ The assertion is supported by Golo who argues that “neo-Pentecostal prosperity teaching has enforced economically transforming lifestyle changes among its believers. It encourages believers to fight against the spirit of poverty and substitute it with an entrepreneurial spirit, such as investing and building entrepreneurial skills, thus spurring them on to engage in business.”⁷⁶² From the findings presented on the motivators of entrepreneurship, several the informants deployed their faith in God and the teachings of their church leaders on issues such as wealth, integrity and work to define their entrepreneurial identity and orientation. Some participants started their own businesses because of the teachings they heard in church, while others also started theirs through their participation in church seminars/workshops. Some others also started their business through serving in church as found in the cases of two informants, Michael⁷⁶³ and Felicia.⁷⁶⁴

It can be argued based on the findings of the study that neo-Pentecostal teachings on wealth creation and business seminars make adherents to perceive entrepreneurship as a venture that is morally sanctioned and, therefore, worth pursuing. Entrepreneurial pursuits, therefore become the means through which these adherents fulfil their religious values.

Also, neo-Pentecostal teachings and encouragements were found to engineer high self-esteem and can-do spirit in the lives of some informants leading to the starting and

⁷⁶¹ Maxwell, ““Delivered from the Spirit of Poverty ?”,” 359.

⁷⁶² Golo, “The Prosperity Theology of Africa’s Neo-Pentecostals,” 255.

⁷⁶³ Michael – a photographer. Interviewed on 3rd July, 2022.

⁷⁶⁴ Felicia – a caterer. Interviewed on 3rd June, 2022.

development of businesses. This finding supports the assertion of Togarasei that neo-Pentecostal teachings on entrepreneurship lead a number of their members to start their own businesses.⁷⁶⁵ Given that neo-Pentecostal churches continue to teach and encourage members to be entrepreneurial it is likelier that society is going to see more businesses created.

In line with these discussions, therefore, one can assert that entrepreneurial neo-Pentecostalism has the potential to stimulate the emergence of business startups and development. This assertion is affirmed by Togarasei and Biri who maintain that “the Pentecostal gospel is for sure encouraging entrepreneurship among many Africans faced by high rates of unemployment.”⁷⁶⁶ The creation of new businesses by neo-Pentecostal entrepreneurs will in turn contribute to socio-economic development of the country.

5.3.2 Creation of Employment Opportunities

Businesses created as a result of entrepreneurial neo-Pentecostalism will lead to the creation of more employment opportunities. In a country like Ghana where the unemployment rate is on the rise, entrepreneurship is certainly the way for survival.⁷⁶⁷ Employment opportunities created by neo-Pentecostal entrepreneurs have implications for personal and societal development.⁷⁶⁸ Golo and Novieto, for example, have suggested that:

The neo-Pentecostal economy and businesses employ lots of people directly into jobs in their churches and businesses, such as schools and media houses. ... Many others also privately and/or indirectly engage in economic activities and businesses that have emerged around neo-Pentecostal activities such as event planning and organisation and the

⁷⁶⁵ Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty.”

⁷⁶⁶ Togarasei and Biri, “Pentecostal Churches,” 170.

⁷⁶⁷ Ghana Statistical Service, “1.76 Million Persons Were Unemployed in the Third Quarter of 2022,” 2023, <https://statsghana.gov.gh/headlines.php?slidelocks=NTA0MDc2MTI5MS45MTE1/headlines/883p6410nn>.

⁷⁶⁸ Togarasei and Biri, “Pentecostal Churches”; Golo and Novieto, “Religion and Sustainable Development in Africa.”

importation and sale of diverse types of anointing oils, face towels and other material elements that have become popular in neo-Pentecostal worship.⁷⁶⁹

The role of neo-Pentecostal churches and entrepreneurs creating business and employment opportunities as suggested by Golo and Novieto was also found in the current study. An example from one of the informants in this study validates the point. According to Sebastian, about 80% of his clients are from his church.⁷⁷⁰ This indicates how some neo-Pentecostal entrepreneurs gain business opportunities through their churches. Neo-Pentecostal entrepreneurs who provide commercial services and products/goods to churches and the public are surely making good business and, therefore, providing employment. Economically, it can be argued that the interlocking nature of businesses means that neo-Pentecostal businesses to a great extent keep other ones in business.⁷⁷¹

Apart from neo-Pentecostal churches providing business opportunities for their entrepreneurial members, the study also found that some of the informants gave employment to both members and non-members of their churches to work in their business. For example, Edinam stated that she had employed some members of her church to work in her business.⁷⁷² Socio-economically, individuals or families who work in businesses set up by neo-Pentecostal entrepreneurs will be able to feed themselves, pay their utility bills and school fees of their wards, as a result of the earnings gained from their employment.

It must, however, be pointed out that the views shared by some informants, such as Lloyd that they only employ their church members could work against their own

⁷⁶⁹ Golo and Novieto, "Religion and Sustainable Development in Africa," 85.

⁷⁷⁰ Sebastian- owner of a construction business. Interviewed on 26th March, 2021.

⁷⁷¹ Golo, "The Prosperity Theology of Africa's Neo-Pentecostals," 255.

⁷⁷² Edinam – a trader in clothes and jewellery, interviewed on 1st March, 2021.

entrepreneurship.⁷⁷³ Dana, made a similar observation in her review of literature on religion and entrepreneurship. She discovered that “entrepreneurs were giving preference to members of their immediate circle rather than giving equal opportunities to outsiders.”⁷⁷⁴ The decision to employ only Christians or one’s church members could work negatively against an individual’s business. This decision results in nepotism where some relatives or personal friends gain employment not because of their abilities but because of their relationship with the owner of the business. This may consequently result in challenges with proper supervision and accountability of persons employed thus negatively affecting the owner’s business. Dodd and Gotsis argue that in contexts where religious salience is high, entrepreneurs tend to use religious criteria to inform their entrepreneurial decision making, even if that meant harming their short-term commercial interests.⁷⁷⁵ Notwithstanding the possible negative consequences of such employment decisions by some of the informants, it must however be pointed out that their businesses contribute in some measure to reducing the unemployment and poverty rate in the country.

5.3.3 Formation of Personal and Professional Networks

Entrepreneurial neo-Pentecostalism encourages the formation of personal and professional networks that are profitable for business formation and development. Findings from the study showed that informants leveraged on the social capital and networks within their churches to gain access to professional assistance and business opportunities. An example from Afua serves to make the point. According to Afua, her business benefited immensely

⁷⁷³ Lloyd – a healthcare service provider and real estate developer, interviewed on 25th July, 2022.

⁷⁷⁴ Dana, “Religion as an Explanatory Variable for Entrepreneurship,” 93.

⁷⁷⁵ Sarah Drakopoulou Dodd and George Gotsis, “The Interrelationships between Entrepreneurship and Religion,” *The International Journal of Entrepreneurship and Innovation* 8, no. 2 (2007): 93–104.

from the network of friends she had in church.⁷⁷⁶ The encouragement received by informants belonging to neo-Pentecostal churches to do business among themselves makes networking among members morally sanctioned. It would, therefore, be safe to postulate that neo-Pentecostal places of worship serve as platforms for social gathering and networking among members that have the potential of enhancing entrepreneurship development. This assertion is affirmed by Gukurume who suggests that “the church should not only be seen as a socio-spiritual space, but also as a space through which business networks and economic ties are forged.”⁷⁷⁷

Miller and Yamamori also posit that Pentecostal churches provide an extended family network of support.⁷⁷⁸ Their assertion is consistent with the work of Ojo, who contends that the social capital accumulated in church help members to develop and expand their many entrepreneurial activities.⁷⁷⁹ This is substantiated in the views of one informant who submitted that their bishops introduces and networks potential and already established entrepreneurs to potential clients and entrepreneurs who are experienced in a particular field of entrepreneurship.⁷⁸⁰

This development within African neo-Pentecostal churches supports the notion generally held that “Pentecostalism generates important social capital which drives sustainable socioeconomic development.”⁷⁸¹ It can therefore be argued that entrepreneurial neo-Pentecostalism in Africa has the potential of contributing to socio-economic development

⁷⁷⁶ Afua- a textile designer, interviewed on 26th June 2022.

⁷⁷⁷ Simbarashe Gukurume, “You Are Blessed to Be a Blessing,” *Religion and Development* 1, no. 1 (2022): 37.

⁷⁷⁸ Miller and Yamamori, *Global Pentecostalism*, 169–70.

⁷⁷⁹ Ojo, “African Pentecostalism as Entrepreneurial Space,” 245.

⁷⁸⁰ Rev. Frank – a trader in general electrical products, interviewed on 17th July, 2022.

⁷⁸¹ Gukurume, “You Are Blessed to Be a Blessing,” 33.

through the encouragement and facilitation of entrepreneurial networks that are favourable to business development.

5.3.4 Promotion of Business Ethics

It is argued that religious orientation influences responsible business behavior of entrepreneurs towards stakeholders both within and outside their businesses because it provides them with a strong frame of reference for decision-making that is strengthened by virtues of honesty and integrity.⁷⁸² Similarly, entrepreneurial neo-Pentecostalism contributes to promoting ethical business practices. One of the findings of this study showed, as discussed in the previous chapter, that informants were not only concerned about profit making but also about living out their faith in their business dealings. They, thus, incorporated Christian values such as integrity, faithfulness, honesty, and justice in their entrepreneurial pursuits.

The incorporation of such religious values in business decisions and practices thus enabled informants to act ethically towards their employees and customers. This implies that corrupt business dealings such as under paying employees, exploitation of customers and non-payment of taxes which could have maximized profit were avoided by informants because of their neo-Pentecostal faith and values which acted as the frame of reference for their business decision making. This assertion is supported by Miller and Yamamori who argue that as believers become disciplined in their spiritual lives, as required by the Pentecostal ethos, these tend to establish patterns that contribute to their work life and

⁷⁸² Balog, Baker, and Walker, "Religiosity and Spirituality in Entrepreneurship: A Review and Research Agenda," 172.

business activities, which are related to numerous factors that reinforce the relationship between Pentecostalism and economic advancement.⁷⁸³

Given that neo-Pentecostal entrepreneurs are influenced by their religious values and convictions in the way they go about their businesses it can be argued that entrepreneurial neo-Pentecostalism fosters an ethical approach to doing business among neo-Pentecostal entrepreneurs. This has implications for personal and societal development. Personally, the neo-Pentecostal entrepreneur gains the trust and loyalty of the customers and is most likely to bring more profit because of the increased number of customers. In other words, the businesses of the trusted neo-Pentecostal entrepreneur “[will] gain a reputation for honest transactions, and this in itself leads to a greater volume of exchange, since customers know that they will not be cheated.”⁷⁸⁴ Socio-economically it can be expected that neo-Pentecostal entrepreneurs, guided by their faith, will fulfil their civil duty by paying their taxes thereby contributing to the socio-economic development of the country.

It must, however, be noted that this ethical dimension of business is not the preserve of only neo-Pentecostal entrepreneurs, neither is it being suggested that this dimension is absent from the businesses of non-Pentecostal entrepreneurs. My argument hinges on the view that trust and honesty is possible and can be guaranteed in what can be defined as ethical business, and though I cannot make a generic conclusion of all Pentecostal businesses everywhere, it is evident among the sample studied. This means a lot for the socio-economic development process in Ghana, if people can guarantee they were doing

⁷⁸³ Miller and Yamamori, *Global Pentecostalism*, 169.

⁷⁸⁴ Miller and Yamamori, *Global Pentecostalism*, 164–65.

businesses in an environment where trust and honesty are considered essential and priced commodities.

5.3.5 Provision of Buffer and Coping Mechanisms for Business Challenges

The contribution of entrepreneurial neo-Pentecostalism is seen in its ability to help entrepreneurs cope with the challenges of doing business. The entrepreneurial experience is full of challenges and uncertainties. According to Balog, entrepreneurs experience some negative feelings or situations during their entrepreneurial processes some of which include uncertainty, stress, fear, ambiguity, stress, and a sense of loneliness.⁷⁸⁵

The study found that related to entrepreneurial neo-Pentecostalism is neo-Pentecostal entrepreneurs' dealing with their challenges through development of certain religious or spiritual qualities and resources, such as prayer, fasting, attendance to church, listening to testimonies and relying on the social and professional networks they have in the church. These religious ways of dealing with entrepreneurial challenges, consequentially had a positive effect on the informants as it gave them hope, direction and encouragement not to give up on their businesses. Neo-Pentecostal entrepreneurs' reliance on religious resources to deal with entrepreneurial challenges has implications for personal and socio-economic development. For example, Golo argues that pneumatic explanations largely help believers to develop certain critical values "such as hope, patience, and resilience, turning their energies to the anticipation that God will carve out a way through their economic uncertainty. This psychosocial role of neo-Pentecostalism, although not limited to Pentecostalism alone, has long-term socioeconomic benefits."⁷⁸⁶ Entrepreneurial neo-

⁷⁸⁵ Balog, Baker, and Walker, "Religiosity and Spirituality in Entrepreneurship: A Review and Research Agenda," 173.

⁷⁸⁶ Golo, "The Prosperity Theology of Africa's Neo-Pentecostals," 255–56.

Pentecostalism, thus, has implications for personal development because it engenders a renewed self-esteem, hope and a sense of empowerment all of which helps neo-Pentecostal entrepreneurs to positively deal with their entrepreneurial challenges. The salience of religious resources in enabling entrepreneurs to effectively deal with business related challenges is affirmed by Balog who notes that, there is a positive correlation between one's religiosity and higher overall levels of life satisfaction, mental and physical health and better coping skills.⁷⁸⁷ In the context of Africa, and for that matter Ghanaian neo-Pentecostalism, it can be argued that entrepreneurial neo-Pentecostalism provides psychosocial stability to its members. Notwithstanding the above arguments made in favour of the effectiveness of the religious dimension in helping religious people and for that matter Africa's neo-Pentecostals cope with their socio-economic difficulties which includes that of entrepreneurship, Atiemo notes that:

Sometimes, scholars dismiss these beliefs and associated practices. But the question about the reality of the existence or non-existence of evil spirits or whether the related practices work is not a very important one. The important issue is that the belief exists and almost universally held in some societies; as such how to counter the activities of these spirits is the more important issue for those who live in such contexts.⁷⁸⁸

In a similar vein, Agyeman and Carsamer who explored the nexus between Pentecostalism and entrepreneurship concluded that Pentecostalism provides spiritual backing for entrepreneurship because it frees people from ancient superstitious beliefs and fears such as they dying or being victimised once they become successful.⁷⁸⁹ In light of the above assertions advanced by Atiemo and Agyeman and Carsamer, I argue that the coping mechanisms generated within the Ghanaian entrepreneurial neo-Pentecostal space is

⁷⁸⁷ Balog, Baker, and Walker, "Religiosity and Spirituality in Entrepreneurship: A Review and Research Agenda," 162.

⁷⁸⁸ Atiemo, "In Need of a New Lens," 268.

⁷⁸⁹ Agyeman and Carsamer, "Pentecostalism and the Spirit of Entrepreneurship in Ghana," 303.

effective and somewhat unique as the findings of the study has shown. Miller and Yamamori also make similar argument in their work. According to them, they:

believe that the discipline associated with various spiritual practices—including the rigors of fasting, all-night prayer, repressing libidinal urges, and so forth—is inevitably applied to one’s secular work life. While this list could be extended, the fundamental point is that there may be multiple points of convergence between Pentecostalism and economic upward mobility. ...It is the constellation of factors connected with Pentecostal worship and practice that illuminates the interaction between religion and economics.⁷⁹⁰

The argument by Miller and Yamamori, explains the reason why I contend that neo-Pentecostal dynamics of coping with challenges of entrepreneurship cannot be ignored in the development discussion, because of its unique contributions to personal, socio-economic development as seen from the above discussions.

5.3.6 Space for Sustainability of Businesses

Entrepreneurial neo-Pentecostalism promotes the sustainability of businesses. It was disclosed by some informants that their church on occasions advertised their businesses; other informants also claimed they got permission from the leadership of the church to sell their product on the church premise while others acknowledged they were given paid contracts to carry out services for the church. Neo-Pentecostal churches that support entrepreneurs in the forms of access to trade in the church premise and do business in the church; advertising the businesses of members; and awarding business contracts to entrepreneurial members to undertake projects on behalf of the church tend to promote and expand businesses. Member businesses that have such support from their churches are likely to have capital that keeps their business going in terms of having revenue to pay taxes and salaries of their workers. This also has implications for socio-economic development because the more businesses are sustained the more people can be employed

⁷⁹⁰ Miller and Yamamori, *Global Pentecostalism*, 171.

and taxes paid to the government thus reducing poverty levels among the citizens and aiding the development of the country.

Beyond neo-Pentecostal churches' support to entrepreneurs, the study also identified other mechanism/structures that informants used to sustain their entrepreneurial activities, which include networking, business groups and business seminars/exhibitions which contribute to social and economic development on some scale. Indeed, for Gukurume, the teaching of entrepreneurship skills by neo-Pentecostal churches as well as the business networks established during such events often help members of the church to grow their businesses and prosper financially.⁷⁹¹ Some of these mechanisms and developments identified within the neo-Pentecostal entrepreneurial space may be applicable to other denominations and non-religious contexts, such as microfinance institutions but the fact that the consequences of these mechanism or structures have become generalized does not detract from its importance in the neo-Pentecostal context. All these structures have festered within the neo-Pentecostal space and have worked efficiently for those entrepreneurs within that space.

5.4 Summary

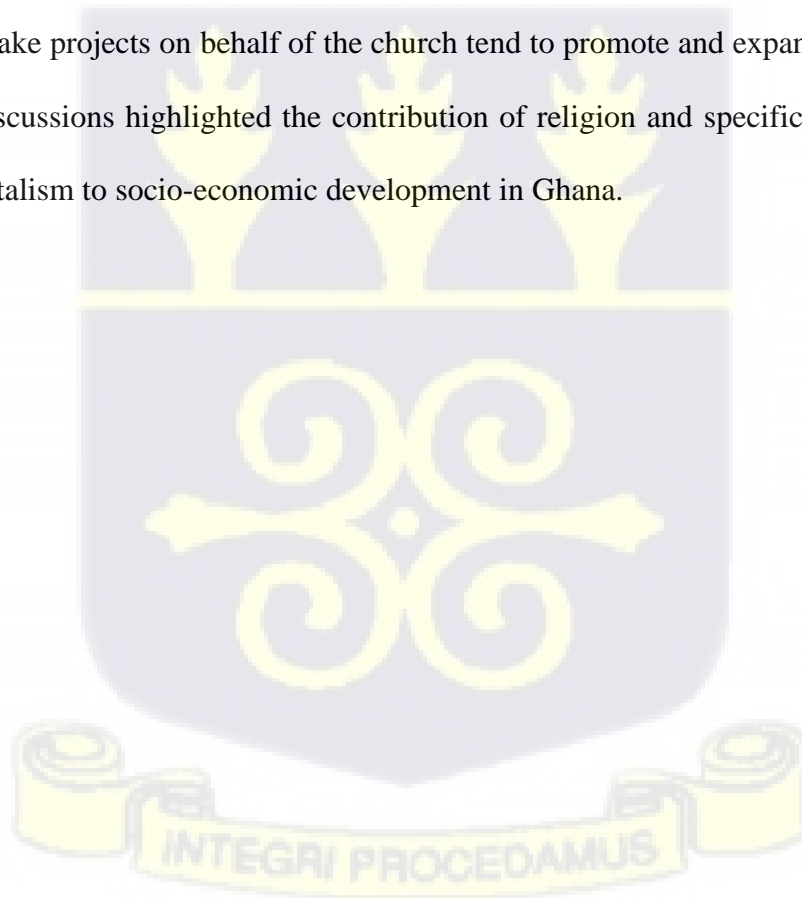
Discussions in this chapter focused on exploring the potentials of entrepreneurial neo-Pentecostalism for social and economic development in Ghana. This was preceded by a brief discussion on criticisms raised against the potentials of African neo-Pentecostalism to engender any sustained socio-economic development. This was followed by attempt to offer a definition of entrepreneurial neo-Pentecostalism, which has been developed in this

⁷⁹¹ Gukurume, "You Are Blessed to Be a Blessing," 37.

thesis and which I defined as a dimension of neo-Pentecostal Christianity that teaches and facilitates the start-up and sustenance of entrepreneurial activities among its adherents. The study discussed neo-Pentecostal entrepreneurial teachings as those which seek to show neo-Pentecostals how to functionally deploy their beliefs, norms and resources both fiscal and structural to engineer their entrepreneurial pursuits. Discussions on the socio-economic development potential of entrepreneurial neo-Pentecostalism were made under the following themes: stimulation of entrepreneurship, creation of employment opportunities, formation of personal and professional networks, promotion of business ethics, provision of buffer and coping mechanisms for business challenges and space for sustainability of businesses.

It was postulated that entrepreneurial neo-Pentecostalism possessed the potential of stimulating the emergence of business start-ups and development. From the findings presented on the motivators of entrepreneurship, it was evident that several informants deployed their faith in God, participation in church seminars/workshops, and the teachings of their church leaders on issues such as wealth, integrity and work to define their entrepreneurial identity and orientation. Given that neo-Pentecostal churches continue to teach and encourage members to be entrepreneurial it is more likely that society will see more businesses created. It was also argued that businesses that are created as a result of entrepreneurial neo-Pentecostalism will lead to the creation of employment opportunities. Further, it was established that entrepreneurial neo-Pentecostalism encourages the formation of personal and professional networks that are profitable for business formation and development. It was postulated that the encouragement received by informants belonging to neo-Pentecostal churches to do business among themselves makes networking

among members morally sanctioned which is profitable for business formation and development. It was also argued that entrepreneurial neo-Pentecostalism had the potential to contribute to the promotion of ethical business practices. It was further established that entrepreneurial neo-Pentecostalism had the potential of engineering the development of certain religious or spiritual qualities that helps entrepreneurs to effectively deal with entrepreneurial challenges. Finally, it was argued that entrepreneurial neo-Pentecostalism had the potential of promoting the sustainability of businesses. Neo-Pentecostal churches' support to entrepreneurs in the forms of access to trade in the church premise; advertising the businesses of members; and awarding business contracts to entrepreneurial members to undertake projects on behalf of the church tend to promote and expand businesses. The above discussions highlighted the contribution of religion and specifically, African neo-Pentecostalism to socio-economic development in Ghana.



CHAPTER SIX

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

6.1 Introduction

This chapter provides an overview and summary of the study. It highlights a summary of the thesis and findings. It also contains conclusion, recommendations, and contribution to knowledge.

6.2 Overview of the study

One of the many strands of Pentecostalism which has become increasingly popular in contemporary times in Africa is the neo-Pentecostal movement and strand, also referred to as African neo-Pentecostal/Charismatic movement.⁷⁹² This movement is also acknowledged by some scholars, such as Asamoah-Gyadu and MacTavish, to be responsible for the rapid spread of Christianity in Africa.⁷⁹³ Indeed, one notable feature of the emergence of the neo-Pentecostal movement is the renewal and vibrancy it brought to Christianity in Africa.⁷⁹⁴ Beyond its observable spiritual and renewal fervour, a remarkable feature and development which neo-Pentecostalism, has become noted for is its engagement with entrepreneurship and its ethos within its space. Entrepreneurship is usually considered as featuring within the secular space of business and an essential mark and driver of economic development. Extant literature on African neo-Pentecostal Christianity clearly points to the entrepreneurial posture of the movement which is mainly

⁷⁹² Meyer, "Christianity in Africa"; Owusu-Ansah, "Neo-Pentecostal/Charismatic Churches in Ghana"; Asamoah-Gyadu, *African Charismatics*.

⁷⁹³ Asamoah-Gyadu, *African Charismatics*; MacTavish, "Pentecostal Profits."

⁷⁹⁴ Asamoah-Gyadu, *African Charismatics*; Oladeji, "The Charismatic Movement and Church Growth in Nigeria."

fuelled and sustained by the prosperity gospel.⁷⁹⁵ Dambula for instance, notes that “research consistently shows that most Neo-Pentecostals are effectively promoting entrepreneurial activities among their converts.”⁷⁹⁶ In addition, the Centre for Development and Enterprise (CDE) in South Africa established that a “notable feature of the growth of the Pentecostal churches is their entrepreneurial character.”⁷⁹⁷ They further assert that:

Entrepreneurship and response to opportunity are central features of these churches. This is noticeable at three levels: the churches themselves have usually come about as a result of individual religious entrepreneurship; there is a considerable amount of entrepreneurship in the membership; and in some of the churches, entrepreneurship skills training features as an important intervention in the lives of congregants.⁷⁹⁸

Ghanaian neo-Pentecostalism is not an exception to this emergent phenomenon. Notwithstanding scholars highlighting the potential role of African neo-Pentecostal/Charismatic churches to entrepreneurship development, the motivation for and dynamics of African neo-Pentecostal entrepreneurs’ engagement with entrepreneurship have hardly been extensively and adequately explored. Therefore, with a focus on Ghanaian neo-Pentecostalism, this study examined the motivations for and dynamics of Ghanaian neo-Pentecostal entrepreneurs' engagement with entrepreneurship.

6.3 Summary of Findings

Several findings emerged from the thesis, particularly based on the objectives set. In realizing the objectives, the following is a summary of the findings of the thesis:

⁷⁹⁵ Shumba, “The Role of Christian Churches in Entrepreneurial Stimulation”; Togarasei, “The Pentecostal Gospel of Prosperity in African Contexts of Poverty”; Nwankwo, Gbadamosi, and Ojo, “Religion, Spirituality and Entrepreneurship.”

⁷⁹⁶ Dambula, “Stalemate in Religion and Development,” 143.

⁷⁹⁷ Enterprise, “Under the Radar,” 80.

⁷⁹⁸ CDE, “Under the Radar,” 17,19.

6.3.1 The Relationship between Christianity and Entrepreneurship

Chapter two of the study concerned itself with discussions on Christianity and entrepreneurship. This was done using spiritual capital as the theoretical framework/lens to explain the relationship between Christianity and entrepreneurship.

After discussions in the chapter, it was found that well before the sixteenth century reformation period the link between religious belief, entrepreneurial activity and economic growth had already been established. It was also found that Christianity relates with entrepreneurship in a number of ways. Particularly, it was found that Christianity, engenders entrepreneurship through its ability to foster norms and values that are supportive of entrepreneurship such as hard work, thrift, integrity, truth, wealth creation, innovation and risk taking. These Christian values and norms as discussed, engineer economic behaviours and attitudes that contribute positively to shaping the entrepreneurship process of adherents.

Christianity was also found to relate to entrepreneurship through its ability to enhance the formation of social capital, which is a vital ingredient for entrepreneurial success. It was found that through the creation of social networks such as information and credit networks, Christianity functioned to shape the entrepreneurship process. It was also found that churches use their platforms to provide entrepreneurship education for their members. This was done either formally or informally. It was further established in the chapter that the Christian faith provides spiritual resources to help members cope with challenges associated with entrepreneurship. These findings helped to answer the first objective of the study which was to examine the relationship between Christianity and entrepreneurship.

6.3.2 History of Ghanaian Neo-Pentecostalism

The second objective was answered in chapter three of the study by exploring the history of neo-Pentecostalism in Ghana. It was found that the Pentecostal movement is a renewal phenomenon and has brought about significant transformations within Christianity. It was also found that neo-Pentecostalism, the contemporary strand of Pentecostalism, has significantly changed the face and practice of Christianity in the twenty-first century.

The study found that Ghanaian neo-Pentecostalism emerged as a result of three major influencing factors which were the rise of parachurch evangelical/charismatic associations, foreign tele-evangelists and the emergence of independent charismatic churches.

The study also found five distinguishing features of the neo-Pentecostal movement which were peculiar to neo-Pentecostal churches in Ghana. These features were first, their emphasis on evangelism and personal transformation. It was found that the emergence of neo-Pentecostal churches from conservative evangelical parachurch movements largely accounted for their emphasis on evangelism and personal transformation. In neo-Pentecostal hermeneutics and praxis, salvation is expected have a tangible transformative and enabling effect in the circumstances and lives of believers; second, the democratisation of the sacred. The neo-Pentecostal churches teach that after conversion, the believer experiences immediate access to the power of the Holy Spirit, which enables the believer to be an effective witness; third, their emphasis on the gospel of prosperity also known as the “health and wealth gospel.” It was found that though material prosperity is the most taught, the term prosperity to neo-Pentecostals goes beyond material prosperity as wealth, to include physical prosperity, such as health; fourth, the use of modern media. Neo-Pentecostal churches prior to the advent of COVID-19 favoured and continue to favour the

innovative use of modern media technologies such as television, radio, and internet as an important conduit for transmitting their teachings of the gospel; and fifth, their youthful appeal and membership. Ghana's neo-Pentecostal churches were found to appeal to a significant number of youths and the upwardly mobile as they intentionally reach out and focus their attention on the upwardly mobile youth and the middle class of society. Brief history of the selected neo-Pentecostal churches for this study was provided. It was found that these churches began with small membership and have over the years grown to become prominent churches in Ghana with branches internationally. The African continent and Ghana, in particular, have responded in several ways to the emergence of the neo-Pentecostal form of Christianity, making it relevant to the needs of the people.

6.3.3 Ghanaian neo-Pentecostal Entrepreneurs' Motivation for and Dynamics of Engaging Entrepreneurship.

Chapter four answered the third objective of the study by examining the motivations and dynamics of neo-Pentecostal entrepreneurs' engagement with entrepreneurship. Summary of the findings are presented below:

a. Motivators of Entrepreneurship

The study found four motivations that stimulated informants to start their businesses. These motivations were: the teachings and sermons of neo-Pentecostal churches, church seminars/conferences, spiritual conversion and convictions, and commercialisation of talents, skills and abilities.

Some of the informants identified the motivation for venturing into entrepreneurship to the teachings and sermons they got from church. They intimated that the teachings and sermons

of their pastors played a major role in getting them to start the business(es) they were currently operating.

It was also found that church seminars and conferences served as a major source of motivation for business start-ups by neo-Pentecostal entrepreneurs. Some of the participants stated that they started their businesses because of the motivation and insights into business ideas and operations shared at business seminars and conferences organised by the church.

The study found that some of the participants traced the motivation for starting their business to a transformed life and spiritual conviction. These informants spoke about how they had a different view of life and business following their conversions and convictions and what they see as fitting their new identity. These informants perceived the kind of business they were doing to have been influenced and/or revealed by God. In other words, these informants attributed their motivation and choice of entrepreneurial endeavour to be an act of calling, revelation or direction from God.

The study further found that other participants were also motivated to start a business of their own after realizing they could commercialize their talents, skills and abilities discovered through rendering services in the church such as providing hospitality services in the hospitality ministry, serving in the choir, marketing church products to members and providing media support such as taking pictures and videos of church events. To these informants, the opportunities of service in the hospitality and photography ministry offered them by their respective churches afforded them the chance to discover their entrepreneurial potentials and abilities.

It must be noted that non-religious motivators of entrepreneurship were also identified during the analysis of data such as family, friends, passion, destitution and educational background, however, much focus was given to identifying the influence of religious motivators in the study.

b. Neo-Pentecostal Entrepreneurs and Sustainability of Entrepreneurship

The study also found ten ways that neo-Pentecostal entrepreneurs employ as mechanisms to sustain their entrepreneurship endeavours. These mechanisms include teachings and sermons, neo-Pentecostal ethos of hard work, justice, spiritual practices in entrepreneurship, role of tithing and giving in entrepreneurship, human resource management, networking, trust and goodwill, business groups and business seminar/exhibitions.

The study found that the teachings and sermons preached at church were used by informants to guide their entrepreneurial endeavours. Informants found such teachings and sermons relevant not only for Christian living but also in their businesses as well.

The study also found that, informants subscribed to the neo-Pentecostal ethos of hard work as a vital quality for sustaining and attaining prosperity in business. Through the inspiration of scripture and faith, informants developed habits which were positively related to economic development such as hard work, self-discipline and thrift.

It was also found that informants were conscious about exercising justice in their entrepreneurial engagements. Informants made faith expressions about how they were guided by the virtue of justice in their business practices. These claims were mostly related to how they treated their workers and customers. Informants were very conscious about

wealth generated from honest business engagements and did not resort to using extortion and cheating as means to make wealth because they saw justice as a Christian duty or virtue in doing business.

An interesting but unsurprising finding made in this study was the resort to spiritual practices by informants to sustain their business activities. The study found that spiritual practices, such as prayer and fasting, were functionally deployed by informants to overcome perceived evil forces in their business activities. Informants believed that by engaging in such ritual practices they receive spiritual power, guidance and protection from God as succour for their businesses.

The study further found that tithing and giving were common practice among informants. To the participants, tithing provides a form of spiritual security for their businesses and helps their businesses to prosper. They claimed that through giving and tithing their businesses were insured against misfortunes that may arise in the course of their entrepreneurial endeavours.

The study found that informants were influenced by their faith regarding decisions on who they recruit as staff in their business. Beyond the possession of knowledge and skills which were requirements for employment, some informants indicated that they were also concerned about employing workers they share common faith with. They believed a fellow Christian employee will not harm their businesses.

The study also found that informants' businesses were enhanced through the social capital and networks that existed in their respective churches. Church gatherings were found to provide the platform for the development of social relationships which informants

harnessed to promote their entrepreneurial pursuits. These social relationships were made possible because of the common faith and values shared by members within the same church.

Goodwill and trust were found to be essential elements that helped informants in their entrepreneurial endeavour. From the interviews it was found that informants benefited from the goodwill of their churches. Informants who had the chance to either do business with the church or have the opportunity to sell their products at the church premise gained trust and patronage from both members and non-members of their churches.

The study found that participation in church-based business group activities positively shaped the entrepreneurial experiences of informants. Informants from three different neo-Pentecostal denominations admitted belonging to a business group in their church. With the exception of International Central Gospel Church (ICGC), all the sampled churches operated church-based business groups. Specifically, the United Denominations originating from Lighthouse Group of Churches (Lighthouse Chapel International) has the Business Community, the Royalhouse Chapel International has the Kings Club, and Harvest Chapel International has Harvest Business Club.

The study found that informants' entrepreneurial experiences were positively shaped by the entrepreneurship activities organized by their churches. Avenues such as church-based business seminars and entrepreneurship workshops and exhibitions were employed by informants to sustain in their entrepreneurial endeavours.

c. Neo-Pentecostal Entrepreneurs and Coping with Business Challenges

The study also found three ways by which neo-Pentecostal entrepreneurs cope with the challenges of entrepreneurship, and these were faith and hope in prayer, church attendance and engaging experts and technical assistance.

The study found that informants experienced challenges in their entrepreneurial endeavours. Challenges were often experienced in areas related to sustaining beliefs and moral values. Informants were often faced with the challenge of making a choice between appropriate and inappropriate means of making profit, regarding the doctrinal and ethical teachings of their faith, in the process of their entrepreneurial endeavours. The study found that informants were more concerned about being ethical in their business dealings and getting minimal profit than being unethical in order to maximize profit.

The study further found that all informants employed religious means to cope with challenges in their entrepreneurial endeavours. They relied on the supernatural – God – through faith, hope, prayer, sermon and teachings, church attendance as spiritual capital to deal with challenges in their business.

The study found that apart from using their beliefs and religious practices as mechanisms for coping with challenges in business, informants also sought the help of experts in dealing with some of their challenges.

6.3.4 Potentials of Entrepreneurial neo-Pentecostalism for Socio-economic Development.

The fourth objective was answered in chapter five of the study by discussing the potentials of entrepreneurial neo-Pentecostalism for socio-economic development. The term

“entrepreneurial neo-Pentecostalism” was defined in this chapter as a dimension of neo-Pentecostal Christianity that teaches and facilitates the start-up and sustenance of entrepreneurial activities among its adherents as a way to improve upon their socio-economic wellbeing. The chapter discussed neo-Pentecostal entrepreneurial teachings as those which seek to show neo-Pentecostals how to functionally deploy their beliefs, norms and resources both fiscal and structural to engineer and sustain their entrepreneurial pursuits.

The study found that entrepreneurial neo-Pentecostalism had the potential of contributing to socio-development through stimulating the desire for entrepreneurship; creating employment opportunities; formation of personal and professional networks; promotion of business ethics; provision of buffer and coping mechanisms for business challenges and providing space for sustainability of businesses.

Entrepreneurial neo-Pentecostalism was found to possess the potential of stimulating the emergence of business start-ups and development. From the findings presented on the motivators of entrepreneurship, it was evident that a number of the informants deployed their faith in God, participation in church seminars/workshops, and the teachings of their church leaders on issues such as wealth, integrity and work to define their entrepreneurial identity and orientation. Given that neo-Pentecostal churches continue to teach and encourage members to be entrepreneurial it is more likely that society is going to see more businesses being created.

It was also found that businesses that are created as a result of encouragements from neo-Pentecostal entrepreneurial teachings will consequently lead to the creation of employment

opportunities. It was argued that neo-Pentecostal entrepreneurs who provide commercial services and products/goods to churches and the public are surely making good business and therefore providing employment.

Further, entrepreneurial neo-Pentecostalism was found to encourage the formation of personal and professional networks that are profitable for business formation and development. The encouragement received by informants belonging to neo-Pentecostal churches to do business among themselves makes networking among members morally sanctioned which is profitable for business formation and development.

Entrepreneurial neo-Pentecostalism potentially contributes to promoting ethical business practices. It was found that informants were concerned about living out their faith in their business dealings as a result of teachings and dictates of their faith. This implies that corrupt business dealings such as under paying employees, exploitation of customers and non-payment of taxes were avoided by informants as a result of their neo-Pentecostal faith and values which acted as the frame of reference for their business decision making. Thus, given that more individuals are encouraged to live out their faith in business the more likely society is going to witness a growth in ethical business practices in the marketplace.

The study found that related to entrepreneurial neo-Pentecostalism is neo-Pentecostal entrepreneurs' development of certain religious or spiritual qualities and resources, such as prayer, fasting, attendance to church and listening to testimonies, that helped them to deal with challenges in their entrepreneurship endeavours. It was argued that the coping mechanisms generated within the Ghanaian entrepreneurial neo-Pentecostal space is effective and somewhat unique as the findings of the study has shown.

It was further found that entrepreneurial neo-Pentecostalism had the potential of promoting the sustainability of businesses. Neo-Pentecostal churches' support to entrepreneurs in the forms of access to trade in the church premise; advertising the businesses of members; and awarding business contracts to entrepreneurial members to undertake projects on behalf of the church tend to promote and expand businesses. Member businesses that have such support from their churches are likely to have capital that keeps their business going in terms of having revenue to pay taxes and salaries of their workers. The above discussions highlighted the contribution of religion and for that matter African neo-Pentecostalism to socio-economic development in Ghana.

6.4 Conclusion

This study investigated the motivations for and dynamics of neo-Pentecostal entrepreneurs' engagement with entrepreneurship. Findings of the study brought to the limelight the subjective experiences of neo-Pentecostal entrepreneurs and the influence of the religious dimension of religion on the business lives of individuals within the neo-Pentecostal space/community. Discussions in the study among others pointed to the positive role of the neo-Pentecostal community in creating an enabling environment for entrepreneurial development.

6.5 Recommendations

Based on the discussions and findings made in the study, the following recommendations are made to further enhance the contribution of knowledge and practice in the field of religion and entrepreneurship. Recommendations have been made under the following sub-topics:

6.5.1 Academic Community – Future Research

- (i) This study was focused on exploring the subjective experiences of entrepreneurs within the selected neo-Pentecostal churches. Therefore, the study did not give an in-depth attention to exploring the operational structures of entrepreneurship initiatives in the sampled churches. Consequently, it is recommended that new research is carried out to examine the operational structures of neo-Pentecostal churches involved in entrepreneurship development and the underlying factors influencing such entrepreneurial initiatives.
- (ii) The study showed that each neo-Pentecostal church had its own approach to empowering entrepreneurs in the church, it is therefore recommended that a comparative study is done between different Pentecostal church denominations or non-Pentecostal church denominations to understand the similarities and differences that may exist in the approach used by these churches to empower their adherents economically.

6.5.2 Development Policy

- (i) The study has shown that the subjective dimension of religion is worth considering as a vital resource in entrepreneurship practice. It is, therefore, recommended that development organizations explore practical ways of integrating the subjective dimension of religion in their formulation of development policy.
- (ii) Also, taking into consideration the wide influence of religious bodies on the Ghanaian populace, the study recommends that governmental and non-governmental organizations, policy makers, educators and religious institutions

involved in entrepreneurship development explore possible ways of collaborating with each other in order to learn best practices that effectively contributes to equipping individuals who are already into entrepreneurship or those who have the desire to venture into to the field. Such a collaboration will help the institutions involved to serve their communities better through the provision of a holistic entrepreneurial training that takes into consideration not only the economic dimension of entrepreneurship but also the religious dimension.

6.5.3 The Neo-Pentecostal Community

From the study it can be argued that neo-Pentecostal churches are contributing to entrepreneurship promotion and development. This, however, does not imply that their efforts are always successful and without challenges. Religious institutions such as neo-Pentecostal churches are among the only non-governmental institutions that are accessible to the underprivileged sectors of the population and can contribute directly to poverty alleviation. It is therefore recommended that governmental and non-governmental institutions that are experts in entrepreneurship consider lending support to the church's efforts at empowering the underprivileged in society through their entrepreneurial initiatives. Such collaboration will help to alleviate the level of poverty being experienced in the country as a greater volume of jobs will be created and businesses sustained as a result of this partnership.

6.6 Contribution to Knowledge

The study contributes to the body of knowledge in the area of religion and development. Specifically, the study has contributed to knowledge on the motivations and dynamics of Ghanaian neo-Pentecostal entrepreneurs' engagement with entrepreneurship. Beyond

identifying the role of the church in encouraging entrepreneurship among its adherents, this research highlighted the subjective experiences of neo-Pentecostal entrepreneurs which other works such as Gatti and Batsa,⁷⁹⁹ Gifford,⁸⁰⁰ Golo and Novieto⁸⁰¹ were silent on.

Also, the study has developed the term *entrepreneurial neo-Pentecostalism* to describe the emerging phenomenon of neo-Pentecostal Christianity's engagement with entrepreneurship.

In terms of theory, the study has shown that spiritual capital as advanced by Atiemo can be used as a theoretical tool to analyse the interconnection between religion and entrepreneurship especially in the African context where religious worldviews are noted to influence the decisions that people make in their day to day lives. Other theories such as embeddedness⁸⁰² and Mead's symbolic interaction⁸⁰³ have been used as theoretical tools to analyse the relationship between religion and entrepreneurship. As relevant as these theories may be, they are limited as useful theoretical tools in that they mainly focus on identifying and explaining how the social organisational dimension of Christianity influences the entrepreneurship process. These theories do not account for the religious dimension of Christianity such as religious experiences, ideas, values and ritual practices as spiritual capital does.

⁷⁹⁹ Gatti and Ossom-Batsa, "Prosperity Gospel and the Poor."

⁸⁰⁰ Gifford, *Ghana's New Christianity*.

⁸⁰¹ Golo and Novieto, "Religion and Sustainable Development in Africa"

⁸⁰² Quagrainie, Opoku Mensah, and Adom, "Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development."

⁸⁰³ Ojo, "African Pentecostalism as Entrepreneurial Space."

BIBLIOGRAPHY

- Abdullahi, Ahmad Isa, and Mustapha Shitu Suleiman. "Impact of Religion on Entrepreneurial Intention of University Students in Kano State , Nigeria." *International Conference on Empowering Islamic Civilization in the 21st Century*, no. September (2015): 363–75.
- Abor, Joshua, and Peter Quartey. "Issues in SME Development in Ghana and South Africa." *International Research Journal of Finance and Economics*, no. 39 (2010): 218–28.
- Adam, Eugenia Tawiah. "Perspectives of Divorcees on Divorce and Remarriage in Selected Charismatic Churches in Adenta." University of Ghana, 2015.
- Adeyemi, Oluwafemi Olayiwola. "Speaking in Tongues in the Charismatic Movement and Its Implications for Contemporary Nigerian Christians." *Ogbomoso Journal of Theology* XIII, no. 2 (2008): 136–50.
- Adogame, Afe. "African Christianities and the Politics of Development from Below." *HTS Theologiese Studies / Theological Studies* 72, no. 4 (2016): 1–11. <https://doi.org/10.4102/hts.v72i4.4065>.
- , ed. *Who Is Afraid of the Holy Ghost? : Pentecostalism and Globalization in Africa and Beyond*. New Jersey: Africa World Press, 2011.
- Agyeman, Edmond Akwasi, and Emmanuel Carsamer. "Pentecostalism and the Spirit of Entrepreneurship in Ghana: The Case of Maame Sarah Prayer Camp in Ghana." *Journal of Contemporary African Studies* 36, no. 3 (July 3, 2018): 303–18.

<https://doi.org/10.1080/02589001.2018.1502416>.

Akrong, Abraham. "African Traditional Religion and Development: Clash of Two Worlds of Discourse and Values." *Trinity Journal of Church and Theology* XIII, no. 3 (2003): 36–50.

Alembumma, Ananga Bernice. "Entrepreneurial Orientation and SME Growth: A Study of The Food Processing Sector of Ghana." University of Ghana, 2015. <http://ugspace.ug.edu.gh>.

Amenga-Etego, Rose Mary. "Engaging the Religiocultural Quest in Development: An African Indigenous Perspective." *HTS Teologiese Studies / Theological Studies* 72, no. 4 (2016): 1–7. <https://doi.org/10.4102/hts.v72i4.3502>.

Amoah, Elizabeth. "African Traditional Religion and the Concept of Poverty." In *Religion and Poverty: Pan-African Perspectives*, edited by Peter J. Paris, 111–27. Durham: Duke University Press, 2009.

Anderson, Alistair R., and Marzena Starnawska. "Research Practices in Entrepreneurship." *The International Journal of Entrepreneurship and Innovation* 9, no. 4 (November 1, 2008): 221–30. <https://doi.org/10.5367/000000008786208731>.

Anderson, Allan. *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge: Cambridge University Press, 2004.

———. "The Origins of Pentecostalism and Its Global Spread in the Early Twentieth Century." *Transformation* 22, no. 3 (2005): 175–85. <http://www.jstor.org/stable/43052918>.

- . “Varieties, Taxonomies and Definitions.” In *Studying Global Pentecostalism*, edited by Allan Anderson, Michael Bergunder, Andre Droogers, and Cornelis van der Laan, 13–29. Los Angeles: University of California Press, 2010.
- Anderson, Allan, Michael Bergunder, André Droogers, and Cornelis van der Laan, eds. *Studying Global Pentecostalism: Theories and Methods*. 1st ed. University of California Press, 2010. <http://www.jstor.org/stable/10.1525/j.ctt1ppt8r>.
- Anderson, Allan Heaton. *An Introduction to Pentecostalism*. Cambridge: Cambridge University Press, 2013. <https://doi.org/10.1017/CBO9781139524063>.
- Arthur, Keren Naa Abeka, and Alex Yaw Adom. “Explorative Study of Entrepreneurship Training Programmes in Christian Institutions in Ghana.” *Journal of Enterprising Communities: People and Places in the Global Economy* 14, no. 5 (January 1, 2019): 713–27. <https://doi.org/10.1108/JEC-12-2018-0109>.
- Aryeh, Daniel Nii Aboagye. “The Relationship Between Christianity and Entrepreneurship,” 25–50, 2020. <https://doi.org/10.4018/978-1-7998-1802-1.ch002>.
- Asamoah-Gyadu, J Kwabena. *Sighs and Signs of the Spirit: Ghanaian Perspectives on Pentecostalism and Renewal in Africa*. Akropong-Akuapem: Regnum Africa, 2015. <https://doi.org/10.2307/j.ctv1ddcnfx>.
- Asamoah-Gyadu, Johnson Kwabena. *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*. Leiden: Brill, 2005.
- . “‘Born of Water and the Spirit’: Pentecostal/Charismatic Christianity in Africa.” In *African Christianity: An African Story*, edited by Ogbu U. Kalu, 388–409. Pretoria:

Department of Church History, University of Pretoria, 2005.

Atiemo, Abamfo Ofori. "In Need of a New Lens." *Religion and Theology* 24, no. 3–4 (2017): 250–73. <https://doi.org/10.1163/15743012-02403005>.

———. *Religion and the Inculturation of Human Rights in Ghana*. 1st ed. London: Bloomsbury Academic, 2013.

Attanasi, Katherine. "Introduction: The Plurality of Prosperity Theologies and Pentecostalism." In *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*, edited by Katherine Attanasi and Amos Yong, 1–12. New York: Palgrave Macmillan, 2012. <https://doi.org/10.1093/socrel/srt017>.

Awoniyi, Peter 'Ropo. "Charismatic Movements' Appropriation of Indigenous Spirituality in Nigeria." *Ogbomoso Journal of Theology* XIII, no. 2 (2008): 122–35.

Ayegboyin, Deji. "'Dressed in Borrowed Robes': The Experience of the New Pentecostal Movements in Nigeria." *Ghana Bulletin of Theology* 1, no. 1 (2006): 37–54.

Babbie, Earl. *The Practice of Social Research*. 11th ed. Belmont: Wadsworth, 2007.

———. *The Practice of Social Research*. 12th ed. Belmont: Wadsworth, 2010.

———. *The Practice of Social Research*. 14th ed. Boston: Cengage Learning, 2016.

Baëta, Christian G. *Prophetism in Ghana: A Study of Some Spiritual Churches*. London: SCM, 1962.

Balog, Angela M., LaKami T. Baker, and Alan G. Walker. "Religiosity and Spirituality in Entrepreneurship: A Review and Research Agenda." *Journal of Management*,

Spirituality & Religion 11, no. 2 (April 3, 2014): 159–86.
<https://doi.org/10.1080/14766086.2013.836127>.

Barro, Robert J, and Rachel M McCleary. “Religion and Economic Growth across Countries.” *American Sociological Review* 68, no. 5 (February 4, 2003): 760–81.
<https://doi.org/10.2307/1519761>.

Bartoş, Emil. “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement.” *Review of Ecumenical Studies Sibiu* 7, no. 1 (April 1, 2015): 20–42.
<https://doi.org/10.1515/ress-2015-0003>.

Becker, Gary. *Human Capital: A Theoretical and Empirical Analysis, with Special Reference to Education*. New York: National Bureau of Economic Research, 1964.

Benyah, Francis. “‘Apparatus of Belief’: Prayer, Material Objects/Media and Spiritual Warfare in African Pentecostalism.” *Material Religion* 16, no. 5 (October 19, 2020): 614–38. <https://doi.org/10.1080/17432200.2020.1840316>.

———. “Pentecostalism and Development Discourse in Sub-Saharan Africa.” *Mission Studies* 36 (2019): 391–415. <https://doi.org/10.1163/15733831-12341676>.

Bompani, Barbara. “Religion and Development: Tracing the Trajectories of an Evolving Sub-Discipline.” *Progress in Development Studies* 19, no. 3 (2019): 171–85.

———. “Religion and Development from below: Independent Christianity in South Africa.” *Journal of Religion in Africa* 40, no. 3 (2010): 307–30.
<https://doi.org/10.1163/157006610X525435>.

Bourdieu, Pierre. “Genesis and Structure of the Religious Field.” *Comparative Social*

Research 13 (1991): 1–44.

———. “The Forms of Capital.” In *Handbook of Theory and Research for the Sociology of Education*, edited by J. E Richardson, 241–58. New York: Greenwood Press, 1986.

Buame, Samuel. *Entrepreneurship: Entrepreneurial Education, Venture Creation and SME Management in Ghana*. Accra: Big Mike’s Publication Ltd., 2012.

Burgess, Stanley M., and Edward M. Van Der Mass, eds. *The New International Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids: Zondervan, 2003.

Cader, Muhammed Muzzamil. “Development, Religion and the Importance of Religion in Development.” In *The Role of Religion in Development Cooperation*, 12–14. Harnosand: SIDA, 2009.

Carswell, Peter, and Deborah Rolland. “Religion and Entrepreneurship in New Zealand.” *Journal of Enterprising Communities: People and Places in the Global Economy* 1, no. 2 (2007): 162–74. <https://doi.org/10.1108/17506200710752584>.

CDE. “Under the Radar: Pentecostalism in South Africa and Its Potential Social and Economic Role.” Johannesburg, 2008.

Church, International Central Gospel. “Our Mission Statement,” 2023. <https://www.centralgospel.com/76>.

———. “Our Philosophy,” 2023.

Coleman, James S. “Social Capital in the Creation of Human Capital.” *American Journal of Sociology* 94 (May 12, 1988): S95–120. <http://www.jstor.org/stable/2780243>.

- Cope, Jason. "Researching Entrepreneurship through Phenomenological Inquiry: Philosophical and Methodological Issues." *International Small Business Journal* 23, no. 2 (April 2005): 163–89. <https://doi.org/10.1177/0266242605050511>.
- Coulon, Christian. "Worlds of Power: Religious Thought and Political Practice in Africa." *Critique Internationale* 25, no. 4 (2004): 195. <https://doi.org/10.3917/criti.025.0195>.
- Cox, Harvey. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. Da Capo Press, 1995.
- . *Religion in the Secular City: Toward a Postmodern Theology*. New York: Simon & Schuster, 1984.
- . *The Secular City*. Harmondsworth: Penguin, 1968.
- Cox, James L. *Expressing the Sacred; An Introduction to the Phenomenology of Religion*. Harare: University of Zimbabwe Publications, 1992.
- Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*. 3rd ed. Los Angeles: Sage Publications, 2009.
- D., Lapan Stephen, Quartaroli Marylynn T., and Riemer Frances Julia, eds. *Qualitative Research: An Introduction to Methods and Designs*. San Francisco, CA: Jossey-Bass, 2012.
- Dada, A.O. "Prosperity Gospel in Nigerian Context: A Medium of Social Transformation or an Impetus for Delusion?" *ORITA: Ibadan Journal of Religious Studies* 36, no. 1&2 (2004): 95-105.

- Dambula, Chrispin. "Religion and Entrepreneurship: Unlocking the Puzzle of Neo-Pentecostal Success in Small Businesses." Fuller Theological Seminary, 2022.
- . "Stalemate in Religion and Development: Causes, Implications, and Recommendations." *International Journal of Frontier Missiology* 37, no. 3–4 (2020): 141–50. https://www.ijfm.org/PDFs_IJFM/37_3_4_PDFs/IJFM_37_3_4-Dambula.pdf.
- Dana, Leo Paul. "Promoting SMEs in Africa: Some Insights from an Experiment in Ghana and Togo." *Journal of African Business* 8, no. 2 (September 24, 2007): 151–74. https://doi.org/10.1300/J156v08n02_09.
- Dana, Léo Paul. "Religion as an Explanatory Variable for Entrepreneurship." *World Encyclopedia of Entrepreneurship* 10, no. 2 (2011): 359–76. <https://doi.org/10.5367/000000009788161280>.
- Dodd, Sarah Drakopoulou, and George Gotsis. "Special Issue: Entrepreneurship and Religion." *Entrepreneurship and Innovation* 10, no. 2 (2009): 85–86.
- . "The Interrelationships between Entrepreneurship and Religion." *The International Journal of Entrepreneurship and Innovation* 8, no. 2 (2007): 93–104.
- Drønen, Tomas Sundnes. "'Now I Dress Well. Now I Work Hard' - Pentecostalism, Prosperity, and Economic Development in Cameroon." In *Pastures of Plenty: Tracing Religio-Scapes of Prosperity Gospel in Africa and Beyond*, edited by Andreas Heuser, 249–64. Frankfurt am Main: Peter Lang, 2015.
- Duncan, Graham, and Ogbu Kalu. "Bakuzufu: Revival Movements and Indigenous

Appropriation in African Christianity.” In *African Christianity: An African Story*, edited by Ogbu Kalu, 278–308. Department of Church History, University of Pretoria, 2005.

Ellis, Stephen, and Gerrie ter Haar. “Religion and Development in Africa,” 2005.

———. “Religion and Politics: Taking African Epistemologies Seriously.” *Journal of Modern African Studies* 45, no. 3 (2007): 385–401.
<https://doi.org/10.1017/S0022278X07002674>.

———. “Religion and Politics in Sub - Saharan Africa.” *The Journal of Modern African Studies* 36, no. 2 (1998): 175–201.

Enterprise, Centre for Development and. “Under the Radar: Pentecostalism in South Africa and Its Potential Social and Economic Role.” In *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*, edited by Katharine Attanasi and Amos Yong, 63–85. Palgrave Macmillan, 2012.
https://doi.org/10.1057/9781137011169_4.

Esubonteng, John Ghartey. “The Dynamics of Religious Leadership and Governance in Some Charismatic Churches in Ghana 1978-2017.” University of Ghana, 2018.

Finke, Roger. “Spiritual Capital : Definitions , Applications , and New Frontiers Roger Finke.” *Spiritual Capital Planning Meeting*, 2003, 1–9.
<http://www.spiritualcapitalresearchprogram.com/index.asp>.

Freeman, Dena. “The Pentecostal Ethic and the Spirit of Development,” 2012, 1–38.
<http://eprints.lse.ac.uk/67831/>.

- Galbraith, Graig S., and Devon M. Galbraith. "An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth." *Journal of Enterprising Communities: People and Places in the Global Economy* 1, no. 2 (2007): 188–201. <https://doi.org/10.1108/17506200710752601>.
- Gatti, Nicoletta, and George Ossom-Batsa. "Prosperity Gospel and the Poor: Intercultural Reading of Job 24:1-17." *Interkulture Theologie: ZMiss* 46, no. 1 (2020): 135–57.
- Gifford, P, and T Nogueira-Godsey. "The Protestant Ethic and African Pentecostalism: A Case Study." *Journal for the Study of Religion* 24, no. 1 (2011): 5–22. <https://doi.org/10.4314/jsr.v24i1.70018>.
- Gifford, Paul. *African Christianity: Its Public Role*. Bloomington: Indiana University Press, 1998.
- . *African Christianity: Its Public Role*. London: C. Hurst & Co. Ltd., 1998.
- . "Christian Fundamentalism and Development." *Review of African Political Economy* 18, no. 52 (November 25, 1991): 9–20. <https://doi.org/10.1080/03056249108703918>.
- . *Ghana's New Christianity: Pentecostalism in a Globalising African Economy*. London: C. Hurst & Co. Ltd., 2004.
- . "Healing in African Pentecostalism: The 'Victorious Living' of David Oyedepo." In *Global Pentecostal and Charismatic Healing*, edited by Candy Gunther Brown, 251–64. Oxford University Press, 2011. <https://doi.org/10.1093/acprof:oso/9780195393408.003.0013>.

Gifford, Paul, and Trad Nogueira-Godsey. "The Protestant Ethic and African Pentecostalism: A Case Study." *Journal for the Study of Religion* 24, no. 1 (September 26, 2011): 5–22. <https://doi.org/10.4314/jsr.v24i1.70018>.

Given, Lisa M., ed. "The Sage Encyclopedia of Qualitative Research Methods," 1043. Los Angeles: Sage Publications, 2008.

Golo, Ben-Willie Kwaku. "Africa's Poverty and Its Neo-Pentecostal 'Liberators': An Ecotheological Assessment of Africa's Prosperity Gospels." *Pneuma: The Journal for the Society for Pentecostal Studies* 35, no. 3 (2013): 366–84. <https://doi.org/10.1163/15700747-12341366>.

———. "The Groaning Earth and the Greening of Neo-Pentecostalism in Twenty-First Century Ghana." *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 13 (2014): 197–216.

———. "The Prosperity Theology of Africa's Neo-Pentecostals: Socioeconomically Transforming or in Need of Transformation?" In *Pentecostalism, Catholicism, and the Spirit in the World*, edited by Stan Chu Ilo, 247–67. Oregon: Cascade Books, 2019.

Golo, Ben-Willie Kwaku, and Ernestina Novieto. "Religion and Sustainable Development in Africa: Neo-Pentecostal Economies in Perspective." *Religion and Development* 1, no. 1 (2022): 73–93. <https://www.rcsd.hu-berlin.de/de/publikationen/pdf-dateien/religion-and-development-2022-1-launch-edition.pdf>.

Grier, Robin. "The Effect of Religion on Economic Development: A Cross National Study of 63 Former Colonies." *Kyklos* 50, no. 1 (1997): 47–62.

<https://doi.org/10.1111/1467-6435.00003>.

Guest, Mathew. "In Search of Spiritual Capital: The Spiritual as a Cultural Resource." *Sociology of Spirituality: Theology and Religion in Interdisciplinary Perspective* 44, no. March (2007): 181–200.

Gukurume, Simbarashe. "You Are Blessed to Be a Blessing." *Religion and Development* 1, no. 1 (2022): 27–43.

Gursoy, Dogan, Levent Altinay, and Ainur Kenebayeva. "Religiosity and Entrepreneurship Behaviours." *International Journal of Hospitality Management* 67 (October 1, 2017): 87–94. <https://doi.org/10.1016/j.ijhm.2017.08.005>.

Haar, Gerrie ter. "Religion in the Development Debate: Relevance and Rationale." *Ghana Bulletin of Theology* 3, no. December (2008): 1–8.

Haar, Gerrie ter, and Stephen Ellis. "The Role of Religion in Development: Towards a New Relationship between the European Union and Africa." *European Journal of Development Research* 18, no. 3 (2006): 351–67. <https://doi.org/10.1080/09578810600893403>.

Hackett, Rosalind I.J. "Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana." *Journal of Religion in Africa* 28, no. 3 (1998): 258–77. <https://doi.org/10.1163/157006698X00026>.

Haynes, Jeffrey. *Religion and Development: Conflict or Cooperation?* Hampshire: Palgrave Macmillan, 2007. <https://doi.org/10.1057/9780230589568>.

Hennink, Monique, and Bonnie N. Kaiser. "Sample Sizes for Saturation in Qualitative

Research: A Systematic Review of Empirical Tests.” *Social Science & Medicine* 292 (January 2022): 114523. <https://doi.org/10.1016/j.socscimed.2021.114523>.

Heuser, Andreas. “Charting African Prosperity Gospel Economies.” *HTS Teologiese Studies / Theological Studies* 72, no. 1 (December 2, 2016). <https://doi.org/10.4102/hts.v72i1.3823>.

———. “Introduction: Mapping African Prosperity Gospel.” *HTS Teologiese Studies/Theological Studies* 72, no. 1 (2016): 1–9.

Hoekema, Anthony A. *Tongues and Spiritual Baptism*. Grand Rapids: Baker Book House, 1981.

Hollenweger, Walter. “Charismatic Renewal in the Third World: Implications for Mission.” *Occasional Bulletin of Missionary Research* 4 (1980): 68–78.

Hunt, Stephen. “‘Winning Ways’: Globalisation and the Impact of the Health and Wealth Gospel.” *Journal of Contemporary Religion* 15, no. 3 (2000): 331–47. <https://doi.org/10.1080/713676038>.

Iannaccone, Laurence R. “Religious Practice: A Human Capital Approach.” *Journal for the Scientific Study of Religion* 29, no. 3 (1990): 297–314.

Iannaccone, Laurence R., Roger Finke, and Rodney Stark. “Deregulating Religion: The Economics of Church and State.” *Economic Inquiry* 35, no. 2 (1997): 350–64. <https://doi.org/10.1111/j.1465-7295.1997.tb01915.x>.

Iannaccone, Laurence R, and Jonathan Klick. “Spiritual Capital: An Introduction and Literature Review.” *October*, no. September (2003): 1–10.

http://www.metanexus.net/spiritual_capital/pdf/Review.pdf.

International, Royalhouse Chapel. "About Us," 2023.

———. "Our History," 2022. <https://www.royalhousechapel.org/our-history>.

Kahl, Werner. "Jesus Became Poor So That We Might Become Rich." In *Pastures of Plenty: Tracing Religio-Scapes of Prosperity Gospel in Africa and Beyond*, edited by Andreas Heuser, 46–64. Frankfurt am Main: Peter Lang, 2015.

Kalu, Ogbu. *African Pentecostalism: An Introduction*. New York: Oxford University Press, 2008.

Keeley, Brian. *Human Capital: What You Know Shapes Your Life*. OECD Insights. OECD, 2007. <https://doi.org/10.1787/9789264029095-en>.

Kimble, David. *A Political History of Ghana: The Rise of Gold Coast Nationalism, 1850 – 1928*. Oxford: Clarendon Press, 1963.

Koduah, Alfred. *Christianity in Ghana Today*. Accra: Advocate Publishing Limited, 2004.

———. "Classical Pentecostalism in Ghana." In *Christianity in Ghana: A Postcolonial History Postcolonial History*, edited by J Kwabena Asamoah-Gyadu, 136–67. Sub-Saharan Publishers, 2018.

Larbi, Emmanuel Kingsley. *Pentecostalism: Eddies of Ghanaian Christianity*. Accra: CPCS, 2001.

———. "The Nature of Continuity and Discontinuity of Ghanaian Pentecostal Concept of Salvation in African Cosmology." *Cyberjournal for Pentecostal-Charismatic*

Research 10 (2001). <http://www.pctii.org/cyberj/cyberj10/larbi.html>.

Leedy, Paul D., and Jeanne Ellis Ormrod. *Practical Research: Planning and Design*. 11th ed. Boston: Pearson, 2016.

MacTavish, Ron. "Pentecostal Profits: The Prosperity Gospel in the Global South." University of Lethbridge, 2014. <https://hdl.handle.net/10133/3527>.

Magesa, Laurenti. "Perceptions of the Holy Spirit in the African Initiated Churches: Lessons for Christianity in Africa." In *Pentecostalism, Catholicism, and the Spirit in the World*, edited by Stan Chu Ilo, 176–91. Oregon: Cascade Books, 2019.

Malloch, Theodore Roosevelt. "Spiritual Capital and Practical Wisdom." *Journal of Management Development* 29, no. 7 (2010): 755–59. <https://doi.org/10.1108/02621711011059194>.

Martin, David. *Tongues of Fire: The Explosion of Protestantism in Latino America*. Oxford: Blackwell, 1990.

Maselko, Joanna, Cayce Hughes, and Rose Cheney. "Religious Social Capital: Its Measurement and Utility in the Study of the Social Determinants of Health." *Social Science and Medicine* 73, no. 5 (2011): 759–67. <https://doi.org/10.1016/j.socscimed.2011.06.019>.

Mawuko, Rachel Pauline Aikins. "'Name It, Claim It, Grab It: The Hermeneutical Approach of Lighthouse Chapel International.'" University of Ghana, 2016.

Maxwell, David. "'Delivered from the Spirit of Poverty?': Pentecostalism, Prosperity and Modernity in Zimbabwe." *Journal of Religion in Africa* 28 (1998): 350–73.

<https://doi.org/http://www.jstor.org/stable/1581574>.

———. “The Durawall of Faith: Pentecostal Spirituality in Neo-Liberal Zimbabwe.” *Journal of Religion in Africa* 35, no. 1 (February 4, 2005): 4–32. <http://www.jstor.org/stable/1581659>.

McElwee, Gerard, and George Holmes. “Entrepreneurship: A Theory Full of Holes.” *The International Journal of Entrepreneurship and Innovation* 1, no. 1 (February 2000): 4–6. <https://doi.org/10.5367/000000000101298441>.

Meyer, Birgit. “Christianity in Africa: From African Independent to Pentecostal-Charismatic Churches.” *Annual Review of Anthropology* 33, no. 1 (October 1, 2004): 447–74. <https://doi.org/10.1146/annurev.anthro.33.070203.143835>.

———. “Pentecostalism and Globalization.” In *Studying Global Pentecostalism*, edited by Allan Anderson, Michael Bergunder, Andre Droogers, and Cornelis van der Laan, 113–130. Los Angeles: University of California Press, 2010.

Miller, Donald E., and Tetsunao Yamamori. *Global Pentecostalism: The New Face of Christian Social Engagement*. Berkeley: University of California Press, 2007.

Ministries, Harvest International. “HIM,” 2023. <https://www.harvestinternationalministries.org/h-i-m/>.

Mombo, Esther M. “Religion and Materiality: The Case of Poverty Alleviation.” In *Religion and Poverty: Pan-African Perspectives*, edited by Peter J. Paris, 213–27. Durham: Duke University Press, 2009.

Mwaura, N. Philomena. “New Religious Movements: A Challenge to Doing Theology in

- Africa.” *Trinity Journal of Church and Theology* XIII, no. 3 (2003): 1–19.
- Myers, Bryant L. “Progressive Pentecostalism, Development, and Christian Development NGOs: A Challenge and an Opportunity.” *International Bulletin of Missionary Research* 39, no. 3 (2015): 115–20.
- Namatovu, Rebecca, Samuel Dawa, Adeyinka Adewale, and Fiona Mulira. “Religious Beliefs and Entrepreneurial Behaviors in Africa: A Case Study of the Informal Sector in Uganda.” *Africa Journal of Management* 4, no. 3 (July 3, 2018): 259–81. <https://doi.org/10.1080/23322373.2018.1516939>.
- Nathalie, Ferreira. “Entrepreneur in Utopian Thinking.” In *Encyclopedia of Creativity, Invention, Innovation, and Entrepreneurship*, 575–80. Springer, 2013. <https://doi.org/https://doi.org/10.1007/978-3-319-15347-6>.
- News, UD. “THE UD-OLGC,” 2023. <https://udnews.org/about-us/>.
- Nwankwo, Sonny, and Ayantunji Gbadamosi. “Faith and Entrepreneurship among the British African-Caribbean: Intersections between Religious and Entrepreneurial Values.” *Journal of Small Business and Enterprise Development* 20, no. 3 (2013): 618–33. <https://doi.org/10.1108/JSBED-04-2013-0066>.
- Nwankwo, Sonny, Ayantunji Gbadamosi, and Sanya Ojo. “Religion, Spirituality and Entrepreneurship.” *Society and Business Review* 7, no. 2 (2012): 149–67. <https://doi.org/10.1108/17465681211237619>.
- Obadare, Ebenezer. “‘Raising Righteous Billionaires’: The Prosperity Gospel Reconsidered.” *HTS Teologiese Studies / Theological Studies* 72, no. 4 (2016): 1–8.

<https://doi.org/10.4102/hts.v72i4.3571>.

Oduro, Thomas A. "The African Independent Churches in Ghana." In *Christianity in Ghana: A Postcolonial History*, edited by Kwabena J. Asamoah-Gyadu, 114–35. Sub-Saharan Publishers, 2018.

Ojo, Matthews A. "The Growth of Charismatic Movement in Northern Nigeria." *Ogbomoso Journal of Theology* X111, no. 2 (2008): 83–121.

Ojo, Sanya. "African Pentecostalism as Entrepreneurial Space." *Journal of Enterprising Communities* 9, no. 3 (2015): 233–52. <https://doi.org/10.1108/JEC-02-2015-0022>.

Oladeji, Moses O. "The Charismatic Movement and Church Growth in Nigeria." *Ogbomoso Journal of Theology* XIII, no. 2 (2008): 151–65.

Omenyo, Cephias. "Charismatic Churches in Ghana and Contextualization." *Exchange* 31, no. 3 (2002): 252–77.

———. "The Spirit-Filled Goes to School: Theological Education in African Pentecostalism." *Ogbomoso Journal of Theology* 13, no. 2 (2008): 41–57.

Omenyo, Cephias Narh. *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. Zoetermeer: Boekencentrum Publishing House, 2002.

Onyinah, Opoku. "Deliverance as a Way of Confronting Witchcraft in Modern Africa: Ghana as a Case History." *Cyberjournal for Pentecostal-Charismatic Research* 10 (2001).

———. “The Movement of the Spirit Around the World in Pentecostalism.” *Transformation: An International Journal of Holistic Mission Studies* 30, no. 4 (October 2, 2013): 273–86. <https://doi.org/10.1177/0265378813503234>.

Owusu-Ansah, Sylvia. “Neo-Pentecostal/Charismatic Churches in Ghana.” In *Christianity in Ghana: A Postcolonial History*, edited by J Kwabena Asamoah-Gyadu, 1st ed., 168–84. Accra: Sub-Saharan Publishers, 2018.

Parboteeah, K Praveen, Sascha G Walter, and Jörn H Block. “When Does Christian Religion Matter for Entrepreneurial Activity? The Contingent Effect of a Country’s Investments into Knowledge.” *Journal of Business Ethics* 130, no. 2 (2015): 447–65. <https://doi.org/10.1007/s10551-014-2239-z>.

Putnam, Robert. *Bowling Alone: The Collapse and Revival of American Community*. New York, London: Simon & Schuster, 2000.

———. “Who Killed Civic America?” *Prospect*, 1996.

Quagraine, Fanny Adams, Abigail Opoku Mensah, and Alex Yaw Adom. “Christian Entrepreneurial Activities and Micro Women Entrepreneurship Development.” *Journal of Enterprising Communities: People and Places in the Global Economy* 12, no. 5 (November 6, 2018): 657–76. <https://doi.org/10.1108/JEC-03-2018-0025>.

Quayesi-Amakye, Joseph. “Pentecostals and Contemporary Church-State Relations in Ghana,” 2014. <https://doi.org/10.1093/jcs/csu033>.

———. “Pentecostals and Contemporary Church-State Relations in Ghana.” *Journal of Church and State* 57, no. 4 (December 14, 2015): 640–57.

<http://www.jstor.org/stable/24708447>.

———. “Prophetism and Development? Past and Present of a Ghanaian Phenomenon.” In *Religion and Sustainable Development: Ghanaian Perspectives*, edited by George Ossom-Batsa, Nicoletta Gatti, and Rabiātu Deinyo Ammah, 259–76. Vatican City: Urbaniana University Press, 2018.

Reid, Margaret, Dorothea Roumpi, and Anne M. O’Leary-Kelly. “Spirited Women: The Role of Spirituality in the Work Lives of Female Entrepreneurs in Ghana.” *Africa Journal of Management* 1, no. 3 (July 3, 2015): 264–83. <https://doi.org/10.1080/23322373.2015.1062710>.

Roxas, Banjo G, Rhowenna Cayoca-Panizales, and Rowenna Mae De Jesus. “Entrepreneurial Knowledge and Its Effects on Entrepreneurial Intentions: Development of a Conceptual Framework.” *Asia-Pacific Social Science Review* 8, no. 2 (January 12, 2009). <https://doi.org/10.3860/apssr.v8i2.784>.

Schliesser, Christine. “On a Long Neglected Player: The Religious Factor in Poverty Alleviation: The Example of the so-Called ‘Prosperity Gospel’ in Africa.” *Exchange* 43, no. 4 (2014): 339–59. <https://doi.org/10.1163/1572543X-12341336>.

Service, Ghana Statistical. “1.76 Million Persons Were Unemployed in the Third Quarter of 2022,” 2023. <https://statsghana.gov.gh/headlines.php?slidelocks=NTA0MDc2MTI5MS45MTE1/headlines/883p6410nn>.

Shumba, Victor. “The Role of Christian Churches in Entrepreneurial Stimulation.” *The*

International Journal Of Business & Management 3, no. 7 (2015): 152–57.

Spickard, James V. “The Routledge Handbook of Research Methods in the Study of Religion.” edited by Micheal Stausberg and Steven Engler. London: Routledge, 2014.

Stark, Rodney, and Roger Finke. *Acts of Faith: Explaining the Human Side of Religion*. Berkeley, CA: University of California Press, 2000.

Togarasei, Lovemore. “The Pentecostal Gospel of Prosperity in African Contexts of Poverty: An Appraisal.” *Exchange* 40, no. 4 (2011): 336–50. <https://doi.org/10.1163/157254311X600744>.

Togarasei, Lovemore, and Kudzai Biri. “Pentecostal Churches: Money Making Machines or Purveyors of Socio-Economic Growth?” In *Aspects of Pentecostal Christianity in Zimbabwe*, edited by Lovemore Togaresei, 165–77. Cham: Springer, 2018.

Ukah, A. “African Christianities: Features, Promises and Problems.” *Unpublished Paper, Johannes Gutenberg* 1, no. 11 (2007): 1829–1841. http://onlinelibrary.wiley.com/doi/10.1002/cbdv.200490137/abstract%5Cnhttp://edoc.bibliothek.uni-halle.de/servlets/MCRFileNodeServlet/HALCoRe_derivate_00002033/AfricanChristianities.pdf.

Verter, Bradford. “Spiritual Capital: Theorizing Religion with Bourdieu against Bourdieu.” *Sociological Theory* 21, no. 2 (2003): 150-174+191. <https://doi.org/10.1111/1467-9558.00182>.

Volf, Miroslav 1956-. “Materiality of Salvation: An Investigation in the Soteriologies of

- Liberation and Pentecostal Theologies.” *Journal of Ecumenical Studies* 26, no. 3 (1989).
- Wariboko, Nimi. “Pentecostal Paradigms of National Economic Prosperity in Africa.” In *Pentecostalism and Prosperity: The Socio- Economics of the Global Charismatic Movement*, edited by Katherine Attanasi and Amos Yong, 35–59. New York: Palgrave Macmillan, 2012.
- Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*. London: Routledge, 2001.
- Witte, M. de. “Buy the Future, Now! Charismatic Chronotypes in Neoliberal Ghana.” *Etnofoor*. Vol. 24, 2012. <https://about.jstor.org/terms>.
- Woodberry, Robert D. “The Economic Consequences of Pentecostal Belief.” *Society* 44, no. 1 (2006): 29–35. <https://doi.org/10.1007/BF02690465>.
- Woodberry, Robert D. “Researching Spiritual Capital: Promises and Pitfalls.” *Spiritual Capital Planning Meeting*, 2010, 1–11.
- Yong, Amos. “A Typology of Prosperity Theology: A Religious Economy of Global Renewal or a Renewal Economics?” In *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*, edited by Katherine Attanasi and Amos Yong, 15–33. New York: Palgrave Macmillan, 2012.
- Young, Peter R. “Prosperity Teaching in an African Context.” *Africa Journal of Evangelical Theology* 15, no. 1 (1996): 3–18.
- Zymonik, Zofia, and Anna Dobrowolska. “Spiritual Capital as the Fourth Capital in a TQM

Organization” 13, no. 2 (2015).



APPENDICES

Appendix A

A STUDY OF AFRICAN NEO-PENTECOSTALISM AS SPACE FOR ENTREPRENEURSHIP IN GHANA

Interview Guide for Entrepreneurs

This interview is designed by a PhD candidate of the University of Ghana, Department for the Study of Religions, currently writing a thesis on the topic: A Study of African Neo-Pentecostalism as Space for Entrepreneurship in Ghana. The outcome of this interview is purely for academic purposes.

Background data

1. What is the name of your church?
2. How did you become a member of this church?
3. How long have you been with this church?
4. Do you serve as a leader in the church? If so what position?
5. What is your highest level of education attained? (Basic, Second cycle, tertiary)
6. Age [18-29; 30-45; 46-55; 56-60]

Background of business

1. What type of business do you operate?
2. What was the motivation and vision for starting the business?
3. How long have you been operating this business?
4. How many employees do you have?
5. What barriers did you face during the different developmental stages of your business?

6. How did you overcome these barriers?
7. What would you attribute the success of your business to?
8. What are the sources you derive your business support from?

Personal faith and entrepreneurship

1. Do you have the believe that God is interested in the activities and successful outcome of your business? What are the reasons for holding such a believe?
2. In what ways have your Christian beliefs influenced the business decisions you make?
 - a. Are there some specific Christian practices that you have applied in your entrepreneurial experience which you can acknowledge has contributed to your business outcomes?
3. How has your Christian faith helped you to deal with challenges in your entrepreneurial endeavours? Kindly provide some practical examples for your answer?
4. In your view does the church's teaching on wealth creation contribute to entrepreneurial start-ups and development?

Manifestations of entrepreneurship within the church.

1. In what ways would you say your church promotes/contributes to entrepreneurship?
(i.e. Business seminars, books, teachings, finance, networking opportunities)
2. Does your church have a group or activities dedicated to helping entrepreneurs/professionals or members desiring to start a business venture?
 - a. If yes, can you provide information about the group or activities?
3. Were you at any point in your entrepreneurial career supported by a member or leadership of your church?
4. What values, beliefs, norms or practices are taught by your church that you consider useful for a business venture?
5. In your opinion, what is the uniqueness of your church's entrepreneurial interventions compared to the secular institutions such as the universities, NGOs and government?

Significance of church entrepreneurial activities.

5. How has your membership in the church influenced your entrepreneurial experience? (Positive or otherwise)
6. In your view, would you say the church's contribution to entrepreneurship makes the church a partner to development?

Conclusion

Are there any issues you think I should have interrogated but did not?

Thank you very much for your time and cooperation.



Appendix B

A STUDY OF AFRICAN NEO-PENTECOSTALISM AS SPACE FOR ENTREPRENEURSHIP IN GHANA

Interview Guide for Church leaders

Background data

1. What is the name of your church?
2. What is your position in the church?
3. How long have you been with this church?

Manifestations of entrepreneurship within the church.

4. In what ways would you say your church promotes/contributes to the entrepreneurial development of members?
(i.e. Business seminars, books, teachings, finance, networking opportunities)
6. What is the reason or motivation for providing such support to your members?
 - a. Can you share any Biblical/theological reasons for the church's involvement in this socio-economic action?
 - b. Does your church have a group or activities dedicated to helping entrepreneurs or members desiring to start a business venture?
 - a. If yes, can you provide information about the group or activities?
7. What values, beliefs and norms are encouraged by your church that you consider useful for a business venture?
8. What are the benefits your church hopes to derive from all these entrepreneurial interventions?
9. In your opinion, what is the uniqueness of your church's entrepreneurial interventions compared to the secular institutions such as the universities, NGOs and government?

Significance of church entrepreneurial activities.

10. In your view, do you think the church's efforts at supporting entrepreneurial activities are helping members and the society in general?

11. Do you have any evidence you can point at?

Conclusion

Are there any issues you think I should have interrogated but did not?

Thank you very much for your time and cooperation.

