

**PENTECOSTALISM AND THE BROADCASTING MEDIA IN AFRICA: A CRITICAL
STUDY OF THE CHURCH OF PENTECOST AND THEIR PENTECOST HOUR TV
PROGRAMME IN GHANA**

by

KOFI ATAKORAH WIAFE

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SUPERVISOR: Rev Dr ZUZE J. BANDA

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DECLARATION

Name: KOFI ATAKORAH WIAFE

Student number: 57638969

Degree: DOCTOR OF PHILOSOPHY (THEOLOGY)

PENTECOSTALISM AND THE BROADCASTING MEDIA IN AFRICA:

A CRITICAL STUDY OF THE CHURCH OF PENTECOST AND THEIR PENTECOST HOUR TV PROGRAMME IN GHANA

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I further declare that I submitted the thesis to originality-checking software and that it falls within the accepted requirements for originality.

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PENTECOSTALISM AND THE BROADCASTING MEDIA IN AFRICA: A CRITICAL STUDY OF THE CHURCH OF PENTECOST AND THEIR PENTECOST HOUR TV PROGRAMME IN GHANA

ABSTRACT

The strand of Christianity called Pentecostalism, traces its origin to the out-pouring of the Holy Spirit (Acts 2:1ff). It has spread to different parts of the world and Africa, utilising various strategies, including broadcasting, to win souls, although this practice is relatively expensive. Some scholars, such as Paul Gifford, are critical of it, while Ogbu Kalu, among others, appears to support it. This study presents an overview of broadcasting in Africa including religious broadcasting. The broadcasting of religious content by Christians, Muslims and African Traditionalists have been essential elements in African broadcasting. These religions broadcast through radio, TV and other traditional and social media networks.

The Church of Pentecost (COP) in Ghana, West Africa which broadcasts the Pentecost Hour TV programme have a membership of about 10% of the total population of the Republic of Ghana. What is the nature of their TV broadcasting?

This study uses primary and secondary data as well as quantitative and diverse qualitative research methods to answer the critical question of this study by; systematically tracing the genesis of religious broadcasting in Ghana and the entry by Pentecostals and COP in particular. This study critically analyses the COP TV sermons, which are the main content of the programme. In addition, it examines the audience's reaction to the programme. Through critical analyses, findings have been reached that shed light on the nature of the COP TV broadcast, Pentecost Hour TV. As a result, some recommendations.

In Ghana, broadcasting can hardly be done without religion, particularly Christianity. This work has identified that radio officially began in the Gold Coast, now Ghana, on 31st July 1935, by the Colonialists, while an indigenous Ghana government started TV broadcasting in Ghana in 1965. Furthermore, the study presents an original narrative of the history of religious broadcasting in Ghana. It provides a case for understanding the role of broadcasting in

Christian mission in Africa of the strand of Pentecostalism called Classical Pentecostal Christianity and, in particular, COP in Ghana. This understanding is different from that of the Neo-Pentecostals. Finally, this study helps to reshape a generally held thought by many that broadcasting promotes the mission of Pentecostals in Africa.

KEY TERMS:

PENTECOSTALISM, CHRISTIAN BROADCASTING IN GHANA, TELEVISION, THE CHURCH OF PENTECOST, SERMONS, PROSPERITY GOSPEL, AUDIENCE.

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DEDICATION

This work is dedicated to my dear wife, Mrs Vida Dwomo Wiafe, to my children, Kofi Atakorah Wiafe, Kwaku Ampomah Wiafe and Nana Yaa Frema Wiafe and to the memory of my Late father, Eld (rtd) John Kwame Atakorah Wiafe and my mother, Dcs (rtd) Emelia Yaa Frema Wiafe.

LIST OF ABBREVIATIONS

1	GTV	Ghana Television
2	ICGC	International Central Gospel Church
3	JGSC	Jesus Generation Sanctuary Church
4	NDC	National Democratic Congress
5	NLC	National Liberation Council
6	NPP	New Patriotic Party
7	NRC	National Redemption Council National Radio and Television Ministry Committee
8	NRTVMC	
9	PENT TV	Pentecost Television
10	PCG	Presbyterian Church of Ghana
11	PCI	Perez Chapel International
12	PNDC	Provisional National Defence Council
13	PNP	People's National Party
14	PSB	Public Service Broadcasting
15	SMC	Supreme Military Council
16	TV	Television
17	WMCI	Word Miracle Church International

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CHAPTER 1

1. THE INTRODUCTION

1.1 Introduction

According to the leadership of the Ghana Pentecostal and Charismatic Council in Ghana (GPCC), The Church of Pentecost (COP) is a leading Pentecostal church in Ghana concerning membership (Antwi 2017). This assertion is in the 2022 Annual COP report: "The Church of Pentecost has a membership of about 10% of the total population of Ghana" (The Church of Pentecost 2022). Indeed, COP's significant presence in Ghana is in every city or town in Ghana as well as in several villages and numerous hamlets across Ghana. The Church's (COP) large congregations in cities, towns and villages in Ghana, their many signboards and directional signs, ubiquitously planted across Ghana and their large outdoor gatherings on occasions all clearly point to the fact that their wide presence in Ghana. Together with other Pentecostals, they have remarkably influenced Ghanaian Christianity. COP uses several mission practices for soul-winning and discipleship. Among these are radio and television (TV) broadcasting the gospel of Jesus Christ. Mr Franklin Poku, the Financial Manager of COP, indicates that since 2001, COP has spent a lot of money and other resources on radio and TV broadcasting and continues to spend on this form of mission practice (Franklin Poku 2012). The name of the TV programme that COP produces for broadcast is Pentecost Hour TV. In this study, the TV programme is referred to as; Pentecost Hour TV, Pentecost Hour, the programme, the TV programme, and the COP programme. How is this form of mission practice doing in Ghana?

1.2 Motivation

As a minister of the gospel and a media practitioner, one missing link I found in several discussions on religious broadcasting, particularly Christian broadcasting in Ghana, is how the phenomenon started and how it has developed to this stage. Also, as a Minister of COP and having been associated with Pentecost Hour TV for several years, I realised that COP, like other churches, spends a lot of money and other resources on TV broadcasting. However, COP has yet to look critically at this mission practice from a critical distance or at a higher academic level. In addition, COP is yet to examine the pattern in a value-for-money framework. Therefore, I decided to academically investigate the nature of COP broadcasting

from a critical distance. Among others, it will assist my church in our various analyses of the TV broadcasting we are engaged in, vis a vis our use of God's money and also fulfil my PhD requirement at the University of South Africa (UNISA).

1.3 Problem Statement

The lack of a researched historical account of how religious broadcasting began in Ghana has left a gap in the discussion on Christianity and broadcasting in Ghana. Additionally, from casual observation, several Pentecostal churches broadcast numerous radio and TV broadcasting. 'Competition' among the countless broadcasts by Pentecostal churches in Ghana requires an examination leading to their classification and analysis. As a member of COP, I know that COP spends much money and other resources on their TV broadcast. However, no intentional critical studies have been done on this mission practice to assist our church in doing a value-for-money analysis in terms of reaching out to viewers or to compare the broadcast to others on air to know its nature for improvement or impact. There has also not been a deliberate effort to examine the audience's reception or reaction to the broadcast. These gaps lead me to the central question of this study: What is the nature of the TV broadcasting of COP in Ghana?

This research hoped to contribute to scholarly discussion on Christianity (Pentecostalism) and the use of the media (broadcasting) in Africa in three ways:

- 1.1.1. By systematically tracing the history of religious (Christian) broadcasting in Ghana and how Pentecostals joined the practice, particularly COP;
- 1.1.2. To critically analyse the sermons in COP TV broadcast vis a vis others on air to identify the nature of the COP TV broadcasting.
- 1.1.3. To conduct an audience survey on the Pentecost Hour TV Programme to unearth viewers' perceptions of this programme.

1.4 Intellectual Framework

This research is an interdisciplinary study within the context of Theological studies, underpinned by Media and Historical studies. It is in Ghana, West Africa.

Theological and Missiological studies related to media usually examine how media affects Theology or Mission and how these endeavours are appreciated in the media and vice versa. Current studies in this context by scholars such as Birgit and Annelis Moors (2006), Marleen De Witte (2008), Daswani (2010), Horsfield (2004) and Asamoah-Gyadu (2015) tend to look at the phenomenon in the light of Media, Theology and Culture. Some of these studies are concerned with the role of culture in fashioning out the messages broadcast on TV and radio in Africa. They also look at the reasons underlying specific images and how these images resonate with the cultures in Ghana or Africa. Furthermore, some of them are about their influence on their audience. This work is in a similar vein. However, it adds a historical dimension to how religious broadcasting started in Ghana, the country which is the geographical context of this study.

Theological or Missiological studies help us to know the Scriptures and to examine the practice of our faith in God. Such studies also assist us in appreciating how people live out their faith and the events that have shaped their understanding of God. Furthermore, we can understand how the people also reach out to others with the gospel of Jesus Christ.

Studies by scholars such as Kwame Bediako (1995), Gillian Bediako (2000), Asamoah-Gyadu (2015), Philip Laryea (2012) and others point to a unique Theological understanding by Africans. According to these scholars, this kind of Theological 'ideology' has come about from the gospel and cultural engagement in Africa. Although it is difficult to call a particular culture the African culture, similarities in the beliefs of different African peoples suggest that Africans engage the gospel from a 'common' stance. Kwame Bediako, for instance, means in his book *Jesus in Africa* (2000) that Africans should make Jesus Christ relevant to Africans by linking our history to Abraham and Jesus and by so doing, term them our ancestors. He posits that Jesus should be called *Nana Yesu*- a King or a great leader of a people. He adds that Africans would appreciate Jesus more in Africa as the 'King of Kings' because of the many kings or chiefs (in Africa) than the term 'Lord of Lords' (a term that is more European than African). This unique understanding of God within an African cultural milieu affects several facets of the Christian mission in Africa and by Africans. This unique understanding of God by Africans and the faith we practice thereof in part is African Christianity. Christian or Pentecostal broadcasting in Africa is one area where this unique understanding prevails for several years.

Media Studies or scholarship on the print and electronic media involves the analyses, critiques and inquiries into various personalities, places, factors, concepts or thoughts in the press. It is also about significant areas such as; their existence, nature, structure, role, importance, influence, impact, trends and evaluation or forecast. Such studies further enable us to appreciate factors that affect a given society or community in which we do mission. The application of different methodologies in media research may help in explaining why for example, Meyer and Moors (2006) say, "Specific message features could serve as triggers to particular audience responses because they had links with specific audience beliefs or values."

Finally, we are enabled by historical research to discover neglected parts of a whole. "The historiography of African Christianity is skewed. Some strands are well researched, but others seriously neglected" (Larbi 2001). We thus try to bring 'the unresearched part' to the 'whole' when we engage in these studies or look at the unexamined parts of the perceived whole. By examining the neglected parts, we are enlightened on developments that involve different phenomena which shape the world. We also know how the changes affect our thoughts and practices. Through these studies, we can better plan for the future. This research is set in this framework and leads us to important questions that guide this study.

1.5 Main Question

What is the nature of the COP TV broadcast in Ghana?

1.6 Secondary Questions

1.6.1 How did religious (Christian) broadcasting develop in Ghana, and how did Pentecostals join?

1.6.2 How do the sermons in the COP TV broadcasts differ from others on air?

1.6.3 How does the audience respond to the broadcasts?

1.7 Scholarship and Mission

This study, although missiological, incorporates other disciplines such as Historical studies, Media studies and even Statistics to bring out critical facts and other data for analyses. Owing

to the limitation of time, space and resources, the author of this study has not extended the research to cover the whole of Ghana on Audience research for views audience perception of the COP TV programme. However, this research is designed to span an acceptable geographical field representative of Ghana. That approach has helped shed some light on the little impact the Pentecost Hour TV programme is making in the Ghanaian broadcasting market. This study provides some foundation for further studies by other scholars and for considering theologians, missionaries and Pentecostal churches. This work also supplies some bases for further inquiry by broadcasters, producers and other interested parties in their mission. Furthermore, this study is particularly advantageous to The Church of Pentecost's quest to win souls and disciple them for Christ.

1.8 Methodology and Limitations

This research utilised various methodologies in addressing the purpose of the study. This work used essentially Qualitative methodology to bring out pieces of information. The Qualitative included the use of the Bible, literature such as; historical materials, books, magazines, lecture notes, journals and cyber materials. People were selected and interviewed by author of this work to reveal facts, figures and views about Christian broadcasting, TV broadcasting by Pentecostals in Ghana and the Pentecost Hour TV programme. Other qualitative methodologies incorporated were observation, viewing tapes, visits to churches, and locations of or for recordings. Besides these, a quantitative media research methodology of content analysis was employed in collecting and sampling some TV broadcast tapes from a defined 'universe' for the critical examination of the recordings. This researcher analysis, as much as possible, is free from any bias. However, "Bias can occur without the researcher being aware of it" (Mytton, 1989:23). This author gathered some data on audience reaction to the Pentecostal broadcasts. This author drew data from multiple sources- interviews, extraction from video tapes and observation for analyses and some conclusions drawn. Questionnaires administration and collection for examining some audience perceptions of the COP TV broadcast, Pentecost Hour is part of the data gathering method used. In addition, was the experience of the author of this work as a media practitioner and a hands-on producer, manager and adviser on the Pentecost Hour TV programme. Finally, the media research methodology of Narrative analysis (Gunter 2000) was employed to arrive at some conclusions

about the perceptions of Station Managers on the Pentecost Hour programme. So, a combination of qualitative and quantitative research approaches was used in this study.

Research ethics, as designed by the University of South Africa (see Appendix 6), include; respect for the privacy of individuals and the researcher's conscious effort to protect life and property. In addition to these guidelines, the author stated the reason for the research as well as asked questions which are relevant to the study (Yin 2009). I have acknowledged all my sources, and all quotations have been appropriately referenced.

A significant limitation of this work was the inability to cover several fields or communities in Ghana to gather data and to find out the percentage of viewership for the Pentecost Hour TV programme among more diverse communities in Ghana. Otherwise, it would have, for instance, assisted with a more comprehensive data collection to have compared that to the percentage of viewership for similar productions on air by other churches whose broadcasts may feature only English or Akan. This limitation was due to constraints imposed by this dissertation's time, resources and word length. However, some segments of Ghana were chosen for the fieldwork, making those segments representative of the whole nation of Ghana in audience research.

In addition to the above limitations, some members and officers of COP who admitted that they habitually watch the Pentecost Hour TV programme declined to fill in the questionnaires given or refused interviews. According to them, their refusal was due to their fear of making mistakes that may negatively impact their church or be used against them by other members of their fold, even though it was clearly explained to them by this author that they were not to write their names on the questionnaires. There were also limited funds for hiring studios, studio time and equipment for a more thorough analysis of the Pentecost Hour TV and similar ones produced by other churches. Due to fatigue from bad roads and financial constraints, travelling between Takoradi, Tarkwa and Discove in the Western region of Ghana and Accra in this study was difficult. Travelling to Kumasi, Accra, Cape Coast, Saltpond, Aflao, Ho, Akropong and Winneba for research, studio work and library facilities for this study was also stressful, again, due to travel fatigue and financial constraints, and these travels impacted negatively on my efforts. Overseeing large congregations (as a Pastor) and combining ministerial duties such as preaching, teaching, baptism, blessing

marriages and evangelism outreaches, visiting the poor and the sick and combining these with PhD research was stressful and energy-demanding.

1.9 Research Outline

In determining the research process this author formulated and completed the research under the following chapters and headings:

Chapter1	The Introduction
Chapter2	Literature Review
Chapter3	Religious Broadcasting in Africa
Chapter4	A History of Christian Broadcasting in Ghana
Chapter 5	The Ghanaian Religio-Cultural Context
Chapter 6	The Entry of Missionaries
Chapter 7	Pentecostalism and COP
Chapter 8	The Life and missionary work of James McKeown
Chapter 9	COP Radio and TV
Chapter 10	A Critical Analyses of The Sermons in the COP TV Programme
Chapter 11	Audience Research
Chapter 12	Conclusion and Recommendations

CHAPTER 2

2 LITERATURE REVIEW

2.1 Introduction

Religious activities among the world's great faiths, such as Christianity, Buddhism, Islam, Judaism, Hinduism and Shintoism, among others, are concerned with the communication of values via different types of media. Several scholars around the world, such as Quentin J. Schultze (2003), Malcolm Muggeridge (1979), and John Mbiti (1968), have written about Christian communications in the contemporary world of considerably changed human communications. In the last two decades, communications have changed more than ever. The literature under review for this study is about Christianity, particularly Pentecostalism and broadcasting. The works of literature are in three main categories, and this literature review does run alongside these.

- i. Religion and the media;
- ii. Religious broadcasting; and
- iii. Pentecostalism and Pentecostal broadcasting.

In points i. and ii. above, the term religion (religious) is used instead of the narrow term Christianity. This author uses the broad term religion here to create space in the discussion for other faiths, such as Islam and African Traditional Religion. However, a critical reader of this work will identify Christianity as the main religion for the discussion in this work. Christianity is the domain in which Pentecostalism falls, and the TV broadcast examined here in this research falls under Pentecostalism. Although in the narrower sense, this research centres on Pentecostalism and broadcasting, the term religion is used at this point also to help situate this work within the broader context of scholarship under the title, Religion and the Media. Thus, at many points in this study, religion also means Christianity; unless otherwise stated.

The group of literature under Religion and the media gives a general overview of the interplay between the two fields. The literature considers some beliefs and practices of African Traditional Religion(ATR) and Christianity. The literature also touches on some perceptions by some scholars on the media, particularly broadcasting and Christianity. Finally, the literature

presents some views on Communication ethics and community values in Africa, which have or may influence their religion (either Traditional or Christian) and the media.

Secondly, the literature related to Religious broadcasting focuses on the art of broadcasting. The kinds of literature reveal some scholars who support broadcasting Christian content and others who are against it. The pieces of literature also turn attention to the practice's origins and throw some light on the African and Ghanaian context(s) of broadcasting, although not necessarily religious broadcasting.

The third category of literature on Pentecostalism and Pentecostal broadcasting features some authors and their works on the origins, forms, historiography, distinctive classifications and practice of Pentecostalism and broadcasting in Ghana. In addition to the earlier two groups of literature, the third group is to help readers, initiate them into the subject under study, which is Pentecostalism and broadcasting in Africa and also situate the study in the proper context of communicating the gospel in Ghana. The channels of sharing the gospel in Africa include broadcasting in African communities, which comprise Christians, Muslims, African Traditional Religion adherents and others.

This author carried out this work under the supervision of Dr Zuze J. Banda at the Department of Christian Spirituality, Church History and Missiology (CSCHM), University of South Africa (UNISA). The CSCHM prescribes the Harvard referencing style; thus, all references made in this thesis are by the Harvard method. The advantage of the Harvard referencing style is that it is brief and concise. The Department, in a tutorial letter, shares the view that “we need to see referencing in the context of service...In this way, those who read our work will also be able to access our sources and use them as a means of development for further studies” (Department of Christian Spirituality, Church History and Missiology (CSCHM) 2020).

2.2 Religion and the media

T. N. O. Quarcoopome, in his work, *West African Traditional Religion* (Quarcoopome, 1987), provides a detailed introduction to African traditional religion. Quarcoopome critically outlines the structure, the central beliefs, the practices and what he perceives as the future

of this religion in Africa. According to Quarcoopome, the work is “to expose the Traditional Religion to scientific study in the totality of the political, economic, social, religious and scientific forces shaping the future of the sub-region” (Quarcoopome, 1987:ii). Quarcoopome explains the beliefs underlining certain practices in African traditional religion. He argues that every culture has ancient ideas and techniques. He points out that these are dynamic: through time, some fade away while others remain. He further explains that these antique ideas and methods pertain to religions such as Christianity or Islam. For example, he identifies the Christian’s belief in receiving salvation in the death of Jesus Christ as a belief held by particular people (in ancient days) in the human sacrifice that brought protection or redemption from evil. Quarcoopome disagrees with Western literature that terms African religion as primitive, consequently disagreeing with any school of thought by people who use their template to describe the faith of others in ‘derogatory’ terms. He provides examples of certain practices in Ghana and Nigeria that may appear ‘primitive’ to the ‘unschooled in African culture.’ Indeed, when Quarcoopome’s argument is overstretched, one could conclude that no practice or belief is primitive. That is his argument.

Despite Quarcoopome’s stand, some beliefs and practices that several communities consider as outmoded in modern or postmodern societies—for example, human sacrifice. Quarcoopome does not contest this in his work. However, Quarcoopome calls for a positive engagement with the culture or the religion in question to appreciate the beliefs and practices and not be judgmental of them.

Quarcoopome’s work supplied a framework for appreciating the religious context and practices, albeit academically, of the country Ghana which is the geographical location of this study. Quarcoopome looks at topics such as God, belief in divinities, belief in spirit beings, humans, humans and society, interrelationships, secret societies and the future. He explains that “it is quite obvious that so far as the traditional African is concerned, God and a good life are closely connected” (Quarcoopome, 1987:165). This concept of God and God’s relationship with human beings concerning their welfare is discussed in later chapters of this work: in my discussion of the kind of messages some churches preach on radio and TV termed the “Prosperity gospel.” The Prosperity gospel is currently (year 2023) widely preached, seen and heard on several radio and TV networks in Ghana and other parts of Africa; several preachers

claim they are preaching to convert souls to Christ. These targeted souls to win for Christ include Muslims and African Traditional religion adherents.

Another book that critically examines African Traditional religion in Africa, including Ghana, is by John S. Mbiti. From an academic, theological or missiological perspective, Mbiti, in the book, *African Religions and Philosophy* (Mbiti, 1970), surveys the African terrain and presents, comparatively, elements that paint a picture of African traditional religions. Unlike Quarcoopome's work, which is quite detailed, Mbiti covers several African countries in a broad sweep. Mbiti admits that "In such a general survey, there is no room to treat in-depth the unique and complex religious system of each people" (Mbiti, 1970:7). Despite this, Mbiti presents some detailed illustrations from various parts of Africa that explain the complexity of African religions and appear to remedy the limitation of the work in the area of lack of in-depth treatment. Mbiti posits that "Africans are notoriously religious and each people has its religious system with a set of beliefs and practices" (Mbiti, 1970:1). There are about a thousand African traditional religions in Africa. However, Mbiti identifies commonalities among some of them. In talking about African religions and Philosophy, Mbiti (1970) points out that "Traditional religions are not primarily for the individual but for his community of which he is part" (Mbiti, 1970:3). Mbiti further explains that in Africa, "to be without religion amounts to a self-excommunication from the entire society, and African peoples do not know how to exist without religion" (Mbiti, 1970:3). Thus, according to Mbiti, one of the difficulties that 'exposed Africans' go through is the vacuum that is created in them when they are detached from their traditional environments through education or urbanisation. They are "devoid of a solid religious foundation" (Mbiti, 1970:2). Mbiti claims that "Christianity and Islam do not seem to remove the sense of frustration and uprootedness" of the converted Africans (Mbiti, 1970:6).

However, contrary to this view and from observation, it is clear that in the West, East, Central and Southern parts of Africa that there are several thousands of African Christians and Muslims who, by their word and action, appear to have excellent religious foundations. Some of these are removed from their traditional environments by education or urbanisation, thus, challenging Mbiti's assertion. Some include Pastors, Bishops, Missionaries, Church leaders and church members. It also has Imams, Sheiks, and ordinary Muslims, some of who, for their

fundamentalism, join groups such as Al-Qaeda, Al-Shabbab and other 'religio-terrorist' organisations.

Despite the above argument, paradoxically, Mbiti may still have a point. These individuals who are firmly attached to their newfound religions and sometimes appear fanatical may be demonstrating the same religious philosophy of the African "Wherever the African is, there is his religion" (Arthur et al., 1993). In the interpretive and descriptive work, Mbiti further argues that "To live here and now is the most important concern of African religious activities" (Arthur et al., 1993).

The Ghanaian Kwesi Dickson argues about theology in Africa; thus, "every Christian theologises" (Dickson, 1984:1). Dickson points out that every Christian demonstrates what or how they think about God's word or deed. Therefore, Africans coming from a particular cultural context will generally demonstrate their belief in God in a specific way. Going by Dickson's definition, this could be termed an 'African theology.'

Further to Dickson's thought, Mbiti (2018) proposes in the book *Christianity in Tropical Africa* that African theology must include both Eastern, Western and also Biblical and African Christian concepts. According to Mbiti (2018), theology must also encompass Christian religious ideas that have evolved from encountering Christianity with other religions, such as Islam. In this line of thought, one cannot agree more with Mbiti that this type of theology must evolve.

Probably this is the reason for some African or Ghanaian TV viewers' interest in the "Prosperity gospel" TV series, which tend to focus more on 'the here and now' than heaven, which is a belief in a kind of future. Indeed, this religion and media interplay is a dynamic, ongoing phenomenon.

Religion and the Media: An Introductory Reader is an edited compilation of various authors (Arthur et al., 1993). In this piece of literature, Chris Arthur argues that every expression of human religiousness is mediated (Arthur et al., 1993). Arthur claims that television is the

dominant medium in contemporary society and adds that religion is significant to the media, and the media is vital to faith. Arthur is not alone in this argument; in an introduction to the piece of literature, Arthur refers to Gregor Goethals, another scholar who holds the same view.

Goethals (in Arthur *et al.*, 1993) supports Arthur's assertion about religion and the media. Goethals, among other scholars, also claims that TV in media society has assumed iconic status. Goethals adds that TV has become the channel for what we should value and what is real (Arthur *et al.*, 1993). Peter Horsefield also echoes similar views and pushes the argument forward by lamenting the neglect of TV by some theologians (Arthur *et al.*, 1993). Horsefield argues that not only does TV help in handling explicit religious matters, but TV also exerts some influence on the viewers' thoughts about the society in which people live out their faith. However, these writers on religion and the media do not zero in on specific areas, for example, Africa, Asia or the Caribbean, to critically analyse their theories in those contexts. Despite this, the location of this work is within that general religion-and-media framework.

Arthur *et al.* (1993) narrate that Rachel Viney, writing on religious broadcasting and independent TV explains how religious broadcasting in the independent television industry in the United Kingdom has developed. Viney also provides reasons why that growth may change and some implications that this change may carry. According to Arthur *et al.* (1993), Viney compares Public-Service broadcasting (PSB) which is done by the State broadcaster such as the BBC, and private (or independent) broadcasting. Viney also sheds some light on how the independent television industry has borrowed from Public-Service Broadcasting (PSB). Viney (in Arthur *et al.*, 1993) argues that the new independent stations have developed and redefined many of the ideas of the PSB. Viney adds that in this day of plurality and increasing religious broadcast opportunities, PSB has become one among many, and some even argue for its disappearance. Viney suggests, however, that PSB has a future. This future can be an agenda for discussion by scholars, stakeholders or interested parties.

Viney (in Arthur *et al.*, 1993) further indicates that the development and changes in independent broadcasting in Britain have been made possible by the consultations of programme-makers, regulators, advisors, companies and theologians, among other factors.

These consultations are done concerning the views collected from the audience. Viney (in Arthur *et al.*, 1993) provides good public and private broadcasting insights. Although Viney's thoughts are on the UK, they provide insight into the 'public-private' broadcasting relationship, which is relevant to a similar relationship in Ghana—apparently, both public service and private broadcasting share similar ethics and values in religious or Christian broadcasting. Viney's thoughts focus on the UK and not on Ghana or any part of Africa where this work has its focus...

Another reference relevant to this study is *Communication Ethics and Universal Values*, edited by Christians and Traber (Christians and Traber, 1997). Writing from a shared Christian perspective, they argue that universal truths exist, but to the postmodernists and other challengers, Universalist stances have discredited themselves. Christians and Traber (1997) argue that the Universalists' positions have tended to be totalitarian, "once a group or individual lays claim to knowledge of universal, transcendental truth, then dissenters must be either converted or controlled." (Christians and Traber 1997:17). Following this argument, students of religion in the media can examine the phenomenon in the light of a Universalist position whether it is a phenomenon that is totalitarian or not when they try to make others fall in line. "Community and self-respect as African values" is the topic in the same book edited by Christians and Traber (Christians and Traber, 1997). Andrews Azukaego Moemeka leads his readers into African values that commonly govern most African societies. He identifies five factors within these values. These are the supremacy of the community; secondly, the value of the individual; thirdly, and the sanctity of authority (leadership). In addition to these factors is respect for old age and religion as a way of life. These factors might even explain the motivating force (authority) that commits a given church or ministry to the use of radio or TV in Africa. Moemeka's work, juxtaposed with Pentecostal leadership in Ghana and the choice of speakers for the Christian broadcasts, may show how the sanctity of authority and respect for 'old' age play into the selection of speakers who feature in the Christian broadcasts, such as the Pentecost Hour programme.

2.3 Religious Broadcasting

On religious broadcasting, Clifford Christians provide a chapter in Quentin Schultze's book, *American Evangelicals and the Mass Media* (Schulze *et al.*, 1999). Here, Christians point out that Evangelical blindness to technological culture and mass communication makes them victims of the secularism they are working hard to change. The reason is that media (TV) has its own culture, too, 'stimulus-response' is a mentality also held by the commercial broadcasting industry. He argues that evangelicals need to understand this to be effective in their television broadcast of the gospel.

Christians further argue for the redemption of the media for Christ. He means that Christians should convert the producers, broadcasters, equipment, stations and the like for their use for evangelism. Christians, the author, believe that, like the modern-day pick-up truck used for conveying all kinds of products, television should be used as a carrier to communicate the gospel of Jesus Christ to the target audience. According to Christians, "presenting the gospel of grace is still fundamentally the province of orality" (Schultze *et al.*, 1999). He assesses the benefits of the mass media. Christians conclude that although the evangelical community hails the mass media for outreach, it has had little impact on the overall history of culture. Schultze mainly refers to the evangelicals in North America. He does not venture into other worlds, such as Africa or Asia, which also have high evangelical populations. However, his work has valuable lessons for the African context, which is the geographical location of this study. Not everyone, though, agrees with the position held by Christians. One such person is Malcolm Muggeridge.

In his book *Christ and the Media*, Malcolm Muggeridge strongly opposes the use of broadcast media, especially television, by Christians (Muggeridge, 1979). Muggeridge's book is a compilation of three lectures that he gave and the comments by the chairpersons of those sessions. Muggeridge depicts the modern global media as the fourth temptation of Jesus Christ. Although he accepts that TV is in most parts of the world and has a considerable influence, he strongly challenges its use by Christians. Muggeridge argues that TV portrays a fantasy world and Christ is not fantasy. Christ exorcised the 'spirit of fantasy' from mad people such as Legion in Mk 5:1ff. Muggeridge, therefore, suggests the exclusion of Christ from the

fantasy framework that TV presents. Muggeridge (1979) further considers virtual reality TV shows as evil. He explains that “..the media have created, belong to, and is primarily taken as being the real world...

On the other hand, Christ proclaimed a new dimension of reality.” Muggeridge, 1979:60). Furthermore, Muggeridge states that “Christ, on the other hand, proclaimed a new dimension of reality, so that Christendom, based on this reality, could emerge from the fantasy of a decomposing Roman civilisation” (Muggeridge, 1979:60). Although Muggeridge was a practising media personality, Muggeridge considers Christians who practise their faith, using the media as succumbing to the world of fantasy of which the media is a manifestation. Muggeridge ‘accuses’ the voices accompanying the pictures of such productions of being in the same ‘sinful’ boat as the producers. Muggeridge laments that this phenomenon is greatly misleading Westerners into considering things on the TV screens as real, but they are not. The dichotomy of the argument that Muggeridge (1979) advances are based on two simple words; *fantasy* and *reality*. Muggeridge admits these words as “over-simplification” (Muggeridge, 1979:96).

However, Muggeridge also agrees that God can use everything for His purpose, including TV. Paradoxically, Muggeridge reminisces and counts it all joy that he met several people in society who were happy to identify with him as a Christian because they saw him, Muggeridge, on TV. This socio-Christian influence of the media in mission cannot be downplayed. Even in the life of ‘critic’ Muggeridge and other Christians who belong to the same school of thought, they are influenced by the media (radio or TV). Despite this positive influence on Christians, Muggeridge thinks that TV “...by *its nature* doesn’t lend itself to constructive purposes” Muggeridge, 1979:81), so Christians must avoid it.

In his work, Muggeridge omits the examination of the advantages and disadvantages of communicating the gospel on TV, for example, in a particular context. Muggeridge also misses what the Christians in those contexts think about using the TV medium. Despite these, Muggeridge makes a strong case for those against using TV for evangelism. Muggeridge is not alone in criticising what happens on TV in the name of spreading the gospel of Jesus Christ. Quentin Schultze has a similar position.

Schultze (2003), as if to agree with Muggeridge, through a systematic analysis of several TV exponents' behaviour, policies and practices, is severely critical of the much-used televangelism in America in the book, *Televangelism and America Culture* (Schultze 2003). Schultze focuses on the televangelists in TV presentations and their conduct on TV and in society.

However, Schultze, unlike Muggeridge, accepts TV as a medium for teaching and evangelism. Schultze's (2003) critique is on how the medium is used by many, especially by televangelists who use a kind of 'personality cult' and who by their behaviour and use of money and other ways dishonour the Gospel of Christ. Several of the televangelists that Schultze discusses are Pentecostals in the USA. Readers may wonder whether they are the same as Pentecostals in Africa or Asia who employ TV in their mission. Readers may also be interested in knowing how much of what is in the USA is exported elsewhere. These and other concerns are not in Schultze's work. However, this work discusses how some practices among Pentecostals in the USA affect what is done on Ghana TV by some Ghanaian (African) Pentecostals.

A piece of literature examining the channels of sending out the gospel in Africa is *The Ways and Means of Communicating the gospel in Africa*, written by John Mbiti (Mbiti, 1968), an African Theologian and Missiologist. Mbiti prescribes systems or channels of communication of the Scriptures which Mbiti terms "means of communicating the Gospel to make it intelligible to its hearers and to bring out its true depth effectively" (Mbiti 2018:329). Among the ways that Mbiti proposes are; Teaching, Audio-Visual aids, Indigenisation and the church itself.

According to Mbiti, the ability of Christians, especially in Africa, to reach their diverse society and effectively convert them to Christ depends, to an extent, on "how the gospel is communicated to the hearers of today" (Mbiti 2018:329). Mbiti, in his piece, explains that Pioneer missionaries and early converts in Africa communicated the gospel in ways that were 'relevant and in consonance' with their times and culture. Since then, there have been several developments in that field; and modern times or post-modern times in Africa with their contingencies, according to Mbiti, call for new ways of communicating the gospel.

The modern or postmodern society comprises a complex array of people from different backgrounds, educational levels, literacy and computer literacy, people of diverse religious beliefs, exposure to the Western world and postmodern forms of communication and more. These forms of communication include; radio, TV, the internet, social media and the like. The gospel of the Bible times is still the gospel of today, and it has not changed.

Mbiti relates preaching and teaching to traditional Africa, where there was a lot of teaching and no preaching. Mbiti posits that “Preaching alone will not deepen the faith in Africa” (Mbiti 2018:329). And also refers to the Biblical teaching and preaching by Jesus Christ. Mbiti calls for the education of the scriptures and not just teaching for its sake. He adds that there is a need for Bible-reading competitions among Christians at different levels, from local to continental levels. Mbiti (2018) refers to the Pastoral Epistles in scripture to call for Church leaders to use the pulpit to teach their congregations, especially on Sundays. In addition to these, and still on teaching, Mbiti calls for incorporating catechism, which also denotes teaching. He suggests that catechism must go beyond the occasions of baptism and confirmation.

The use of Christian literature is another vital point for Mbiti (2018) in his call for the teaching of the scriptures. As more Africans became literate, he called for more books, pamphlets, Bible commentaries, devotion materials, other commentaries and apologetics. However, one may wonder how long it may take several Africans to cultivate the habit of reading to benefit from the advantages.

A further critique of Mbiti’s suggestion for an emphasis on teaching in communicating the gospel in Africa is that Mbiti plays down the role that ‘preaching’ plays in African traditional religion. Mbiti (1978) explains that there are hardly any sacred writings in African traditional religion. Under the inspiration of their gods, Orthodox traditional priests dictate or direct how they worship and how adherents should lead their lives. These are arguably more preaching than teaching. The critical role of the primal religions in Christianity, which emphasises preaching and not catechism, suggests a contrary view to Mbiti’s emphasis on teaching in communicating the gospel in Africa.

However, Mbiti's point may still hold when we consider the view that there exists systematic teaching of 'apprentice' priests of various shrines by their superiors regarding their beliefs and practices. Although there are no sacred writings at the shrines, juniors are systematically taught the 'how tos' of the job, seemingly echoing Mbiti's point.

Besides Christian literature, Mbiti suggests the use of African languages and argues that many biblical concepts are foreign to the vocabulary of African languages. Mbiti is not alone in this argument. Andrew Walls (2001), Kwame Bediako (2000) and P. Laryea (2012) all argue for the use of the Mother tongue in communicating the gospel, primarily in Africa.

Mbiti finally calls for an African Theology in the teaching of the gospel and explains that the church in tropical Africa depends on "imported theology from Europe" (Mbiti 2018:332). Ethiopia, however, has its theology and thus is the exception in tropical Africa. Although Mbiti (2018:332) does not explain what this theology is, how it came about or how different it is from the so-called imported theology, Mbiti posits that "a theology suitable for the church here must necessarily include:(a) traditional (both Western and Eastern) Christian theology. Another vital theology that Mbiti calls for are; "(b) biblical theology: and (c) the theology of African religious concepts and practices, and where possible, their encounter with Islam." (Mbiti 2018:332). Paradoxically Mbiti adds, "we cannot artificially create an African theology" (Mbiti 2018:332). Mbiti suggests that this kind of African theology should evolve.

In addition to the emphasis on teaching, Mbiti (2018) argues for using Audio-visuals as a great potential area for communicating the gospel in Africa. Among the genres that Mbiti suggests are; stories and drama, traditional rites, hymns and music, church architecture, art and sculpture, radio and television.

Mbiti also identifies storey telling with traditional African methods of communicating ideas, concepts and wisdom and calls for the same for communicating the gospel in Africa. Mbiti also adds the dramatisation of biblical stories to let them come alive in traditional African settings. These may bring the issues alive and are akin to traditional African societies.

Although Mbiti believes that most Africans are born actors, there is a need for professionalism on radio or TV; in the concept development, cinematic or theatrical representations and acting to convey the real story as taught by the Bible, albeit in an African setting. In addition to stories and drama, Mbiti writes that traditional rites, birth, marriage, initiation and death, are channels to communicate the gospel when they “baptise” them for these purposes in Christ. The occasions, too, could be used as points of contact with the community at such events when he believes they are susceptible to any influence. Cragg (1968) corroborates this view by Mbiti.

Although this channel seems possible and may help communicate Christ, it assumes that the culture of a particular community may allow itself to be changed, which Mbiti terms “baptise” for Christian purposes. However, from records and observation, it depends on where or who is involved. It also depends on how ‘resistant’ the culture in question is to Christianity. Some scholars, such as Hendrick Kraemer, consider some religions “a stick to beat the Christians” (Cragg, 1968). There is the need for some caution in this light to avoid a kind of syncretism, where Christianity is ‘mixed’ with another religion in the name of a so-called ‘baptism’ or to generate social tension where the community concerned feels the church is corrupting their tradition. Cragg (1968) points out that syncretism may attempt to betray Christianity's uniqueness: “It is urgent not to surrender either side of this paradox. There are times, for example, when Arnold Toynbee seems to be inviting Christian faith to forego exclusiveness in such a sense as to jeopardise the very presence, for religious reckonings, of those dimensions which the Christ of the Gospel embodies.” (Cragg, 1968).

Another audio-visual aid that Mbiti proposes is using African hymns and music to communicate the gospel in Africa. He again calls for another baptism, this time of “African tunes which could and should be “baptised” into Christian usage. This baptism, Mbiti suggests, must be accompanied by African instruments and dancing.

One cannot agree more with Mbiti, as several African churches have benefited from this (COP 2005). The caution here, however, is to be careful not to introduce these elements into churches that have practised the so-called imported European theology for several hundreds

of years in Africa. A gradual introduction, backed by solid teachings on the need for African tunes, instruments and dance, may be helpful.

The views expressed by Mbiti indicate that Mbiti believes in the use of various forms of communication that already exist in African societies. In addition, Mbiti prescribes others that were foreign but now pertain to Africa in the effective communication of the gospel in Africa by Christians. Although Mbiti proposes using the church, indigenisation, audio-visual aids and teaching, the African church must examine these systems within their contexts. Some of these channels may be more effective in one context than the other, and churches in various places may combine their choices and intensities according to their circumstances.

Although Mbiti makes some excellent points with some proposals, curiously left out is prayer. According to Tokumbo Adeyemo, prayer is at the centre of African Christianity (Adeyemo, 1979:183). It is observed that prayer is a means of reaching out with the gospel to potential believers. Several people across Africa have been converted to Christianity due to the miracles they received through prayer. Some of the everyday miracles they receive are healing from blindness, healing from barrenness, healing from chronic diseases such as diabetes and hypertension, healing from kidney and heart problems and deliverance from demonic oppression. It is common in Ghana when one visits COP Prayer camps, Prayer centres and the prayer places of other churches to find Muslims and adherents of African Traditional Religion converted to Christianity. It is difficult to pinpoint what exactly causes the conversions of the Muslims, whether it is only due to the miracles they witness at the prayer places, the Word of God usually preached at those places, the prayers said there, or the 'revival spirit' caught there. Research could be conducted, for example, by COP at the prayer places to ascertain the underlying reasons for converting Muslims and ATR adherents (in Ghana) to Christianity.

Although Mbiti's (2018) work is on Africa, it does not narrow down to Ghana which is the context of this research. However, some elements in Mbiti's work are relevant to this study. These elements include the discussion on communicating the gospel by preaching and teaching. Secondly, the debate on African theology and, thirdly, the use of audio-visuals to share the gospel. In the context of the use of audio-visual communication of the gospel, we

find TV broadcasting, of which the Pentecost Hour TV broadcast by COP in Ghana is the focus of this research.

Broadcasting in Africa is a book edited by Sidney W. Head (Head, *et al* 1974). The book is a survey of the practice of broadcasting in Africa in the early 1970s. It also gives a historical perspective to many broadcasting stations in different African regions and nations. The over thirty contributors to this literature piece come from several African countries and appear to present their data from different perspectives. *Broadcasting in Africa* (Head, *et al* 1974) covers countries such as Algeria, Egypt, Morocco and Sudan in the Northern part of Africa. Ethiopia, Kenya, Tanzania, Burundi and Rwanda in the Eastern region are also discussed. Other countries considered are South Africa, Benin, Congo, Equatoria Guinea, Guinea, Mali and Malawi. Some Anglophone West African countries whose broadcasting is critically examined in *Broadcasting in Africa* are; Nigeria, Sierra Leone and Ghana. The literature looks at the systems in place and how they have affected broadcasting in Africa. In this valuable resource, Head, *et al* (1974) include religious broadcasting, particularly Christian broadcasting in Africa. Head's work is an aid to the proper situation of this work in the African broadcasting context. It also looks at areas such as religious programming on government systems, church-related stations in and outside Africa, training of personnel and programme philosophy for religious broadcasting.

However, Head, *et al* (1974) do not extend the work to broadcasting by different strands of Christians—for example, Pentecostals in West or East Africa. The work never considers the audiences reaction to the broadcasts nor the influence of the broadcasts on Christianity or religion. This work by Head, *et al* (1974) is a vital conversation partner to this study, especially in the history of broadcasting in Africa and Ghana. It also sheds light on the history of Christian broadcasting in Ghana, whose development has resulted in the practice of radio and TV broadcasting in Ghana by Pentecostals, including COP.

Ansu-Kyeremeh and Kwame Karikaris' *Ghanaian Media Overview: Practitioners and Institutions* are, as the title suggests, an overview of the Media landscape in Ghana (Ansu-Kyeremeh and Karikari, 1998). Over 120 pages of the 143-page book by Ansu-Kyeremeh and Karikari are dedicated to several lists of practitioners, institutions and organisations involved

in or associated with media practice in Ghana. The first 20 pages, however, contain valuable information about the introduction of print and electronic media in Ghana, its development and the state of the media at the time of publishing. Interestingly, the presentation of these pieces of information favours the relationship between politics and broadcasting. It also discusses equipment, personnel and gender (Women in Ghanaian media), language, management and administration, indigenous communication systems and access, and the information gap.

Although the book by Ansu-Kyeremeh and Karikari (1998) does not consider religious broadcasting, records show that religious broadcasting has been part of the inception of broadcasting in Ghana. Additionally, records presented in later chapters of this study indicate that in the 1990s too, when the book *Ghanaian Media Overview: Practitioners and Institution* were published, religious broadcasting was developing very fast. This study borrows from the book the historical presentation of facts and figures related to the history of broadcasting in Ghana, especially up to the 1980s. The book, published by two university teachers, is quite academic in its presentation of facts and figures. It does not go deep into several issues and also leaves out others, such as religious or Christian broadcasting. The area of Christian broadcasting, however, is the concern of this study. The book is a valuable resource.

Graham Mytton's paper, *Developments in African Broadcasting during the 1980s*, discusses broadcasting in Africa further (Mytton, 1988). Mytton looks closer at broadcasting in Africa in the 1980s by outlining major radio and TV broadcasting developments. These include improvement in radio and TV facilities, receivers and the audience, broadcasting facilities, repair and replacement, new developments in radio and TV, programmes and foreign influence. Another significant development in broadcasting in the 1980s, according to Mytton (1988), is Broadcasting policies with particular reference to deregulation. Mytton refers to some policy changes in Kenya, Zambia, South Africa, Gabon, Gambia and Burkina Faso. Mytton's paper sheds some light on the trends and the beginning of significant changes in African radio and TV broadcasting. For example, Mytton mentions that the introduction of colour transmission at the then-sole TV station in Ghana, the GBCTV was a result of the GBC's expansion of "transmission to all the regions of the country via microwave" (Mytton, 1988:5). Mytton forecasted that "most commercial broadcasting will remain firmly within existing

national broadcasting systems and under direct or indirect political control” (Mytton, 1988:14). However, a lot has changed since the 1980s. A careful observation of broadcasting in Ghana (Africa) currently suggests the opposite of Mytton’s forecast. Several broadcasting stations are now in the hands of private people, although governments in Africa have some measure of control.

Another critical development in Ghana broadcasting that Mytton (1988) omits in the Paper, *Developments in African Broadcasting during the 1980s* is the deregulation policy. Records show that agitation for the deregulation of the airwaves began in the 1980s. The agitation culminated in constitutional provisions in the 1992 constitution of Ghana (Ansu-Kyeremeh and Karikari, 1998). According to Ansu-Kyeremeh and Karikari (1998), this deregulation policy helped to relax the Ghana government’s firm grip on the monopoly in broadcasting in Ghana. The introduction of the deregulation policy allowed for establishing private and commercial radio stations in Ghana in the 1990s and, subsequently, private radio in 1995 and TV in 1997:TV3 (Ansu-Kyeremeh and Karikari, 1998:4).

Like that of Karikari and Ansu-Kyeremeh (1998), Mytton’s paper (1980) does not extend to religious or Christian broadcasting, which would have made it more beneficial to this study. This author tries to connect some significant developments in the 1980s to the development of Christian broadcasting in Ghana, especially the entry by Pentecostals and COP.

2.4 Pentecostalism and Pentecostal Broadcasting

Pentecostalism, Origins and Developments Worldwide is a book on Pentecostalism by Walter J. Hollenweger (1997). Hollenweger traces the roots of Pentecostalism and identifies the critical actors in the movement’s early days in the USA, South Africa, Mexico, Korea, England and Chile. He also explains in his book The Catholic root of Pentecostalism, the Evangelical root, the Critical root and the Ecumenical root. This foremost study of Pentecostalism could be termed a global Pentecostal study. Hollenweger (1997) also tries to look at the future of this type of Christianity. He has been sure to include the types or forms of Pentecostalism, including Classical Pentecostals, Charismatics, and Pentecostal or ‘Pentecostalike’ independent churches in the Majority Christian world. Indeed, scholars such as Allan

Anderson consider Hollenweger the “...founding father” of academic research into Pentecostalism (Anderson 2004). However, Hollenweger, in his work, does not look at the Pentecostal movement on various continents or Pentecostalism and broadcasting. Another scholar whose work on the history and spread of Pentecostalism in the world and similar to Hollenweger (1997) is Allan Anderson.

Allan Anderson’s book, *An Introduction to Pentecostalism* (Anderson 2004), is structured like Hollenwegers’ but restricted to two major parts; (i) Historical Development of Pentecostal Distinctive. (ii) Pentecostal and Charismatic Theology. Anderson looks at Pentecostalism’s origins and theological backgrounds in North America, Latin America and the Caribbean, Europe, Africa, Asia and Australia, and the Pacific. The book, *An Introduction to Pentecostalism* (Anderson 2004) traces several connections between personalities, movements, ideas, and even controversies that makeup Pentecostalism. In a Preface, Anderson (2004) lays out the purpose of the work: “This study concentrates on the history and theology of Pentecostal and Charismatic Christianity and its origins, development and significance throughout the world” (Anderson 2004:xii). Anderson, the book’s author, confesses his relationship with Pentecostalism. For the more significant part of his adult life, he has been a practising Pentecostal and classifies himself as “a sympathetic yet critical insider...” (Anderson 2004:xii). I will thus call myself a sympathetic yet critical and analytical writer.’ similarly, the author of this study, yours truly, has enjoyed a parallel connection with the Pentecost Hour TV Programme in Ghana, which has been the focus of this study for over twenty years.

Anderson (2004) explains that the rapid growth of Pentecostalism in Latin America is one of the most remarkable stories in the history of Christianity. Although Anderson (2004) concedes that there are no precise figures about the numbers of Pentecostals in the various countries in Latin America, “it is quite possible that half of the classical Pentecostals in the world are found in Latin America” (Anderson 2004:63). Anderson adds that “the growing large numbers of Pentecostals there threatens the Roman Catholic Church, whose traditional dominance...is weakening” (Anderson 2004:63). Anderson reveals that “Some Pentecostal denominations were established in Latin America several years before the major ones in the USA were founded from which they are sometimes erroneously presumed to have emerged” (Anderson

2004:63). Furthermore, Anderson (2004) explains that Chile, Argentina and Brazil are some of the countries that are inhabited by two-thirds of Pentecostals in the Latin America region.

Another important idea in Pentecostalism that Anderson (2004) writes about is the theology of the Spirit. This idea, according to Hollenweger (1997), Anderson (2004) and J. Asamoah-Gyadu (2005), is a central theme or belief in Pentecostalism. Anderson (2004) points out that “Pentecostalism is more correctly...a movement concerned primarily with the *experience* of the working of the Holy Spirit and the *practice* of spiritual gifts” (Anderson 2004:14). Anderson (2004) also looks at mission evangelism and eschatology, education, ecumenism and globalisation and the future of Pentecostalism. Anderson’s (2004) literature piece argues for the critical role of Pentecostalism in the “Majority World” in the development of Christianity globally. Anderson refers to this remarkable development as “a new reformation of the church” (Anderson 2004:15). Anderson dedicates Chapter 6 of his book (Anderson 2004) to African Pentecostalism. The emphasis is, however, placed on ‘Spirit’ churches, or African Indigenous Churches (AICs). Despite this bias, Anderson discusses COP, which scholars consider a Classical Pentecostal Church and whose TV Programme is the focus of this study. However, Anderson (2004) does not touch on broadcasting or any media-related subject, which would have made Anderson’s work more beneficial to this study.

Unlike Hollenweger (1997), who has sketched on some of the pages in the book *Pentecostalism, Origins and Developments Worldwide*, Anderson (2004) incorporates the pictures of persons such as Seymour, Lewis Pethrus, T.B. Barratt, Mark Buntain, Pundita Ramabia and James Mckeown. Anderson (2004) has also included photos of Pentecostals in Korea, Africa and the Azusa Street building in Los Angeles, USA. These pictorial presentations assist the reader in understanding the subject being discussed and identify some of the notable characters of the Pentecostal movement.

Yet, one would wish that Anderson (2004) had included more pictures of the past to tell the story of the historical development of Pentecostalism and to show its spread in the world. Although Anderson (2004), like Hollenweger (1997), does not delve into the area of Pentecostalism and broadcasting, which would have been helpful to this study in Ghana, the book offers a wealth of knowledge on global Pentecostalism and its history.

Pentecostalism, the Eddies of Ghanaian Christianity, is a literature piece authored by the Ghanaian Emmanuel Kingsley Larbi (2001). Larbi looks at the religious and social background of Ghanaian Pentecostalism and considers the period and the concept of salvation before the introduction of the Christian gospel. Furthermore, Larbi (2001) also explains the inherited aspects of the primal worldview compared to Pentecostal belief, for example, in spirits, which suggests why Pentecostalism thrives in Ghana. In addition, Larbi (2001) presents the forerunners of Ghanaian Pentecostalism and delves into the ministries of various Pentecostal leaders such as Peter Anim and James McKeown. The literature piece also studies Neo-Pentecostals such as Mensah Otabil, Duncan Williams and Agyin Asare.

Larbi, a part-time (Tent) minister of the Classical Pentecostal COP, focuses much more on Classical Pentecostals and Neo-Pentecostals than on the African Initiated Churches. Larbi's (2001) book is relevant to this research with particular reference to the Ghanaian pre-Christian worldview, narratives about James McKeown and the history of COP, and the story about the Neo-Pentecostals in Ghana. Despite the above insights, Larbi's book (2001) does not extend to the study of the use of the media or broadcasting in Ghana, which would have made the work more valuable to this research.

One author whose work is also valuable to this study is Christine Leonard. In her book, *A Giant in Ghana* (Leonard, 1989). Leonard focuses heavily on the life of the Rev. James McKeown, one of the Pentecostal forerunners in Ghana. Indeed, the Giant she refers to in the book's title is James McKeown. Although the book is not an academic piece, hardly will current scholars tell the McKeown story without referring to it. It is a narrative style with in-depth information about the life and ministry of the Rev. James McKeown in Ghana. Leonard's book (Leonard, 1989) omits anything on broadcasting, although records show that McKeown and his church, COP began radio broadcasting in Ghana before McKeown's retirement in 1982.

In the year 2004, COP published the book *James McKeown Memorial Lectures*. The book is the edited compilation of the researched papers of various scholars presented at the 50th-anniversary celebration of COP in Accra, Ghana. According to (Breda-Mensah *et al.* 2004), COP published the lectures in honour of the Late Irish Founder of COP, Pastor James McKeown.

The main content of the 177-page book is the various presentations by four significant leaders of COP. They include Eld. Dr Yaw Bredwa-Mensah, an Archaeology lecturer at the University of Ghana, Legon and a historian; Dr. (now Prof.) Opoku Onyinah, the Rector of the COP University, Pentecost University in Accra, Ghana; and Rev. (now Dr) Alfred Kodua, the then General Secretary of COP (Worldwide).

The fourth influential leader of COP who wrote part of the presentations is Dr. (now Prof.) Emmanuel Kingsley Larbi, a member of COP who was also the Vice Chancellor of Central University, a Private 'Christian' University owned by the Central Gospel Church in Ghana. Larbi is also the author of *Pentecostalism: the Eddies of Ghanaian Christianity* (2001). The book *James McKeown Memorial Lectures* looks at the following topics; COP in Retrospect; The Man James McKeown; The Church of Pentecost in a Post-Modern Society; The Church of Pentecost Sustaining the Growth. In addition, the Chairman's (President of COP) Response to the various Presentations forms part of the compilation. All the presenters are personally known to this writer as full members of COP. It is no wonder that critically speaking, the four COP leaders approached the lectures from a common perspective. The presentations appear to complement one another rather than contradict or argue against one another and explain the kind of Pentecostal church that COP is. Since all four presenters are scholars, it may be expected of them to have looked for or offered facts or figures that differed from the other or had shades of differences. However, this author considers that the lectures were for COP to celebrate the goodness of the Lord for His blessings on COP for 50 years; so, the less or no controversy during the celebration, the better. The complementary presentations of one lecture to another suggest that the presenters might have compared notes before the lectures to present 'one voice' at the James McKeown Memorial Lectures. Dr Koduah's lecture on COP and Post-Modernism is a presentation related to this work in the media area.

Although Kodua does not focus on COP and broadcasting, Kodua posits that "Containing Church of Pentecost traditions in a postmodern society is a Herculean task" (Breda-Mensah *et al.* 2004:121). How is COP able to pipe their tradition of preaching the 'unadulterated' word of God on TV, a 'postmodern medium' that possesses the trappings of 'fantasy'? (Muggeridge, 1977). An examination of the sermons by the COP TV preachers on Pentecost Hour in later chapters of this study proffers an answer. The James McKeown Lectures speak the COP story from an authentic source, 'coming from the horse's mouth,' from scholars who are 'insiders.'

This approach from the 'inside' helps this study appreciate where COP and their ministry have come from, where they are and where they hope to go. The historical dimensions of the presentations, whether on James McKeown or COP, are, however, not very different from the history book of COP.

Another book that presents the McKeown story in-depth is *A History of The Church of Pentecost* (COP 2005). Unlike Leonard's book, this is the official document published by the COP. The book gives some vivid happenings involving McKeown. The book by COP presents the COP history from a COP perspective and mentions how the founder encouraged his followers to use the media to spread the gospel in Ghana. The two books published sixteen years apart have similar perspectives on the McKeown story, although both have little to say about media use in the mission of COP. This similarity in view is so, probably because, during McKeown's ministry in Ghana, TV broadcasting had not been a significant part of the mission practice of the Christian churches in Ghana. COP also began TV broadcasting relatively quite recently, in the year 2001. Indeed, it will not be out of place for a reader to call for volume 2 of the history book in which the current development of the use of TV nationwide is incorporated into the mission of COP.

J. Kwabena Asamoah-Gyadu's book, *African Charismatics, Current Developments within Independent Indigenous Pentecostalism in Ghana* (Asamoah-Gyadu 2005), touches on media use by Pentecostals. Asamoah-Gyadu focuses on 'prophetic' and renewal, Demystification of prophetism, salvation and African Charismatic spirituality. Although he handles the media used by Pentecostals, he does not focus on it as an important topic. From observation, media use appears to be a substantial and current development within Pentecostalism in Ghana. Thus, one would expect Asamoah-Gyadu (2005) to have focussed more on the phenomenon, maybe the types, trends and challenges. In his work, Asamoah- Gyadu (2005) touches on the origin, practitioners and even some prosperity messages by the Charismatic ministries. Writing on the prosperity gospel, Asamoah-Gyadu indicates that the role of media in disseminating this message in Ghana has been pivotal. He shows how Pentecostals use the media to promote the mission of Pentecostals, especially the Charismatic ministries.

Thus scholar, the independent Pentecostal movements, also known as the North American Neo-Pentecostal Televangelists, have inspired the Charismatic ministries with their mega-church philosophies (Asamoah-Gyadu 2005). He identifies the late charismatic Nigerian preacher, Benson Idahosa as the inspirer of the use of TV by Pentecostals in Ghana. He also mentions the American Morris Cerello and Oral Roberts as other inspirers of televangelism from outside Africa to Ghana. This assertion by Asamoah-Gyadu points to the transfer of media communication ideas by other Pentecostals within Africa and from the Western world to Ghana. The book also touches on the 'conversion' of Ghanaian Pentecostal preachers by some Pentecostals from outside Ghana into 'TV show men'.

However, Asamoah-Gyadu does not systematically look at the development of broadcasting or Christian broadcasting in Ghana by Pentecostals, although he mentions its 'originators'. Asamoah-Gyadu does not give details of the sermons preached or the audience's reception of the messages broadcast. He also does not explain how the preachers present these messages. Furthermore, he omits how the broadcasters do their technical productions of these TV broadcasts. However, as pointed out in the book's preface, the material presented is the substance of Asamoah-Gyadu's PhD thesis. Thus, the author, Asamoah-Gyadu, defined areas relevant to his study that do not necessarily focus on broadcasting.

Paradoxically and as if to fill in on the omissions of the above, Asamoah-Gyadu writes on 'Catching the Anointing': Aspects of Pentecostal Media Ministry in his book, *Sighs and Signs of the Spirit* (Asamoah-Gyadu 2015). Here, he focuses on the use of media by African Pentecostals. He points out the use of texts and other audio-visual resources in reaching out to their congregations at home and abroad. He argues that, " With the introduction of new media...into the ministries...anointing can now also be mediated through texts and tapes that contain the spoken words of the anointed" (Asamoah-Gyadu 2015:71). Asamoah-Gyadu adds that, "What we have in these are enchanted new media that mediate supernatural power" (Asamoah-Gyadu 2015:71). Thus, Asamoah-Gyadu's emphasis in this conversation is on i) the meditation role of broadcasting, ii) the talismanic objects of anointing and iii) the 'internationalness' of this practice.

These concepts are further explained in Asamoah-Gyadu's book *Contemporary Pentecostal Christianity, Interpretations from an African Context* (Asamoah-Gyadu 2013). In this piece of literature, Asamoah-Gyadu looks at Spirit-inspired renewal and Christianity in Africa. The author, Asamoah-Gyadu, touches on worship as an experience, prayer as a theological intervention strategy, ecclesiology in the new Charismatic ministries, interpretation of giving, the cross and prosperity. In addition, the reinvention of the Theology of anointing, the holy communion and finally, Bible-believing and Bible-preaching churches. Asamoah-Gyadu tries to let his readers understand that "in making choices about their expression of the Christian faith, Africans have historically opted for pneumatic forms." (Asamoah-Gyadu 2013:179). Asamoah-Gyadu explains that 'Spirit-driven' churches have changed the face of Christianity in Africa. According to him, the work of the Spirit has been evident in the "old independent churches, the classical Pentecostal denominations that formed after them, and then the ministries of the various charismatic and contemporary Pentecostal movements (Asamoah-Gyadu 2013:179). Furthermore, he identifies five benchmarks that must exist and is intertwined to demonstrate the presence or work of God in a particular community. These include;

- a) The transformation into the likeness of Jesus Christ.
- b) The desire for prayer and renewal.
- c) Empowerment for active witness.
- d) Manifestation of the Spirit.
- e) Pursuit of external values.

All the above benchmarks are self-explanatory except, probably, the fifth point. According to Asamoah-Gyadu (2013), the Pursuit of external values means the desire for values that belong to the Kingdom of God and are contrary to worldly passions. Regarding the writings of the Apostle Paul in the New Testament, he concludes that the greatest of all the values, "Paul says, is the virtue of love (Asamoah-Gyadu 2013:183). He attributes all five to the working of the Holy Spirit in the church of Jesus Christ. Finally, Asamoah-Gyadu ends by pointing out that the spirit movements in the Bible, throughout history and the present manifestations, show that "Pentecost is both a historical and present reality." (Asamoah-Gyadu 2013:183). In Africa, it is common to see several of the manifestations of the Spirit on TV, yet Asamoah-Gyadu does not discuss this in his work as he did in his book, *Sighs and Signs of the Spirit*. Although

Asamoah-Gyadu occasionally touches on it. For example, he explains that some of the factors that have assisted the pneumatic churches in building impressive congregations are the kind of media ministries they have (Asamoah-Gyadu 2013:15). Discussing contemporary Pentecostal Christianity and interpreting it with particular reference to Africa and connecting it to TV in Ghana or Africa would have made his work a significant conversation partner to my study.

From the perspective of this study and writing on media and mission in Africa, similar to some chapters in Asamoah-Gyadu's book, *Sighs and Signs of the Spirit* (2015), one would expect the authors mentioned earlier to have juxtaposed Christianity with broadcasting in Africa. Such a framework would have been a good context for an objective critique or analysis related to this study. For example, an examination of the role of Christian songs in television broadcasts in Africa.

On the other hand, it is clear that all the above authors were not really writing on Pentecostals' media and mission practice and thus did not find the need to focus too much on broadcasting by Pentecostals. However, it can be counter-argued that Asamoah-Gyadu indicates the use of media by the Charismatics as one of the current developments in Pentecostalism in Ghana. He further postulates that the media ministries of the Pentecostal churches have assisted them in establishing impressive congregations. Consequently, one anticipates that Asamoh-Gyadu and other scholars writing on religion and the media or Pentecostalism and broadcasting would give more consideration to this angle of the discussion. They could include areas such as production, broadcast, content evaluation and possibly the influence of the media on the audience in Ghana. Paul Gifford's (2004) work is in this light.

Ghana's New Christianity: Pentecostalism in a Globalizing African Economy by Paul Gifford defines a 'New Christianity' that has emerged in Ghana. Incidentally, this form of Christianity that Gifford identifies is a form of Pentecostal Christianity. Gifford devotes many pages of his 216-page book to examining broadcast content by particular Pentecostal churches in Ghana. Gifford also writes on the socio-political role of this Christianity. Gifford's methodology was far more of observation and the examination of the tapes of the churches in the 'New

Christianity' category, and on his reflection than on other qualitative media research methods such as interviews or focus group discussions or quantitative methodologies such as questionnaires for audience reaction or content analysis.

The study, which focuses on Ghana's Charismatic Christianity and relates it to Africa's economic plight, describes the shift in Ghana's Christianity between 1980 and the 1990s. He dwells heavily on the broadcasting output of Charismatic Christianity in Ghana, emphasising success, financial dynamism and prophetism. Furthermore, Gifford (2004) touches on the culturally and politically conscious Christianity of one of the critical leaders of this form of Christianity in Ghana— Pastor Mensah Otabil.

According to Gifford, these churches flourish not because of their upwardly mobile lifestyle or redress for gender imbalance, or the exuberance of their worship services but “in their claim to have the answers to Ghana's existential problems and especially economic survival” (Gifford 2004). In Gifford's book, it is made clear how the media help build the image of personalities. He highlights their services, including praise, worship, offering, and sermon. He also mentions how the media have assisted in making some of these churches and their characters and messages popular.

This scholar, Gifford, argues that in their churches, “there is seldom any biblical reading as is usual in the mainline churches, but the message is considered ‘the Word of God’ and virtually identified with scripture (Gifford 2004:ix). However, paradoxically, Gifford adds that all the messages are, in a way, related to a biblical text. The Head Pastors usually deliver the sermons or messages. These Head Pastors are called bishops, General Overseers, Founders or Senior Pastors. Gifford (2004) explains that although the sermons do not attract the African-American churches' type of responses such as ‘Amen!’, ‘Alleluia’ and ‘Preach on’, the speakers (sermon deliverers) frequently invite those in agreement with their points to shout “Amen”. Sometimes they may also ask the congregation to express certain words in unison. For example, “This is your year of double blessing!”

Gifford points out that individuality is a hallmark of this Christianity. According to Gifford, the style of sermon presentation differs from one Bishop to another, although some speakers,

such as Duncan-Williams, appear to have copied the African-American T.D. Jakes; Agyin Asare possesses and preaches with passionate intensity, and Sam Korankye Ankrah leads his congregation in unrestrained exuberance. Gifford identifies English as the primary medium for delivering sermons, although occasionally, some of the sermons are interpreted into Akan, a language widely spoken in Ghana. A key point for Gifford's work is the faith gospel. "the Gospel of prosperity, or the Health and Wealth Gospel" (Gifford 2004:28). He describes the faith Gospel sermon preachers as a sub-set within Pentecostalism.

Gifford reveals that several churches in Ghana preach some form of this faith Gospel. It can "be traced back to the traditional African religious worldview according to which religion has to do with achieving material wellbeing" (Gifford 2004:28). This form of 'success' according to Gifford " , means primarily financial prosperity" (Gifford 2004:48). And concluding here that for most Ghanaians finance "is their biggest problem" (Gifford 2004:48). He also identifies external charismatic personalities such as Matthew Ashimolowo, Myles Munroe, Mike Murdock, Benson Idahosa, T.D. Jakes and Angley as those who have influenced Ghanaian preachers through their broadcasts, tapes and writings.

Gifford (2004) points out that although Ghanaian pastors are not media evangelists in the American sense, they are religious entrepreneurs where prevailing economic circumstances are difficult. According to Gifford, although one of the preachers, Pastor Mensah Otabil, calls himself a prosperity preacher, he is an exception. He adds that Otabil does not leave his listeners at the faith level but descends to practical issues that may help the individual realise his success, wealth or prosperity. Thus, Gifford, in his work, presents a critical analysis of sermons with an emphasis on economics or finance. So Gifford's work is a significant conversation partner in the necessary investigations of the discourses in the Pentecost Hour TV programme. In addition, a piece of research by Marleen de Witte falls into a similar category.

Marleen de Witte's *Spirit Media, Charismatics, Traditionalists, and Mediation practices in Ghana* (DeWitte 2008) is another conversation partner in this study. Marleen's work focuses on two main religious groups: the International Central Gospel Church (ICGC), a Christian organisation, and the Afrikania Mission, an African traditional religious organisation. These

two organisations sprung up onto the Ghanaian religious landscape in the 1980s. They both had charismatic leaders. Ps. Mensah Otabil for ICGC and the Late Osofo Okomfo Damoah (who was once a Catholic priest but resigned) for the Africana Mission.

In her unpublished PhD thesis, de Witte argues that the 'Pentecostalisation' of the Ghanaian public space exists. She touches on radio and TV pastor celebrities in Ghana and focuses on the marketing charisma of Pastor Mensah Otabil, the leader of ICGC. Her work considers factors such as self-presentation, PR (Public Relations) strategy, stage performance, office space and protocol in detail. In addition, she looks at the sermons of Otabil and focuses on Living Word, the TV programme broadcast by ICGC and the church itself. The research also considers two key factors (production and transmission) in the three crucial broadcasting triangles - production, transmission and the audience. Her work touches on some of the objectives of this work. However, it focuses on the ICGC and not on COP, the object of this study.

2.5 Conclusion

All the pieces mentioned above of literature on religion, the Media, Pentecostalism and Pentecostal broadcasting have helped shape the thoughts and ideas for this research. Although authors such as Larbi (2001), Gifford (2004), Asamoah-Gyadu (2005 2013, 2015), COP (2005), and de Witte (2008) have all touched on broadcasting by Pentecostals in Ghana, detail aspects of the history of religious broadcasting in Ghana is absent. Also left out is the examination of a particular or different broadcast of a church, an critical analysis from the perspective of consumers of that programme. The author of this thesis has traced the history of religious (Christian) broadcasting in Ghana and also examined the TV broadcast by a leading Pentecostal church in Ghana. Third, it provided some data on audience reaction to it, so an academic gap is filled. Indeed, this study concerns itself with the examination of broadcasting by Pentecostals, a mission practice by a particular church on how they communicate the gospel in Ghana in Africa and how their audiences see it.

CHAPTER 3

3. RELIGIOUS BROADCASTING IN AFRICA

3.1 Introduction

It is necessary to situate this study in the proper framework as an interdisciplinary work of Theology and Media with some historical antecedents. Sidney W. Head, *et al* (1974) point out that broadcasting in Africa started with radio before the advent of TV and also, "...as a government licensed medium...particularly in the Francophone countries it was under solid censorship or was regulated by sedition or similar laws (Head, *et al* 1974: 4). Also, by looking at how far the business of religious or Christian broadcasting in Africa has travelled, that phenomenon relates to current practices in Ghana.

Obviously, radio and TV broadcasting has become a dynamic industry in many parts of Africa. This dynamism in the radio and TV industry is so in Nigeria, Cameroon, South Africa, La Cote D'Ivoire, Guinea, Tanzania, Egypt and Ghana. Radio is a medium that can quickly reach a significant proportion of the population and speak with the 'voice of the nation' in a peculiar manner with 'direct authority'. Radio transcends barriers, avoids the headache of transportation, illiteracy and erases distance. Although Africa has over fifty countries, Radio and television in African countries share and generate mutually beneficial cultures yet are sometimes detrimental to their listeners or viewers. This segment of my study focuses on African broadcasting, its major systems and developments, and the uniqueness of the story of the Ghanaian religious broadcasting phenomenon within this context.

Head, *et al* (1974) explain that the broadcasting of radio signals, for example, was significantly affected by physical factors such as mountains and Hills until the incorporation of satellite technology. These interferences reduced the efficiency of the transmission facilities in certain areas. Introducing satellite transmission and adopting frequency modulation (FM) radio broadcast has helped improve communication to areas hitherto experiencing these interferences. Several countries in Africa operate the FM system. However, South Africa is noted as the first country on the continent to have achieved full FM coverage (Head, *et al* 1974:8). The dynamism of the broadcasting industry in Africa is such that now, there are

several radio and TV channels in Africa that one could quickly lose count of them due to their large numbers in various countries and the rapidity of their establishment. Ghana, the context of this study, has over 128 TV stations and more than 489 radio stations (Boadu 2021), as the industry 'promises' more to be established. Broadcasting by these radio and TV stations in Ghana is, by law, supervised or 'controlled' by the National Communications Authority: a body established by the laws of Ghana. Kwame Asare Boadu, writing in the Daily Graphic (Boadu 2021), explains that when Provisional authorisation is issued to successful applicants for frequencies for broadcast, they are required to begin test transmission (after construction and installation of the broadcast facilities) within two years of the issuance of the frequency for broadcast.

P.A.V. Ansah reveals that Religious broadcasts were at the very inception of broadcasting in Ghana in 1935 (Ansah 1985:1). Before zooming in to the development of religious broadcasting, it will be helpful to present to readers a summary of the broadcasting systems in Africa including Ghana.

b) Summary of Early African Broadcasting systems

According to Head, *et al* (1974), African broadcasting systems had shared characteristics, especially before the deregulation policies in several African countries. These systems, explained below, have been refrained under the following sub-topics. ; 1. Politics affected broadcasting; 2. The challenge of language; 3. Government-owned broadcasting stations and civil servants; 4. Stations in the capital Towns; 5. FM as a supplement; 6. Radio and TV transmission closing times; 7. Interactive shows; 8. Formats – music, News and talk; 9. Imported syndicated series, and 10. Head of State and Co. Priority. Some of these persist up to date. It is essential at this stage to explain the above characteristics.

3.2 Politics affected broadcasting

Sources show that the governments of the respective countries founded all national radio and TV stations in Africa. Thus, the political influence in broadcasting appeared inextricably linked to establishing the broadcasting enterprise. The political authority thus influenced the character or system that the countries run. This system affected the programming, the staff,

the transmission equipment source, the training, the consultants and even the focus or vision of the station. Indeed, "politics determine the basic character of national broadcasting systems everywhere in the world" (Ansah, 1985:10). The colonialists such as Portugal, Spain, Holland, Germany or France to a large extent, influenced the kind of broadcasting system they left behind, after colonialism: usually, patterned after the broadcasting systems being run by their home broadcasting stations. Heads *et al.* (1974) explain that the broadcasting systems in Ghana and La Côte d'Ivoire were structured like the British Broadcasting Corporation (BBC) in the UK and the Radio France International (RFI) in France, respectively. The first and official languages used on these networks, according to Heads *et al.* (1974), were English and French: the official languages of the respective countries of the 'colonial masters'- Britain and France.

3.3 The challenge of language

Language is an essential factor in countries' socio-political, economic and cultural development. Governments and media organisations, among critical stakeholders, pay attention to this. In Asia, Africa, Australia, the Caribbean, North and South America or Europe, it is not gain saying that the peoples of these Geo-political areas attach much attention to this significant factor for communication. In areas or communities where two or more languages (polylingualism) exist, it sometimes becomes difficult for them to choose which one to use as an official language or should be given priority.

Sources indicate that Switzerland, Canada, and Belgium are highly developed countries which face the challenge of polylingualism. In Africa, this challenge tends to be acute with the numerous ethnic groups within several countries. The challenge to their broadcasting systems is which languages to be incorporated into the broadcasting and which languages should be excluded. It is essential to add that how much broadcast time should be allotted to even the languages chosen was/is another challenge. This difficulty is further heightened when the Head of State or the political authority belongs to a minor ethnic group whose language has been excluded or allotted less time due to the large population of, say, the 'opposition parties tribes' within the country. How much time should be assigned to the language of the colonialists from whom the government has gained independence, yet whose language has become the official language? Different countries resolved this challenge, usually depending

on the political authority reigning. The multilingual nature of most African societies meant that whichever languages were selected from the lot for broadcasting inevitably meant excluding others. However, the mutual geographical closeness of several language communities generally allows citizens to understand some of the broadcasts, although the languages spoken may not be strictly theirs. For example, the *Akyem*, the *Kwahu*, and the *Akwapim* are ethnic groups found in the Eastern region of Ghana, and the *Mfantse* of the Central region, together understand Asante (a language from the Ashanti region) when used for broadcast; this is so because they all belong to the broader tribe or language group called the Akan. According to Head, *et al* (1974), the powerful governments chose language while establishing the broadcasting station.

3.4 Government-owned and civil servants.

Establishing the national broadcasting systems by governments in Africa automatically made the governments of the respective countries the owners and operators of these stations. The management and staff of these broadcasting stations were and still are paid by the governments. Head, *et al* (1974) point out that they were often made part of a Ministry of Information, Culture or a similar department as thought appropriate. Indeed, the staff were hired and fired by the governments or agencies acting for the governments. The team are usually civil servants working directly for the government and were also positioned in the capital town or city of the respective country.

3.5 Stations in the Capital Towns

An additional characteristic of the broadcasting stations or systems in Africa in the early days, as told by Head, *et al* (1974), was that they were concentrated in the capitals. Although some FM stations or later private stations were established, most stations were and still are in African countries' capital cities. From travels by this author through some African countries, I observed that Capital cities such as Lome, Accra, Monrovia, Nairobi, Libreville and Kinshasa all have large concentrations of broadcasting stations. This high population of broadcasting stations in the capitals includes the choice to cite their FM stations.

3.6 FM as supplement

According to Head, *et al* (1974), the radio stations began in several African countries, broadcast on Short Wave (SW) frequencies and were national. However, later, FM (Frequency Modulation) stations were brought in. The FM stations were initially established as additional broadcasting facilities to the national studios, usually transmitted on SW frequencies. These FM stations or provincial stations sometimes re-broadcast programmes of the national SW stations. The FM stations were typically the appendages of the central system and usually operated for limited specific times of the day. According to Head, *et al* (1974), the TV stations whose broadcast systems had a structure like the 'SW-FM' stations in the repeat of the National programmes buttressed the existence of centralisation that characterised the broadcasting systems in Africa in the early days.

3.7 Radio and TV Transmission Closing times

The inception of broadcasting in Africa did not witness the twenty-four hour-seven-days-a-week kind of transmission that characterise several radio and TV stations on the continent today. According to Head, *et al* (1974), some stations transmitted for only a few hours of the day, while others broadcast only in the daytime and went to bed at night. "Many radio services operate discontinuously, with blackout periods between morning, midday, and evening segments. Television usually goes on only in the evening, except for daytime school television" (Head, *et al* 1974:10).

3.8 Interactive shows among listeners

Head, *et al* (1974) explain that early broadcasting in Africa saw the introduction of interactive shows, especially on radio. These attracted very high audiences who wanted to be part of the 'magic' of radio. These interactive radio shows enabled the interaction of presenters and 'important' audiences. It also created an atmosphere of communication among people of long distances by hearing their voices and their voices and being listened to by others. Experts addressed some of the social problems of these audiences on interactive shows; for example, on marital, environmental and agricultural issues. The lack of rural print media, such as

newspapers, abetted listeners' interest in the broadcasts and, in a way, satisfied the audience's quest for information.

3.9 Formats – Music, News, talk and foreign material

According to Head, et al(1974), the genesis of broadcasting in Africa has been characterised by heavy doses of music – both local and foreign, News and talk formats. Some of these music and news pieces were either locally or foreign-based. The music sometimes included that of minor ethnic groups whose languages were absent from the regular mainstream broadcasts.

3.10 Imported, syndicated programmes

Heads et al. (1974) point out that television in Africa had generally consisted of 40% - 60% “imported syndicated entertainment series such as ‘Bonanza’ and feature films – though African television services have been more successful in developing local programming” (Head, et al. 1974:11). Radio has also been replete with programmes by foreign broadcasting organisations such as the BBC, VOA, Radio France International and Deutsche Welle. Although, some of the African leaders were suspicious of or careful in allowing these foreign stations to broadcast on their networks.

3.11 Presidential priority in broadcast

The Heads of State of several African countries, including Ghana, Togo, Tanzania, Chad, Sierra Leone, Gambia and Gabon, according to Head, et al. (1974:200) have received special attention from their national broadcasting systems. Their officials have also benefited from much coverage by their radio or TV corporations. These Presidential priority coverages have sometimes been extended to their political or ideological friends, tribal chiefs who support them, their wives or organisations within and outside their countries who accept or support their political programmes. These particular radio and TV broadcasts assisted in focussing the national discussions or agenda on their activities. Suffice it to add that in some countries, the broadcasting systems had special units assigned to the presidency by the minister of Information or his surrogates. When the broadcasts, especially news, revolved around the

Head of State, the Head of State's political, social, economic, cultural or religious engagements became the issues for discussion. They set the agenda for conversation among the populace. Some individuals and organisations, for instance, took advantage of this opportunity to lobby for the presence of the Heads of State at their palaces, companies, towns, villages, churches or shrines. Through these visits and 'Presidential' coverages, they hope to draw attention to themselves and their interests, primarily when the material captured is broadcast.

It is observed that religious broadcasts, like the political broadcasts of various governments in Africa, are generally persuasive. Some are produced locally, and others are imported. The religious broadcasts are similar to the political broadcasts in several respects. They range "from outright propagandising/proselytising to straightforward informing/educating" (Head, *et al* 1974:201).

3.12 Christianity and Islam on Air in Africa

Christians and Muslims in Africa have, over the years, vigorously proselytised one another and persons of other faiths, such as the African Traditional religion adherents, Buddhists, and Hindus, among others. In the 1970s, it was "estimated that 37% of the African population adhered to ancestral religious faiths, 33% to the Muslim religion, 29% to Christianity, and 2% to other immigrant religions" (Head, *et al* 1974:201).

The introduction of Islam to North Africa in the seventh century later spread through the trade routes southward, reaching West, East, Central and Southern Africa. Records indicate that countries such as Mauritania, Chad, Mali, Sudan, Cote d'Ivoire, Tanzania and Mozambique have sizeable populations of Muslims. Head, *et al* (1974:202) reveal that the spread of Islam, among others, has been attributed to the "adaptability of its propagators and ... relative compatibility with immemorial African folkways" rather than an organised missionary enterprise. Islam is fairly distributed on the African continent, with large concentrations in North African countries such as Algeria, Morocco, Libya, Tunisia and Egypt.

Head, *et al* (1974) explain that Christianity has had a remarkable presence on the African continent beginning with the “Portuguese coastal missions and the attempts by Jesuits to convert the Ethiopians from their monophysite belief in the sixteenth and seventeenth centuries” Head, *et al* 1974:202). Even though there were sectarian rivalries of, say, the Catholics and the Protestants with the Christian missionaries to Africa, which the Africans also observed, they were later assimilated into ecumenism. The nineteenth century saw the beginning of a heightened pace of European Christian missionary activity in Africa. According to Head, *et al* (1974), European missionaries, like the explorers or traders, depended on guides, traders, soldiers, straw bosses, servants or interpreters who were Arabs or had been Arabised. Islam, therefore, by these Arabised staff, who were mostly Islam, expanded osmotically. Thus, the “Europeans brought with them, as an integral part of their baggage, the Qur’an and the Bible” (Head, *et al* 1974:202).

Head, *et al* (1974) reveal that in the 1960s, Egypt was the first to employ her powerful radio facilities to reach out with religiopolitical broadcasts aimed at Tropical Africa. The anti-West–anti-Christian broadcasts and other strategies helped Islam make “9,000,000 converts every year” (Head, *et al* 1974:202). Islam made a lot of gains in Africa than Christianity in the 1950s and the 1960s. However, the “growth of Christian missionary radio in the 1960s and 1970s is credited as one of the key factors which more recently have tended to equalise the context” (Head, *et al* 1974:203). The closed Islamic societies, which excluded women from their public life, made proselytising by Christians nearly impossible. Christian radio, therefore, broke this Islamic curtain to reach all kinds of people behind closed doors. The apparent success of Christian broadcasts on the backdrop of the Islam-Christian ‘evangelistic’ contest motivated the “Pakistan-based Ahmadiyya sect in 1972 to speak of plans of establishing a short-wave radio broadcast in West Africa dedicated only to the Islamic teaching” (Head, *et al* 1974:203). Despite this, Christian broadcasting continued.

3.13 Christian Broadcasting in Africa

Since the colonial days, Africa has had its fair share of religious broadcasting, including Christian broadcasting. The appearance of Christianity, Islam and other religions such as Eckanka, Hinduism, Buddhism, and African Traditional Religion in the broadcasting media

continue to give an impression that the media is a marketplace for the 'sale' of religion. Some of the broadcasts are straight preaching or teachings, talk shows, documentaries, music or discussion programmes. The "modern mass media might be considered relevant to religion and religion too, relevant to such media" (Arthur et al., 1993:2). This study did not find empirical evidence indicating which of the (primary) religions of the world is leading in the broadcasting of her religious messages in Africa. A critical study of the writings of all the authors in the book, *Broadcasting in Africa* (Head, *et al* 1974), shows an apparent dominance of Christianity. This author's careful observation of various networks in Northern, Southern, Central, Eastern and Western Africa in some media and missions work in Africa (2003-2022) affirms the dominance of the broadcast of Christian content in Africa. This dominance is especially so in the West African countries such as Nigeria, Togo, Benin, La Cote d'Ivoire, Cameroon and Ghana. There is a similar picture in the East and Central African countries such as Kenya, Tanzania, Burundi and Congo Brazzaville.

According to Head, *et al* (1974), Christian broadcasting in Africa is a phenomenon that dates back to the colonial days when the colonial governments offered free airtime for the broadcast of Christian material. The offer was in line with their home policy, as if to reward the Christian churches for opening up the colonies to Western influences.

At independence, one would have thought that anti-Western sentiments would prompt some of the newly independent states to cancel or reduce the airtime for the churches, which some classified as part of the Western Imperialist system. Ironically, "religious groups have been offered twice to six or seven times as much broadcast time as the colonial governments had allotted them" (Head, *et al* 1974:205).

There were two designs in the general pattern of religious broadcasts in English-Speaking countries: 1. the formation of a unit or department within the government broadcasting system as pertained in Ghana in 1943 (GBC Guidelines 2009) and in Nigeria in 1952 (Head, *et al* 1974:205); 2. To employ at the government station churchmen who their respective churches paid while the government or state provided for the production and transmission equipment for their job. Zambia practised this system. Yet, in some other countries, programmes were imported from outside for internal broadcast. The station ELWA (Eternal

Love Winning Africa), founded in Liberia by the Sudan Interior Mission in 1954, was an example.

It is worth mentioning that the radio ELWA was “the pioneer Christian missionary station of Africa” (Head, *et al* 1974:102). Head adds that Radio Vatican, the broadcast service of the Vatican state, has globally been tagged the first genuinely international radio, having been started in 1931 with a 10kw short-wave transmitter given to the Pope by Guliemo Marconi, the inventor of the radio (Head, *et al* 1974:209).

3.14 Rational and strategies for Christian broadcasting

Since the colonial days, different broadcasting systems have offered free airtime to various religious groups to disseminate information on radio and TV. Christianity in Africa has been one of the primary beneficiaries of the free airtime.

Head, *et al* (1974) explain that the Roman Catholic Church had a philosophy of re-broadcasting material from the Vatican or did their broadcasting to Africa from Rome. There were similar broadcasts by other churches in Africa. Since most of the stations in Africa were government-owned, the churches had to operate within the formats designed by the government or broadcasting stations. This condition kept the church’s broadcast away from “the burning issues in national development, education and nation building” (Head, *et al* 1974:212). Other stations were established in Africa, owned or operated by private organisations.

However, the freedom of format, content and approach on the part of private stations was most challenging. Head adds that these stations brought creativity to production and broadcast in Africa. An example is the Radio Voice of the Gospel (RVOG), owned by the Lutheran church based in Addis Ababa, Ethiopia. The Lutheran World Federation Broadcasting Service operated it in affiliation with the World Association for Christian Communication and the Lutheran Hour (Head, *et al* 1974:212).

Head, *et al* (1974) list the programme philosophy of RVOG, for example, as follows;

1. Besides news, all programmes were produced locally, usually in a local language rather than a foreign or imported production.
2. Broadcasts were done for specific areas only and at the same time of the day/night on a daily or weekly basis.
3. Applying a “30-70” principle where 70% of the programme was for informational and educational subjects while 30% was for direct evangelistic material.
4. An audience research department and an audience relations outfit with a professional to investigate audience situation and response to inform further broadcasts.
5. RVOG ensured regular staff training by organisations of repute, including the BBC, Deutsche Welle, Radio Denmark, Radio Nederland and Organisation Radio et la Television du France (ORTF) of France.
6. To serve as significant an audience as possible with factual news without sensationalism. This policy attracted the United Nations' respect, asking RVOG to cover her 1972 Security Council meeting in Addis Ababa.
7. Strong emphasis on economic development. This, in the 1970s, motivated the German Evangelical churches to make a grant totalling 25% of the station's (RVOG) operational budget (Head, *et al* 1974:213).

Critically speaking, the above defined the RVOG as a locally based, sustainable and respected, audience conscious and audience friendly broadcasting station. Not too many broadcasting stations in Africa had this philosophy. Furthermore, this view is emphasised when one considers that most of the stations in Africa before the 1980s were owned, operated or regulated by the governments in power. Indeed, the Ghanaian story is not different, as is demonstrated in chapter 4 of this study.

3.15 Conclusion

In summary, it is fair to say that broadcasting in Africa has been a Colonial legacy that has seen significant growth challenges. Yet, broadcasting has surmounted several challenges and stayed alive and vibrant. However, as a dynamic industry all over Africa, broadcasting plays a remarkable role in the political life, the socio-cultural and educational developments of the

people in Africa. Although, as a residue, legacy, or an imitation of the 'Colonial Master,' radio and TV have been mainly contextualised in various countries and made a local product for local and international consumption. The broadcasting of religion, Christianity, and Islamic content have been essential elements in African broadcasting. Observing the phenomenon in my work and travels in Africa as a 'media-missionary' person from 2003-2022, it is clear that several West African countries have a high concentration of Christian content in broadcasting while Northern African countries have more Islamic content. Ghana is one such country with a high level of Christian content in broadcasting on radio and TV. In the following chapter (4) of this work, some explanations of the high level of the broadcast of Christian content are supplied.

CHAPTER 4

4 A HISTORY OF CHRISTIAN BROADCASTING IN GHANA

4.1 Introduction

Sidney Head, *et al* (1974) points out that since the colonial days, Africa has had its fair share of religious broadcasting, including Christian broadcasting. The continued appearance of Christianity, Islam and other religions such as Eckanka, Hinduism, Buddhism and African Traditional Religion (ATR) in broadcasting gives an impression that the media is a marketplace for the 'sale' of religion.

According to Head, *et al* (1974), Christian broadcasting in Africa is a phenomenon that dates back to the colonial days when the colonial government offered free airtime for the broadcasting of Christian material. This was in line with their home policy and was as if to reward the Christian churches for opening up the colonies to Western influences.

At independence, one would have thought that anti-Western sentiments would prompt some of the newly independent states to cancel or reduce the airtime for the churches. The reason is that some leaders of the newly independent nations classified the church as part of the Western Imperialist system. Ironically, religious groups were given double or several times as more of broadcast time as the colonial governments offered them (Head, *et al* 1974). This paradigm shift was seen in several countries in Africa, including Ghana, in the context of this study.

Religious or Christian broadcasting in Africa, which includes the phenomenon in Ghana, has similarities with the general pattern described above. However, unique factors have helped to shape or design the local context. Some of these factors that influenced the entry into Christian broadcasting by Pentecostals in Ghana are discussed in detail in subsequent paragraphs in this chapter.

4.2 Christian Broadcasting in Ghana- the beginnings

A casual visitor to Ghana (formerly the Gold Coast) will likely see or hear the broadcasting of religious material (Christian, Muslim or African Traditional Religion) on radio or television. These broadcasts are done on both public and private networks around the clock. They are transmitted on Shortwave (SW), Frequency Modulation (FM), Satellite channels, or Cable TV. Some are also found online at sites such as YouTube, Facebook and other social media networks or platforms. Indeed, they are numerous, and some are similar, yet others are of such varied forms that a careful study is needed to classify them. According to scholars, the first Gold Coast (now Ghana) radio was established in 1935 by the British, just thirteen years after launching the British Broadcasting Corporation (BBC) in London.

According to Head, *et al* (1974), it was inaugurated on 31st July 1935 by the Governor, “Sir Arnold Hodson, who had experimented with a wired radio distribution system in the Falkland Islands in 1929 with the assistance of an electrical engineer, F.A.W. Byron” (Head, *et al* 1974:209). P. A. V. Ansah (1985) explains that Sir Hodson (Please see Appendix 2 for the photograph of Sir Arnold Hudson) established radio in Ghana in the year 1935, during the 25th anniversary of the Coronation of King George V of Great Britain (Ansah, 1985:1).

Ansah (1985) explains further that the British colonialists established radio “to cater for the information, cultural and entertainment needs of the political and educated elites who consisted of European settlers, colonial administrators and the small group of educated Africans” (Ansah, 1985). So, the introduction of radio to Ghana was for the enjoyment of the colonialists and their associates and was not meant for the general masses or Gold Coasters. Ansah (1985) adds that the establishment of radio enabled the Europeans to connect politically and culturally with their homelands.

4.3 The Station ZOY

Ansah (1985) reveals that this elitist idea changed when Governor Hodson intended radio to assist teachers in educating pupils about good citizenship. Additionally, the Second World

War (1939-1945) necessitated the use of radio on the Gold Coast to recruit men for the British and 'Allied forces.' There was also the need to intensify the use of local languages on the air and expand facilities to several towns to help reach the populace for recruitment. The Station, according to George Peters (2013), was named ZOY, now Ghana Broadcasting Corporation (GBC). D. K. Smith (2018) suggests that the ZOY was an adaptation of the Station's call sign, ZDAA. However, in an interview, eighty-four-year-old retired Ghanaian Radio and TV producer, Peters, one of the pioneers of broadcasting in Ghana, revealed that ZOY was neither an acronym of a word nor a phrase. He added that "it was just a name coined by Hodson and his friend, Byron and did not mean anything beyond ZOY!" (Peters 2013). The Station relayed the BBC news and other programmes from Daventry in England to homes with wired sets around Accra. These programmes included a Christian choral one called Songs of Praise.

Peters (2013) pointed out that the GBC copied the formats of the programmes of their 'patrons', the BBC and gradually developed similar structures for local broadcasts. According to him, Songs of Praise was the first religious programme broadcast in Ghana. He explained that there were religious broadcasts on the GBC network on occasions such as Christmas, New Year and Easter. These usually featured Queen Elizabeth of Great Britain or the Pope of the Roman Catholic Church in Rome, Italy. The broadcasts were all Christian, and the Station did not feature the religious programmes of other religions, neither Islam nor African Traditional religion.

Interviews with some pioneers of broadcasting in Ghana and those involved in religious broadcasts in Ghana revealed an interesting relationship between the development of broadcasting in Ghana, religious broadcasting and the entry by Pentecostals.

4.4 Broadcasting, Religious Broadcasts and Pentecostals

Scholars such as Head, *et al* (1974) and Ansah (1985) have indicated that the inauguration of radio on the Gold Coast in July 1935, the 1940s and the 1950s saw the transmissions of radio signals through relay re-diffusion stations. George Peters (2013) said these re-diffusion stations were spread in the colonial and post-colonial district centres. Indeed, as described

by Peters (2013) and explained in the work of Ansah (1985). Below is an artist's impression of the Gold Coast radio system.

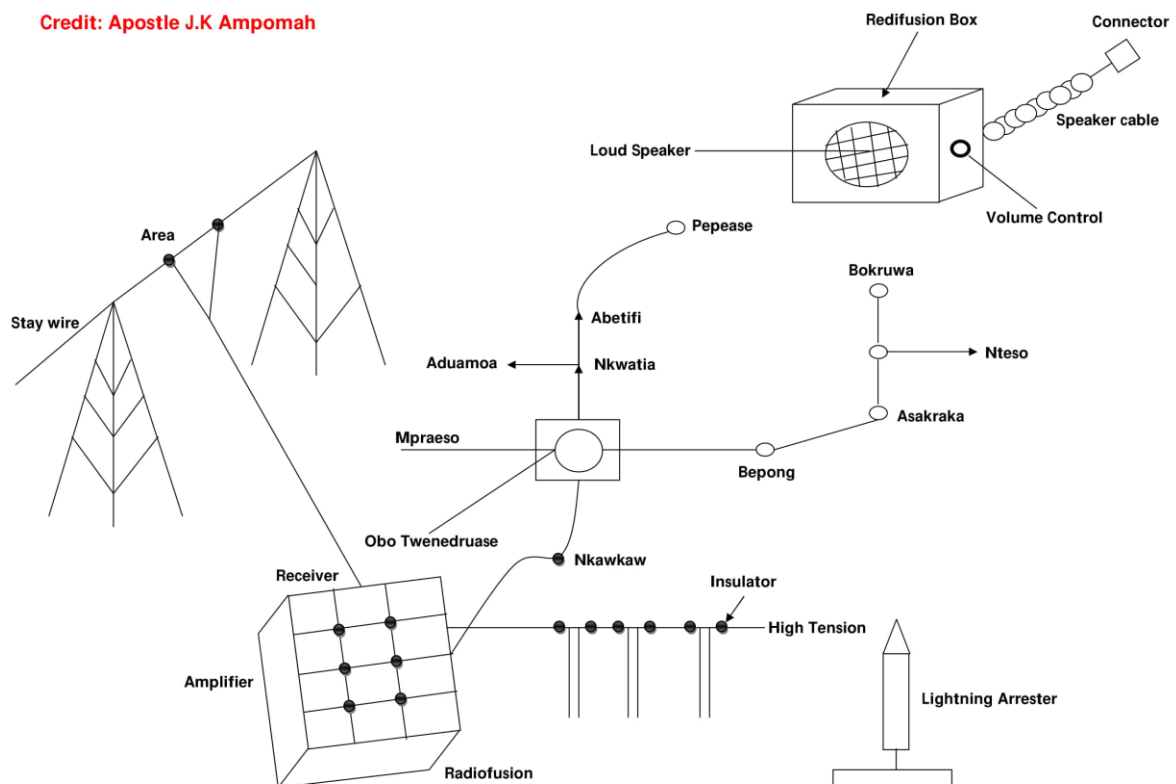
Conversations with some pioneers of broadcasting in Ghana, including Peters (2013), Ampomah (2018), Pearl Adotey (2018), Daniel Nunoo (2010) and others who have been involved in religious broadcasts in Ghana reveal an exciting relationship between the development of broadcasting in Ghana, religious broadcasting and the entry by Pentecostals.

4.5 Broadcasting, Religious Broadcasts and Pentecostals

After the inauguration of radio in the Gold Coast in July 1935, the 1940s and the 1950s saw the transmissions of radio signals through relay re-diffusion stations, which according to Peters (2013), were spread in the colonial districts and post-colonial district centres. Below is an artist's impression of the radio system on the Gold Coast, then:

An Artist Impression of the Broadcasting System pertained in the 1930s-1960s was drawn for this work by Apostle J. K. Ampomah in 2018 when he could see. Apostle Ampomah, who was once the foster father of this author, unfortunately, is now totally blind in both eyes.

Credit: Apostle J.K Ampomah



An artist's impression of the broadcasting system in the 1930s, 1940s and 1950s.

The artist's impression above of the broadcasting systems between the 1930s and 1950s was by Apostle Jacob Kwaku Ampomah, a retired clergyman of COP who was also, at one time, a technician with the Ghana Broadcasting System (now GBC). In the late 1980s, he was also the Head of the Property department of COP- a department from which was carved the COP video production unit, PENTMEDIA. This unit has grown to become PENT TV, a broadcasting TV station owned by COP.

Apostle Ampomah, explaining with a diagram, indicated that the relay signals from Accra went through the Area cables and were transmitted to the Receivers in a town such as Nkawkaw (in the Eastern region of Ghana). Then, the Receivers, which had Amplifiers fixed on them, amplified the sound that was subsequently diffused through High Tension lines to smaller towns such as Mpraeso, Obo, Nkwatia, Abetifi, and Bepong, ending at Pepease and Bokruwa. There were cables linking the High Tension Lines to individual homes and their rediffusion Boxes with a loudspeaker and volume control knob. Attached to the Area lines were stay wires which held the lines firmly to the ground to avoid the wind shaking or blowing them off. Lightning arrestors were also attached to the High Tension wires to attract lightning from the skies onto the ground and to prevent them from striking the cables to break them.

“As an infant establishment, station ZOY had no programme staff. Instead, it operated as an off-shoot of the Information Services Department” (Peters 2013). Peters (2013) explained that no producers or artists were exclusively employed and dedicated to the work at the broadcasting station, Station ZOY. According to Peters (2013), eight staff members helped service the equipment and announced the programmes. Gold Coast Broadcasting System (GCBS) appointed Full-time staff in 1943 from four major tribes in Ghana. The first four were Mr Kwame Frimpong (Twi), Mr Wilson (Mfantse), Mr Adjaye (Ga), and the Rev. Dr C.G. Baeta (Ewe). These strategic appointments were to help reach the different language groups in

Ghana and, as earlier stated, to use radio to help recruit young men for the British army to fight in the Second World War. Later, Station ZOY added Hausa to their broadcast languages.

One event that brought credibility to broadcasting and the GBC was a report from the Volta Region (then Trans-Volta Togoland). According to Mr B.S. Gadzekpo, a retired pioneer staff of GBC, a piece of live information on GBC radio from Keta in the Volta region in 1939 on a partial eclipse of the moon as was seen by the residents there live, prompting a spontaneous reaction from the listeners they shouted “It’s true, it’s true. The sun has caught the moon; these people are wonderful. They always broadcast the truth” (GBC, n.d.).

According to Gadzekpo (GBC, no date), from that day, “Did you hear it from station ZOY?” was the question many people asked carriers of information to ascertain their veracity. This incident, among others, helped to make Station ZOY popular and credible. What was broadcast from GBC, thus, tended to be received by the Ghanaian listener as the truth, including religious information. Sir Lesley McCarthy, who was once the Head of the Religious Advisory Committee on Religious Broadcast matters at GBC, formally set up the Religious Broadcasting department of the station in 1943.

According to Peters (2013), in the 1950s and 1960s, the GBC started the recordings of local religious programmes from churches such as the Methodist Church, the Holy Trinity Anglican Church, and later from the Christ The King Catholic Church in Accra. GBC recorded other church services and programmes and the locally produced Songs of Praise and replayed them on scheduled days. The GBC also sometimes invited clergypersons from these churches for panel discussions on various Christian topics; at Christmas, Easter or New Year.

Ansu-Kyeremeh and Karikari reveal that in the 1960s the “transistorised technology” was introduced (Ansu-Kyeremeh and Karikari, 1998). The transistor technology popularised radio and increased receiver ownership tremendously because people in Ghana could now tune in to radio stations without direct cable links to the transmission sources. The Kwame Nkrumah government, which took over the governance of the Gold Coast (which they renamed Ghana) at Independence on 6th March 1957, expanded the radio services of the GBC. The expansion was under their Ministry of Information. “Over 100 or 250 kW (sic: Short wave) power

Transmitter was installed at Ejura (in the Ashanti Region) and Tema in the Greater Accra Region” (Ansu-Kyeremeh and Karikari, 1998:4). An External service (beyond Ghana) was opened with broadcasts in several languages including French, Arabic, Ki-Swahili and Portuguese. Indeed, these external broadcasts were ‘political’ broadcasts “principally in the service of Ghana’s support to countries and liberation movements that were fighting for independence from colonialism and apartheid.” (Ansu-Kyeremeh and Karikari, 1998:4). Peters (2013) explain that religious broadcasts did not feature prominently on this network save occasional sacred songs or Christmas carols.

Following radio, TV in Ghana was inaugurated in 1965 as part of the operations of the GBC (Ansu-Kyeremeh and Karikari, 1998). TV in Ghana is said to have been well-planned before its establishment. This transmission was a monochrome or black-and-white transmission from Accra to the southern parts of Ghana. The northern parts received communication later. Thus, besides the improvements in radio, the Nkrumah government also established TV in Ghana.

On 24th February 1966, Military and Police personnel in Ghana, operating under the name National Liberation Council (NLC) overthrew the Nkrumah-led socialist government backed by their Convention People’s Party (CPP). Under the NLC, “commercial broadcasting on radio and TV was introduced in 1967, logically, by the capitalist oriented military (NLC)” (Ansu-Kyeremeh and Karikari, 1998:4) and this development positively affected religious broadcasting in Ghana in the sense that now religious groups could buy airtime. Thus, religious broadcasts introduced at the inception of broadcasting in Ghana till 1967 persisted further. However, per the forgoing, there was a bias for Christianity, whose programmes mainly featured Islam or African Traditional Religion.

4.6 The entry by Islam

The bias for Christian broadcasts at GBC was to the discomfort of Muslims, who, according to Peters (2013), in the 1960s protested by sending a delegation to GBC to ask that they also be allowed some airtime for Islamic broadcasts. After some discussions, GBC agreed and

thus, began the reading of some Qur'anic verses on Friday mornings and Muslims were invited onto the GBC Religious Broadcast Advisory Board at GBC.

It is noteworthy that besides the Sunday, Easter and Christmas broadcasts, Christianity had regular mid-week broadcasts. The reason, according to Peters (2013), was that GBC believed that from the national census figures, Christians far outnumbered Muslims, and so they were allocated more airtime.

Interestingly, from a group discussion with four staff members of GBC (2018), it came to light that those who introduced broadcasting to Ghana came from Britain, whose Queen was a Christian, and the Heads of State of Ghana have all been Christian. In addition, most of the educated persons who formed the management and staff of GBC were also Christian. More importantly, Christians were the ones who were in charge of the Religious Broadcast Advisory Board. Additionally, a significant number of the producers and technicians at GBC were Christian. So, there was little wonder about the bias for Christian broadcasts. Religious broadcast in Ghana, at this point, could arguably be termed 'Christian broadcast' despite the transmission of some Qur'anic recitations by GBC.

4.7 Expansion of Christian Broadcast

Before Kwame Nkrumah's CPP government was overthrown on 24th February 1966, they "made tremendous expansion in the broadcasting facilities in the country" (Ansu-Kyeremeh and Karikari, 1998:4). This development was not necessarily for religious broadcasts but to take "advantage of the transistor technology and make access to radio wider" (Ansu-Kyeremeh and Karikari, 1998:4). Ghana Sanyo Limited, entered into a partnership with the Japanese Company SANYO, to assemble radio sets and related technologies in Tema" (Ansu-Kyeremeh and Karikari, 1998:4).

Indeed, in Ghana, "For the colonial as well as the first post-colonial governments, the respective introduction and advances in broadcasting...had two principal objectives: education and politics" (Ansu-Kyeremeh and Karikari, 1998:4). Nkrumah's strategy was to use broadcasting, especially in schools to politically influence the outlook of the 'new'

educated African. In 1960, the Minister of Information and Broadcasting, Kwaku Boateng, emphasised the unifying role of radio in nation-building by discouraging the regionalisation of the broadcasting system.

The transmission of religious content on the GBC network extended access to many people. So, Christian content reached people who were very far from Accra. Thus, people in distant places could be part of a church service in the Capital town, Accra or enjoy Christian music from a church in Accra. According to Rev. Nunoo “This was a miracle to those who were Christian and was like magic to the non-Christians. The Queen or the Pope could be heard in the hamlet where there was radio and that was fantastic!” Rev. Nunoo (2010), Therefore, although the Kwame Nkrumah government expanded and improved broadcasting in Ghana for educational and political reasons, the expansion and improvement also carried in their trail an advantage to Christian broadcasting in Ghana. However, broadcasting between 1935 and 1965 (30 years) remained the public service type without commercial broadcasting; it was only radio and no Television.

4.8 Television

The CPP government introduced television to Ghana in July 1965 (Head, *et al* 1974). At the inauguration of television, Kwame Nkrumah underlined the educational and political mission of radio and TV in Ghana. “Ghana TV will be used to supplement our educational programme and foster a lively interest in the world around us. It will not cater for cheap entertainment or commercialism. Its paramount objective will be education in the purest sense. Television must assist in the socialist transformation of Ghana.” (Head, *et al* 1974:27).

Appendix 3 is a newspaper cutting of a report on the introduction of television to Ghana by the then ‘star’ newspaper in Ghana, Graphic (now known as the Daily Graphic), owned by the government of Ghana. The report (Graphic, 1965) reveals that Ghana started TV with 300 TV sets installed at selected locations. The locations included Young Pioneer (a Nkrumah-CPP Youth group) Centres, Institute of Art and Culture, public Canteens, barracks and Army mess

halls. Other locations for the new TV sets were; the Workers Brigade Camps, Universities, the Afienuya Gliding School, some Secondary Schools and some Hotels.

The abhorrence for commercial broadcasting by the CPP government meant that there was no airtime for sale. There were neither commercially sponsored programmes nor advertised and paid-for programmes. However, 'commercialism' was introduced in 1967 by the capitalist-oriented military junta, the "National Liberation Council (NLC), which had overthrown the socialist CPP government a year earlier" (Head, *et al* 1974:89). The CPP government included 'Commercial' broadcasting in the business of GBC.

Despite these critical changes in broadcasting, neither the CPP government nor the capitalist-oriented NLC allowed any public or private organisation in Ghana to compete with the GBC in broadcasting. GBC enjoyed a monopoly in broadcasting and was the sole seller in the broadcasting marketplace in Ghana. The maintenance of different governments of the monopoly in broadcasting by GBC is also a pointer to how vital broadcasting was to the pre and post-colonial governments. They always ensured that the nation's broadcaster, GBC enjoyed the monopoly. It is important to note that successive governments in Ghana have always kept military security guards at the GBC compound. This security presence, according to Peters, was, among others, to prevent (military) adventurers from using the nation's broadcaster to announce an overthrow of the government. In any case, there were several military coup d'états in Ghana. As a citizen and resident of Ghana, I can state that the six successful coups d'états in Ghana had all announced by their leaders on GBC radio. It is noteworthy that in those days, besides GBC, there was no local radio or TV station from which the coup leaders could have announced the success of their coups. There were no internet or Social media facilities to enable them to communicate to the populace the success of such an adventure.

According to Peters (2013), this day and night-all year round-security presence at GBC, even till date (2023), is so because from the station ZOY days to date, many Ghanaians consider GBC as the station that broadcasts the most credible information. It also stems from the influence of events, such as "The true live eclipse story" narrated above by Gadzekpo. Peters

(2013) was emphatic that the military personnel at the GBC protect the Integrity of GBC radio and TV from military and other adventurists.

Kugblenu (in Head, *et al* 1974:89) points out that “Ghana’s television service opened after perhaps the longest and most carefully planned preparatory exercise undergone by any African television system” (Head, *et al* 1974: 89). As if the careful planning was in preparation to receive ‘commercial broadcasting’, the GBC “introduced commercials in both the radio and television services in 1967 and by 1971 was grossing about half a million dollars from this source annually” (Head, *et al* 1974:89). Kugblenu adds that other sources of revenue were the sale of space in the GBC produced magazine, Radio and TV Times; the collection of TV licence fees on TV sets; and the rental of the re-diffusion boxes to the populace. It can be seen from the CPP and the NLC that although both governments were interested in broadcasting for nation-building, they differed in their emphasis on how the broadcasting was to be done. While the socialist CPP believed that broadcasting must be a public service, the capitalist NLM thought it must be a profit-making enterprise. However, both governments offered windows of opportunity that accommodated Christian broadcasting. Religious broadcasting, therefore, continued irrespective of the change in government or their ideological orientation.

Although GBC was not commercialised to become a private enterprise, Kugblenu (in Head, *et al* 1974:90) explains that the commercialisation of some of her activities saw the establishment of GBC-2 in 1968, which was known as the *Commercial station*.

In the 1970s, the GBC-TV and their radio services department continued to carry Christian religious programmes, besides the readings from the Qur’an, usually on Friday mornings. At this time, the commercial radio network began to take several internationally syndicated sponsored Christian series such as Billy Graham’s “Hour of Decision”, Christian Science’s “Truth That Heals” and the Seventh Day Adventists’ “Voice of Prophecy” (Head, *et al* 1974:90). Also, TV carried religious or quasi-religious programmes such as “Thought for the Day”, “Reflections” and Epilogue”. Thus, religion journeyed with broadcasting for about forty years, from its inception in the 1930s to the ‘commercial’ years of the 1960s and the 1970s.

However, Ghana was led by different governments of different political and economic ideologies.

4.9 The Changing Governments and Christian Broadcasting

Besides the first coup d'état that overthrew Kwame Nkrumah in 1966, Ghana has experienced rapid changes in government over a relatively short period. The Progress Party (PP), a capitalist-oriented political party led by Dr Kofi Abrefa Busia democratically elected in 1969 was overthrown in 1972 in a coup d'état led by Lt. Col. Ignatius Kutu Acheampong and the National Redemption Council (NRC). The NRC later metamorphosed into the Supreme Military Council (SMC). The Acheampong government ruled until the Supreme Military Council 2 (SMC 2) government ousted them in 1978 in a Palace coup Gen. F.W.K Akufo, Acheampong's deputy, took over as the Head of State but was also overthrown on 4th June 1979 by Flt. Lt. Jeremiah John Rawlings and the Armed Forces Revolutionary Council (AFRC). Although the Acheampong and Rawlings governments were perceived as socialists, like the Nkrumah government, they did not reverse GBC to the Nkrumah days of providing just public service broadcasting. They allowed 'commercial broadcasting' and services to operate and religious broadcasting on the airwaves. Ironically, none of the democratically elected governments besides GBC, whether 'leftist' or 'rightist', allowed private broadcasting.

It is abundantly clear that until the deregulation of the airwaves in the 1990s, all the governments that ruled Ghana kept tight control of information through broadcasting. Christian broadcasts, though, took place under all of them in different shades and forms as permitted by the government of the day.

It was observed in Ghana that Dr. Hilla Limann and his People's National Party (PNP) were elected in the general elections in Ghana in 1979, and power was handed over to them in September 1979. However, Rawlings, who handed over power to Dr Hilla Limann in 1979, again staged a second coup d'état on 31st December 1981 and took over the reins of government until 1992, when democratic elections were held. Flt. Lt. Rawlings won the Presidential elections and became President Rawlings. The opposition New Patriotic Party (NPP), led by Prof. Adu Boahen, boycotted the polls, accusing Rawlings and his Provisional

National Defence Council (PNDC) of rigging the election and for their party, the National Democratic Congress (NDC). The two times coup maker, Rawlings, ruled Ghana until the year 2000.

Rev. Daniel Nunoo (2010), who was closely involved with religious or Christian broadcasting at GBC, experienced all six coups between 1966 and 1981. Rev. Nunoo (2010) explains that each time the soldiers stormed the GBC to announce the take-over of a government by a new set of soldiers, the GBC staff went through harrowing and repressive experiences. The soldiers who usually came by names such as 'Liberators', 'Redeemers', 'Revolutionary' or 'National Defence' sometimes forced broadcasters to do their bidding or risked being shot. However, Rev. Nunoo (2010) points out that no staff of GBC was fired this way. Indeed, the changes in government affected religious broadcasting in Ghana. Some factors that affected Christian broadcasting during such changes were related to governmental, organisational or individual decisions. Sometimes, it was a combination of several of them.

According to Rev. Nunoo (2010), after the overthrow of Kwame Nkrumah, the churches or Christian groups had the opportunity to purchase airtime for religious broadcasts. Among those who bought such slots was a Pentecostal preacher, the Rev. Oral Roberts and his Oral Roberts Ministry of Tulsa, Oklahoma, in the United States of America (USA). Thus, national politics in Ghana affected broadcasting and particularly religious broadcasting in Ghana. It opened the door for Pentecostal broadcasts. According to Rev. Nunoo, the content of these Pentecostal broadcasts was more talk than music, and he fondly remembered Oral Roberts' introductory slogan, "Something good is going to happen to you!"

Peters (2013) explains that the Oral Roberts series were broadcast between 1968 and 1969 on Sundays at 6:30 pm and added that the Oral Roberts group paid about \$200 per programme. According to Peters (2013), this foreign money was used by GBC to purchase films for production purposes, the supply of equipment and parts for maintenance or replacements. According to Rev. Nunoo (2010), the government's subvention for GBC then was not enough. These transactions point to a symbiotic relationship between GBC and the Christian or Pentecostal groups: money for airtime-airtime for cash. Both needed each other.

According to Peters (2013), these broadcasts on Sunday evenings, among others, affected the Sunday evening church attendance of several churches in Ghana, including members of the mainline churches. Although members of the mainline churches were not Pentecostals per se, the charismatic style of Oral Roberts, coupled with the attraction offered by TV, got several people interested in the broadcasts. Peters (2013) further explained that in addition to the Oral Roberts broadcasts in the 1970s, the late Nigerian Pentecostal-Charismatic Church leader, Benson Idahosa, like the Oral Roberts' team had their group's recorded preaching tapes sent to the GBC by their Ghanaian agents for religious broadcast.

Therefore, the 1960s and the 1970s saw the introduction of sponsored Pentecostal broadcasts on the Ghanaian broadcasting networks, both radio and TV. However, unlike the broadcast of the mainline churches that started as a public service on the GBC network and was free of charge, the Pentecostal broadcasts started as 'paid-for' or sponsored programmes. Peters (2013) explained that the GBC occasionally reported (news) on Pentecostal activities for free, especially during the Christmas and Easter.

An additional phenomenon that appeared in religious or Christian broadcasting due to the changes in government was the inclusion of local Pentecostal preachers. According to Peters (2013), Gen. Acheampong's reign in the 1970s allowed the local Pentecostal 'actors' (Pastors) to also come on board to preach on the TV 'stage.' Although GBC introduced 'Commercial Broadcasting' and some foreign Pentecostal broadcasts had begun, the local preachers, GBC did not accept the local preachers, despite that some had approached GBC for some airtime to preach.

Pearl Adotey (2010) explained that the apparent 'non-structured', elaborate and sometimes unpredictable nature of Pentecostal services made it entirely unacceptable for the format of GBC, so they did not feature them. Fred Kumassey (2013), a Pentecostal Christian who worked with GBC, adds that besides that, the Religious Advisory Board was then made up of people who were members of the mainline churches and were not too keen on putting Pentecostals on TV. According to him, the TV producers at GBC TV, too, were of a similar strand. Thus, although there was no specific ban by the governments or written code by the

GBC prohibiting the 'desired' broadcasts by the local Pentecostal churches on TV, there was hardly any motivation within the GBC in favour of such broadcasts.

According to Peters (2013), the first local Pentecostal preacher who was featured on TV was the Rev. Yeboah Koree, the Head Pastor of the Eden Church of God in Accra; and this occurred in the 1970s. It was on the black and white TV transmission. According to Peters (2013), Koree's breakthrough (as Pentecostals usually put it) was because he had some political or family connection with the then Head of State, Gen. I. K. Acheampong and Koree exploited that relationship to their church's advantage at GBC. According to Rev. Nunoo (2010), when Rev. Koree's first preaching was broadcast, there was no adverse reaction from the GBC Religious Advisory Board or the producers. Rev. Nunoo pointed out that "at this point in the history of Christianity in Ghana, the mainline churches accepted the Pentecostal way of worship as a credible form of Christianity, and some of the mainline church people, including some of their leaders embraced Pentecostalism." There was also no public outcry against the broadcast. This Pentecostal TV broadcast and other broadcasts on radio by Pentecostal Christians, therefore, continued until a ban in the year 1982.

4.10 The Partial Ban on Christian Broadcasting

In 1981, when Rawlings took over power in Ghana in his second coup d'état, the PNDC government appointed Mr Kwame Karikari as the Director General of GBC (the Head of GBC in charge of radio and TV transmission in Ghana). Karikari was known as a close associate of the Rawlings government. Rev. Nunoo (2010) explains that "Rawlings was very suspicious of Christianity, especially of the new type of Pentecostal Christianity called Charismatic. Also, this new strand of Pentecostal Christianity had a generally negative attitude towards traditional culture and ran counter to the ideals of Rawling's 'cultural revolution.'" (Nunoo 2010). All externally produced (including foreign) Christian radio and TV programmes were taken off the air.

According to Rev. Nunoo (2010), foreign religious content was removed or excluded in 1982. Kumassey (2018) explains that Kwame Karikari, by word and action, came across as someone who did not believe in God or Christianity. Thus, it was no wonder that Karikari was not

interested in keeping Christianity on air. Karikari was also not interested in allowing GBC, a national asset, in serving just a 'section' of Ghanaians, that is, Christians. It did not matter to Karikari whether they were paying for the airtime or not. A ban was therefore placed on Christian broadcasts by GBC and the PNDC. Although this ban was not a total one on all Christian content, it was remarkable since it had never happened in Ghana's broadcasting history. The ban also removed a more significant segment of Christian content from radio and TV in Ghana. In fact, in those days, living in Ghana as a Christian radio listener or Christian TV viewer was quite difficult and tedious. However, the radio Church Service was allowed to run. The Church Service, as the name implies, was the church services of various mainline congregations in Ghana. Examples of the services that were broadcast were services from the Methodist Church of Ghana, the Presbyterian Church of Ghana and the Anglican Church of Ghana.

Contrary to the alleged 'anti-Christian' stance of Kwame Karikari, in a telephone interview, Karikari (2018) explained that "I am a Christian and a Presbyterian...I am not against God or Christianity...to influence my decision leading to a ban on Christian broadcasts" (Karikari 2018). Karikari (2018) explained further that when GBC introduced a review of religious programmes on the air, there were some financial malpractices with the payment and accountability of some programmes, including the religious broadcasting at GBC. These malpractices involved those programmes sponsored by 'outsiders', thus prompting the need to curtail them, leaving one or two that GBC herself funded. Some churches lost money through this ban. Kumassey (2018) recalls that their church, the Assemblies of God Church (AGC), whose payments to GBC Kumassey used to co-ordinate, made some losses. They had made some advance payments instead of some radio broadcasts, but the monies were not re-funded to them, neither were they offered the broadcast time nor their account credited. The ban on religious broadcasting, thus, led to the loss of money and airtime to some of the churches involved. However, this development of a ban on Christian broadcasts was beneficial to another religious group, the Africana Mission- an African Traditional Religious group.

4.11 African Traditional Religion

Marlene de Witte (2008) explains that the neo-traditional Africana Mission headquartered in Accra was the only religious group among the lot granted airtime on the GBC state radio after the partial ban on the broadcast of Christian content. At that time, Osofo Okomfo Kwabena Damuah, a former Catholic priest who had converted to African Traditional Religion had become the leader of this group. Damuah espoused the doctrine of Traditional African religion weekly on the radio and called for its integration into Ghana's national development. Co-incidentally, the radio airtime offered to their group (Tuesday 8:15 pm-9:00 pm) used to be the airtime for The Church of Pentecost (COP) radio programme, Pentecost Hour. According to Pearl Adotey (2013), the Africana Mission was also prominent on a weekly cultural programme on TV called The Cultural Heritage. Thus, on both radio and TV, the Africana Mission enjoyed free airtime to broadcast their religious content to the Ghanaian populace.

The Christo-African Traditional Religion struggle for religious space in the broadcasting marketplace at GBC under the PNDC government had a biased arbiter which was GBC, then presided over by Kwame Karikari. So, like Christianity, African Traditional Religion was introduced onto the religious broadcasting platform by the government in power and their surrogates at GBC. However, like Islam, African Traditional Religion came in as a kind of protest to Christian broadcast after GBC had forcefully removed a Christian programme.

The partial ban on Christian radio and TV broadcast left only Church Service, which was later re-named Church Bells, thus, took GBC and the churches, at this point, back to the 1950 days, as far as religious broadcasting was concerned. Those were the days when, besides Songs of Praise, Church Service was the only religious broadcast on the radio. Church Service, a religious public service broadcast on GBC 2, continued, but the broadcasts by the Pentecostals, which began in the 1970s was, firmly closed. It is instructive to note that despite this, there were reports of Church activities, including Pentecostals on the GBC network, especially those attended by Rawlings and his Secretaries (Ministers) of State. Christian musical groups such as; Calvary Road Incorporated, Joyful Way, Tagoe Sisters and Yaw Agyemang Benjamin (YABS), who appeared Pentecostal, were also featured. Others, such as Stella Dougan, Rev. Yawson, and Daughters of Glorious Jesus, were featured by GBC, the GBC weekly musical programmes on TV and radio. These musical groups and individuals gained some popularity in

those years. In addition, Christian and quasi-Christian songs continued to feature on radio and TV.

According to Pearl Adotey (2013) and Fred Kumassey (2018), there were several delegations sent to the GBC by the Christian Council of Ghana (CCG) and the Ghana Pentecostal Council (now the Ghana Pentecostal and Charismatic Council- GPCC) to negotiate for a reverse of the ban. They were, however, unsuccessful. According to them, although Karikari courteously received them, GBC and, by extension, the PNDC government did not agree to their request.

Kumassey (2018) recalls that as a young Pentecostal working at the GBC as a radio and TV technician, he felt that he needed to try to help the Pentecostal cause regarding religious broadcasting. Kumassey, thus, lobbied the then Head of the Religious Broadcast Department, Mrs Comfort Appiah, to allow the Pentecostals to appear on the Church Service slot. Although Appiah was not a Pentecostal, she agreed to this. According to Kumassey (2018), this resulted from the support Kumassey offered Mrs Appiah in their work at GBC. Appiah then tasked Kumassey to coordinate a meeting between the GBC and the GPC (GPCC). "The meeting agreed on the modus operandi for the Pentecostal participation, and consequently, the Pentecostals were brought on board" (Kumassey 2018).

Kumassey revealed that "The first slot for the Pentecostals was given to my church, the Assemblies of God Church (AGC) and the programme was recorded at the AGC in Akwatialine, a suburb of Kumasi, in the Ashanti region" (Kumassey 2018), according to Kumassey, Ps. Harry Nsaidoo was then the Radio Pastor in charge of the AGC broadcast. Ps. Nsaidoo and Kumassey travelled from Accra to Kumasi (250km) to join the GBC crew in Kumasi to record the programme. Mr John K. Ankomah headed the GBC Kumasi team. The Preacher for the day was the Rev. Nicholas Opuni, then the Head Pastor of the Akwatialine branch of the AGC. Kumassey revealed that the choir leader that day was Monica Agyekum (nee Aidoo).

The Kumasi pre-recorded tapes were brought back to Accra and edited by Mrs Comfort Appiah and Kumassey. According to Pearl Adotey (2013), GBC offered the Pentecostals the third of every successive Church Service broadcast. He explained that COP, the church studied in this work, was the second Pentecostal church to be featured; later on, others

joined. Thus, the mainline churches and the Pentecostals shared religious broadcasting on GBC-2 at a ratio of 2:1.

Pearl Adotey (2013) recalls that unlike in the past, when there was no motivation from GBC to produce the Pentecostals, now the programme's producers take pains to visit the chapels of the Pentecostal churches to be featured. They thoroughly rehearsed their services to be recorded (with the congregation) before the day of recording. The GBC made Pentecostals follow a particular 'methodical' pattern quite different from their usual spontaneous worship. Adotey also remembers that the Pentecostals were generous with their honorarium given to the GBC producers and technical crew who did the recordings. All the broadcasts, according to Adotey, were pre-recorded, edited and broadcast. Later, the government, through GBC, reviewed the ban.

4.12 Lifting the Ban

Having lived through the Partial ban, this author observed the following: in the mid-1900s, a new political wind of change which had already started some years back in Europe, blew across Eastern Europe and the Soviet Union. This political wind saw the collapse of the Berlin Wall and the unification of the 'two Germanys.' Russia also embraced a form of democracy. This political move affected world politics. With the demise of socialist and communist power in Europe, the United States of America (USA) became the leader of a Unipolar World with its dramatic effects on the world community, including Africa. Socialism lost its foothold in countries in West Africa, including Ghana. A new phenomenon began in Accra, Lagos, Dakar, Bamako and Cotonou in the West Africa sub-region. New ideas, some private newspapers, and later radio stations began to spring up. A new day in the media industry in Ghana was beginning. The framers of Ghana's new constitution of 1992 came up with articles that upheld fundamental human rights, including freedom of speech, association and movement. These constitutional provisions also included the liberalisation of the airwaves prompting the establishment of private radio and TV stations. The long-standing monopoly of the state or national broadcaster, the Ghana Broadcasting Corporation (GBC), began to erode. These changes gave creativity to the media industry, particularly the electronic media. It also created competition among the newly established stations and with the GBC. Indeed,

currently, there is a high level of media freedom and practice in Ghana. These dramatic changes in the media landscape have helped the democratisation processes in Ghana for the last twenty years.

A further observation is that the paradigm shift in broadcasting has brought a new flavour to religious broadcasting in Ghana. Christians have used the new media environment to broadcast more Christian content to their target audience. Keen amongst the Christians are the Pentecostals. There are numerous broadcasts of these programmes on several radio and TV stations. These broadcasts are done in the daytime and at night. According to Rev. Nunoo (2010), some are paid for, while others are free to fill the stations' airtime and attract potential listeners. Some scholars, such as Marleen de Witte (2008) and Birgit Meyer (2006), in their critical analyses of this phenomenon in Ghana, have concluded that the airwaves have been 'Pentecostalised.' The 'Pentecostalization' of the airwaves has led to critiques of various forms of appropriation in broadcasting by Pentecostals in Ghanaian. Chapter 10 of this study looks at some of the broadcasts by Pentecostals and some Audience reactions to them.

Several practices associated with Pentecostalism tend to be primarily accepted or permitted in Ghanaian society. Indeed Pentecostal songs, prayer forms and other practices are seen and heard daily on radio and television in Ghana. Several churches are now involved in Christian broadcasts, and others desire to join.

There is the generally held belief that Christian radio and television broadcasts are greatly helping the mission of the 'practitioner-churches'. Studies by Marleen de Witte (2008) and Asonze Ukah (2008) tend to support this view in Ghana and other parts of Africa, although it appears that the practice is expensive to begin or sustain (Ukah 2008). According to Mr Bennet Ayekpa (2019), several churches involved in broadcasting have made individual representations to broadcasting stations for a reduction in their broadcast charges. Some churches also owe large sums of money due to their inability to pay. Despite these debts, negotiations for discounts, and negotiations for debt cancellations, there is the persistence of radio and TV broadcasting of Christian content by Pentecostals in Ghana.

4.13 Conclusion

From the above, it is clear that Ghana's religion and media interplay started with the genesis of broadcasting in Ghana. Also, Christian broadcasting in Ghana is influenced by national politics, organisational interests and individual beliefs and sentiments. In addition, the Ghanaian government or the GBC, owned by the state, assisted the Pentecostals on the GBC radio and TV network. The Pentecostals were, however, made to present their religion in a 'jacket' designed by GBC led by their Religious Advisory Board, primarily composed of Christians who belonged to the mainline churches. As stated earlier, GBC also copied the programme format from the BBC.

Although Christian broadcasting in Ghana has suffered dramatically, it has also benefitted tremendously! The phenomenon has also demonstrated resilience over the eighty-seven years of broadcasting in Ghana. So, it is thus, noteworthy that the 'colonial' design of the BBC for religious broadcasting has, over the years, had a significant influence on religious broadcasting in Ghana, including broadcasting by Pentecostals and the broadcasts by COP on the national network.

What impact has Christian broadcasting made on the people's religious lives in Ghana? Has it affected the culture of Ghanaians? In the current dispensation of media plurality, what is the state of the broadcasting phenomenon? What are the challenges associated with Christian broadcasting? Can the practice be improved to assist the missiological enterprise of Pentecostal Christianity in Ghana? Besides this research, these are some of the critical questions that can further engage the attention of students of broadcasting and Pentecostalism in Ghana.

However, this study focuses on the practice of COP and her Pentecost Hour TV in Ghana. The author of this research work observed that some TV viewers in Ghana carry to the Pentecost Hour TV programme a specific cultural understanding or expression, which finds some affinity in the content of the TV programmes on air and thus impacts their appreciation of the broadcasts. This study, therefore, considers the Ghanaian Religious and cultural context in which the COP broadcasts are carried out.

CHAPTER 5

5 THE GHANAIAN RELIGIO-CULTURAL CONTEXT

5.1 Introduction

This segment of my work critically examines the Ghanaian religio-cultural, which is the context for broadcasting the Pentecost Hour TV programme. It includes the religious distribution, Pre-Christian worldview, the understanding of God, spirits and man, and salvation. A critical study of some Biblical accounts of the interactions between different peoples of the world, for example, the Israelites and the Egyptians or the Israelites and the Syrians, show that these interactions produced ‘by-products’ in various aspects of their respective lives. In Acts 10:1ff, the perception of the Apostle Peter about God and His grace towards human beings was re-shaped by what he saw happening in Cornelius’ home. Furthermore, several scholars demonstrate that missionaries, over the years, have given to and taken from the fields in which they work. This influence means missionaries are affected by their mission fields.

The Bible presents the Jews and their culture coming into contact with and engaging other people and their cultures. These peoples include; Egyptians, the Philistines and the Gentiles. We read about similar encounters during the Slave trade days. Furthermore, books and other literature on the advent of Christianity in Africa or Ghana are replete with this thought. Authors such as Bediako, K. (1995 2008) and his wife, Bediako, G. M. (2000), who lives in Ghana, have discussed this thought extensively. They argue that different cultures have unique characteristics by which they come to the negotiating table to meet others. According to the Bediako (1995, 2000 and 2008), the primal feature is built over several years, maybe hundreds of years, before they engage with others. The transmission of this first thought or worldview usually tends to influence people's sociocultural, political and religious lives.

Despite this thought or explanations by the Bediako (1995, 2000, 2008) among other scholars, some missionaries, including those from Europe and North America, had a different view. Some of these missionaries thought about Africa or Africans, thus, “Once converted from paganism as a sort of tabula rasa, on which a wholly new religious psychology was somehow

to be imprinted” (Hastings, 1967). Scholars such as Andrew Walls (1996), Kwame Bediako (1995), J. B. Taylor (1976), Gillian Bediako (2000) and Kenneth Cragg (1968) have all written in support of the existence of a primal worldview or religions and their influence on Christianity after the interaction of the two. However, others, too, such as J. L. Cox (1996), disagree with this school of thought. Going by the arguments by Bediako (1995, 2000 and 2008), Andrew Walls (1996) and the views of an earlier scholar, J. B. Taylor (1976), it can rightly be stated that there was a primal Ghanaian worldview before the advent of Christianity. The early Christians to the Gold Coast (now Ghana) engaged the primal Ghanaian worldview. As explained in the subsequent chapter (6), Pentecostal Christianity also interacted with the Ghanaian first thought.

5.2 Ghanaian Religious Distribution and Primal Worldview

The Republic of Ghana (formerly the Gold Coast), which became independent from British colonial rule on 6th March 1957, is a multicultural society with different ethnic groups and religions. A survey conducted in 1999 by the Accra-based Ghana Evangelism Committee (GEC) confirms that there are three major religions in Ghana. There are also some ‘minor’ religious groups include the Hare Krishna, Buddhism, and Hinduism. The GEC survey in 1983 indicated that Christianity, with its majority adherents of 8,469,500, is the leading religion in Ghana, followed by the traditional and no religious people of 3,487,800 and Islam, which constitutes 2,132,700 (GEC 1993). Micheal Ntummy (1999) posits that the pre-Christian worldview of Ghanaians has some strong presence in the current practice of Christianity in Ghana, especially among Pentecostals. Although many Ghanaians have converted to Christianity, they have also incorporated some elements of their religio-cultural beliefs and practices into Christianity.

Since it is common knowledge in Ghana and studies show that Akan is the largest ethnic group and their language is widely spoken in Ghana, their religious beliefs will be used for this study (World Population Review 2020). Please see the map in Appendix 6. It will therefore be considered representative of Ghanaians. However, there are differences between the Akan culture and the culture of other ethnic groups or tribes in Ghana: for example, the *Ga*, *Ewe*, *Dagomba*, and the *Wala* possess cultures different from the Akan and different from each

other. Even among the Akan, there are shades of differences in religious beliefs, for example, between the *Asante* and the *Mfantse* or *Akyem*. The Ghanaian religious worldview reflects African Traditional religion (ATR).

According to John Mbiti (1978), African traditional religion, which persists, has neither scriptures nor sacred writings. “This religious worldview presumes the whole of existence to be a religious phenomenon which can only be explained ontologically” (Mbiti, 1978).

5.3 Pre-Christian Worldview in Ghana

The religious landscape of Ghana before the Christian mission was mainly dominated by the African Traditional Religion (Ntumy, 1999). ATR is a group of different forms of African religious beliefs and practices which, although numerous and varied, share some basic similarities. These are the religious beliefs and practices that have been part of the culture of their ancestors for several centuries. One of the fundamental beliefs is that God is the creator of the universe.

5.4 The Supreme God and the Spirits

According to Geoffrey Parrinder, adherents of ATR also believe in the existence of lesser gods who, in the Akan language, are called *abosom*. These are the Supreme God’s intermediaries – the spirits of the ancestors and multitudes of spirits who may be good or bad (Parrinder, 1969). They also believe that God resides in the sky while the other spirit beings have abodes in natural objects such as rivers, stones, mountains and trees. Sacrifices are made especially to those spirits in the shrines, and their powers are sought for protection and the casting of spells on enemies. Again, their assistance is required to appease their sins, rains for their crops, fertility for their wives, protection for their families, success in their journeys to be made, victory in wars and their general well-being. “The Akan of Ghana esteem the Supreme Being and the ancestors far above the *abosom* and amulets. The *abosom* can be discarded whereas Onyame cannot be” (Larbi 2001). According to Larbi, the ancestors are dead, but the Akan believe that they are alive and are revered due to their good works, especially in the communities where they lived and were respected. Regular communication with them is

done in secret and the open, in shrines and at durbar grounds, at initiation rites and other services. From observation in several communities in Ghana, the communication with the gods by people is done individually or collectively. In tribal societies, the Chief (*Ohene*), the Clan Head (*Abusua Panin*), the Linguist (*Okyeame*) or any leader may lead this communication.

Communication is usually done by making a libation (pouring a drink) or according to a particular group or people's 'spiritual' or traditional practice. The libation is done to court the favour of the spirit beings for the welfare of adherents. Sometimes, there are responses by the family when the leader is making the libation. At other times, the one leading also responds in their own 'call-response' motif while making the libation. Usually, the men who do the libation bring their cloth or dress down from their shoulders as a sign of respect for *Onyame*, the *abosom* or the ancestors. They also sometimes remove their shoes or footwear.

"The spirits of the wicked dead or those who died tragically, on the other hand, are believed to turn into marauding spirits who roam about crying at night. They are believed to be extremely wicked" (Ntumy, 1999). According to Ntumy, the gods may direct the exhumation of the bodies of such people, and they are burnt, or their 'wicked' spirits kept a bay by offering them strong drink sacrifices (Ntumy, 1999). The drinks for making libation may be locally brewed or imported. These drinks may be alcoholic or non-alcoholic. Interestingly, even 'the dead' in Ghana appear to be interested in the imported drinks of the living.

According to Larbi (2001), in the Akan worldview, there is also the belief in the existence of witches whom the Akan call *Abayifo*. These, according to Larbi, are evil spirits or forces that are always at work against human beings. The Akan believe that witchcraft inhabits the spirit of specific individuals and works against others. Larbi further explains that other elements within the traditional African worldview are what the Akan call "akaberekyerefo and adutofo (charmners, enchanters and sorcerers)... The activities of these forces are directed against mankind" (Larbi 2001). *Akaberekyerefo* and *adutofo* are individuals believed to possess special powers for manipulating evil forces against individuals, families, towns and villages, sometimes to inflict diseases, barrenness, poverty or even death. Their clients usually consult them to cast spells on others or their rivals.

5.5 The Composition of a Human Being

According to Larbi, the Akan concept of a human being is that a human being is "... made up of the blood of the mother" (the Akan call it *kra*, a life-soul) and *sumsum* (a personality soul)" of the father. These personalities reside in the body.

The *kra* is a spark of Nyame. It is of the nature of fire and gives life to the mother's blood as it flows into the foetus, thus importing life into the baby. The *sumsum*, or *ntoro*, is the father's contribution to the baby's life and represents his individuality. The *kra* expresses itself through the *sumsum*. At death, the *sumsum* lives on in the other world with full consciousness, whereas the *kra* returns to Nyame. Suppose the *kra* fails to fulfil its earthly mission (*Nkrabea*) before the death of an individual. In that case, it must go through reincarnation until this divinely given mission is fully achieved (Larbi 2001).

Unlike Christianity, which believes in the resurrection of the dead, African traditional religion believes that death is a curtain that the living goes through to enter the spirit world (*asamando*) and may return to the physical world by birth depending on the completion or otherwise of the earthly mission. After completion, the soul of the individual goes back to God.

Thus, the African traditional religion, like Christianity, believes in life after physical death. They both think that human beings will go back to God one day: whether going straight after death; going back after some cycles of death-rebirth-death; or waiting at a spiritual location which Christians refer to as "Abraham's bosom" or "Paradise" until the appointed time to go. Thus, as some form of security for the trip, human beings need a kind of preparation here on earth before they embark on that journey.

5.6 The Meaning of Salvation

The security of the individual and the community are critical concerns within the scheme of the African traditional worldview. The security of the individual or community could be

termed 'salvation.' In Ghana, among the Akan, Salvation is termed Nkwa; Agbe in Ewe; and Wala in Ga. The protection and deliverance from the fear of oppressive and evil spirits is the African's most profound 'soul need' and, to an extent, ensures Nkwa (Clarke 2007). Larbi explains, however, that there is another dimension to salvation per the African traditional worldview. "This is not life in abstraction but rather in its concrete and fullest manifestation; it means the enjoyment of long life, vitality, vigour and health" (Larbi 2001).

Salvation, therefore, to the traditional African mind, is security or protection from oppressive and evil spirits and the enjoyment of riches, possessions, good health, and wealth. It also encompasses the joy of peace which the Akan call *asomdwei*. They believe salvation comes from the Creator God (Onyankopong) and the Spirits. These include children.

5.7 The Creator God, Spirits, Human beings and Prayer

Following the above, it is clear that the recognition of the Supreme Being, God and the realisation of the existence of other spirit beings, including ancestors, is, thus, directly linked to the well-being of the individual and the community. Constant sacrifices, visits to shrines of gods and prayers by individuals or groups of people ensure a good relationship with God, divinities and the ancestors for Nkwa (life). The desire for this is usually observed in several prayers by Africans.

Prayer exposes the innermost being and concerns of the Africans. Adeyemo describes prayer in the African context as 'the commonest act of worship' in Africa (Adeyemo, 1979). John Mbiti also terms prayer "... one of the most ancient items of African spiritual riches" (Mbiti, 1975). Prayers usually said in their mother tongue, are typically centred on the challenges of everyday life. African Traditional religion worshippers render different prayers. Among these are; 'Petition prayers', 'adoration prayers', 'supplication prayers' and 'gratitude prayers.' According to Clifton Clarke, "the orality that characterises the practice of prayer is seen in their pragmatic approach in petitioning for practical needs" (Clarke 2014).

Visits to the Northern, Upper East, Western, Volta, Oti and Ashanti regions of Ghana in March 2018 revealed that there are still other gods, such as the Yehweh god of the Glikor shrine in

the Volta region, Antoa Nyamaa in the Ashanti region, Nzima beyie in Nzima land in the Western region, Krachi Denteh among the Guans in the Oti region and Tongo shrine in the Upper East region in the North Eastern part of Ghana. Among the Akan of Ghana, God is called Onyankopong or Nyame and the earth is termed Asaase Yaa. According to Ntumy, some of the powerful yet lesser gods (not Onyankopong) that existed before the coming of the missionaries to the Gold Coast are Kwaku Firi (the vengeance god), Tigare (the god which is believed to arrest or nullify the activities of witches), Akonodi (the god of prosperity), Yentumi (the guardian god), Brekeunde (the traveller's god), Bruku (the fertility god), Prah (the fishing god) and Boame (the personal assistant god) (Ntumy, 1999).

Besides ATR, another important religion in northern Ghana before the introduction of Christianity is Islam. Ntumy explains that Islam was introduced to Ghana before Christianity through the activities of some North African traders. Yet, it did not expand but remained a 'small religion' at the palaces of the Moli-Dagomba chiefs of Mumprusi, Nanumba, Gonja and Dagbon, all in northern Ghana (Ntumy, 1999). However, it has had some growth since but comparatively less than Christianity, which was introduced to Ghana by Europeans and North American missionaries.

5.8 Conclusion

Ghana (formerly the Gold Coast) is a multicultural society with different ethnic groups and religions. Investigations show that Ghana is also multi-religious, with Christianity which began in the year 1482 has, become the dominant religion, followed by Islam. African Traditional religion, which used to be the dominant religion, is now relegated to the third place. There are also other 'minor' religions. The Ghanaian believes in the existence of God, spirits and other evil spirits. Although the Ghanaian pre-Christian worldview did not have a single personality called Satan, it held the view of several evil spirits, including the evil spirits of wicked men who are dead. They also believed in God and other good spirits of the dead, their ancestors and several other good spirits that live or can live in trees, stones and rivers. Therefore prayers are made to God and the good spirits; dependency on God and the perceived good spirits are part of the African belief.

The African's most profound 'soul need' and, to an extent, ensured Nkwa is the protection and deliverance from evil spirits and the enjoyment of life. In this light, the desire to live a good, successful or fruitful life is predicated on the generosity of God and the good spirits, while evils and unfortunate incidents in their lives can be attributed to evil spirits, wicked spirits and even evil men who employ evil powers or spirits to harm others. The African's most profound "soul need" was at the centre of African belief before missionaries came in with the gospel and appeared to remain so even hundreds of years after their arrival

CHAPTER 6

6 THE ENTRY OF THE MISSIONARIES

6.1 Introduction

The scenario in the previous chapter (5) depicts some of the main features that characterised the African traditional worldview in the pre-Christian Gold Coast (now Ghana) and the religious landscape before the arrival of Christianity. Records show that missionaries from various parts of Europe and North America introduced Christianity to Ghana. The activities of the Missionaries subsequently led to the establishment of Pentecostal Christianity in Ghana. As demonstrated above, the names Gold Coast and Ghana are used interchangeably in this study as the name of the country now called Ghana. At this stage, it is essential to paint a picture of the advent, some significant factors, influential personalities and the form of mission practice employed by some of these missionaries before the commencement of Pentecostalism in Ghana. The narrative considers their arrival, missionary strategies and the role of Africans in planting and nurturing Christianity in Ghana until the beginning of Pentecostal Christianity.

Studies by scholars such as C.P. Groves (1955), J.K. Agbeti (1986) and D. N. A. Kpobi (1993), among other scholars, reveal that the coastal lands in Ghana were the first to receive missionaries. These scholars explain that the missionaries arrived from Portugal not strictly to evangelise but to explore and trade. Some among the Portuguese explorers were Catholic Friars, and Christians who accompanied the traders and their Chaplains. These Chaplains carried the Bible along. According to C. P. Groves, Don Diego d'Azambuja, a Portuguese trade explorer with six hundred men, landed on Elmina (*Edina*) shores on the 19th of January, 1482. On the next day, 20th January 1482 d'Azambuja "Suspended the banner of Portugal from the bough of a lofty tree, at the foot of which they erected an altar. The whole company assisted at the first mass celebrated in Ghana and prayed for the conversion of the natives from idolatry and the perpetual prosperity of the Church, which they intended to erect upon the spot" (Groves, 1955:123).

Later, the Elmina Chief offered a site to the Portuguese on which they constructed a fort and a chapel. According to J.K. Agbeti, these buildings were dedicated to St. George (Agbeti, 1986). It is important to note, as explained by Agbeti that Don Diego d’Azambuja enticed the Chief of Elmina with immediate materialistic benefits of Christianity (Agbeti, 1986). The Chief was convinced, and by his permission, d’Azambuja was given a piece of land on which they built a chapel and a fort. D’Azambuja and their team also established a school to help train the Africans in their commercial activities. In an attempt to sow the seeds of Christianity, the Portuguese used a school that they established at Elmina in 1529. According to Agbeti, unfortunately, this strategy of missions was the least successful. After the Portuguese, there were many incursions by several mission groups from different European countries and the United States of America to Ghana. One mission group that arrived were the Moravians.

6.2 Moravian United Brethren Mission

Agbeti (1986) explains that serious efforts to plant Christianity in Ghana started in the 1730s. The pioneer missions came from Western Europe and later the United States of America—the Western Europeans, including the Moravian United Brethren Mission, who arrived in 1737. Furthermore, Agbeti explains that they sent two missionaries to the Gold Coast. These missionaries were Heinrich Huckuff and Chretien Protten. Protten, born at the Christianborg Castle in 1715, was the son of a Danish father and a Ghanaian woman. Agbeti (1986) indicates that Protten was educated at Christianborg and later sent to Denmark. Protten came back as a missionary and worked at Elmina and in Accra. Agbeti reveals that Protten did not win many souls and died in 1769.

Kpobi (1993) recounts that an African slave boy whom a ship Captain bought was given as a present to a Dutch merchant. The slave was named Capitein after the vessels Captain who bought the slave boy for the merchant. Capitein was taken to Holland and was later sent to the Gold Coast. Capitein grew up there and excelled in education and was consequently ordained a priest by the Dutch Reformed Church. According to Kpobi, “strictly speaking, Capitein was the first minister ever sent to work among the Africans in the Gold Coast” (Kpobi, 1993). He was to minister both to the whites and the Africans. Capitein was able to establish two schools, one for mulattoes and another for Africans. According to Kpobi, Capitein did not

make any adult converts and died at the age of thirty in the year 1747 (Agbeti, 1986). Unfortunately, Capitein's schools collapsed after Capitein's death. There were, however, other missionaries who followed from Europe.

6.3 The Church of England Mission

The Church of England, Society for the Propagation of the Gospel, sent the Rev. Thomas Thomson, upon Thomson's request to come to the Gold Coast (Groves, 1964). Thomson arrived in 1751. According to Groves (1964), Thomson baptised eight Africans in the first four years and also sent three Africans to Britain in 1754. Although two of them died, Philip Quaque, the third African, survived. Thompson fell sick and was taken back home. After some years, Quaque was ordained a priest and sent to the Gold Coast in 1766 to continue Thomson's (master's) job. Quaque started a school and kept it till death in 1816 but did not make many converts. The Western missionary societies, in their missionary drive, continued to come to the Gold Coast.

6.4 The Basel Mission

The Basel Missionary Society entered the Gold Coast in December 1828 (Smith, 1966). According to N. Smith, these were; Karl F. Salbach, Gottlieb Holswarth, Johannesburg Henke and Johannes Gottlob Schmidt, a Swiss. They all fell sick, one after another and died before December 1831. Three more missionaries were sent in; Andreas Riis, Peter Peterson and Friederich Heinz. They began to study Akan for their missionary work, but two of them died being victims of malaria disease. This same tropical deadly disease, malaria, that killed several missionaries also attacked James McKeown, the founder of COP, the church whose TV programme is under study. The impact of malaria on the missionary efforts of James McKeown is looked at in detail elsewhere (Chapter 8) in this work. The malaria disease also attacked Riis, who was left among the three. However, assisted by a native herbalist called Dowuona, Riis was healed. Dowuona prepared a herbal concoction (commonly called, *Odido* in Ghana; a portion still used in Ghana and is proven by orthodox medical practitioners to be effective for the treatment of malaria) from *Neem* tree leaves for Riis to inhale and bath (Bediako, 2007).

The healed Riis could continue the 'Akan study' project. Some missionaries from Jamaica (West Indies) later joined in 1843. These were the Clerk and Hall families. These families began to evangelise the people and also studied Ga, a language of one of the coastal tribes in the Ghana who are also the owners of the Ga land on which is located Accra, the capital city of Ghana. They extended their missions work to the Akwapim, Akyem, Krobo, Kwahu and later to the Asante peoples. These covered the Eastern and Ashanti regions of Ghana. After the Basel Mission Society came the Wesleyans (Agbeti, 1986).

6.5 The Wesleyan Methodist Mission

The Wesleyan Methodist Missionary Society arrived in Ghana in 1835 (Groves, 1964). According to Groves (1964) and Agbeti (1986), the British Governor, Governor Charles McCarthy, who was then the Governor of Sierra Leone and had oversight responsibility for the Gold Coast, established a school in Cape Coast in Ghana in 1821. McCarthy aimed to tutor brilliant Africans who would support the colonial administration in the Gold Coast. Mr Joseph Smith, an African Headteacher of the school, introduced Bible reading to the school pupils. Later, one of the pupils, William deGraft, asked a sailor, Captain Potter, a Methodist from Britain, to bring in more Bibles for others in a Bible study class they had formed. Captain Potter did not only get the Bibles but also came with Joseph Dunwell, a missionary from the Methodist Missionary Society in London. Dunwell, who the Society had sent, assisted the indigenes to understand the scriptures and won a few converts too. Other Methodist missionaries sent in, such as the Rev. & Mrs. George Wrigley and Rev. & Mrs. Peter Harrop in September 1836 and January 1837, respectively, all died within a year of their arrival. Thomas Birch Freeman, born to an English mother and whose father was an African was recruited and posted to the Gold Coast with his wife. Freeman's wife died within six months, but Freeman did not give up. Together with the Africans, they laboured and were able to open branches of the Methodist Church in Anomabo and Winneba in the Central region as well as in Kumasi, in the Ashanti region. Freeman grew the ministry on the Gold Coast by using indigenous converts to evangelise others. Gradually, Freeman and their 'evangelists' grew their church to the Volta region and even beyond the borders of Ghana to Togo. Indeed, according to R. T. Parson, using the indigenous people helped the mission of the Methodist Church or

Missionary Society (Parson 1963). Next to the Methodists to arrive were the North German Mission.

6.6 The North German (Bremen) Mission

Parson's (1963) work reveals that the North German (Bremen) Missionary Society arrived on the Gold Coast on 5th May 1847. They landed on the Gold Coast with the ultimate goal of going to Gabon. Freeman nicely received Luer Bultman, Lorenz Wolf, Karl Flato and James Graff. The first two consequently left for Gabon, leaving Flato and Graff remained. They were not allowed by the Methodists to do missions in the areas they were operating or intended to expand to, as far as Anecho in Togoland. These 'newcomers' therefore, moved to Christianborg in Accra but could not start their mission work there because it fell within the Methodist domain. Later, they were motivated by an Ewe young man, Prince Nyangamagu, to turn to the interior. They, therefore, moved to Peki. They constructed a Mission House there in 1848, where Wolf practised medical profession in their mission work. According to Wiegrabe, Wolf healed the Chief of a severe ulcer and gained popularity (Wiegrabe, 1936). The fetish priests and herbalists there were provoked into jealousy and became hostile to Wolf. They prevented the indigenes from patronising Wolf's facility. After some time, Wolf's team moved down south to the coast and to the south eastern coastal town called Keta. They won some people for Christ. After some years, the Bremen Mission extended their work back to Peki and the surrounding towns and villages such as; Anyako, Amedzofe and Ho. Between 1894 and 1912, their Mission received a lot of financial support from Germany and the work picked up momentum and grew very well. Parson reports that by 1918, they had 234 congregations with 31 Pastors (Parson 1963). They grew so well and were called Evangelical Presbyterian Church (a name corrupted to *Ewe Presbyterian Church* due to their significant presence in the Ewe lands). The Catholic Church was the next to visit, indeed, re-visit the Gold Coast.

6.7 The Roman Catholic Mission

They had first entered the Gold Coast by the Catholic Friars who came along with Don Diego d'Azambuja and some other missionaries who came in in later years but did not want to compete with the Protestants in the Gold Coast, so they left. However, one of their own, an Englishman, Sir James Marshall, although baptised as a Catholic, was later trained to become an Anglican Priest. Helena Pfan, writing a short history of the Catholic Church in Ghana, explains that Marshall, who became a judge in the Gold Coast and Nigeria, wrote to the Catholics back home and invited them to establish a branch of the Catholic Church in the Gold Coast (Pfan, 1965). In 1880, two missionaries, Moreau and Murat, in their thirties, arrived on the Gold Coast. A Frenchman, Mr Bonnat, initially served as their interpreter. Bonnat was later replaced by a Marshall, a redeemed Ashanti enslaved person named John Ashanti who was later baptised and re-named James Marshall Gordon. With the help of Marshall and the indigenes, they established an Elementary School, which they also used to evangelise and did missions. Murat died early, and Moreau also died in 1886. The Catholics sent new missionaries to help. The mission progressed and expanded to places such as; Axim, Cape Coast, Keta, Accra, Kumasi and even Navrongo in the Northern region. Other Christian organisations, such as the Seventh Day Adventist Church, the African Methodist Episcopal Zion Mission (A. M. E. Z.) and the Baptists all arrived with the gospel on the Gold Coast.

6.8 Other Mission Societies

The Seventh Day Adventist Mission entered Ghana officially in 1893, although some indigenous converts existed since the 1880s. The African Methodist Episcopal Zion Mission came from the United States of America in 1896 and the Southern Baptist Convention Mission arrived in 1898 (Groves, 1964). Among other strategies to convert the indigenes, these mission societies, like their predecessors, used schools, Bible classes and different mission strategies that had helped church growth in Europe and America. They lost several of their missionaries through death via malaria, harsh weather and hostilities. However, they were greatly assisted by their indigenous disciples to endure. Together the missionaries found some footing and grew Christianity in Ghana.

6.9 Conclusion

The above narrations were some of the patterns of Christian missions on the Ghana before the Pentecostal Missions came in. So, before Pentecostalism in Ghana, Christianity had already been established in Ghana, Churches had been built, Mission Houses had been constructed, and some churches, such as the Catholic Church, had become 'National' in character. The missionaries, greatly supported by their indigenous converts, worked very hard, communicating the gospel through various means to win souls for Christ. Scholars indicate that Pentecostalism came in in the early 1900s.

CHAPTER 7

7 PENTECOSTALISM AND THE CHURCH OF PENTECOST

7.1 The Pentecostal Movement

Pentecostalism, according to Allan Anderson, is a movement that evolved out of the Holiness movement. The Holiness movement is the product of a particular theological interpretation of Scripture by John Wesley and a theologian, John Fletcher (Anderson 2004). John Wesley, who was born in the UK and preached in the United States of America, influenced the conception or understanding by others of this movement. However, According to Asamoah-Gyadu, “Pentecostal outbursts in India, for example, are said to have predated the North American experience by at least forty years, taking an indigenous course with little or no Western missionary involvement” (Asamoah-Gyadu 2005a:10-11).

In accordance with the view held by Hollenweger, Asamoah-Gyadu (2005) argues that Pentecostalism in different parts of the world is “distinctive members of a global family” Asamoah-Gyadu (2005:11) who emphasise the experience of the Spirit. Asamoah-Gyadu also agrees with scholars such as Pomerville, Peterson and Sepulveda that not all Pentecostal movements started from the Azusa Street experience or Parham’s initiative. In the history of Pentecostalism, therefore, Asamoah-Gyadu concludes that the origins of Pentecostalism in different contexts of the world “should be distinguished from the efforts of its American versions to globalise knowledge of it” (Asamoah-Gyadu 2005).

The above perception by Asamoah-Gyadu (2005) is different from other scholarly views on Pentecostalism “that present African participants as mere clones, consumers or imitators of innovations that originated outside their context” (Asamoah-Gyadu 2005:12). Asamoah-Gyadu’s thought presents Pentecostalism in the USA, and Asia, Africa, and other parts of the world as a global culture with different features, shaped by the culture and political context in which they develop. Asamoah-Gyadu further explains that Pentecostalism is a concept that appears to defy a clear definition. The defiance of definition is due to the amorphous nature of the types, forms and the ever-changing practices. “The growth, diversity and variegated nature of Pentecostal movements across the world confound attempts at achieving neat

classifications” (Asamoah-Gyadu 2005). The term is usually used to include the Charismatic movement, New Pentecostal or ‘Neo-Charismatic’ churches and even “the ‘charismatic’ movement within the older churches and autochthonous prophetic churches in the majority world” (Anderson 2004).

Asamoah Gyadu defines Pentecostalism thus:

Pentecostalism refers to Christian groups which emphasise salvation in Christ as a transformative experience wrought by the Holy Spirit and 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 Apostles, are sought, accepted, valued and consciously encouraged among members as signifying the presence of God and experience of his Spirit (Asamoah-Gyadu 2005).

“Global Pentecostalism and Charismatic Christianity in all its diversity is the fastest expanding religious movement in the world today” (Anderson 2004). The Pentecostal movement is the second largest sub-group of global Christianity. Allan Anderson explains that Pentecostals constitute the fastest-growing group of churches within Christianity today, with over 500 million adherents worldwide (Anderson 2004). Walker Grant points out that it has over 30 million American followers and a worldwide following of 430 million (Grant 2007). Asamoah-Gyadu posits that “Pentecostalism has emerged as the most exciting and dominant stream of Christianity in the twenty-first century...especially so in the non-Western world- Africa, Asia, and Latin America- which is now the heartland of world Christianity” (Asamoah-Gyadu. 2013:1). Several scholars have written about Christianity in the world. Pentecostal Christianity in Africa. Asamoah-Gyadu, writing in this context, takes the position that “the pneumatic orientation of non-Western Christianity accounts in significant measure for the growth and dynamism of the faith in these contexts” (Asamoah-Gyadu 2013:4). Asamoah-Gyadu explains that there are three reasons why the love for the Spirit experience has made pneumatic Christianity the choice religion for Christians in Africa; both on the continent and abroad. These three reasons, according to Asamoah-Gyadu are;

(1) its emphasis on personal transformation wrought by the Holy Spirit; (2) its emphasis on the experience of the Holy Spirit with specific manifestations that make worship both a heartfelt and body felt experience; and (3) the interventionist nature of charisma theology, which is seen in healing, deliverance, and prayer for breakthroughs in life (Asamoah-Gyadu 2013:6).

Time and space will not allow for a critical study of the history of Pentecostalism at different parts of the world. However, according to Anderson (2004), Lagos (Nigeria in West Africa) is arguably the most Pentecostal city in the World due to the massive presence of Pentecostals and Pentecostalism in the life of the people there. Suffice to present a brief history of how it began in the United States of America, where it has thrived till today (over a century) and has also become prevalent in Ghana.

7.2 Charles Parham

Referring to Acts 2:1ff, some Methodists in the United States of America taught that there is a second experience for Christians after initial salvation. This experience, they believed, is called the baptism of the Spirit. Anderson (2004) explains that Charles Parham (1873-1929), believing this, resigned from the Methodist church in 1895. After experiencing divine healing in 1898, he began a healing ministry. Parham later established the Bethel Gospel School, a Bible school with thirty-four (34) students (Anderson 2004). Parham had earlier been associated with Frank Sanford in Topeka, Kansas, in the United States of America (USA) and enrolled in Sanford's Bible School. Sanford was an ex-Baptist minister in Maine (USA) who joined the Holiness movement. The Holiness movement was a movement that evolved from the then-established Protestant Churches and emphasised moral perfection (Holiness) (Anderson 2004).

Parham's students, upon Parham's word, studied to discover in the Bible that there is the possibility of one receiving the Baptism of the Spirit with the evidence of speaking in tongues as happened in Acts 2:1. Therefore, Parham encouraged them to fast and pray for this. On 1st

January 1900, upon the laying of hands on Agnes Ozman by Parham, Ozman received the “Baptism in the Spirit” and spoke in a strange tongue which was later explained by Parham as “speaking in the Chinese language” (Anderson 2004). O Christians there too received this Baptism, and Parham also “in a Swedish tongue”. One of the disciples of Parham was William Joseph Seymour.

7.3 William Joseph Seymour

William J. Seymour (1870-1922) was an African-American preacher and the son of formerly enslaved people. Seymour was later baptised in the Spirit (Hollenweger, 1997). Seymour is the one whose ministry in Los Angeles, Azusa Street, truly brought the revival and expansion of this experience in Western Christianity.

7.4 Global Pentecostalism

Hollenweger (1997) explains that there were several centres of Pentecostalism in the USA. However, Seymour’s Apostolic Faith Mission on Azusa Street, Los Angeles was the most prominent. This chapel saw several activities of Pentecostalism by Seymour and Seymour’s followers. Central in their theology was: the orality of their liturgy, narration theology and witness, maximum participation in an inclusive manner of worship, the inclusion of dreams and visions in personal and public worship, and an understanding of the body-mind relationship exhibited by healing through prayer (Hollenweger, 1997). In a racism-infested USA, Azusa Street broke the barriers of racism and classism. In the Apostolic Faith Mission, blacks and whites, professors and laundry women, people of all shades and colours, wealth, education and the like all sat together without discrimination (Hollenweger, 1997).

Anderson (2004) adds that evangelism and mission were critical features of North American Pentecostalism. Europeans also travelled to the USA for the Azusa experience and “returned with tongues.” The enthusiasm and global perception of the Azusa experience was such that Missionaries from the USA were sent to China, India, Japan, Egypt, Angola, South Africa and Liberia (Anderson 2004). The significant role that Seymour played in Pentecostalism in the

early years of the 1900s has motivated a debate among scholars about who the founder of Pentecostalism is:

Hollenweger suggests that the founder of Pentecostalism is either Parham or Seymour and that the choice between the two depends on the essence of Pentecostalism. Either it is found in a particular doctrine of a particular experience (speaking in tongues as languages), or else it lies in its oral, missionary nature and its ability to break down barriers, emphases of the Azusa street revival. For Hollenweger,... Seymour as founder of Pentecostalism is not based as much on history sequence (which shows the earlier work of Parham) as it is on theological principles, which became the basis on which the Pentecostal message spreads around the world (Anderson 2004).

Anderson explains that in 1904-5, there was a revival in Britain, called the 'Welsh Revival', that brought about 100,000 people to join Christian churches. Evan Roberts, the leader of the revival, received 'baptism in the Spirit', an ecstatic experience. However, the first recorded Pentecostal service "in Britain with speaking in tongues was at the home of Cathrine Price in London in January 1907" (Anderson 2004).

Anderson emphasises that the central idea of Pentecostalism is "Spirit baptism" (Anderson 2004). There are other emphases, such as speaking in tongues (glossolalia), believed to be divinely enabled and demonstrating the gifts of the Spirit. "Pentecostalism is a movement of the Holy Spirit that over the years has acquired the status of a global phenomenon with local manifestations" (Asamoah-Gyadu 2005:1). Barrette and Johnson suggest that there were over 500 million Pentecostal/ Charismatics in the world in the year 2001 (Anderson 2004). They are found mainly in North America, Europe, Australia, Asia, the Caribbean, South America, and Africa.

Through the numerous mission travels by the author of this study, it was observed that in Africa, Pentecostals are found mainly in the south of the Sahara. Ghana is one of the countries in West Africa with a strong presence of Pentecostalism. The phenomenon of movement

permeates the Roman Catholic church, many Orthodox churches (as the mainline Protestant churches are usually called in Ghana), and Pentecostal and Spiritual churches. The movement is also seen among para-church organisations such as the Scripture Union, Women's Aglow, Ghacoe Women and the Full Gospel Business Men's Fellowship International.

Pentecostals, who are a strand of evangelical Christians, stress the need (according to Acts 1:8, Mtt. 28:19ff) for members to evangelise the whole world. The evangelism is being done through several channels. Some of these are the widespread distribution of tracts, magazines and books, one of which was the magazine, 'Sword of the Spirit', that got into the hands of Peter Anim, sparking the Classical Pentecostal movement in Ghana. The Anim story is looked at later in this study (Chapter 8). There are other forms of 'One-on-one' and mass approach to disseminating the gospel of Christ. Now, radio and television have been brought into the modes of communicating the gospel. In the post-modern world, it is observed that the internet, text messages and other electronic mass social media channels are being incorporated in the communication of the gospel.

According to De Witte, the "first television evangelist of note was Fulton Sheen, a Catholic Archbishop who successfully switched to television in 1951 after two decades of radio broadcasts"(De Witte 2008:1). Billy Graham is another renowned televangelist of the evangelistic strand worth mentioning. There are others, such as T. L. Osborn, Benny Hinn and T.D. Jakes. Although televangelism and televangelists have received diverse criticism worldwide, many a Pentecostal church in Africa are interested in their form of evangelism and these Pentecostal churches include The Church of Pentecost in Ghana.

7.5 The Church of Pentecost and their Mission

The Church of Pentecost was established by Pastor James McKeown, an Irish missionary to the then Gold Coast, now Ghana. The church has become a leading Pentecostal church in Ghana with a membership of over 3,000,000, and it has spread to every city and town and many villages in Ghana.

According to the COP Council Meeting reports (2022), COP has also spread to over 138 countries worldwide and continues to grow. The author of this study is a Full-time minister of COP. The COP runs several departments, including a radio and TV department. This author has been associated with the TV programme, Pentecost Hour TV, which has been broadcast by McKeown's church from year 2001 till date. Before zooming in on COP, it is essential to look at COP in a broader context of Ghanaian Pentecostalism.

7.6 Ghanaian Pentecostalism

Anderson states, "Pentecostalism is big business in Africa" (Anderson 2004:103). Pentecostal Christianity spreads across Africa with many members in countries such as Nigeria, Ghana, the Democratic Republic of Congo, Kenya and South Africa. Although several Pentecostal churches were founded in Africa by Western missionaries (exogenous), others were also started by indigenous Africans. Various scholars have classified the Pentecostal movement across the world in different ways. Some, such as Hollenweger (1997) and Anderson (2004), have looked at the 'globalness' of the movement. Another author, Larbi (2001) has looked at the 'Africanness' or 'Ghanaianness'. At the same time, Asamoah-Gyadu (2005) is interested in the various strands within Ghana. The widely different backgrounds and perceptions that various scholars bring to the conversation table on Pentecostalism also reflect the importance of the movement in global Christianity or religion. Larbi is one such scholar who looks at the phenomenon from a Ghanaian perspective.

According to Larbi (2001), Ghanaian Pentecostalism has produced six major renewal movements - Spiritual Church Movement, Mainline/Evangelical Pentecostal movement, Charismatic Movement within mainline churches, Para-church Movement, Neo-Pentecostal/Charismatic Movement and Prophet-Healer centred Pentecostal prayer camps.

Larbi calls the first strand of Pentecostal churches in Ghana the "Prophet-healing churches or Aladura" churches (Larbi 2001:68). These, according to Larbi (2001), place much emphasis on the presence and work of the Holy Spirit. They dwell much on the revelations, dreams and visions of their priests or leaders. They are also churches established/run by 'gifted' healers, prophets or evangelists. Among these Pentecostals are the Twelve Apostles Church, Faith

Tabernacle Church, Cherubim and Seraphim Church, Church of the Lord and the Saviour Church. Some of their 'gifted' leaders heal through prayer, herbal practice, a combination of both or through other 'spiritual' practices. This type of churches are similar to other Pentecostals, especially the Classical Pentecostals. However, "they are so apart from a theological/biblical index" (Larbi 2001:68). Several of the Pentecostal churches in this group belong to the category classified by scholars as African Indigenous churches (AIC). They are looked at subsequently in some detail in this Chapter (7). From observation, they are sometimes unique in dressing (long robes) for church and other pastoral programmes. They usually sing *Abibinwom* (locally composed songs) that are similar in content, rhythm and pace to the songs sung by idol worshippers. Sometimes, they replace the names of deities mentioned in the 'idol-worship' songs with the names of God, Jesus Christ, the Holy Spirit or angels. A further observation of them reveals their unique practices, such as going to church barefooted, since they consider the inside of the church as holy grounds. They observe special days and seasons besides Christmas and Easter. In addition, succession of their leadership, especially at the national level is usually from father to son or daughter. Larbi (2001) explains that some of their leaders have two, three or four wives, even as their forebear, Prophet Waddi Harris, whose ministry led to some disciples forming the Twelve Apostles Church. According to Larbi (2001), the Twelve Apostles Church was the first of this type of Pentecostal church to be created in Ghana. "Grace Tani, a native of Ankobra Mouth,...John Nackabah of Essuawua near Enchi...John Hackman...endowed with the gifts of healing and prophecy, founded the Twelve Apostles Church" (Larbi 2001:69).

Secondly, the evangelistic activities of some Pentecostal leaders and ministries in Ghana have influenced and produced a strand of Pentecostalism in some mainline (Orthodox) churches, as they are commonly called in Ghana. Larbi calls that strand, the Mainline/Evangelical Pentecostal movement. According to Larbi (2001), this second strand of Pentecostalism is those congregants of the mainline churches who engage in worship or practices similar to Pentecostals in Ghana. The Orthodox churches include the Catholic Church, the Anglican Church, the Methodist Church, the Presbyterian Church of Ghana, and such Western mission-initiated churches established by the early missionaries to Ghana. The Pentecostals among these Orthodox churches speak in tongues, sometimes get themselves baptised by immersion (by Pentecostal Ministers), sing some Pentecostal choruses or praises and dance loudly as

pertains in the Pentecostal churches. They also emphasise on or desire revelations, prophecies, dreams and visions. The Mainline/Evangelical Pentecostal movement may sometimes include a Minister, an officer or a senior member of the mainline church. In the early days when they started, they sometimes confronted the status quo, leaders or other personalities in their mother church. So some of them left for other Pentecostal churches and embraced their newfound love– Pentecostalism. However, after some years, it has been observed that these groups have become common in several of the mainline churches in Ghana. Asamoah-Gyadu argues that “most historic mission churches...started to accommodate charismatic renewal groups and phenomena within their ranks because their very survival has come to depend on how open they are to a charismatic ecclesiology and culture” (Asamoah-Gyadu 2005:11). Their presence is evident in several Orthodox churches in Ghana such that it is sometimes difficult for a casual visitor to differentiate between an Orthodox Church and a Pentecostal church in Ghana. Indeed, it is due to the presence of or the activities of the Mainline/Evangelical Pentecostal movement within the Orthodox Churches.

The third form of Pentecostal revival in Ghana, according to Larbi (2001), is the result of the work and ministry of the Ghanaian Peter Newman Anim and the Irish James McKeown, whose narrative can be found in further pages of this study. The ‘sweet-and-bitter’ relationship between the African Anim and the Irish McKeown, together with the work of the Assemblies of God, produced a form of Pentecostalism in Ghana, which Larbi (2001) and other scholars call Classical Pentecostalism. COP, the subject of this study, is one of the leading churches in Ghana and belongs to this category. According to Larbi (2001), the Apostolic Church and the Christ Apostolic Church are the other two leading Classical Pentecostal Churches in Ghana. In addition to these is the Assemblies of God Church.

These Classical Pentecostals, like the Aladura churches and the Mainline/Evangelical Pentecostal movement, emphasise the Holy Spirit. Their Ministers or Pastors also appear to have copied their ‘European Masters’ way of ecclesiastical attire by putting on suites (two or three piece) with a flying tie or clerical collar, especially for official programmes. Like the first groups of Pentecostals, the Classics sing many locally composed songs and emphasise prayer. However, comparatively, more English songs are usually sung in their services than in

the Aladura (AIC) type of churches. Maybe, this difference is due to the early relationship of the Classicals with Europeans. Unlike the first type of Pentecostal churches in Ghana, the Classical Pentecostals enter their church halls with their footwear, although they also consider the place a holy place. Again, this practice might be due to a similar practice by their European friends whom they encountered in their early days. The Classical Pentecostals, until recently, did not have several scholars among them. However, they place more emphasis on the text in the Bible and as interpreted by their leaders. Although the Classicals, like the Aladura type of Pentecostals, believe in miracles, revelations, dreams, prophecies and visions, they place relatively less emphasis on these practices. The General Secretary of COP puts it this way, “We interpret prophecies, dreams, revelations and visions in the light of the Bible. So, we place emphases on what the scripture says than what we see or hear” (Apostle Alex Kumi-Larbi 2022). Statements such as ‘What does the Bible say about this,’ how does the Bible see this,’ how do we accept this in the light of scripture?’ are common questions among Classical Pentecostals in Ghana. They espouse these beliefs in their church preaching, radio, and TV. One significant observed difference between Classical Pentecostals and the Aladura-type of Pentecostals in Ghana is that the Classical Pentecostals emphasise scriptural text and tell the Biblical narratives to their congregants as found in the Bible.

The Aladura type, however, usually quotes the Bible and does not emphasise the text but what they have to say about it or how related the text is to an issue they need to discuss or relay. Unlike the Aladura-type Pentecostals who imitated Harris and accepted polygamy, the Classical Pentecostals are strictly monogamous. A church such as COP will quickly dismiss a Minister or an officer of the church who takes a second wife. Church members who do so are also suspended from full membership or fellowship and will not have the church testify about them at their Memorial or Funeral service when they die. Although a Minister of the church may bury such people, the Minister may not wear a clerical collar at such an important and official function. This ‘step-down’ dressing of the Minister at a funeral service signifies that the process has been stepped down to a kind of ‘second degree’ instead of a first. A colleague COP senior Minister, once at a funeral in Accra, jokingly called it ‘Half Burial.’ The Classical Pentecostals in Ghana appear to be the ‘refined’ Pentecostals until the Neo-Pentecostals (Charismatics as they are popularly called in Ghana) came onto the Ghanaian scene in the early 1980s.

Ghana experienced rapid coup d'états in our first thirty years of independence, as explained elsewhere in this study (Chapter 3). These military incursions into the Political and economic leadership of Ghana also led the country into some financial and economic hardships. According to Gifford (1998) and Larbi (2001), these hardships created a challenging economic and socio-political environment. It was around this period that several Charismatic churches sprung up. The message of these churches invariably focused on the economic realities of the day. Some of their leaders; are Bishop Duncan Williams, Pastor Mensah Otabil, Bishop Charles Agyin Asare, Rev. Anyane Boadum and Bishop Tackie Yarboi. These and other leaders of the Charismatic Churches that sprung up had been either members of the Classical Pentecostal churches or had had some stints with them. For instance, Bishop Nicholas Duncan-Williams used to be a member of COP. Bishop Charles Agyin Asare is also known to have once been a Deacon of COP which is the Classical Pentecostal church under study. All these leaders were young men.

The messages of the Charismatic churches seem to have provided Ghanaians, especially the youth with some hope for the future. Thus, their congregation was more youthful than the Classical Pentecostals or the AICs. Some of their leaders, according to Larbi (2001), such as Mensah Otabil of the International Central Gospel Church International (ICGCI), felt they were called to liberate God's people from mental slavery. Also, to lift the image of the Blackman to be a channel of blessing to the nations. Larbi (2001) adds that Bishop Nicholas Duncan-Williams of the Christian Action Faith Ministry International (CAFMI) believed that he had a similar mission of being an example to his generation of God's power to deliver them from poverty, sickness, ignorance, inferiority complex, and mental enslavement. Duncan-Williams also highlighted God's goodness, mercy, and grace for prosperity. These thoughts or beliefs by several of the new leaders led to a liberation theology among them. They were also global in their thinking as far as their 'mission from God' was concerned. The 'internationalness' of their vision was reflected in the names of the churches they established. Some of these are; Christian Action Faith Ministry International; International Central Gospel Church; Lighthouse Chapel International; Jesus Generation Sanctuary International; and Victory Bible Church International. The Charismatics attracted several youths from all walks of life, including from all kinds of churches; Orthodox (mainline churches), Classical Pentecostal or the Aladura type.

Some of the 'Pentecostalised' members in the Orthodox churches who were having issues with their mother churches also left to join the Charismatics.

Apparently, due to their members' youthful composition and academic qualifications, the Charismatics tended to memorise and emphasise scripture more than the Classical Pentecostals and the Aladura type. While the average Classical Pentecostal Minister may typically utilise two, three, four or five Biblical quotations when preaching, the Charismatic Minister may use about fifteen or twenty Bible quotations. These Charismatic Ministers also pack their prayers with several Biblical texts. Their 'style' really presented them as charismatic.

In the early 1980s, it was common to find their Ministers, leaders as well as members carrying books, tracts, journals and magazines written or produced by American preachers such as Billy Graham, Oral Roberts, Jim Bakker and Tim Lahee. Others had literature by Kenneth Hagin, Kenneth and Gloria Copeland, among many. These new Ministers also imitated the way the Americans dressed or preached. They loved wearing suits, whether new or 'used ones,' long flying ties, American type of English and employed American terminologies. For example, instead of 'my Bible says,' they will say, 'ma bible says.' As later discussed in this study, Gifford (2004) argues that these American influences, in addition to the upwardly mobile lifestyle of the new Ghanaian Bishops attracted the youth of Ghana. Bishop is the common title for their leaders, and these bishops attract many youths to their Charismatic churches.

Like the Aladura type and Classical Pentecostals, the Charismatics also emphasise the presence and work of the Holy Spirit in the church. They believe in prophecies, dreams and visions. They speak in tongues and perform miracles. One Pentecostal practice common among the Charismatics is the 'Word of knowledge.' It is at some of these Charismatic centres that a Bishop or Pastor will, during the service, allocate time to speak or prophesy concerning some congregants. This practice of 'prophesying' is synonymous with what pertains in the Aladura-type Pentecostal churches. It was not uncommon to hear a statement like, "There is a sister here who is wearing blue pants, and the Lord is telling me that by the end of this year, someone will ask for your hand in marriage. Can you please come forward?" (Kodua 2019).

There were also fearful prophecies such as, ‘There is a man here; this is your first visit to our church, and you drive a black car. The Lord tells me that the devil has planned an accident against you this week, so please meet me after service.’

Some Classical Pentecostal and Orthodox Church leaders became uncomfortable with how these new Pentecostals practised their faith. Apostle Alfred Koduah interestingly puts it this way, “So, in a big church, when the Holy Spirit wants to invite someone or do something for a lady, must the Holy Spirit go and view the colour of the lady’s underwear, come and tell us before the Holy Spirit could help such a person?” (Kodua 2019). The apparent excesses in the operation of spiritual gifts by the Charismatics led to many accusations and gossips by outsiders. Some termed the practices “emotionalism,” “over-enthusiasm,” or even “occultic” (Asamoah-Gyadu, 2005).

Some of these Charismatic Pentecostals later applied and joined the Classical Pentecostals in a notable Pentecostal fraternity that had been formed, called the Ghana Pentecostal Council (now Ghana Pentecostal and Charismatic Council- GPCC). Apostle Amoani, a former Chairman of the Christ Apostolic Church, commended the Charismatics this way; “Initially, some of them took some of our Pentecostal practices to the extreme and absurd dimensions, but now there is a remarkable improvement.” (Amoani 2018) Apostle Amoani adds that “We, the Classical Pentecostals, are happy that God has used some of us to assist the Charismatics to grow in these Pentecostal practices, and we are proud of them” (Amoani 2018). The neo-Pentecostals or Charismatics can thus be described as having ‘crush-landed’ with some positive and negative vibrations on Christianity in Ghana. However, they have ‘improved’ their Pentecostal ‘style’ and have been accepted, especially by their forebears, the Classical Pentecostals, such that they now co-exist as brothers in one ecumenical body, the GPCC.

Besides the GPCC, the Aladura-type Pentecostals and the Charismatics within the mainline churches, it is observed in Ghana that some Para-Church organisations are Pentecostal. Their ethos and practices portray Pentecostal fervour. Unlike the Charismatic groups within the Orthodox churches, this strand of Pentecostals is outside the churches. They include; the Scripture Union (SU), Hour of Visitation Choir and Evangelistic Association (HOVCEA), Youth for Christ (YAFCA), Joyful Way Incorporated (JWI), Calvary Road Incorporated (CRI), Full

Gospel Business Mens' Fellowship International (FGBMFI) and the Women Aglow International (WAI). As can be deduced from the names of some of these organisations, they are either the local (Ghanaian) branches of some international Christian organisations or locally formed, locally based, locally functioning Para-church organisation. Larbi joins Samuel Adubofour (1994) to argue that these Para-Church organisations in Ghana "assumed the Pentecostal spirituality only from the 1960s...and...it was by these that the Pentecostal spirituality entered the mainline churches" (Larbi 2001).

Several lay leaders of some Orthodox churches in Ghana are members of these Para-church organisations. These lay leaders have, by their activities, attracted some 'top' men and women in society who belong to Orthodox churches into Pentecostalism without necessarily they joining the AICs, Classical Pentecostals or the Charismatics. Some of these men and women include Politicians, businessmen and women, diplomats, university professors, lawyers, senior civil and public servants, senior military personnel, professional footballers and chiefs. These important personnel in society have become channels for the acceptance of Pentecostal Christianity into the socio-political life of Ghana and, further, inadvertently created space for the use of titles that combine the professional and the pastoral into one. For example, it is now common to find titles such as these in Ghana; Eld. Dr. (Elder Doctor), Hon. Dcs. (Honourable Deaconess), Rev. Prof. Nana (Reverend Professor Chief) and Ing. Bishop (Engineer Bishop). Although it was scarce to find such titles among the Christian community and society in Ghana before the 1980s.

Workplace interdenominational Christian groups also meet to pray and sometimes study scriptures. These workplace Christian groups include one in the Parliament House of Ghana, the Parliamentary Christian Fellowship (PCF). Here, the parliamentarians of the two main political parties that form the majority and minority in the parliament of Ghana and other staff there periodically meet to pray and share fellowship in Christ. These meetings are usually Pentecostal, singing Pentecostal songs, preaching, fasting and prayers. Although they also sing some hymns when they meet. However, there is no news or record of a prophecy, dream or vision given by one party member against another member who belongs to the opposing party. Apostle Samuel Y. Antwi reveals that "The unity and brotherliness among the parliamentarians during church services in parliament is sweet...it is impossible to identify

who belongs to the ruling New Patriotic Party and who are the opposition National Democratic Congress members” (Antwi 2017).

Finally, The Pentecostal and COP Lay Minister, Larbi, identifies Pentecostal Prayer Camps as Ghana's last, yet essential group of Pentecostals. According to Larbi, “This kind of healing centres almost exclusively operate around one key person: the prophet-healer” (Larbi 2001:89). Larbi points out that these healing centres are next to hospitals or clinics in Ghana in respect of attendance and adds that although these healing centres have existed for a long time, they have increased in number and population, making it a “recent phenomenon” (Larbi 2001:89). It is evident in Ghana that several of these healing centres belong to the AICs or the Classical Pentecostal churches. A further study someday may unearth why the Charismatics do not have such healing centres in Ghana.

Larbi’s (2001) justification for categorising the strands within Pentecostalism in Ghana is understandable from the preceding paragraphs. However, it is also clear that several of the strands defined above have close affinities with others within the circle of Pentecostalism in Ghana. Above all, the spiritual experience or the emphasis on the spirit runs through all.

Besides Larbi’s (2001) work, a study by a senior clergyman of the Methodist Church of Ghana (an Orthodox Church) and a scholar, Rev. Professor Kwabena Asamoah-Gyadu, however, simplifies the categorisation into three. Firstly, the *Sumsum sore* (Asamoah-Gyadu, 2005). As earlier stated, these are variously called; African Indigenous Churches and African Initiated Churches. African Independent churches, African Instituted Churches, or African Indigenous churches, commonly abbreviated AICs. Some of these AICs began due to the evangelistic visits of a Liberian Grebo Kruman, Wadi Harris (the ‘Black Elijah’ of West Africa), to the Gold Coast in the early 20th Century. The Twelve Apostles Church and the African Faith Tabernacle Church are examples of this. Others, too, were established out of the quest to be independent of the ‘Whiteman’, especially during the struggle for freedom by the Gold Coasters from the colonialists. An example of this type is the *Mosama Disco Christo Church* (The Army of the Cross of Christ Church), established in 1922. Yet, others were as a result of the evangelistic efforts of similar churches in Nigeria, Benin or Togo. An example of this type is the Celestial Church.

Second, in Asamoah-Gyadu's (2005) classification are the Western mission-related Pentecostal denominations established by the joint activities of African and Western Missionaries. The Christ Apostolic Church (CAC), The Apostolic Church of Ghana (ACG) and The Church of Pentecost (COP) are examples.

Thirdly, according to Asamoah-Gyadu (2005), there is the Neo-Pentecostal Movement or the Charismatic Movement, which has sprung up in the last three decades with churches primarily established by indigenous Christians. It includes churches such as the Christian Action Faith Ministry International (CAFMI), International Central Gospel Church (ICGC), Word Miracle Church International (WMCI) and the Lighthouse Chapel International (LCI), as well as the Jesus Generation Sanctuary International (JGSI). Asamoah-Gyadu credits now Archbishop Nicholas Duncan-Williams as the one "whose initiative in establishing such a church in 1979 made him the pioneer of contemporary Pentecostalism in Ghana" (Asamoah-Gyadu 2015, p.36). This assertion is bolstered by many Neo-Pentecostals in Ghana who have given Duncan-Williams the nickname *Papa*. Asamoah-Gyadu (2005) adds that the popularity of Duncan-Williams "goes beyond Ghana, because of his extensive media ministry and worldwide peregrinations" (Asamoah-Gyadu 2015:36). The Neo-Pentecostals have a close resemblance to the Western mission-related type of Pentecostals and have a theological distinctiveness that appears to emphasise the 'Prosperity Gospel', a kind of message that highlights the health and welfare of the individual (Gifford 2004).

It is clear from both categorisations by the two scholars, Larbi (2001) and Asamoah-Gyadu (2005), that they accept the AICs as one set of Pentecostals within Pentecostalism in Ghana. Larbi (2001) calls them Aladura, while Asamoah-Gyadu (2005) tags them as *Sumsum Sore*. By their ethos and practice, the AICs appear distinct from the rest and are accepted as such by the two scholars without argument.

Secondly, Asamoah-Gyadu (2005) calls what Larbi (2001) and other scholars term Classical Pentecostals as Western mission-related Pentecostal denominations. Although Asamoah-Gyadu does not mention the Charismatics within the mainline churches and the Para-Church Pentecostal ministries in this category, they appear to be included in that category. Besides

this, Asamoah-Gyadu (2005) does not have them in the Neo-Pentecostal or Charismatic Movement category. Larbi's (2001) categorisation, on the other hand, agrees with Asamoah-Gyadu's (2005) on this group of Pentecostals.

Furthermore, both scholars agree on the similarities between the Classical Pentecostals and the Charismatics. They further point out the differences in the emphasis of their calling and the differences in focus regarding the gospel they preach. The Charismatics, according to Larbi (2001), preach messages that emphasise the ability of God to meet the 'now' needs of congregants, while the Classical Pentecostals focus more on heaven (future).

The different forms of categorisation of the Pentecostal phenomenon by these two Ghanaian scholars who live in the same context and are known by this author as Pentecostal poses the question, why the difference? Larbi and Asamoah-Gyadu, whose books are the publications of their PhD theses, have since become Professors in Pentecostal Christianity. However, they are yet to revise or shift their positions on their categorisation. Larbi, a Pentecostal from the Classical strand, appears to see the Pentecostal phenomenon with 'insiders' spectacles, while Asamoah-Gyadu, a Methodist, apparently looks at the phenomenon from an 'outsiders' standpoint. Thus, Larbi (2001) sees more (six) of the strands of Pentecostalism in Ghana, while Asamoah-Gyadu (2005), from a distance, sees less (three). Together, they agree on the roles played by outside African, European and American 'players' in establishing, growing and shaping the different categories. The two scholars also agree on the vital role of the local people in the ethos and practice of Pentecostalism in Ghana. Indeed, as can be deduced from the above, the significant role played by the cultures of the local people has significantly impacted the growth and forms of Pentecostalism experienced in Ghana. Thus, Ghanaian Pentecostalism is based on the belief in the Spirit shaped by the gospel and the gospel and culture engagement in Ghana. Pentecostalism in Ghana also emphasises prayer.

It is essential to state that prayer plays a significant role in all the strands of Pentecostalism in Ghana. "Prayers are therefore focused in particular to bring God's intervention against what is believed to be the works of the devil" (Larbi 2001:68). In Ghanaian Pentecostalism, prayers are usually done authoritatively, employing the name of Jesus and typically loud when it is corporately done; in church, on football fields, other open spaces and sometimes, even

in offices. As a participant observer in several of these prayers for several decades, it is essential to state that these prayers are sometimes backed by long or short periods of fasting. These prayers are also inextricably linked with speaking in tongues (glossolalia).

Furthermore, Pentecostals of all shades carry prayers into broadcasting. It is common to hear or see Pentecostal Ministers or congregants busily praying on radio or TV, irrespective of the time of day. Some members and non-members alike viewing or listening to the prayers in their shops, offices, hospitals, bus terminals, streets, or markets may join in the prayers. There have been several testimonies by listeners and viewers about the efficacy of these 'televised' or 'radioed' prayers. Some of these prayers on radio or TV may be transmitted live or recorded earlier- a day old, a week ago, a month ago or even a year earlier. The tape being transmitted later, whose content works miracles among viewers or listeners, points to the potential power of the Holy Spirit that becomes dynamic when activated by the transmission equipment in the studios and the receivers at the audience's end. Broadcasting, therefore, plays an essential role in Ghanaian Pentecostalism with particular reference to transmitted prayers. Indeed, the role of broadcasting or technology that aid Pentecostal practices such as prayer, prophecy, healing and miracles in Ghana and other parts of Africa could be looked at in greater detail in another research. However, whichever way it is looked at, it is clear that technology plays a significant role in the growth of Ghanaian Pentecostalism today.

7.7 Growth of Ghanaian Pentecostalism and the AICs

The above apparent divergent views paradoxically point to the critical role of primal worldview in Ghanaian Pentecostalism. Wilbur O'Donovan Jnr (1995) explains that presenting Western issues in theology did not answer or solve the spiritual problems related to African culture; Pentecostalism seems to have these answers. Dziejzorm Asafo (2018) does not fully agree with O'Donovan's view. Asafo (2018) argues that it is much more the expression of African spirituality during worship – liturgy done in the African way (contextualisation), which is prevalent in Ghanaian Pentecostalism that tends to attract Ghanaians to Pentecostalism.

From observation, similarities between Pentecostalism and the African Traditional religion can be identified. These similarities include the belief in the existence of God, the belief in the

existence of spirits, and the experiential (ecstatic) way of worship and prayer. The faith in the fact of the power and work of the Holy Spirit by Pentecostals and the belief in the existence of Satan and evil spirits are similar to the primal religious beliefs in the existence of spirits held by the adherents of ATR. The belief in divine healing by Pentecostals is synonymous with the spiritual healing believed and practised by the followers of ATR. Both religions believe in and practice prayer, often made ecstatically. As stated earlier in this study, Tokumbo Adeyemo (1979) describes prayer as an act that is common with African worship. Several Africans have carried the practice of prayer into Pentecostalism, after their conversion. Unlike the churches or movements that were established in Ghana by the missionaries whose forerunners were European or American, the forerunners of Ghanaian Pentecostalism were African. These forerunners include Prophet Wade Harries, Prophet John Swatson and Prophet Sampson Oppong. The activities of these men, among others, gave birth to several African Indigenous Churches (AICs), which are primarily Pentecostal in form.

Larbi (2001) recalls that these indigenous churches, also known as African Independent Churches or African Initiated Churches or African International Churches (AICs), were started in Ghana in 1914. The AICs were formed when the Evangelist, Waddy Harris of Liberia, travelled to Ghana. According to Larbi (2001), the activities of Harris resulted in the formation of a church called The Twelve Apostles Church which is popularly called Nackabah in Ghana. Although this research could not identify any record that Waddy Harris formed a church, according to Larbi (2001), Harris' converts, Grace Tani and John Nackabah, formed The Twelve Apostles Church. These converts were from Ankobra Mouth and Essuawua (near Enchi). Later, John Hackman, whom John Nackabah baptised, joined the group. The three prophesied and healed many. When Grace Tani and John Nackabah died, John Hackman took up their church's leadership mantle. Hackman made Kadjabir, twelve miles from Sekondi in the Western Region of Ghana, the headquarters of The Twelve Apostles Church. Larbi (2001) further explains that after the establishment of The Twelve Apostles Church, other spiritual churches sprung up, formed between 1914 and 1930. The African Independent Churches or AICs are Christian churches in Africa which were established from African initiatives other than on the industry of external or foreign Missionary organisations.

Kofi Appiah-Kubi defines them as “churches founded by Africans for Africans in our special African situations (Ngewa, 1997:286). Ngewa further explains the AICs to be:

organised religious movement with a distinct name and membership even as small as a single organised congregation which claims the title Christian in that it acknowledges Jesus Christ as Lord, and which either separated by succession from a mission Church or an existing African Independent Church or has been founded outside the mission churches as a new kind of religious entity under African initiative and leadership (Ngewa, 1997:286).

Although Christianity was introduced to sub-Saharan Africa by missionaries from Western Europe and North America, especially in the 19th Century, by the end of the 19th Century, sources indicate that many African Christians had formed independent denominations, some the so-called Ethiopians. According to Ngewa (1998), AICs were usually patterned after the Church organisation bequeathed to them by the missionaries but with a lot of emphasis on ‘Africanness’ in worship or church liturgy. AICs were seen as a kind of reaction against the racism that took place in the age of the new imperialism between 1870 and the beginning of the First World War. The inadequacy of Missionary Christianity, which did not inhabit the worldview of the indigenes, colonialism and racialism, and the work of African prophets like Garrick Braide, William Wadi Harris and Sampson Oppong all contributed to the formation of the AICs.

In addition to the above-stated reasons, translating the Bible into vernacular brought insight and understanding to the Africans for an authentic gospel and culture engagement with the concomitant reflections of relating directly to God and not through the Whiteman. Although the AICs share basic assumptions with African traditional religion, most reject the practices of African Traditional religion. The AICs believe in the existence of witches and traditional gods, who they believe must be resisted in the name of Jesus. In addition to their rejection, they hate traditional religious ceremonies; however, they exhibit traditional dancing. Members of AICs often wear distinctive costumes such as white, pink or red robes with distinctive headgear, observe Sabbaths as well as Sundays and sometimes have dietary laws based on the Old Testament. Some do not wear shoes/sandals, while others wear but do not walk into

their chapels (perceived as holy grounds) in them. “They found in the world of the Bible, a world of victory over sickness and death, mastery over evil spirit ...emphasis on healing and miracles...prayer to solve health problems (Isichei, 1995). The activities of these AICs have contributed immensely to the expansion of Christianity, particularly Pentecostalism in the 20th Century and Ghana.

According to scholars, some AICs trace their origin to the Zionists in South Africa, emphasising divine healing. Most AICs were initially poor and lacked many formally educated people. Thus, they did not enjoy much access to communications media like the foreign missionaries. The church's history in West Africa thus appeared to have been centred around the activities of the Western or American Missionaries. However, recent researches by scholars reveal the massive Christian activity by the AICs over the same period. These activities have continued to date. According to Samuel Ngewa (1998), the African Independent Churches are the fastest-growing churches in Africa today, and they have so much impact on the missionary-founded churches.

Although records show numerous AICs in Kenya and South Africa and few in Tanzania, West Africa, Nigeria, Benin, Cameroun, Liberia and Ghana have many of them. Indeed, most of the AICs are observed as protestant churches. Some of these churches are the Celestial church, Cherubim and Seraphim Church, Twelve Apostles Church, Mozama Disco Christo Church, Church of the Lord, and Aladura.

According to scholars, several reasons account for the formation of the AICs. Some of these reasons are; historical, political, economic, sociological, ethnic, religious and theological. Ethiopianism and Independence are two significant phenomena that have influenced the development of AICs in West Africa. Ethiopianism, derived from the Holy Bible (Ps 68:31), refers to black people as “Ethiopians”...used to express blacks' political, cultural and spiritual aspirations in the Caribbean and North America... (Clarke 2014). The ideology has provided a common identification among African people around the world. Several African people in the Diaspora identified and championed Ethiopianism, including Marcus Garvey, a Jamaican Maroon. Garvey said, “Africa for the Africans, at home and abroad,” and encouraged other

followers in the biblical view that "every nation must come to rest beneath their vine and fig tree".

On the other hand, Independence refers to Africans' desire to be independent of foreign Missionaries. This desire to be independent includes some of the factors already stated; political, theological, social and religious. However, it must be mentioned that the World Wars and the liberation struggles for independence all impacted the formation of this idea.

Ethiopianism and Independency, especially from foreign Mission churches, have greatly influenced the development of AICs. When one considers the cultural, traditional and religious issues associated with and embedded in these ideologies and the form, mode, practices and beliefs of the AICs, the profound influence of Ethiopianism and Independency becomes understandable. Ethiopianism and Independency have thus played significant roles in the origin, form, theology, prayer, worship, sociological stands, ethics and practices of the AICs. Therefore, AICs have a unique expression of the Christian faith as discussed below.

7.8 The Bible is a powerful symbol.

The Bible- usually the Old and New Testament- has been considered by some forerunners of AICs like Waddy Harris and Sampson Oppong, as well as members of AICs, as a powerful symbol not only for holy purposes but also a symbolic one. The AICs, unlike the Missionary or orthodox churches, consider the bible "not as much as a written text, but as an oral text: which is heard rather than read or 're-oralised' through preaching...expressed as stories, folklore and proverbs" (Clark 2005:4).

7.9 The Art of Corporate Worship

Secondly, AICs, unlike the 'European' churches, engage in 'corporate ecclesia' with singing and dancing and emphasise on the Holy Spirit, with the object of worship being Christ. According to Kenneth Ross (1997), singing and worshipping God is one of Africa's central expressions of the Christian faith. Africans appear to enjoy some catharsis from their struggles and poverty through exuberant singing, clapping, drumming and dancing. Ironically, this style

of worship is also identified with 'African' churches in Europe or the Diaspora. "Music gives outlet to the emotional expression of religious life...where African peoples have migrated...they have often taken their music and dance with them...North America, South America and the West Indies" (Mbiti, 1991:27). Besides corporate worship are the sermons of the AICs.

7.10 Interactive Sermon delivery

Clark (2014) points out that sermons among the AICs (unlike those by the 'Western churches') are expository rather than abstract and philosophical, rich in metaphor and dialogical. The sermons of the AICs are usually punctuated or interspersed with songs, 'Halleluiah,' 'Praise God,' or 'Amen, Amen.' According to Clark (2004), the interjections may appear rude, sometimes diversionary and distracting or time-wasting to the uninitiated. However, they serve to fill the gaps and pauses. They also exemplify the 'call-and-response' motif of African tradition and inform the speaker that they are reaching the hearts of their audience and also give an opening of participation to the congregation in the preaching communication.

From observation, the 'interactive' form of sermon delivery by the AICs tends to mutually motivate the AIC Speakers and their audience in a growing pattern of acceptance during service. From observation, the AICs usually apply the Biblical quotations directly to everyday life experiences without necessarily explaining much of the context, the history, geographical location, or Hebrew or Greek roots of certain words or phrases. The AICs approach is unlike what is prevalent with the mainline churches, the Charismatic churches or the Classical Pentecostal churches. These sermons are usually delivered in their 'mother tongue' or interpreted for the local audience. The speaker may raise a song when preaching. The theme of these songs is usually associated with the message preached. Congregation members are also free to introduce a song when they feel motivated during the preaching. These songs, like those of the preachers, are usually associated with the theme of the message being preached, a point being made or a sentence being made. So, there is the orality of sermons, the direct relationship from scripture to the lives of the church community, the emphasis on local language and the interspersing of the sermons with songs. Usually, these sermons lay the foundation for congregational prayers.

7.11 Prayer as a form of worship

Tokumboh Adeyemo describes prayer as 'the commonest act of worship' in Africa (Adeyemo, 1979). John Mbiti terms prayer "one of the most ancient items of African spiritual riches" (Mbiti, 1975). Prayer, according to Mbiti, exposes the innermost being and concerns of the Africans. Prayers, usually said in their mother tongue, are mostly centred on challenges of everyday life and like African traditional religion worshippers, AICs do 'Petition prayers', 'adoration prayers', 'supplication prayers' and 'gratitude prayers'. According to Clark (2014), "the orality that characterises the AIC's practice of prayer is seen in their pragmatic approach in petitioning for practical needs". Some of these prayers are sometimes very long, noisy and may last several hours.

Critics of the AICs, sometimes complain of the long and noisy nature of their prayers and their emphasis on speaking in tongues. However AICs, like other Pentecostals, believe that God must be worshipped in spirit and truth (Jn 4:24), and so, the AICs long 'emotional' and 'tongues-ladden' prayers. According to H. Turner, the AICs believe, "If we are tired of praying, then we shall resort to human means of Protection" (Turner, 1967:70). One AIC in Ghana called *Aladura*, meaning, Praying people. Another angle of Christian beliefs or practice where the AICs are unique is the sacraments of Holy Communion and Baptism.

7.12 Holy Communion & Baptism as Sacraments

Holy Communion and Baptism are two necessary sacraments of most Christian churches. These are done in different ways across the world. The expression of the Christian faith by Baptism or Holy Communion among AICs is significant. Water is a potent symbol in Africa. Belief in 'water -deities' in Africa gives reason for AICs to sanctify portions of the sea, rivers, or streams to be used for baptism, usually by immersion. Although water to be used for baptism may be considered spiritually polluted, water after baptism is sometimes gathered by members into jars to be given to the sick or loved ones as blessed ointment due to prayers said before and the ritual of baptism. However, not all AICs believe in water baptism. The Kimbanguist church is one such; "For us, the baptism of water is a baptism of repentance to

prepare for Christ's coming (Mark 1:4). But since Christ came... it is now the Holy Spirit...through the laying on of hands...Without using water” (Ndofunfu, 1978:57). Other independent churches either sprinkle or immerse. Yet, the Christ Apostolic Church of Nigeria will accept only baptism by immersion if they do not do it.

Holy Communion is celebrated three times a year by the Kimbanguist, who ask the Lord Jesus Christ to come and partake of the elements: cake made of maize, flour or dried bananas. Others use bread and wine. Some AICs celebrate communion twice a year, once a month, or as directed by their leader. Fasting and prayers of confession usually precede communion. AIC adherents revere and hold in awe the Holy Communion. Many do not partake, fearing 'being cursed' if partaken unworthily. The non-participation is a real challenge to several AIC leaders that need to be addressed.

7.13 Healing as an Expression of Faith

Healing is another area of expression of the African Christian faith. It is commonly observed in Africa that most AICs emphasise divine healing. Appiah-Kubi (1981) claims that some of the AICs believe that “One can be cured from a sickness but still remain unhealed. Healing implies restoring the equilibrium...in the relationship between man, his fellowmen, environment, ecology and God” (Appiah-Kubi, 1981). Some, like the Faith Tabernacle Church in Ghana, initially did not believe in Western orthodox diagnoses and medication. They believed diseases are spiritual and not only caused by tiredness, bacteria or virus. Critics of this expression say Africans tend to spiritualise every sickness, even though it might have been caused by exhaustion, bacteria or virus. AICs, in response, refer to the teachings of the Old Testament with quotations such as; Mk 8:22-26, Jn 4:46-54, and Mt 8:5-13 which see all ailments as spiritual.

7.14 Sickness and Visiting the Sick

AICs perceive the devil and evil spirits as agents of affliction. Among AICs (as with many African Traditional religions. Sickness drains the life force, *okrah*, from the individual. Turner sees this as the loss of 'power' to sit, stand, cough or even breath. A person, thus, visits the

sick to find out not only the symptom but the cause of such ailment. Sometimes they are prayed for by the visitor, given holy items to attract God's power or advised to put the bible under their pillow to have the 'power' in the bible work for them.

7.15 The Use of the Mother Tongue

In addition to the above, the expression of Christian faith among AICs has found expression in the use of the mother tongue, especially in preaching, teaching and conducting other services. They took the lead in this direction before churches like the Catholic Church and the Anglican Church. The missionary churches could thus be said to have learnt from the AICs. On the contrary, educated Pastors or Priests of AICs now use other languages, such as English, French or Spanish, alongside their mother tongues in their services.

7.16 Symbols of Power

Other indigenous expressions are symbols of power; Cross, staff of office, and vestments. Candles, water, anointing oil, salt, honey and the bible, among others. The wearing, wielding, application or demonstration of certain artefacts or regalia which connotes power or authority. This is synonymous with African tradition, where various items like the linguist staff carry the power of summons.

7.17 The View on the Devil and Evil Spirits

The African worldview believes in the existence of the devil and spirits. These spirits normally classify into good and bad/evil. They are believed to inhabit rivers, idols, trees, groves, and forests, while others move freely in society. The evil ones bring evil to individuals. Thus, AICs from this primal worldview preach a lot about turning away from the devil and evil spirits, including witchcraft or moral conduct that can attract them to adherents. They also pray against the devil and evil spirits using the name of Jesus, the bible and other 'holy' items.

7.18 The Cross as power

The cross is seen as the repository of power among AICs. Replacing charms, talismans or other protective items such as demonstrated by African traditional religion, the symbol of the cross is seen as a living and dynamic force. It is found in churches, and mercy grounds, engraved on priestly staff, altars and planted in water during baptism. From the above, it could be seen that African Indigenous churches represent an African expression of the Christian faith. Christianity takes cognisance of the African's response to the gospel uniquely, carrying in its trail the African culture, especially the primal worldview (African belief and religion). Thus, this spirituality is original, authentic and should not be condemned but encouraged. More so when considered in the light of Africa's contribution to Christianity, especially Pentecostalism on/outside the African continent. Africa, according to scholars, is now a centre of gravity for Christianity in the world.

7.19 Classical Pentecostalism in Ghana

Anderson, (2004). As earlier stated, scholars agree that Pentecostalism is a form of evangelical Christianity that emphasises the indwelling (and baptism) of the Holy Spirit. Other prominent practices are healing, prophesying and speaking in tongues. As stated earlier in this study, Classical Pentecostalism in Ghana refers to the type of Pentecostalism initiated in Ghana by the activities of the Pentecostal Western missionaries. As pointed out earlier, this Pentecostalism differs from the African Initiated Pentecostal Churches in form and practice. It differs from the Charismatics or the Neo-Pentecostals in the emphasis of their message, among others and sometimes church administration. Asamoah-Gyadu (2005) calls the Classical Pentecostals the Western mission-related Pentecostal Denominations. The Christ Apostolic Church (CAC), The Apostolic Church of Ghana (ACG), Assemblies of God (AG) and The Church of Pentecost are some of the churches in this category.

Asamoah-Gyadu emphatically states that "Pentecostalism in both its older classical and newer charismatic forms has now taken over as the representative face of Christianity in Africa" (Asamoah-Gyadu 2013:9). According to Asamoh-Gyadu, the taking over of Pentecostalism as the face of African Christianity was predicted several years ago by scholars such as David Barret, Andrew Walls, Lammin Sanneh, Kwame Bediako, and Ogbu Kalu. The phenomenally growing numbers of African Christians confirm that, indeed, African Christianity has moved

from the fringes to a central place in world Christianity. While it is common knowledge that some church buildings in the West are being sold to Muslims and others turned into warehouses, cinema halls and video centres, in Africa, cinema halls, warehouses, and video centres are being bought by churches for their services. Ghana is a typical example of where this paradigm shift is taking place. Old and famous houses in Accra, such as the Rex Cinema, Regal Cinema, Orion Cinema, and Royal and Rivoli Cinemas, have all become church halls. A casual visitor to Ghana may not need to ask for an address of a church to attend church unless for a specific denomination or branch of that denomination. Some churches such as COP, AG, ACG and the ICGC may have 'more than necessary' branches of their church within a radius of a kilometre. The similarities in Pentecostal worship forms can be confusing to the uninitiated visitor who may need a signboard to identify their particular denomination or choice of church. Several of these Pentecostal churches run alternate services of two, three or even four.

The author of this study is the Pastor (overseer) of six churches of COP with over 1000 members (congregants) within an area of two-kilometre radius, some of which run a shift. Some Pentecostal churches are so large that running a single service on a Sunday morning is impossible. Some of these 'mega-churches' occupy the airwaves, day and night in Ghana, seven days a week. Furthermore, regarding the broadcasting or presence in the community, splinter and smaller churches in Ghana have refused to remain in oblivion. Therefore, some smaller churches feature on FM or TV stations whose charges are less costly.

In addition to the above, members of Pentecostal churches in Ghana take advantage of football fields (with or without permission) to organise prayer meetings, all-night prayers, deliverance services and other such Pentecostal meetings. Their churches formally sanction some of these or are individually arranged. They are found in relatively large or small groups. The presence of Pentecostalism is all around the community. There are also street and market preachers, several of whom are Pentecostal in their form, style, message, delivery or emphasis. They usually sing or blur out Pentecostal songs from their way-side speakers, some so loud to passers-by that they can cause deafness. According to Asamoah-Gyadu, Pentecostal spirituality in Ghana, Nigeria, La Côte d'Ivoire and several other African countries

has led to “the “Pentecostalization” currently underway in contemporary African Christianity” (Asamoah-Gyadu 2013).

7.20 The Church of Pentecost

It is common knowledge in Ghana that COP is one of the largest (if not the largest) Pentecostal churches. For the last thirty to forty years, records show it has been one of the fastest-growing churches in Ghana. Christine Leonard records that by 1977 it was the fastest-growing evangelical church in West Africa (Leonard, 1989). In a church survey conducted in 1993, the Ghana Evangelism Committee classified The Church of Pentecost as “the largest Protestant Church in Ghana” (Koduah 2004). Apostle Nana Yaw Kumi-Larbi, the General Secretary of The Church of Pentecost, explained that COP, with her current membership of 3,196,615 and 17,876 local congregations/assemblies in Ghana, is the largest Pentecostal church in Ghana. The COP has 1,715 Ministers and accounts for about 3% of the entire population of Ghana. Their primal worldview appears to influence the COP’s phenomenal growth.

“The Church of Pentecost believes in and preaches the “Foursquare gospel”. It emphasises the role of prayer and miracles; signs and wonders; a well-coordinated evangelistic and church planting strategy; dedicated leadership; holiness; reverence and obedience to the word of God; total reliance on the Holy Spirit; discipline; indigenous worship style and financial self-supporting” (Koduah 2004)

From the arrival of the Irish founder of COP, the Rev. James McKeown, in 1937 to the end of the last century, McKeown and the COP have employed various mission strategies that pushed the mission of COP forward until they also added TV broadcasting in 2000. One of the Various strategies that they used is prayer.

7.21 The Practice of Prayer

Rev. James McKeown was a man of prayer (COP 2005). According to the COP history book, He spent long hours in prayer, waiting on God for direction on the work he believed God had assigned him to do. To avoid disturbing residents around his church, he held prayer meetings

in the bush, far from settlements. These prayer meetings sometimes lasted for several hours. They were usually held under trees with members sitting on mats, tree branches, stones or cloth. Some were held under cocoa trees. These prayers were termed by COP members as *Cocoa ase mpaebo* (Prayer under cocoa trees).

Prayer has been a critical element in the mission practice of the church. By this, members can express their deepest thoughts, fears and aspirations to God. Time, resources and energies are spent in prayer, prayer camps or prayer centres where members engage in intensive and/or extended (days/weeks). At the prayer locations, non-members also come to pray and are sometimes converted to Christ, and they join COP. Some prayer camps and centres are located at Edumfa in the Central Region, Okanta in the Eastern Region and Goka in the Brong Ahafo Region of Ghana. These are mainly in Southern Ghana, and some are led by women normally referred to as prophetesses. Various regions or Areas of the church also have prayer centres where periodic mass prayer meetings are held. For example, Anaji Prayer Centre in the Takoradi Area, Sycar in the La Area and the Nkawkaw prayer grounds in the Nkawkaw Area.

As elsewhere stated in this essay, Adeyemo posits that prayer is 'the commonest act of worship' in Africa. Thus, although McKeown was an Irish Pentecostal Missionary from Bradford, UK, his brand of Christianity and the emphasis on prayer synchronised with Ghanaians' primal religious practice of prayer. This harmonious engagement has promoted the practice among members and led to the conversion of non-members and the growth of the COP in Ghana. In addition to prayer, COP has grounded the doctrine of the Holy Spirit in their members.

7.22 Emphasis on the Holy Spirit

Holy Ghost baptism and healing services are organised at some bush prayer meetings in Ghana. According to Apostle Koduah, the females are more readily baptised in the Holy Spirit, speaking in tongues and prophesying than the males. According to the COP history book, McKeown, with the help of his lieutenants, converted several souls for Christ and disciple them, leading to the transformation of their lives. Some drunkards and prostitutes, witches

and wizards, womanisers, enchanters and idol worshippers gave their lives to Christ. Some have become Pastors and Church Elders, Deacons and Deaconesses of COP.

It can be deduced from the above that there is an emphasis on the Spiritual by COP, which is also a central characteristic of Pentecostalism as earlier started by Anderson (2004) and Asamoah-Gyadu (2013). The Ghanaian primal worldview of the belief in the existence of God and the faith in His power (Spirit), and the belief in other divinities provide an impetus for a similar belief in the Holy Spirit. This peaceful transfer of the belief in and emphasis on the spiritual from the primal worldview to Christianity also promotes the Pentecostal Spirituality of the members. It tends to attract potential converts to the COP, leading to the growth of the COP.

7.23 The Indigenisation strategy

In addition, the COP history book explains that the Rev. James McKeown possessed the missionary quality of adaptability. Among McKeown's missiological principles was indigenisation. "Right from the beginning, McKeown wanted the church to be indigenous with Ghanaian culture, ministry and finance" (Bredwa-Mensah 2004:71). McKeown is reported to have said "it would be difficult to grow an "English oak" in Ghana. A local 'species; at home in its culture, should grow, reproduce and spread: a church with foreign roots was more likely to struggle" (Leonard, 1989:69). This fact is demonstrated in the missiological enterprise of the early missionaries to the Gold Coast (Ghana).

McKeown allowed into the church liturgy or worship forms and patterns that were not contrary to the Word of God. Activities such as clapping, singing local tunes to praise God and dancing, sometimes vigorously, were incorporated. These songs are usually sung in the mother tongue of the congregations. Unlike the earlier Mainstream missionary established churches that sang hymns and psalms, the COP incorporated choruses and other worship forms, including some practised at the shrines during idol worship. Indeed, sometimes substituting just the name of 'the deity' they used to serve at the shrine with the name of Jesus Christ or God.

The COP History book (2005) records that McKeown worked with his African collaborators (Pastors), ate African foods, wore African clothes, slept in their huts and hamlets, sang songs, and danced with them. McKeown's emphasis, however, was on Jesus Christ and His crucified. He won converts and 'set their hearts on fire'. He kept repeating to the Ghanaians that "they could do without the help of a white man.... For the greater one was in them" (Leonard, 1989). McKeown accepted appellations attributed to God by Afua Kumah, such as *Nyansabuakwa* (custodian of wisdom) and *Obantampa* (capable mother). Afua Kuma was the mother-in-law of one of McKeown's pastors. He did not seek financial help from the UK and led an exemplary simple lifestyle depending on God. He was honest in financial matters. McKeown emphasized Holy Spirit baptism and Holiness. This stance of McKeown is believed to have strengthened the converts and made them live righteous lives: they stopped drinking and fornicating, quit idol worship, shunned polygamy, and made the church attractive to outsiders. He also preached and believed in the second coming of Christ and the exclusion of wicked people from the kingdom of God. The belief in the imminent return of Christ and life after death, coupled with the strong emphasis on the Holy Spirit, culminated in the urgency that McKeown and his members attached to evangelisation in Ghana and later elsewhere (Leonard, 1989).

Another emphasis of the Rev. McKeown and COP is the indigenous Ghanaian way of worship. The COP worship services are conducted mainly in their mother tongue; for example, in Akan, Ga, Ewe or Nzima. Also, their songs are in their mother tongue, and the accompanying instruments are locally made; drums, banjos, *axatses*, *dawuroes*, and other wooden and metal devices manufactured by local people in Ghana. Later, they incorporated Western instruments such as guitars, jazz drums, trumpets and pianos/organs. The songs' rhythms are of the community's culture, and the accompanying dances follow a similar pattern. However, from a participant observer's point of view (as a member of COP), it can be said that in the last thirty years, COP has witnessed more of the incorporation of Western Europe and North American instruments of worship. These instruments are found across COP local assemblies in cities, towns and villages. However, some local congregations combine local and foreign tools for worship.

7.24 Miracles in McKeown's Ministry

According to the COP history book (2005), McKeown spent long hours of prayers with his members in bushes for the baptism in the Holy Spirit, healing and other miracle works. The long hours of prayer resulted in great miracles, which McKeown and other leaders of COP did. According to Leonard Christine, some of the 'McKeown miracles' would have been headlines if they had happened in, say, the United States of America (Leonard, 1989)

There exists the primal worldview of the belief of Ghanaians in the ability of God and other spirits to (radically) influence people's lives through miracles. After their conversion to Christianity, this leads them to an expectation of the Christian God, Jesus, the Holy Spirit or even angels doing the same for them. And these miracles happen a lot in COP services across the country. Men and women are drawn into the church by this and more especially at their prayer camps and prayer centres. In seasonal, mid-year or yearly reports, COP requires their ministers and prayer camp leaders to submit information on such spectacular events besides souls won and converts baptised.

7.25 Emphasis on Salvation

Some of the unique characteristics of McKeown's church is the emphasis on personal salvation and spirituality. Among several influences of the primal worldview on the development of Ghanaian Pentecostalism is the particular definition of salvation and the focus by Ghanaians. As earlier explained, according to Larbi, the Ghanaian worldview of salvation is the protection from evil forces/spirits, and it is the African's most profound 'soul need.' In addition to this is life in its wholeness which means vitality, long life and good health. COP, on the other hand, in her mission, emphasises the provision of these through the power of God and the Holy Spirit with even signs and wonders, following the preaching of the word. This stance tends to fill in potential converts 'salvation expectation'. Thus, 'the primal' yawning gap or hungry soul is satisfied in Christ with 'this' salvation via Pentecostalism.

7.26 Conclusion

Christianity has, over the centuries, engaged the traditional African worldview through different mission strategies. Although many of the mission strategies, such as establishing schools, bands and bible classes by the 'orthodox' churches have borne fruit in the area of large membership, the method by COP in Ghana has borne much more fruit in membership. From the preceding, COP and their Irish founder, the Rev. James McKeown, have benefitted immensely from incorporating African traditional worship forms in their Pentecostal Christianity. The product of the COP and Ghanaian Primal worldview engagement is the Ghanaian COP, with its unique character and structure that has promoted their growth and sustenance in Ghana. COP has added TV broadcasting to their mission strategy for the last twenty-one years. How different is it from the others being broadcast, and what is the role of the broadcast in the mission of COP in Ghana? These questions are at the centre of this study.

It is essential at this stage to take a critical look at McKeown's life and missionary work in Ghana, which has subsequently led to the incorporation of TV broadcasting by McKeown's church, COP. These critical and analytical perspectives assist this research in examining the role or influence of culture on McKeown's missiological work. In addition, it indirectly provides similar pictures of the different results of McKeown's efforts and the fruits they bore in the early days of COP on the one hand, and on the other hand, the contemporary strategy of TV broadcast and the fruits thereof.

CHAPTER 8

8 THE LIFE AND MISSIONARY WORK OF JAMES MCKEOWN IN GHANA

8.1 Introduction

And the word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:14 (NKJV)

The above portion of scripture apparently presents a smooth transition of the Word into flesh and the Word's comfortable stay among us. Yet, the gospel and the New Testament, in general, explain the difficulties regarding the appreciation of the message (Word) of God by the Virgin Mary (Lk. 1:26-37) and her husband Joseph (Mtt. 1:18-25). The gospels also give several scenarios that amply demonstrate the difficulties of the Jewish community in appreciating and engaging the Lord Jesus Christ, who was the Word that became flesh.

Despite these difficulties in understanding, acceptance and engagement, the Word (Jesus) could permeate the 'blockade' of unbelief and non-appreciation to win the twelve disciples (Lk. 6:12-16). He also won several people in the Jewish community and among the Samaritans (Jn. 4:39-42). His disciples, by His word, also won for Him several people among the Jews, the Samaritans and later the Gentiles, "even to the ends of the earth." (Acts 1:8).

Several scholars have presented the unique occurrence of gospel and culture engagement among different peoples and places of this world, which have been diversely phenomenal with different results. This phenomenon has been witnessed in the Jewish community, the Graeco-Roman world, the New World, Africa, Asia and the Caribbean. "The process of communicating the gospel cannot be isolated from the human culture from which it comes, or from that in which it is to be proclaimed" (Lausanne Committee for World Evangelization, 1978:1). It is difficult, really impossible to separate the gospel from the community in which it is communicated. The Lausanne committee and some thoughts by authors such as Andrew Walls, Kwame Bediako, Gillian Bediako, and John Mbiti confirm this. Whether in the Jewish community or Africa, many a missionary (and different communities) have had to engage the gospel and culture issues by plan or by accident. One such missionary to Africa is the Rev.

James McKeown, an Irish missionary who lived and worked in West Africa, particularly in Ghana (formerly the Gold Coast). He established The Church of Pentecost, now the largest protestant church in Ghana.

8.2 Definition of terms

Before walking readers through the life and ministry of James McKeown, it will be appropriate to define the terms gospel and culture. Several people look at the gospel in diverse ways. They may see it as a book (the Bible), a set of principles, rules or regulations. Kwame Bediako explains that the gospel “may not be reduced or simplified to certain facts or a message as such, or into principles; not even spiritual principles or laws, or into a certain pattern of ethical conduct... The Gospel is not about the secret of success or prosperity in life” (Bediako, 1999:8). The Bible contains the word of God (II Tim. 3:16). This is from the inspiration of God. The scriptures reveal the truth, the gospel (John 14:6), and who Jesus Christ is. Although the first four books of the New Testament are commonly called the gospels, the gospel is also the whole Bible. Indeed Christ is the Word.

Bediako argues that “The Gospel, in the true sense of the word, is who Christ is, and what he means, in his person, his life on earth, his work, his death, his resurrection and its aftermath” (Bediako, 1999:8). The Willow-bank Report further explains that, at the heart of the gospel is “the themes of God as creator, the universality of sin, Jesus Christ as son of God, Lord of all, and saviour through his atoning death and risen life...the coming of the Holy Spirit and his transforming power” (Lausanne Committee for World Evangelization, 1978:10).

The gospel, therefore, in this study is defined as the word or revelation of God about God, Jesus Christ, the Holy Spirit and His impact on the individual and communities as found in the Bible. The above definition gives a direct relationship between Christ and humanity and makes the definition of the gospel inseparable from culture. Bediako explains that “...the Gospel can no longer be viewed as independent of culture” (Bediako, 1999:8). The understanding of the gospel is thus incomplete without its connection to culture.

What, then, is culture? Culture is a term quite challenging to handle. It sometimes depends on who is speaking. A politician may define culture as only the activities dealt with by a ministry of culture. Ministry staff may also define culture as activities involving chiefs, old traditions and practices of a geographical area. Additionally, a banker or sports official may restrict culture to artefacts and other traditional items associated with the death of a town or a village. Some teachers and other educationists sometimes define culture as drumming and dancing, telling folklore and wearing traditional attires or regalia.

However, Bediako posits that culture is “the ways of thinking (culture begins internally) and behaviour shared by a substantial social grouping of persons, which give them an identity in relation to other social groups” (Bediako, 1999:8). By this definition, Bediako suggests an unseen internal dimension which is thought and an outward manifestation which is practice and belong to a group of people. However, he does not define the precise number of these people. Thus, they could be two or several million. He believes that culture helps define their identity, which differentiates them from others. A Jewish culture may differ from a Ghanaian culture regarding puberty rites, rites of initiation or system of inheritance. Furthermore, within a given tribe, there could be a subset of people who have different behaviour from another section. For example, Krobo Christians in Ghana may have a church practice developed for the rite of initiation into adulthood for women, which may differ from the rite of initiation performed for Krobos who are adherents of traditional African religion.

The Willowbank report adds that “Culture implies a measure of homogeneity. But, if that unit is larger than the clan or small tribe, a culture will include in itself several subcultures, and subcultures of subcultures” (Lausanne Committee for World Evangelization, 1978:3). The Lausanne Committee adds that culture is mainly absorbed from the community, especially at home which is a social environment and the culture is absorbed ‘unintentionally.’ This thought agrees with Bediako’s view that an aspect of culture is internal- “Action following the culture is generally at the subconscious level” (Lausanne Committee for World Evangelization, 1978:3).

Culture is therefore defined as the thoughts or practices that exist among a given people, acquired over a period and give them an identity different from others, as well as security,

dignity and continuity. Indeed, the culture of Ghana is different from that of the people of Togo, Burkina Faso or La Côte d'Ivoire, countries with which Ghana shares their borders. Ghanaian culture is also different from Great Britain, where the Irish-born James McKeown came to establish The Church of Pentecost. Now we turn to the McKeown story.

8.3 McKeown's Conversion and Call

Pastor James McKeown was born on 12th September 1900 in Glenboig, Scotland (Leonard, 1989). His father was from a strict Presbyterian background. According to Leonard (1989), he dropped out of school at age eleven and helped his father on his farm. He later became a tram driver. Through the ministry of Pastor Robert Mercer, James was converted into the Elim Foursquare Gospel Alliance (now Elim Pentecostal Churches) and was greatly influenced by the Foursquare Gospel of George Jeffrey (Ntumy, 1999:22). He married Sophia, with whom he joined The Apostolic Church when they moved to settle in Glasgow. According to Leonard, the Apostolic Church had its roots in the Welsh revival and places emphasis on the Baptism in the Holy Spirit and the gifts of the Holy Spirit.

Larbi (2001) recounts in his book, *Pentecostalism*, that in the early 1920s in the Gold Coast (now Ghana), an indigene and an educated Presbyterian, Peter Newman Anim, had read a magazine of the Faith Tabernacle Church of Philadelphia, USA. Exercising his faith in Christ, he got himself healed of a long-standing stomach trouble. He found the teaching of faith healing and emphasis on prevailing prayer a blessing. Peter Anim said this about his newfound faith "a real blessing...though I had intellectually believed the Bible before, I never had the truth presented in a more realistic way" (Larbi 2001:100).

The two teachings of faith healing and prevailing prayer are also elements within the African traditional Worldview. He later resigned from the Presbyterian Church and established the Faith Tabernacle Church in 1922 (Larbi 2001:100). According to Larbi, a significant event that publicised Anim's organisation was when one Stephen Owiredu received the baptism in the Spirit in 1932, accompanied by the speaking in tongues. The Church enjoyed considerable growth because of the experience of Spirit baptism (Larbi 2001:105). Anim established contact with Pastor David O. Odubanjo of Nigeria and then with the Apostolic Church, UK.

Anim requested a resident missionary to assist with the work on the Gold Coast. James McKeown was thus sent to Peter Anim's group, which had changed their name to The Apostolic church to align with the name of their newfound 'master', the Apostolic Church, UK, to which they were affiliated to.

8.4 Arrival and the Faith healing challenge

According to Larbi (2001), McKeown arrived by sea on 7th March 1937, in Accra and was met by Peter Anim. Later, he was joined by his wife, Sophia McKeown. From the beginning, McKeown sought to build a self-governing, self-supporting, and self-propagating church. Anim and McKeown cooperated very well till McKeown was attacked by malaria. Although he was prayed for, he did not get well till a visiting European Colonial District Commissioner took him to the European hospital (now Ridge Hospital) in Accra, where he was cured with orthodox medicine. On his return to Anim, he was seen as having compromised his faith in Christ and rejected by Anim. Anim then dissociated himself from McKeown and subsequently seceded to establish his new church, the Christ Apostolic Church (Bredwa-Mensah *et al.* 2004:21). This church has grown to become one of the leading Pentecostal churches in Ghana.

8.5 Break with the UK Apostolics

McKeown continued his mission work in the Gold Coast but later encountered problems with his masters, the Apostolic in the UK, over some constitutional amendments and his accommodation of Dr Thomas Wyatt and the Latter Rain team from Portland, Oregon, USA (Larbi 2001). Dr. Wyatt's team was a renewal group that had started among Pentecostals in North America in 1947. The miracles recorded at the revival meeting of the Latter Rain influenced the pastors and leaders of McKeown's church, who wanted to experience more (Bredwa-Mensah *et al.* 2004).

However, the Dr Wyatt event and influence resulted in sharp disagreement between McKeown and the Apostolic in the UK, especially when the Apostolic Church in the Gold Coast decided to receive missionaries from the latter Rain group in the USA (Willie, 1974). The controversy, in part, led to the amendment of the constitution of the Apostolic Church in

Bradford, UK, In May 1953. According to Larbi, it happened at the General Council meeting, where they sought to amend the Constitution. McKeown, who had attended the meeting on leave, refused to endorse the decision. According to *A History of The Church of Pentecost*, McKeown, who knew the Apostolic Church's stand on such issues, "knew very well that trouble awaited him" (COP 2005).

Rev. Hugh Dawson, the then President of the Apostolic Church, had called on all participants to agree to the constitutional amendment. Bredwa-Mensah *et al.* (2004) explain that the Council spent several days discussing the visit of the Latter Rain team to the Gold Coast. Bredwa-Mensah adds that the issue was given more than necessary attention. They did not consider the positive impact of the Latter Rain revival on the Gold Coast church. Still, they sought to prevent other missionaries from ministering on the platform of the Apostolic Church in the UK or elsewhere without the tacit approval of their Headquarters. Thus, in those who ministered on the Apostolic Church platform in the missions field, overseas missionaries could not exercise discretionary powers but had to defer to Bradford for direction (Bredwa-Mensah *et al.* 2004).

8.6 The Issue of Black and White Apostles

The Council's constitutional amendment exercise also sought to discriminate in the higher calling or appointment of apostles. There was the creation of white and black apostles. According to the Apostolic, although a white apostle could exercise authority over blacks, a black apostle could not exercise authority over a white apostle. In addition, a missionary who was not an apostle could not serve under a black apostle. The constitutional amendment also added the exclusion of women from praying for new converts to receive baptism in the Holy Spirit.

The fifty-four-member Council affirmed the revised constitution one after another, Pastor after Pastor, Missionary after Missionary. However, at the turn of James McKeown, McKeown refused. (COP 2005). McKeown stated that he could not conscientiously accept this. He saw the partitioning of the apostolic calling as discriminatory. Also, he acknowledged the manifestation of the Spirit of God in the revival of the Latte Rain group and therefore decided

not to affirm. He thought the amendment had racist undertones and was unscriptural. McKeown considered the constitutional amendment a carnal effort by a man based on pride or jealousy to hinder others from doing the work of God (COP 2005). One Pastor, Cecil Cousen, also refused to affirm the document. Both Pastors were, thus, dismissed and asked to surrender their certificates (COP 2005). The Council meeting announced and warned that no Apostolic Church should allow McKeown and Cousen to operate from their platform. Thus, it severed communion or fellowship with James McKeown, their missionary to the Gold Coast.

8.7 The Gold Coast Support

James McKeown did not regret his action. In the Gold Coast, however, on hearing of the news of the dismissal of their Superintendent, the Acting field superintendent, Pastor J.A.C. Anaman, convened a meeting of Pastors and General deacons in 1953. This meeting expressed total support for James McKeown and thus resolved to invite him back as their leader, the leader of the Apostolic Church in the Gold Coast. However, they could not hang on or use the name of their masters, the Apostolic Church of Gold Coast. Consequently, they broke their relationship with their Headquarters, Bradford, U.K., and called themselves the Gold Coast Apostolic Church. Indeed a documented resolution was passed on 21st May 1953 (COP 2005:100-101).

The Headquarters church, however, did not easily give up. They sent a delegation to the Gold Coast to meet with the Pastors. They comprised Pastors Wellings and G. Rosser. They arrived in September 1953. It is recorded that their endeavour was largely unsuccessful since the Gold Coast Church refused to reverse their decision. However, a few brethren such as David Tenobi, S.R. Ocansay and A. Ofori, agreed to break off from the Gold Coasters and work with the U.K. delegation and their Headquarters. A few others joined them from other towns and villages with the promise of Rosser and his supporters to make them Pastors and give them different top positions in the Church. This resulted in much confusion and trouble. The divided church members were at each other's throats with insults, insinuations, quarrels and in-fighting. The members and the general public were also confused about the names of the churches; The Apostolic Church of Gold Coast, connected to the UK and the 'independent' Gold Coast Apostolic Church, headquartered in Ghana (Bredwa-Mensah et al. 2004).

8.8 Re-building his Church

The dismissed and de-certified James McKeown and his wife returned to the Gold Coast in October 1953. He was sad about the turn of events in the hitherto peaceful church. Having been dismissed by the Bradford Apostolic and subsequently invited by the Gold Coasters, he could not do much to unite the two factions. Indeed, Pastor Rosser worked to discredit McKeown and his pastors, saying since McKeown's license had been revoked, he and his pastors should not be recognised as Pastors (COP 2005). The differences among the Gold Coast (Ghana) Apostolic fraternity dampened the spirit of the church in the Gold Coast, and many wondered what was happening!

According to Breda-Mensah, at an Easter Convention in 1954 in Kumasi, the spirit of McKeown's group was rekindled through a great revival that was experienced. Eleven thousand members attended this Easter Convention, while only two thousand participated at that of the Apostolic Church of Gold Coast (Bredwa-Mensah *et al.* 2004). The Gold Coast Apostolic Church (McKeown's group) began to grow with a new sense of purpose and zeal. Thus, this church became completely independent of the U.K. Headquarters, with McKeown as their Founder and first Chairman and the Church Headquartered on the Gold Coast.

This event was significant since it was the first time that a Western-related mission Pentecostal Church had broken off from the parent mission organisation, not by plan but by 'accident' and has been firmly planted in the Gold Coast as an independent Church. Since then, it has grown in leaps and bounds to become an international Pentecostal Church (COP 2005), sending out missionaries worldwide and even to the UK, where it originated.

8.9 The Church of Pentecost Established

A break with the Apostolic Church of the UK resulted in a break-off of those who agreed with the Apostolic in the UK. They broke off from McKeown, the sacked General Superintendent and his church yet held on to the old name Apostolic Church of Gold Coast. McKeown called his faction The Gold Coast Apostolic Church; later, after Ghana's independence from British

colonial rule on 6th March 1957, when the Gold Coast was re-named Ghana, McKeown adopted the name 'Ghana' and called their church, The Ghana Apostolic Church. After some lengthy deliberations at the behest of Osagyefo Dr Kwame Nkrumah, the President of Ghana, about the bitter differences between the two factions and the confusion surrounding the names, McKeown was advised by Dr Nkrumah to change the name of their church. On 1st August 1962, they adopted the name, The Church of Pentecost (COP 2005).

The ministry and challenges of Peter Newman Anim and James McKeown thus gave birth to 'triplets', three main Pentecostal churches in Ghana; the Christ Apostolic Church, The Apostolic Church of Ghana and The Church of Pentecost. These, together with the Assemblies of God, are the forerunners of Classical Pentecostalism in Ghana.

8.10 Growth and Struggles of COP

Records demonstrate that The Church of Pentecost is the fastest-growing among the Classical Pentecostal churches in Ghana. Christine Leonard records that by 1977, COP was the fastest-growing evangelical church in West Africa (Leonard, 1989). The Ghana Evangelism Committee, in a church survey conducted in 1993, classified The Church of Pentecost as "the largest Protestant Church in Ghana" (Koduah 2004:184). The Church of Pentecost accounts for about 3% of the entire population of Ghana. This assertion warrants a critical study of the gospel and cultural issues within the mission strategy of the COP that has ensured such growth.

The Church of Pentecost believes in and preaches the "Foursquare gospel". It emphasises the role of prayer and miracles; signs and wonders; a well coordinated evangelistic and church planting strategy; dedicated leadership; holiness; reverence and obedience to the word of God; total reliance on the Holy Spirit; discipline; indigenous worship style and financial self-supporting (Koduah 2004).

Since the arrival of the Rev. James McKeown in 1937 to the end of the last century (the year 2000), he and COP employed various mission strategies in communicating the gospel that has really pushed his work forward. One of these strategies is prayer. The practice of prolonged

and regular prayers is upheld and promoted by the Pastors and members of their Church to date.

8.11 A man of Prayer

According to Breda-Mensah *et al.* (2004), James McKeown was a man of prayer. He spent long hours in prayer, waiting on God for direction on the work that he believed God had assigned him through The Apostolics of Bradford to do. At the beginning of his work in the Gold Coast, McKeown held church meetings in make-shift structures arranged by members and non-members alike. To avoid disturbing residents around his church, he held prayer meetings in the bush, far from settlements. These prayer meetings sometimes lasted several hours. They were usually held under trees with members sitting on mats, tree branches, stones or pieces of cloth. Non-members usually joined these prayer meetings to put their prayer requests before McKeown or the Pastors/ Elders, and the leaders directed them on how to pray for answers themselves. They were sometimes also prayed for. Some of these non-members converted and later joined the church, becoming members. At some of these bush prayer meetings, Holy Ghost baptism services and healing services were organised. They also prayed for deliverance and other personal needs. The History of The Church of Pentecost indicates that the female members of the church were more readily baptised in the Holy Spirit, speaking in tongues and prophesying more than the males. McKeown's group also usually prayed for the growth of the Church.

According to the COP history book, Rev. Adams McKeown, the junior brother of James McKeown, who was posted by the Apostolic Church in Bradford to the Gold Coast in the Mid-1940s, they have also lent a helping hand to these prayers. He also assisted in other evangelistic efforts by his brother, James. Later, indigenous Gold Coast men such as Josiah Cofie Quaye of Winneba and Robert Odoom Hayford of Saltpond were ordained prophets and Evangelists, respectively. Other young men, such as Chris K. Diaba and Johny A. Mallet, a young accordionist, were called lay Evangelists and helped McKeown evangelise many towns and villages in Southern Ghana. Mallet, for instance, led a youthful group called the 'Bombing Group', apparently a name coined from the news about the Second World War (1939-1945) broadcast on the BBC world service. The group had for their motto, 'Bomb'. They did not have

bombs or guns per se but believed that they could drive the enemy, Satan, demons and other evil forces away from people's hearts, minds and circumstances. They did these services through the spreading of the gospel of Christ and much prayer. Thus, they held several rallies, campaigns and personal evangelism. Most of the COP branches in the Greater Accra region of Ghana were established by this group.

McKeown's group organised rallies, crusaders, all-night prayer sessions, prayer and teaching retreats, and personal house-to-house evangelism, among others, to seek to convert souls for Christ and disciple them, leading to the transformation of their lives. After winning the souls, they engaged them in much prayer.

Afua Kuma, a Christian poet, was one key member whose prayers in poetic form have been documented. In these prayers, the reflections of an African Pentecostal woman are demonstrated. She extols God and Jesus using images and her time's language (culture) (Kuma, 1981). Some members have taken after her, although generally, in the COP, members are encouraged to pray according to their pattern of faith through Jesus Christ.

8.12 Training and Discipleship

McKeown was able to mobilise, pray and teach the youth, some of who came from other towns and villages to Winneba, where he was based and later to Accra, where he moved (Kuma, 1981). These youths were sent back to their origins to evangelise, and hold open-air services and prayer meetings.

8.13 McKeown's Adaptability

According to the COP history book, McKeown possessed the missionary quality of adaptability. He allowed into the church liturgy or worship forms patterns that were not contrary to the Word of God, activities such as clapping, singing local tunes to praise God and dancing, sometimes vigorously. All these have become part of The Church of Pentecost's worship pattern. He also ate and slept in the homes of Africans. However, this research could not identify whether he attempted to learn any Ghanaian language.

8.14 The method of Indigenisation

Among McKeown's missiological principles was indigenisation. "Right from the beginning, McKeown wanted the church to be indigenous with Ghanaian culture, ministry and finance" (Bredwa-Mensah et al. 2004:71). McKeown is reported to have said, "it would be difficult to grow an "English oak" in Ghana. A local 'species; at home in its culture, should grow, reproduce and spread: a church with foreign roots was more likely to struggle" (Leonard, 1989:69).

According to Bredwa-Mensah, McKeown worked with African collaborators (Pastors), ate African food, wore African clothes, slept in their huts and hamlets, sang their songs and danced with them. McKeown's emphasis, however, was on Jesus Christ and His crucified. He won converts and 'set their hearts on fire.' He kept on repeating to the Ghanaians that "they could do without the help of a white man... For the greater one was in them" (Leonard, 1989:72). He accepted worship appellations such as Nyansabuakwa (custodian of wisdom) and Obantampa (capable mother) attributed to God by Afua Kumah, a mother-in-law to one of his pastors. He did not seek financial help from the UK and led an exemplary simple lifestyle depending on God. He was honest in financial matters. He prayed a lot with the Pastors and leaders who also prayed with their congregation. McKeown laid emphasis on the Holy Spirit baptism and Holiness. This emphasis on the Holy Spirit is believed to have strengthened the converts and made them live righteous lives: stopped drinking, fornicating, idol worship, polygamy and also made the church attractive to outsiders.

He also preached and believed in the second coming of Christ and the exclusion of wicked people from the kingdom of God. "The belief in the imminent return of Christ and life after death, coupled with the strong emphasis on the Holy Spirit, culminated in the urgency of evangelisation in The Church of Pentecost" (Leonard, 1989:32).

It is a commonplace to find in all regions in Ghana that The Church of Pentecost organises rallies, crusades, retreats and other evangelistic activities on different scales, from local or unit through district, to regional and national levels. During festive occasions such as Christmas and Easter celebrations, one can find several members of COP in hired vehicles

travelling to or from such retreats and conventions. Canopies, tents and other such shelters are erected in villages, towns and cities for such activities. Some of these are also organised by the various wings of the Church, such as; the Women's Ministry, the Youth Ministry, the Evangelism Ministry and even the Children's Ministry. Speakers at these programmes are usually full-time ministers and other lay leaders of the church. Occasionally, an 'external' speaker is invited.

At this point, it was important to reflect on how McKeown's story within the Ghanaian cultural context has helped grow and shape the church in the light of gospel and cultural engagement. The COP has established a university college in Accra, called, the Pentecost University College (PUC) where the church trains their full-time ministers and other officers of the Church. PUC admits non-church members as well. The university is even seen by the Church as an avenue for evangelism (COP 2008). The Church organises meetings, retreats and courses at local, district, regional and national levels to train their lay-leaders and other church members in various activities under their evangelistic endeavours. Opportunity is also given to all members irrespective of status to try their evangelistic 'giftings' through dawn broadcasts, campaigns, rally or church service preaching (COP 2010).

8.15 Some Reflections on Issues of Gospel and Culture in the James McKeown- COP story

A critical and analytical engagement with the McKeown story brings to the fore several issues of gospel and culture engagement. There will not be enough time and space in this study to discuss all. Yet, the following are covered; the malaria palaver, the Latter Rain crisis, the Black and White apostles, prayer, adaptability and indigenisation and mother tongue theology.

8.15.1 The Malaria Palaver

A critical study of Peter Newman Anim's faith in Christ shows how he developed a culture of faith healing that precluded orthodox medication. Although he had believed in Christ while in the Presbyterian Church, the 'additional belief' in faith healing led him to leave the Presbyterian Church, which was his mother church' to establish the Faith Tabernacle

Church. Subsequently, he partnered with McKeown and the Apostolic Church. On the other hand, the acceptance of orthodox medication by McKeown is an indication of a different theological understanding which could be described as the culture of the Apostolics of the UK.

Although Anim and McKeown both believed in divine healing, there existed some differences, as explained by the Willowbank report, “a culture will include within itself several subcultures...a wide variety and diversity are possible... beyond a certain limit, a counterculture will...prove a destructive process” (Lausanne Committee, 1978:3).

McKeown possessed a culture that believed in divine healing and also accepted the use of orthodox medication. Anim, on the other hand, believed in divine healing minus orthodox medicines. Like Peter and his master, Jesus in Mtt. 16, Anim argued a thought out but they were unacceptable to McKeown, who represented their masters, the UK Apostolics. Although Peter somehow accepted the Jesus culture in this light, Anim did not accept the McKeown culture. Anim promoted his culture within their union until he broke away to form the Christ Apostolic Church (CAC).

Indeed, both Anim and McKeown's gospel and culture engagement in relation to their different cultures, even within the same Pentecostal spirituality, led them to react in different ways to orthodox medication. This difficulty was caused by the malaria parasite from a mosquito bite. It is interesting to note that this gospel and cultural issue resulted in the birth of another great Pentecostal Church in Ghana. A church from a mosquito bite! Indeed, the sovereignty of God and the work of the Holy Spirit.

8.15.2 The Latter Rain and Apostleship

The Apostolics of the UK had developed a particular culture of preventing other Christian preachers from ministering on their platforms or to their congregations, even at their external mission fields, unless by their express permission. This understanding included the Gold Coast (now Ghana), where the Rev. James McKeown was their missionary and representative.

McKeown had also come to Africa, a different cultural context. Through experiences and influences from his brother, Adam McKeown and the indigenes, he developed a 'higher' tolerance and acceptance for other Pentecostals. The patience and accommodation of other Pentecostals included Dr Wyatt, who, according to Bredwa Mensah, had divorced his wife and remarried, a position that the Apostolic thoughtfully frowned on. The Dr Wyatt group were also involved in radio ministries, heard worldwide (Brewda-Mensah *et al.* 2004).

The tango between McKeown and McKeown's bosses in the UK over the visit by the Latter Rain team clearly shows different cultures within a broad Pentecostal culture. McKeown, having been planted in a new location (Africa), gradually developed a cultural position that resonated with the context in this context. This change is in line with H. Richard Niebuhr's fifth theological type of Christian ethics, that "As Christians, they are characterised by the fact that they tend to interpret the revelation of values and imperatives through Christ from the standpoint of the common reason of their cultures" (Niebuhr, 199: xiv). Unlike Peter Anim, who had problems with McKeown's acceptance of the orthodox medication, a new and 'external' culture, the indigenes did not have any issues with the theology and praxis of the Latter Rain team but instead called for more of such visits.

The issues in gospel and culture, as perceived by McKeown in Africa and McKeown's bosses living in the UK, on the other hand, had some far-reaching impact on the development of the Apostolic Church in the Gold Coast and subsequently Pentecostalism in Ghana. Among other issues, the extension of McKeown's new culture to the non-endorsement of the revised constitution and McKeown's subsequent dismissal from the Apostolic fellowship is a clear demonstration of the critical role of the inter-play of the changing faces of gospel and culture. This changing face happened in a given church. McKeown left the church and formed the Gold Coast Apostolic Church with support from the Africans.

8.15.3 The Issue of Black and White Apostles

The revised constitution of 1953 of the Apostolic Church that sought to segregate apostles into Blacks and Whites was not welcomed by McKeown. McKeown thought it had racist undertones and was unscriptural. The constitution was revised against the backdrop of some rough relationship between McKeown and the leadership of the Apostolic Church. However, it is rather curious that none of the Pastors of the fifty-four-member council saw anything wrong with the document except McKeown and Pastor Cecil Cousen. It is also interesting to note that Pastor Cousen, who, like McKeown, had once worked in the Gold Coast, shared McKeown's view that the constitution was unscriptural and discriminatory (Bredwa-Mensah *et al.* 2004). Both refused to endorse the document and were dismissed.

From the above, one can identify the differences in theological and cultural understandings between McKeown and Cousen on one side and the leadership of the Apostolic church on the other regarding the ordination of Apostles. The McKeown and Cousen stand travelled beyond tolerable leadership levels, leading to their sack. "If the variations go beyond a certain limit, a counterculture will have come into being, and this may prove a destructive process" (Lausanne Committee, 1978:3). So, McKeown and the Ghanaian's stand was countercultural to their leadership stand. The Gold Coasters, however, gave support to McKeown and prayed with him that their new church would grow.

8.15.4 The Impact of Prayer

Prayer has been a significant feature of McKeown's church to date. Indeed, many Ghanaians see The Church of Pentecost as a praying church. The church has several prayer camps and prayer centres in Ghana. Some of these are the Okanta prayer camp in the Eastern region, Goka prayer camp in the Brong Ahafo region, Anaji prayer centre in the Western region, Salvation and Sycar prayer centres in the Greater Accra region and others in the Ashanti, Central and Volta regions of Ghana.

Tokumbo Adeyemo describes prayer as “the commonest act of worship” (Adeyemo, 1979:183) in Africa. Mbiti also describes prayer as “one of the most ancient items of African spiritual riches” (Mbiti, 1975:5). One of McKeown’s converts, Afua Kuma, has some of her prayers documented in a book and is being used as study material in some Theological schools in Ghana (Kuma, 1981).

McKeown’s emphasis on prayer was in consonance with a key African traditional religious practice. Therefore McKeown’s culture synchronised with the culture of the converts and followers. This practice, in part, heightened the making of prayers and the institution of prayer meetings resulting in the establishment of Prayer Camps and Prayer Centres in certain contexts. The ‘double co-incidence of culture’ usually leads to harmony and growth. Yet, there is the need to investigate why the Prayer camps and centres are located at where they are. There appears to be no COP Prayer Camp or Prayer Centre in northern Ghana. Records abound in the district, region and national reports of COP regarding the large numbers of souls won and converts baptised into COP from these prayer camps and centres (COP 2013).

In the gospel and culture engagement in McKeown’s ministry, prayer is a cultural element appreciated by both the missionary and the mission. Where both the carrier of the gospel and the recipients agree about an artistic practice that existed before the advent of the gospel or missionary, there is harmony, a positive development that enhances the growth of the gospel in that context. “... no theological statement is culture-free...their value must be judged by the Bible itself...as well as by the relevance with which they apply its message to their own culture” (Lausanne Committee, 1978:10).

8.15.5 Adaptability and the indigenization

Despite the above, cultural barriers impact The Lausanne Committee identifies this when the committee argues that “the gospel is often presented to people in alien cultural forms. Then the missionaries are resented and their message rejected because their work is seen...as an attempt to impose own customs and way of life.” In Phil 2:5-11, Bible explains that Christ, who is God became man. He humbled Himself and died, even the

death on the cross, to save humankind. By this death of humankind, we may say He indigenized the kind of death. He has been exalted and given a name above all names. Missionaries, therefore, need to adapt and indigenize their practices.

Apparently cognisant of this fact, McKeown said, “It would be difficult to grow an English oak” in Ghana. Local “species: at home in its culture, should grow, reproduce and spread: a church with foreign roots was more likely to struggle” (Leonard, 1989). Christine adds that among McKeown’s strategies was that he worked closely with his African collaborators, recognised their giftings, and even ordained some apostles, prophets, and evangelists (These are higher callings in COP). McKeown enjoyed African foods, wore African clothes, slept in their huts and hamlets, sang songs, and danced with them. McKeown’s emphasis was, however, on Jesus Christ and Him crucified. He told the Ghanaians that “they could do without the help of a white man...for the greater one was in them” (Leonard, 1989:72).

These thoughts and practices of McKeown in the 1940s and 50s also synchronized with the then Gold Coast political struggle for independence. So, somehow, the McKeown culture was a subculture of the ‘national’ culture of which the people supported. McKeown converts took pride in their Ghanaianness or Africanness while living out their Christian faith. A demonstration of an ‘African Can-do’ spirit. McKeown also accepted in worship appellations such as *Nyansabuakwa* (custodian of wisdom) and *Obaatampa* (capable mother) attributed to God by Afua Kumah, the Ghanaian Christian poet. “Right from the beginning, McKeown wanted the church (COP) to be indigenous with Ghanaian culture, ministry, and finance” (Bredwa-Mensah et al. 2004:71). The adaptability and indigenization strategy helped McKeown to push the gospel forward and catalyzed the growth of his church. He made the message about the revelation of God more acceptable to the indigenes by piping it through their culture using adaptation and indigenization.

8.15.6 The Mother tongue theology (MTT)

The indigenes were also enabled by McKeown’s strategy to understand the gospel in their language. McKeown communicated the gospel in English, and there is no record that he

ever spoke any Ghanaian language, even as Christ came down from heaven to earth to speak the Hebrew or Aramaic languages. McKeown ensured that his English was translated into a local language; Asante, Ga, Ewe, Mfantse, Ada, or Gwan. The language used in the translation partly depended on which geographical or language context he was speaking and the availability of an interpreter. Also, the interpreters were aided by vernacular Bible translations of the earlier Basel and Bremen missionaries since records show that McKeown's church did not have its 'own interpreted' Bible. These interpretations inspired vernacular responses that led to the composition of some songs and poems by converts. Several of these songs have become 'national' songs sung by several other churches in Ghana. This aspect of culture is different from physical items such as drums, clothes, wooden bracelets, dance, or food, yet it is spoken word that is so important even in COP today.

J. S. Pobee calls for an ideal form of lingua franca for African theology.

Ideally, African theologies should be in the vernacular, is more than syntax and morphology: it is a vehicle for assuming the weight of a culture. Therefore, this attempt to construct an African theology in the English language is second best, even if it is convenient (and) if it should secure as wide a circular as possible. J. S. Pobee (2001)

J. S. Pobee defines Mother Tongue Theology as "that kind of discourse, conversation or reflection about God which uses the language acquired during the formative years of a person's life." J. S. Pobee (2001) COP uses the local language of the context being reached with the gospel and uses the same to disciple the converts. Almost all indoor and outdoor services are held using the language of the region, tribe, or area where the services are being held. However, recently some English-speaking congregations have been created within different areas of COP. It enables international visitors or those living in the local contexts but does not understand the local language to have a common lingua franca for fellowship. These English congregations are called Pentecost International Worship Centres (PIWC) (COP 2008). They are thus a subculture within the COP cultural spectrum. Even though their services differ in language, some of their songs are in the local language.

It further buttresses the point about the power of the Ghanaian culture (language), even within the PIWC subculture, in the promotion of the gospel.

Like prayer, the use of the Mother's tongue ensures people's conversion without exiting their traditional practice of using their mother tongue for communicating with God and humankind. According to twenty five Pastors and leaders of COP randomly interviewed across Ghana at an All Ministers Conference, it became very clear that the use of the local language has greatly assisted the evangelism and church planting efforts of several local churches of COP. It has also significantly augmented the missiological efforts of COP in diverse (cultural) communities in Ghana.

Although McKeown was unable to speak any of the Ghanaian languages, McKeown took cognisance of the critical role that language plays in the culture of a people and the attendant advantage of communicating the gospel via the same. McKeown, therefore, appreciated the culture and the people who owned it. The appreciation and love for their language in ministry demonstrates McKeown's love and humility towards his Ghanaian congregations. It is puzzling why he or his wife, Sophia, could not learn or speak any Ghanaian language well despite the decades (1937 - 1982) that they did a mission in Ghana.

8.15.7 The belief of COP

The historiography of COP suggests a church whose life or faith has emerged rather than been defined by a specific body of tenets, doctrine, catechism or teachings which experts design. Although James McKeown came to the Gold Coast with the Pentecostal doctrines or faith of the Apostolics of Bradford, the faith and life of COP has been shaped by the interaction of "the ahotewfo (saints)...with the Bible vis-à-vis their own experience and the teachings they received from the leadership" (Larbi 2001:289).

The tenets of COP are, however, clearly spelled out in their official documents and shared in their official printed diaries carried by COP Ministers and other church officers, as well as those sold or donated to members and non-members alike. It is essential to state that from observation, the practice of these tenets is sometimes shaped by the culture of a

particular tribe or ethnic group. They are also sometimes dependent on the economic or sociological difficulties of the local congregation. For example, different local congregations (Assemblies) use different types of bread or wine (drink) during the sacrament of Communion (usually called the Lord's Supper by members of COP). Regarding the bread used for the communion service, which is generally held once a month, some may use foreign or locally-made wafers, while others use ordinary bread sold in the open market or on street corners. These loaves are cut into pieces (either with or without the brown-colored cover), yet others in rural areas may use locally 'village-made' *abolo* (steamed corn or cassava bread).

The communion wine may also range from locally 'village-produced' non-alcoholic beverages, factory-produced Coca-Cola or Fanta, or any soft drink of colour (maybe to signify the blood of Christ) to the very foreign-produced wines of colour. A critical factor for the drink is that it must not be alcoholic since the church thoughtfully frowns on drinking alcoholic beverages. So, although COP attaches great importance to her sacrament of communion (or Lord's supper), in practice, the elements used for that service may differ from place to place depending on factors such as economics, culture, or sociological preferences.

Baptism by immersion in water is another sacrament of COP. Like communion, the church has Biblical bases for this practice. However, several local congregations across Ghana have their traditions. Some communities organize their baptism services at the beaches and utilize seawater. Other groups perform this sacred practice in rivers or streams. A third group, usually in the cities such as Accra, Kumasi, Cape Coast, and Tamale, performs a baptism in concrete pools (Baptistry) constructed for the purpose. Finally, some combine all the above depending on the Minister in charge of a particular congregation. The author of this research, a full-time Minister of COP, has indeed done all the types of baptism stated above without hindrance, controversy, or charge, instead has been commended by the leadership of COP.

Thus, it is clear that although the tenets of COP are well-defined in the church's official documents, the practice may differ from one place to the other. It demonstrates the significant role that culture, economics, finance, and sociological factors (and pure personal choices of leaders and members of COP) play in living out their Pentecostal faith.

8.16 Conclusion

A reflection on the issues of gospel and culture in James McKeown's work in Ghana shows that McKeown experienced several turbulent times in the gospel and culture engagement in his missionary work. However, their group enjoyed great times in the conversion and growth of their church due to some positive results from his positive engagement with the Ghanaian/African culture. McKeown's story is similar to that of Jesus.

In the New Testament, the encounter of Gospel and culture occurs therefore in two major stages. The first, the Jewish stage, was inaugurated with the coming of Jesus himself and His presence among Jewish people. The second stage was the Graeco-Roman stage, as the Gospel spread from Palestine into Greek – and Latin speaking world of the Mediterranean (Bediako, 1999:9).

Like Jesus, McKeown's first significant encounter with the gospel and culture in the mission McK in Ghana was among his own people, Peter Anim, and his church in the Gold Coast to which he came. The second was the evangelism stage, to cities, towns, and villages in Ghana.

Also, unlike Jesus, whose word was always accepted by his father (John 11:42), McKeown's word on the revised constitution of his 'fathers' was rejected, leading to his sack! Paradoxically, the second face of his engagement with the Ghanaian culture seems to have produced dramatic results due to the harmony between his culture, or at least what he allowed in his mission practice and the culture of the Africans (Ghanaians).

McKeown's gospel and culture experience in Africa bears testimony to Bediako's argument that "we cannot conceive of culture as fixed...Rather like human life itself, culture is dynamic, adaptable and open to transformation both within itself, and in response to new and external factors" (Bediako, 1999:8). McKeown's thoughts on the African (although not clearly stated) before McKeown's arrived in Africa are seen to have been 'Africanised' in response to some factors or influences in Africa. He was also influenced by the Dr Whytt team from the USA.

Thus, the missionary McKeown became a 'new' person after McKeown's encounter with other cultures in the mission environment.

Furthermore, it has been identified that the cultural influences on a messenger of the gospel can cause them in the mission field to develop a culture that may be counter to that of their source or earlier culture and may prove destructive (Lausanne Committee, 1978). In addition, it is clear that adaptation and indigenization in mission can go a long way to enhance the gospel and culture engagement in a particular context for growth in the Kingdom of God.

Besides the above, McKeown's use of the 'mother tongue' enabled the indigenes to flow in their culture as they imbibed the gospel linguistically. This harmonious gospel and culture engagement is also seen as aligning with God (Christ), who became man (John 1:14) and reached humanity through the language of men, and saved many. It is worth stating here that even to date, God speaks to humankind through the scriptures in the tongues of men at diverse locations.

Finally, from the ongoing, it is right to agree with the views expressed by the Lausanne Committee that missionaries need the "humility to acknowledge the problem which culture presents, and not to avoid or over-simplify it" (Lausanne Committee, 1978:14). Secondly, there is the need to "take the trouble to understand and appreciate the culture of those to whom we go" (Lausanne Committee, 1978:14). Thirdly, "there is the humility to begin our communication where people are and not where we would like them to be" (Lausanne Committee, 1978:14). Furthermore, "the humility to recognize that even the most gifted and experienced missionary can seldom communicate the gospel in another language or culture as effectively as a local Christian" (Lausanne Committee, 1978:14). As a result therefore, there is the need for missionaries to cultivate humility and to trust the Holy Spirit of who is the chief architect in all these. In the issue of communicating the gospel in diverse cultures, the missionary requires humility in several respects and faith in God and to be positively responsive to the contexts.

What has the TV broadcasting, titled the Pentecost Hour, brought to the mission of the church? James McKeown's church, COP, has incorporated the culture of TV broadcasting into their mission practice since year 2001. COP is a church that despite the acute challenges that

befell them have grown over the years to become a leading Pentecostal church in Ghana and also a worldwide international church. Therefore there was a need for critical analyses of the TV programme and their audience in Ghana. The analyses, like that of Paul Gifford, focussed on the content of the programme, which occupies nearly seventy per cent of the broadcast time per programme on the broadcast tape or aired.

CHAPTER 9

9 COP RADIO AND TV

9.1 Introduction

The Church of Pentecost, like some Pentecostal denominations in the United States of America, Europe, and other parts of the world, including Africa, has taken advantage of the mass media, both print and electronic, to propagate the gospel of Jesus Christ and to build the Church. Besides the official magazine, the Pentecost Fire, published quarterly, the church has a thriving Press (Pentecost Press Limited) that publishes numerous calendars, diaries, and lecture notebooks. The press also publishes programs and other literature for the consumption of church members and the general public. A full-time minister heads the radio ministry department called the Media Pastor (COP 2005). The ministry broadcasts on numerous FM radio networks in Ghana and advertises them in COP's Pentecost Fire magazine for the consumption of members of COP and non-members (Pentecost Fire 2011).

Besides the Radio Ministry, the other electronic mass media department of the church is PENTMEDIA, a limited liability company within the church legally registered with 100% shares owned by the church. COP has transformed this department into a TV station called Pent TV. The Pentecost Hour programme is featured here too.

9.2 The PENT TV Company Limited

Several years as the head of an association with and recent visits to the studios of PENTMEDIA (PENT TV) has enabled this author to supply this first-hand information. The PENT TV Company is a church department and an audio-visual organization. PENT TV has employed trained and experienced staff who are all church members. They take care of the church's television and video production needs. The establishment is also involved in producing documentaries for the International missions and Pensions departments of the church. They are also involved in the coverage of events, hiring of equipment, and training of media practitioners. In addition, PENT TV hires equipment for other churches, individuals, and organisations that need audio-visual services. Furthermore, it provides consultancy services

to churches, Para-church organisations, and individuals with audio-visual needs. Audio and video advertisements are the other products of this organisation.

The church's radio and television/video ministry is under the supervision of the National Radio and Television Ministry Committee (NRTVMC) of COP. It is an eleven-member committee appointed by the Executive Council of the Church and headed by an Apostle (senior minister). It is charged with the oversight responsibility for the production and effective dissemination of radio and television materials for evangelism and discipleship of the church through broadcasting.

9.3 The Pentecost Hour TV Programme

Before a critical analysis of the sermons in the COPTV programme is done, it will be beneficial for readers to know about the production and transmission of the programme. This author has been closely associated with the Pentecost Hour TV Programme for over twenty years: from its first broadcast in July 2001, serving at different times as producer, director, cameraman, soundman, manager, managing director, and board member on the Pentecost Hour programme. These several years of experience on and association with the programme enabled me to critically and analytically identify some key areas vital to the production and broadcast of the Pentecost Hour TV. These key areas include the Flow of programme, Technical production, Speakers, Budget and sponsorship, Airtime, and Some cultural elements.

The following section of the research is presented in a narrative or descriptive write up rather than in a critical analysis form. It has been written from a participant-observer point of view with some interviews. It is to offer a framework for readers to know the context in which the programme takes place and how the programme is packaged and broadcast to viewers.

9.4 Flow of the Programme

The television programme produced for COP is called Pentecost Hour TV. Hereafter it may be called the programme. Although it is called Pentecost Hour TV, the programme, like others

being broadcast by the Christ Apostolic Church (CAC), The Apostolic Church of Ghana (ACG), the Christian Action Faith Ministries International (CAFMI) and the ICGC, is rather 30 minutes in duration. The time allowed is usually determined by the television station broadcasting the programme (Peters 2013). The programme is aired on Ghana Television (GTV) at 5.30 am on Thursdays and repeated on TV3 at 5.30 pm on Wednesdays. From year 2020, there has been a re-broadcast of it on TV Africa, a local TV station on the following week that is on Wednesdays at 5.30 pm. GTV is a government or state-owned station, while TV3 and TV Africa are privately owned commercial stations based in Accra. GTV has nationwide coverage which also extends into neighbouring Togo, Benin and Ivory Coast. TV3 and TV Africa on the other hand have signals covering about two thirds of Ghana (from Accra in the south towards the north).

The programme is always pre-recorded and begins with a 45-second opening montage which combines pictures with titles and a signature tune. The images are usually from the programme's previous, current or future editions. In fact, at the very beginning, there is a frozen picture (frame) of the sky with clouds and titles (graphics) of The Church of Pentecost and an animated dove. This introductory bit was produced with the help of a computer programme. Accompanying this picture is a recorded voice "Catch the fire, spread the Word. We now present to you the Pentecost Hour" (Pentecost Hour TV 2007).

The main programme usually opens with a congregational song and dance. Unlike the one in the opening montage, the music is generally in a local language, depending on the region where the programme is recorded. The speaker for that day, assisted by an interpreter, goes through the message, which is not interrupted save his punctuations of 'Praise the Lord', 'Halleluia!' and 'Amen.' These are responded to by the congregation when necessary. The speaker speaks English, and it is translated into Akan.

The flow of the programme ends with another montage with contact telephone numbers and addresses and an invitation for interested people to join the Church (COP) at a place near them. The contact numbers are also sometimes visually presented by a Pastor.

9.5 Technical Production of the Programme

The programme used to be recorded on VHS (Video Home Service) tapes. Later, the Betacam format was used for the recording. In 2020, the programme used to be recorded with digital HDV (High-Density Video) cameras with 60 minutes tapes (per programme) running in them or on digital micro-chips. Currently (the year 2022), the Pentecost Hour is recorded on digital micro-chips. These changes in technical production were in line with technological improvements in production facilities and PENT TV's attempt to cut down costs, as most of the changes carried some cost savings in their trail. The changes were also for enhancing pictures and sound for a better broadcast.

9.6 Location

One crucial factor attached to the recording of the programmes for broadcast is a beautiful location/chapel. According to the leadership, the NRTVMC is to present a lovely image of the church to the outside world and make the programme appealing to viewers (Kopah 2018). As a result, even within the capital city of Ghana, Accra, where COP undoubtedly has their best buildings, few chapels qualify to be featured in the TV programme.

9.7 Composition of Crew

The production crew is usually made up of seven or eight people;

- i. A producer/ director
- ii. Three cameramen
- iii. A soundman/ production assistant
- iv. A technician
- v. An editor/continuity person and
- vi. A driver

9.8 Editing the recorded video

Unlike in real-life situations where viewers cannot run their eyes over the congregation to catch glimpses from different angles, the editing or post-production work in the studios

enables the editor to pick shots from different camera angles or positions simultaneously and put them together to enhance the appearance of the programme. This way of editing is sometimes for creativity, aesthetics, or emphasis.

9.9 Selection of Speakers

The Speakers for the Pentecost Hour TV are mainly the successive Chairmen of The Church of Pentecost or such senior ministers in the Church appointed by the Chairman, sometimes in consultation with the National Radio and TV Ministry Committee (NRTVMC). These senior ministers usually go by the title Apostle, Prophet, Evangelist, or Area Head.

9.10 Choosing the Themes

The speakers themselves select the themes or topics for preaching. They are usually tailored to soul-winning or discipleship, although a few look at religion-social issues. For example, 'Who is disturbing the Nation,' a series of sermons preached by Apostle Alfred Koduah in 2007 and focussed on religious, social, and environmental issues.

9.11 Budget and Sponsorship of the Programme

Records at the Finance department of COP Headquarters show that the production budget for Pentecost Hour TV per programme in the year 2005 was ₵500 (Five hundred) cedis, while in the year 2006, it went up to ₵700 (Seven hundred) cedis and in the year 2007, ₵900 (Nine hundred) cedis. (₵1.00 is equal to \$0.1732). Currently (2022), the production budget for a programme is ₵2100. Presently (2022), COP pays GTV an amount of GH₵3,000 (Three thousand cedis) per weekly broadcast. This fee totals about GH₵156,000 (One hundred and fifty-six thousand cedis) plus yearly taxes; that is \$269,8600+. The exchange rate now is ₵8.80p to \$1.

9.12 Analysing the Airtime

The broadcasting time of the Pentecost Hour TV on GTV since 2001 has been 5.30 am on Thursdays, while TV3 is 5.30 pm on Wednesdays and 4:30 pm on TV Africa. On Sunday, 1st

December 2013, COP began another transmission on Multi TV, another private commercial station, but this Multi TV broadcast was discontinued after some two years because they decided to switch the broadcast to PENT TV (owned by COP), which was to be established the following year.

Neither COP, the NRTVMC, nor PENT TV has conducted any scientific audience research on Pentecost Hour TV. Considering the informal complaints of some members and non-members of COP about the broadcast time, COP must conduct audience research to help assess the role and impact of the Pentecost Hour TV on her audience, more so when so many resources of COP are channelled into the expensive enterprise of broadcasting. This study has done a bit of that in the later chapters.

9.13 Some Cultural Elements

The speakers on Pentecost Hour and their interpreters always wear a suit and are in clerical collars or ties. Unlike Pastor Mensah Otabil or Apostle-General Sam Korankye Ankrah who appear on TV in flowing 'Agbada', an African dress, typical of Nigerians, The Church of Pentecost TV speakers are yet to 'contextualise' their costume. Indeed, this is the official dress code for Full-time ministers of The Church of Pentecost.

However, Bishop Peter Akwasi Sarpong, a renowned Catholic bishop in Ghana, argues that 'contextualization does not mean 'isolationism' (Pentecost Hour TV 2007). He further explains that certain ministerial costumes, such as those usually worn by Catholic priests or some of the mainline church clergy or the Classical Pentecostals in Ghana, are universally identified with ministers. Changing them may isolate one's denomination or minister from the normative effect that the attire communicates worldwide. Therefore, in his view, it will be unnecessary for COP speakers to wear attires that may look African or 'contextualised' but 'unministerial' in COP, Ghana, or the global context.

One night's recording of the Pentecost Hour may include three episodes (programmes). The producer typically advises the Speakers and their interpreters to come to the location with two or three suits. The speakers change their suite after each recording to reflect a change in

day and for aesthetic reasons. The congregation is also carefully re-arranged by the producer for a similar effect. Thus, the programmes to be broadcast in three successive weeks may be recorded at a single recording event. The recording takes about three hours of real-time. This 'three-in-one' system of recording, thus, has the advantage of saving cost, helps COP to record multiple sermons in a day, and has the convenience over, say, a crusade or a convention where numerous sermons may not be preached by the same person at a sitting. What COP needs through enormous financing, energy, and crowd on different days, places, and times would have been provided for at a sitting. In this context, the mission is made relatively cheaper.

However, this is what Malcom Muggeridge critiques and explains to mean fantasy; a virtual reality that is not truly the fact on the ground- Deception! Indeed, this debate may continue for some time. In any case and in response to Muggeridge's argument, it may be difficult to represent any aspect of life on TV without some kind of 'deception' because what is on TV is not what is on the ground; it is an image of what is on the ground. This fact is the same of even live telecast. So, as much as Muggeridge may have a point about the 'deception', there is also the character of the medium (TV). Without the unique quality of TV reflecting/imaging what is real, there will be no such medium as TV.

9.14 Helpful Tips for the Recording

When the speakers are not well refreshed, they sometimes look tired in the last recording for the day. It is worth mentioning that before each programme the congregation is coached to be mindful of biblical and verbal responses to the speaker and other helpful tips. Among this orientation is that:

i)Members must respond 'Hallelujah' whenever the speaker shouts "Praise the Lord." This slogan is a crucial slogan of COP. It also aligns with the 'call-and-response motif' of several sayings in Ghana. Examples of such slogans are; 'Kyooboi...hei' of the Ga and 'Wonfre yie...na yie mbra' of the Mfantse.

ii)The congregation is advised to turn their Bibles to the texts mentioned during the sermon's presentation. The cameras are made to sometimes focus on these pages and tilted up to show the faces of congregants holding the bible. It is done for aesthetic reasons and visually demonstrates a connection between the speaker, the scriptures, and the congregation.

iii) Ad-hoc/Spontaneous raising of songs during preaching, typical of everyday church services, is not allowed. This prohibition is in line with efforts to prevent unplanned time-wasting during recordings.

iv)The congregation members are also advised to sit through a message and not get up to attend to a baby outside, visit the toilet, or any other issue. Again, this advice is more for the producer's convenience and somewhat restrictive since such movements could conveniently be edited out later. However, the production manager of PENTMEDIA, Bennet Ayekpa (2019), argues that these movements can distract other members being filmed and also interfere with the movements of cameramen and, more importantly, distract the Speaker.

v)Members being filmed are advised to switch off their mobile phones since it is not a good practice in the church. It is also to avoid distraction or possible electronic interferences with the speaker's microphone, especially when phone signals are relatively strong and coming through the loudspeakers to create communication noise during recordings.

vi)They are also advised not to converse or chew gum as such practices are not healthy in church.

vii)The congregation is further advised to be mindful of dozing, yawning, and sneezing, which can distract attention and look bad to viewers during transmission.

viii)Finally, they are advised to be careful of cables and other equipment, usually strung across the chapel to connect cameras, lights, mixers, and Microphone stands.

Indeed, some of these directions tend to make some congregations so sensitive to the recording that they become 'stiff', affecting the 'naturalness' of the recorded services.

9.15 Cues during Recording

The producer, sitting or standing opposite the speaker, in the middle or behind the congregation on the blind side of all the cameras, carries a cue board on which are written '5mins' and '2 mins' indicating five minutes left and two minutes left respectively to hit the 24th minute of talk (sermon) time. This cue board guides the speaker, enabling him not to over-run the time allotted for his sermon. This strategy has helped speaker after speaker to end on the note they intended. On the other hand, it has also compelled some speakers to end abruptly, causing them to leave out some essential points. It has also forced some speakers to call for 'one more' programme to deal with their subject fully.

9.16 Conclusion

The above, and some other details that time and space in this study will not allow, are what goes on in packaging the Pentecost Hour TV for broadcast on different networks in Ghana; in which the sermons preached is the central segment of the programme. The main content of the programme is the sermon by the speaker. Thus, it is clear that the producers, the speakers and the congregation of COP all go through pains to package the Pentecost Hour for broadcast. It is also clear that there are other costs (inconveniences) beyond the financial (production and airtime) one, paid by COP to get the programme to viewers.

CHAPTER 10

10A CRITICAL ANALYSIS OF THE SERMONS IN THE COP TELEVISION PROGRAMME

10.1 Introduction

In trying to analyse the sermons in the television programme by COP, a quantitative content analysis methodology was employed, among others. Like many quantitative methodologies, the content analysis method of research for mass media output usually produces exciting results. The result “depends heavily on the qualities of the researcher as a competent member of a culture” (Gunter 2000:86). The author of this work has been closely associated with the Pentecost Hour TV programme since its inception and for several years produced, directed, managed and played different roles in its production is thus, well placed as a member of this phenomenon.

Besides the quantitative methodology of content analysis, qualitative approaches such as interviews and participant observation were employed. “Content analysis is well suited to integration into larger research efforts involving not just the analysis of media content, but also other methods of inquiry (surveys, experiments, participant observation, qualitative and ethnographic audience research)” (Hansen et al., 1995:123).

The Pentecost Hour TV programme has been aired since 2001, and thus there are several copies of the broadcast tapes arranged in groups on shelves according to the Speakers. Time and space could not allow for the examination of all these tapes, and so a selected quantity or sample was examined. In mass communication research, “All social, market and opinion research branches share the same principle of sampling that we use in the audience measurement” (Hansen *et al.*, 1995:123). Additionally, “it is to remove bias as far as possible so that the sample we select is as representative of the whole as we can make it” (Mytton, 1999:21). Since the Pentecost Hour recorded tapes (universe) from which the selected number (sample) to be examined were very many, there was the need to reduce them to a ‘manageable’ number. Surely “there are always going to be some differences between the characteristics of the sample and those of the population or universe from which it was

drawn” (Mytton 1999:21). However, in an effort for incisive pieces of information, other qualitative methods of research such as interviews, participant observation, and surveys were employed to complement the methodology of sampling.

PENTMEDIA had grouped the universe (of tapes) from which the samples were picked into special categories (stratified). In selecting the Pentecost Hour TV tapes that were critically analysed for this study, the recordings were grouped and randomly sampled using “stratified random sampling” (Mytton, 1999:29). An examination of the Pentecost Hour tapes revealed that PENTMEDIA had classified the recordings according to the Speakers; from the year 2001 to 2020. There were 720 different tapes.

A sizeable number of 25 was decided upon to arrive at a fair representation of the universe of 720 tapes. This sizable number of 25 gave a sampling ratio of one in twenty-eight (1:28). Sampling the tapes also meant selecting different speakers to lessen the biases for some particular speakers. Thus, a small boy (Kwabena) of 7 years was asked to go to the shelves where the Pentecost Hour tapes were arranged and pick one tape from every group of tapes as had already been arranged by PENTMEDIA. In fulfilling the stratification aspect of the sampling, Kwabena was asked to choose tapes from the shelf holding the successive Chairmen of COP; secondly, from the shelf containing the tapes of the Executive Council Members of COP; Thirdly, from the Ministry Leaders and Area Apostles of COP column; and finally, from the Chairman of the NRTVMC column. According to Aps. Kopah (2013), and from this author’s point of view, the leaders whose Offices are mentioned above are the ones who most of the time preach on the Pentecost Hour TV programme and are also considered by COP as the Leaders of COP. They are, by the Constitution of COP (COP Reviewed Constitution 2019), required to hold and expound the doctrine, the tenets, and the practices of COP. They usually go by the title Apostle (Aps.), Prophet (Proph.), or Evangelist (Evg.).

During the preview of these tapes in the studio, it was observed that some of the tapes were mouldy and so we had to repeat the picking for those speakers whose tapes were mouldy. Although Kwabena picked the tapes from the various columns, he also picked from the ‘middle’ pack of that particular group in all cases. Interestingly, Kwabena again picked from the ‘middle’ ones. The selected tapes included the following:

PROG. NO. PHTV	THEME	TOPIC	SPEAKER
1.11	Sound Doctrine	The Name of Jesus	Aps. Dr M.K Ntumy
2.14	Jesus Christ the Accredited of God	Jesus Christ the Accredited of God	Aps. Dr M.K Ntumy
3.17	The Man Jesus	The Character of Jesus	Proph. J.E Ameyaw
4.37	Eschatology	The Second Coming of the Lord	Aps. Peter Ayerakwa
5.38	Second Coming	The Rapture	Aps. M.C Aseidu
6.54	Prayer	Power Through Prayer	Aps. O. Zabre
7.55	The Holy Spirit	Power in the Holy Spirit	Aps. E. Gyesi Addo
8.205	The Riches of God's Covenant	The Promises of God's Covenant -1	Aps. Albert Amoah
9.206	Covenant Keeping	My Role in Covenant Keeping	Aps. M. M Kopah
10.212	The Unshakable Kingdom	When The Kingdom Comes, What Happens?	Aps. F.E Antwi
11.214	The Kingdom	Names And Titles of The Unshakable Kingdom	Aps. F.E Antwi
12.234	Be An Agent of Peace	Be An Agent of Peace -3	Aps. Prof. Opoku Onyinah
13.247	Spiritual Warfare	The Scheme of the Devil-3	Aps. Prof. Opoku Onyinah
14.282	Prayer, Blockades, and Hindrances	Prayer, Blockades, and Hindrances	Aps. Noble Atsu
15.288	Our Prayers	The Four D's	Aps. Dr. Owusu
16.294	Covenant Blessings	God's Wish	Aps. Dr S.K Baidoo
17.295	The Covenant	Through The Blood	Aps. A.K Miah
18.324	Who is Disturbing The Nation?	The Ethnocentric Dimension-1	Aps. Alfred Koduah

19.332	Our Nation	The Role of the Media	Aps. M. C Aseidu
20.357	The Church and the Unfinished Task	Evangelism – the Outward Ministry of the Church	Aps. Badu Wood
21.364	God Cares For You	God Cares For You-2	Aps. Ofori Yeboah
22.372	The Gracious God	Our Daily Bread	Aps. Ofori Yeboah
23.388	Jesus My Shepherd	The Lord is My Shepherd	Aps. S. K Ansong
24.395	Eschatology	Eschatology-2	Aps. J.S. Gyimah
25.404	Maranatha	Jesus Come!	Aps. Kwasi Acquah

Appendix 4 and Appendix 5 attached are two samples of the selected Pentecost Hour TV sermons fully transcribed.

Barrie Gunter points out that “The analysis of television content requires the definition of basic units of analysis...and the creation of an analytical framework that will further classify attributes of content of interest in the research” (Gunter 2000:61). After previewing the tapes and transcribing same with the help of some assistants (Dr Ishmael Quaicoo and Kwaku Boateng), and considering the focus of this work, the following were the basic units defined for study;

- i) How many messages were centred on or closely related to Jesus Christ?
- ii) Which sermons clearly talked about ‘Prosperity’ even as being preached by the Charismatics (as explained by Paul Gifford and Emmanuel Anim)?
- iii) How many directly preached the ‘Prosperity’ message or in implied form (indirectly)?
- iv) How many preached other messages?

These units were chosen partly because of the general perception of some Ghanaians that most Pentecostals focus on Prosperity in their teaching and praxis. These units also assisted in discovering the nature of COP broadcasts as being the same or different from others on the air. Gifford also argues, as stated in the literature review of this work, that the Pentecostal or Charismatic speakers on TV have come to the screen with the quest for wealth and health stemming from their traditional religions. So, one may want to know if it is the same for COP

speakers. Finally, how many of the programme feature other messages? Besides the above, qualitative methodologies such as interviews with the original producers and some of the speakers were conducted to generate a deeper understanding of the underlying contexts of the messages and also help reveal the mindset of the preachers.

Before the introduction of COP preachers on their TV programme on GTV in the year 2001, there existed other broadcasts by some Charismatic churches. Among these were *Living Word* by Ps. Mensah Otabil and the International Central Gospel Church (ICGC), Arch-Bishop (and Commanding-Bishop) Nicholas Duncun-Williams and the Christian Action Faith Ministry Internationals' (CAFMI) *Voice of Inspiration* and Bishop Charles Agyin Asare and the Word Miracle Church International (WMCI, now Perez Church Internationals' (PCI), *Miracle Encounter*. After the COP initiative, several churches have also joined TV broadcasting in Ghana. Some of these are the Jesus Generation Sanctuary Church (JGSC), the Christ Apostolic Church (CAC), the Presbyterian Church of Ghana (PCG), and the Catholic Church. Also, there are several broadcasts by several Prophet-Healer churches (One-man churches, as they are commonly called in Ghana). From critical observation, it is clear that the broadcasts by the above churches have all been characterised by particular emphases, particularly in their sermons, although delivered by different people per church.

10.2 The Selection of Speakers

COP is a remarkable difference. Unlike the Charismatic churches mentioned above, whose broadcasts are usually done by only the leader of the church, COP has other speakers in addition to the leader. As earlier stated, the speakers of the COPTV programme have consisted mainly of the Chairman (President or Leader) of COP and other senior ministers appointed by the Chairman in consultation with COP's National Radio and TV Ministry Committee (NRTVMC). For the COP broadcasts, different faces and voices are seen and heard, but for the Charismatics, the general pattern is 'the same face-same-voice, week after week, sermon after sermon, month after month for years.' The other churches' repetitive broadcasts by a particular person help to build a personality cult, as explained elsewhere in this study by Schultze (1990), de Witte (2008), and Kalu (2008) in their works.

Although there may be ‘outstanding’ speakers among the pastorate or laity of COP or one ‘charismatic’ person who can consistently feature, the tradition by COP is to go by their Chairman’s selection or that of the NRTVMC. The NRTVMC members are appointed by the COP’s Executive Council, headed by the Chairman of COP. In an interview, the leadership of the NRTVMC explained that the church's tradition is to have a ‘communal’ church where everybody is under Christ, and nobody is a ‘Superman’ or a tin god. This approach by COP partly explains the changing faces in their broadcasts. A careful study of the speakers for a given year and the quantity of tapes on their shelves, however, shows that the Chairman of COP features far more than all the other speakers put together- at a ratio of about 3:1. It appears that the Chairman is the “Superman.” The preference given to the Chairman tends to buttress Moemeka’s view that although the African society is communal yet it has respect for age and position. The COP Chairman is not the oldest Minister of the church, yet the Chairman’s position is above all the Ministers in COP.

The Chairman’s occupation of the supreme executive power in COP shows that the Chairman of COP somehow controls who preaches and what must be preached. Moemeka argues that “what individuals say is as important as who they are... Culturally, the degree of free expression for the individual is constrained by age and position” Moemeka (1997:172). Moemeka adds that “socio-religious union has imbued moral values in communalistic societies with a commanding influence on people’s lives...[for]...the primary role of communication ethics is sustaining social order” (Moemeka, 1997:172). In an interview, a senior minister of COP, Apostle A.K. Ahalivor, supplied an explanation that in the early days of COP, respect for old age and position in the Ghanaian culture translated into respect for the first Chairman of the church, the Irish Rev. James McKeown. Apostle Ahalivor added, “...being a man of God, whatever direction that came from McKeown concerning the church was seen to be coming from God” (Apostle A.K. Ahalivor 2013). From observation and experience as a COP Minister, I can say that over the years, the reverence for the Chairman of COP has become a tradition in COP.

Therefore, it is not the Chairmen of COP per se who, by their administrative style, ‘control’ the content of the broadcast, but it is the ‘COP tradition’ that has created those controls or powers for the Chairman. These powers the Chairman exercises even to select the Speakers

for a TV programme by COP. Apostle A. K. Ahalivor (2013), however, argues that a public broadcast such as the Pentecost Hour TV programme must engage the Chairman of COP since the broadcast has a direct bearing on COP's image before the Ghanaian viewing public.

So, it is fair to conclude that the COP Pentecost Hour TV Speakers are not necessarily the 'best Speakers' of COP but the 'best picks' of the Chairman: the result of church tradition, developed over the years, predicated on the African tradition of respect for old age and position. It is not directly by one's calling (as demonstrated in Acts 2 by Peter) or by a person's training in theology, broadcasting, or presentation. Albeit, an aggregation of their sermons gives the Pentecost Hour TV programme a specific character or emphasis which, in this work, for essential reasons, has been examined in the area of the 'Prosperity gospel.'

10.3 The Emphases on Prosperity

The entry of Pentecostals into the Ghanaian Christian television practice (particularly, preaching and teaching (as explained earlier in chapter 3 of this research on the history of religious broadcasting in Ghana) was by the Rev. Oral Roberts of the USA. Through some Ghanaian agents of their organisation, they had some of Oral Roberts's sermon tapes broadcast on the then-sole Ghanaian TV station, GBCTV. Peters (2013) recounts another series of TV broadcasts by the Nigerian Charismatic preacher Bishop Benson Idahosa later followed this Pentecostal 'entry' into religious broadcasting. These forerunners of Pentecostal TV broadcasting in Ghana and their Ghanaian 'converts' to TV broadcasting were mainly of the Neo-Pentecostal or 'Charismatic' strand (as they are popularly called in Ghana). According to Schultze, the Neo-Pentecostals in the USA are the originators and champions of the 'prosperity gospel'.

Asamoah-Gyadu, writing on an aspect of giving among Pentecostals in Ghana, points out that "The matter is approached through the principle of "sowing and reaping" popularised in Christianity in sub-Saharan Africa by...televangelist Oral Roberts (Asamoah-Gyadu 2013:79). According to Asamoah-Gyadu, Oral Roberts did so "through his media programmes." Gifford (2004) explains that the growth of the Charismatic ministries in Ghana has increased the number of their TV broadcasts and their emphasis on the 'prosperity gospel.' Writing on the

prosperity gospel, Asamoah-Gyadu (2005) indicates that the role of media in disseminating this message in Ghana has been pivotal. He further explains how the media is used to promote Pentecostals' mission, especially the Charismatics. From observation, the broadcasts by these Charismatics and those of the Neo-Prophetic strand (commonly called 'one-man churches' in Ghana) tend to dominate the airwaves in Ghana. Thus, the findings of the analyses of the content of the Pentecost Hour TV are here used to engage the views of Gifford and others on the broadcasts by the Neo-Pentecostals.

Gifford posits concerning the prosperity gospel within the Charismatic fraternity in Ghana that "it is success, victory and wealth that matter" (Gifford 2004:46). Gifford adds that there are specific keywords they usually use. Some of these words are; progress, prosperity, breakthrough, success, achievement, destiny, favour, dominion, blessing, excellence, elevation, promotion, increase, expansion, plenty, open doors, triumph, finances overflow, abundance...victory...visas, travel (Gifford 2004:46). According to Gifford, these words tend to give their congregants some bases for optimism or hope.

10.4 The Prosperity Gospel Controversy

Gifford, further argues that preaching this type of message has found receptive grounds among Ghanaians. He defines the 'prosperity gospel' or the 'Health Wealth Gospel' as the kind of message or sermon that suggests that:

God has met all the needs of human beings in the suffering and death of Christ, and every Christian should now share in Christ's victory over sin, sickness and poverty. A believer has a right to the blessings of health and wealth won by Christ, and he or she can obtain these blessings merely by a positive confession of faith (Gifford (2004:48).

Gifford reveals some of the programmes on Ghanaian television that feature this type of gospel as:

Otabil's 'Living Word,' Duncan Williams' 'Voice of Inspiration,' Heward-Mills' 'Mega Word,' Agyin Asare's two series 'Your

Miracle Encounter' and 'God's Miracle Power,' Korankye-Ankrah's 'Power in His Presence,' Isaac Anto's 'Let the Prophet Speak,' Christie Doe-Tetteh's 'Solid Rock' and Gordon Kisseih's 'Treasures of Wisdom (Gifford 2004:31)

The prosperity gospel is materialism centred and, according to Gifford, has "very little to focus on heaven or hell" (Gifford 2004:81). He also reveals that some Classical Pentecostals and mainline churches are at odds with this gospel. Gifford, in his work, portrays the preachers of this kind of gospel as people who make their listeners depend on divine favours rather than hard work. However, he identifies one of the 'prosperity gospel' preachers, Pastor Mensah Otabil of the ICGC, who teaches the listeners how to prosper through hard work. He is the only speaker who appears to receive Gifford's 'commendation'. At the same time, he 'condemns' the rest of the speakers for giving false hope to their listeners while, according to Gifford, in the process enriching themselves. Gifford indeed claims that on and off the TV screen, the Charismatics are full of the prosperity gospel, which is virtually their message. He also concludes that the Ghanaian's greatest need is finance.

However, Ogbu Kalu (2008), in a review of Gifford's work, disagrees with Gifford (2004). Kalu recognises Gifford's systematic study of the Charismatic movement in Ghana and reveals that Gifford has written on this subject in the year 1993, 1994, and 1998. Kalu (2008), however, terms Gifford's analysis "Afro-pessimistic". Kalu questions the methodology of Gifford's (2004) research. Kalu doubts whether Gifford can make such a weighty conclusion about Charismatic Christianity in Ghana in, since Gifford's (2004) study is based upon just one aspect of cultural production, which is the media. Kalu's question is that if the Charismatic Christians in Ghana only "sit back and wait on God to supply their needs, where do they get the money that these pastors demand? Where do the fancy cars and material signs of success, described by Gifford come from?" (Kalu 2008:1-2). Addressing the main focus of Gifford's work, Kalu (2008) claims that Gifford's pessimistic stance in the portrayal of Ghana ignores the economic recovery of the nation and its successful political transformation. Kalu's view is that Gifford (2004) ignores the power of the spirit that the people experience and adds that Gifford uses a Western template to assess an African spirituality which must be examined from an African

perspective. Kalu concludes that indeed, the churches in Ghana are trying to preach the gospel as well as serve their society.

Paradoxically, Kalu too in a scholarly work titled African Pentecostalism posits that there are nine ways that the character of Pentecostalism has changed since the introduction of the prosperity gospel:

1. the rise of the megachurch with its thousands of members and branches;
2. the success of the rich big man of God;
3. the creation of mega projects, such as the elaborate church center, Bible school, businesses, and elaborate stadia outreaches;
4. the increased access to electronic media, such as radio, television, video and audiocassettes;
5. the increased access to print media, such as glamorous house magazines, handbills, posters, billboards, and books;
6. the availability of clothes such as T-shirts, caps, fashion;
7. the means to hear and perform new forms of music;
8. the radical shift in ecclesiology from congregation polity to episcopacy with centralized, bureaucratized administration; and
9. the emphasis on fivefold ministry, where prophets and apostles-controlled evangelists, teachers, and deacons (lower cadres of church workers); the wife of “the man of God” organized sodalities for women; and pastors acquire degrees especially doctorates either honoris causa or by outright purchase. In fact, Idahosa became a reverend, doctor, professor, and archbishop! And in Zimbabwe, Ezekiel Guti virtually developed a cult around his person (Kalu 2008:115).

Asamoah-Gyadu adds a voice to this conversation and states, "Contemporary Pentecostal prosperity teaching is based on transactional, not sacrificial, giving" (Asamoah-Gyadu 2013:80). Asamoah-Gyadu explains that Kennet Copeland of the U.S.A. and other preachers of word-of-faith are the proponents of this principle. Asamoah-Gyadu leads readers to appreciate that this kind of message anchored on the theory of 'give-and-take' has been popularised by the Neo-Pentecostals who burst onto the African Christian scene in the last three decades and were themselves led into this by the Americans. According to Asamoah-

Gyadu (2013), many churches fund their media ministries from tithes and the offerings they receive and teach their congregants to expect blessings when they give; a direct, consequential reward for their acts of giving, irrespective of their righteousness, holiness, hard work, and the like. In some congregations, it is 'the bigger, the better or larger blessing'; the higher the amount of offering, the bigger the blessings to receive. In fact, the idea of relative giving for relative receipt of blessings has some resemblance to lottery or commercialisation. Usually, the expected blessings may include money, marriage, good health, jobs, promotion, the bearing of children, and travel abroad. These blessings may not be limited to the offering givers but also their relations. So, offering times are understood as times for benefits or at least 'sowing' to receive blessings later.

There are several Classical Pentecostal churches in Ghana that have, in a way, been influenced by this message. Many of Kalu's (2008) definitions above that point to the changing character of Pentecostalism in Africa are also seen among some Classical Pentecostals in Ghana, including COP. Are these due to the preaching of the prosperity gospel? How much of it does one find in the COP TV broadcast?

Further to Gifford's (2004) and Kalu's (2008) arguments on the prosperity gospel, joined by Asamoah-Gyadu (2013), Emmanuel Anim (2003) claims that the Prosperity gospel originated from the USA. Anim emphasises this point by identifying men such as E. W. Kenyon, Kenneth Hagin, and other TV evangelists such as Oral Roberts, Jim Tammy Bakker, Kenneth and Gloria Copeland, and Robert Schuller as some proponents who popularised this teaching. Anim also defines the themes of "Health, Wealth, Faith, and Positive confession" (Anim 2003:66) as the tenets of the prosperity gospel. Anim takes the discussion on the Prosperity gospel forward when he argues that "The Charismatic expression has much in common with Ghanaian cultural expressions and aspirations" (Anim 2003:94). The Ghanaian cultural or pre-Christian worldview, as earlier explained in this study, tends to place much emphasis on God and the spirits with regards to salvation.

Larbi (2001) adds another dimension to salvation per the traditional African worldview. "This is not life in abstraction but rather life in its concrete and fullest manifestation; it means the enjoyment of long life, vitality, vigour, and health" (Larbi 2001:8). To the traditional African

mind, it is security or protection from oppressive and evil spirits as well as the enjoyment of riches, possessions, good health, and wealth. These include children and peace. According to Anim, these Ghanaian or African aspirations are emphasised in the TV broadcasts of the Charismatics and consequently resonate with Ghanaian or African viewers.

Asamoah-Gyadu corroborates this when he explains that the African-led Pentecostalism refutes the paradigm of 'ordinary Pentecostalism' which often presents "religion that de-emphasises ritual and the use of sacramental objects in the transmission of faith" (Asamoah-Gyadu 2015:64). Apparently in line with the Prosperity gospel, he provides examples in Africa and Europe that point to how some African Christians desire material media (objects) "that serve to induce therapeutic feelings of religious excitement and hope in practitioners." (Asamoah-Gyadu 2015, 64). So, the African Christians, in dealing with their insecurities and vulnerabilities, "find the media resources from Pentecostal leaders very helpful, and therefore these items tend to be popular in Diaspora religious cultures and elsewhere" (Asamoah-Gyadu 2015, 65). These objects may include oils, water, sand, incense, ribbons, perfumes, foods, tapes, talismans, or even the Bible! People's cultural expressions and aspirations have been a subject of discussion among theologians and other writers. The Prosperity gospel appears as a by-product of the engagement of Pentecostal Christianity and African cultural expressions. It may also be considered religious 'colonialism' where American Christianity is trying to 'colonise' African Christianity.

Indeed, histories across the world, over several centuries, have proven that the engagement of different peoples, whether positively or negatively, has produced situations or phenomena that could be termed 'by-products.' An example of this is the interaction between the Apostle Paul and Silas on the one hand and the Philippians on the other hand (Acts 16). Secondly, the engagement between the Germans and the Allied forces. Different peoples with unique qualities come to the meeting points to engage others with their long-acquired beliefs, thoughts, traditions, religion, or culture. These primal cultures, formed over centuries, tend to influence the political, social, religious, or economic life. Contrary to this fact, some North Americans and Europeans thought about Africans "Once converted from paganism as a sort of tabula rasa, on which a wholly new religious psychology was somehow to be imprinted" (Hastings, 1967:60). The following scholars, Andrew Walls (1996), Kwame Bediako (1995), J.

B. Taylor (1976), Gillian Bediako (2000), and Kenneth Cragg (1996), all support the existence of primal worldviews. This worldview, they believe, influences Christianity whenever the two interact. However, among other scholars, J. L. Cox (2010) disagrees with this school of thought.

Research works by Gifford (2004) and de Witte (2008) indicate that the 'Prosperity gospel' is one of such bi-products of gospel and culture engagement and is aiding churches in Ghana in their radio and TV broadcasting. The Charismatics do several of their TV broadcasts at 'good times', and they are on several networks. However, there are some Africans who see the Prosperity gospel preachers as heretic.

The Lausanne Theology Working Group, Africa Chapter acknowledges the Prosperity gospel as "a phenomenon that cuts across denominational barriers and is found in varying degrees in Protestant, Pentecostal and Charismatic churches" (Botchway 2010:12). They explain that the fervent prosecutors of the Prosperity gospel agenda do so to gravely distort the Bible and so call on all Christian denominations to reject the excesses of this message.

It is interesting to note how these African evangelicals clearly state that the Prosperity gospel is incompatible with Biblical teaching. They clarify their position by explaining that they reject the thought that "Spiritual welfare can be measured in terms of material welfare, or that wealth is always a sign of blessing" (Botchway 2010:12). They add that prosperity "can be obtained by oppression, deceit, or corruption...the Prosperity gospel thrives in...contexts of terrible poverty" (Botchway 2010:12). Their assertion agrees with Gifford's argument that the Prosperity gospel thrives in Ghana due to poverty. The African theologians further state that "it is not a helpful or Biblical response to the people among whom it flourishes" (Botchway 2010:12). They conclude that the Prosperity gospel tends to enrich "those who preach it but leaves multitudes no better off than before, with the added burden of disappointed hopes" (Botchway 2010:13).

The utter rejection of the Prosperity gospel here by African (and not Western) theologians thus challenges Kalu's (2008) claim that Gifford (2004) looks at the phenomenon with Afro-pessimistic lenses. Probably the Westerner Gifford's assessment of the messages by the

Charismatics in Ghana may not be skewed after all, as argued by Kalu (2008). Although several scholars agree that this message emanated from the West, few take a critical look at the impact of the Prosperity gospel in Western contexts.

Quentin J. Schultz may be considered an exception. Schultze provides another angle to the discussion, at least concerning the United States of America, which some scholars suggest is the origin of the Prosperity gospel. Schultze posits, "Although we do not like to admit it, Americans are a superstitious people" (Schultze 2003:127). Schultze adds that maybe Americans are those who popularised as well as dramatised the Christian Faith more than all other peoples worldwide. According to Schultze, the American culture, with its underlying superstition, provides a fertile framework for televangelists in America who "cannot simply preach what people ought to hear, but must preach what people desire to hear" (Schultze 2003:131). These messages include the Prosperity gospel. Schultze adds that this 'preach what we want to hear' practice is prevailing "especially among the televangelists, who are ultimately dependent on their audiences, particularly their financial supporters, for their own future" (Schultze 2003:133). Schultze posits that "Probably no version of televangelism is more clearly American than the name-it-claim-it, health-and-wealth, or "faith" gospel" (Schultze 2003:133). Schultze (2003) explains that the new American Christian Faith is selfish: based on what God can give to the individual rather than what the believer can give to God. He identifies television evangelism as the channel for spewing out a lot of this message and concludes that "Contemporary American televangelism is loaded with versions of this outlandish gospel of success" (Schultze 2003:135). From a critical perspective, this view by Schultze (2003) is similar to the Ghanaian broadcasting context, as argued by Gifford (2004).

Therefore, going by Schultze's (2003) and Gifford's (2004) arguments, there seems to be little difference between Ghana's 'fertile' soil from the 'fertile' ground in the United States of America for the preaching and growth of the Prosperity gospel. This thesis now focuses on how much of the Prosperity gospel is found in the COP TV broadcast.

10.5 Emphases on Prosperity in the Pentecost Hour TV

A critical look at the list of themes broadcast by COP on Ghana TV for over twenty years shows a particular trend. The themes are centred on or around the teachings about God and Jesus Christ, also on Jesus Christ and Evangelism. Other topics treated in the broadcast are Christian fellowship, Salvation, Christian living, the Beatitudes, the Parables of Christ, and Prayer. There are also topics on Spiritual Warfare, Care by Jesus as well as the Second coming of Christ, which are also connected to the future salvation of Christians in heaven.

As explained earlier in this work concerning the traditional African worldview, the security of the individual and the community are vital concerns. According to Larbi (2001), the protection and deliverance from the fear of oppressive and evil spirits is the African's most profound 'soul need' and, to an extent, ensures *Nkwa* (salvation). This conclusion by Larbi (2001) is quite different from Gifford's assertion that the Ghanaian's deepest need is finance. Asamoah-Gyadu seems to agree with Gifford (2004) when he reveals that "One cannot attend a service in the many new Independent Pentecostal churches in Ghana without receiving the impression that money is important in religion" (Asamoah-Gyadu 2013:93). The reason is that there is an apparent practical emphasis by these churches on money, as found in their preachings too. This practice is consistent in many of those churches. For example, according to Asamoah-Gyadu (2013), some leaders of these new churches preach that God will take the wealth of unbelievers and give it to believers who are interested in mission or evangelisation. This dimension of God taking from unbelievers and giving to ready believers also means the congregants who are prepared to pay their tithes and give their offerings well will receive these 'ceased goods' from unbelievers. This teaching on "ceased goods" from unbelievers does not provide due reference to the advice by Jesus to His disciples concerning the possible resource limitations in their ministry or mission (Matt. 10:8-10). However, it is not to suggest that money is all that these Independent Pentecostal churches preach about. They also preach about God, Jesus, salvation, the Holy Spirit, holiness, Christian fellowship, the second coming of Christ, and other doctrines.

However, in this context, their emphasis on finance is looked at. Gifford (1998) claims that it was A. A. Allen who first preached that God is rich and everyone who desires to share in His

prosperity must obey in supporting His servant, who is A. A. Allen himself. Gifford adds that Oral Roberts “added the idea of seed faith: that you prosper by planting a seed in faith, the return on which will meet all your need...the texts...invariably utilised include Mk. 11:23, Dt. 28-30; 3 Jn. 2; Mal. 3:8-11” (Gifford, 1998:39).

Gifford (1998) does not only give us the American picture but also a similar picture from Asia where the faith or prosperity gospel is spread by some famous Ministers of the gospel such as Yonggi Cho, the co-founder of the Yoido Full Gospel Church (Assemblies of God). Gifford explains that the famous Cho and other “faith Gospel promoters generally cannot be understood in isolation from their American roots” (Gifford, 1998:40). Gifford adds that there are some characteristics of these churches that betray their roots; their use of the Bible, their hymns, rituals, order of service, instrumental music, literature, and tapes on sale, among others. Gifford further buttresses the international nature of this gospel by citing Simon Coleman’s writing about the “Livets Ord (Word of Life), a Faith Church in Sweden” (Gifford, 1998:4). Gifford explains that the word of Life is a cultural product that...must also be seen as formed from and reacting to international influences, specifically, North American culture. Gifford further quotes Coleman by stating, “Its doctrines and forms of worship take on new symbolic resonances as they are transferred almost wholesale from one country to another” (Gifford, 1998:40). It is in the light of the ‘internationalness’ of the faith gospel that the Ghanaian type is also considered here. It is observed that there are some by-products of that kind of gospel propagated by the new Pentecostals in Ghana.

Asamoah-Gyadu (2013) explains that the American Pentecostal kinds of Prosperity teachings and practices have helped the new churches in Ghana to rake in millions, maybe billions of *cedis* (the name of the Ghanaian currency) for ‘the Lord’s work.’ Asamoah-Gyadu further explains thus; “The teaching on giving has generated within African Pentecostalism more broadly an incredibly high sense and spirit of generosity, unparalleled in the history of the church in Africa. (Asamoah-Gyadu 2013:94). In Ghana, there is ample evidence of this high level of giving towards the construction of church buildings, purchases of four-wheel drive vehicles for their Ministers, church buses for the conveyance of congregants, especially in the towns and cities to and from church. In addition, ‘fat’ salaries for their Head Pastors, Ministers, and other church workers, and big donations made to individuals and organisations

within and outside the church. Some of these funds have also been used to build schools and support students who are members of the new Pentecostal churches. Many of these churches and especially their leaders who started 'poor' are now perceived by ordinary Ghanaians as rich or wealthy.

Thus, going by the above, it can be stated that the claims and hopes of the prosperity gospel are bearing fruit. The Prosperity gospel also appears to align with other aspects of the African pre-Christian worldview, as indicated earlier in this study, which Ghanaians carry into Christianity after their conversion. Therefore, Gifford may not be far from right in the claim that the prosperity gospel has found good soil in Africa or Ghana.

Although, at this point and by the foregoing, it is clear that the source of the prosperity gospel is America, the contextualisation of it in Ghana is remarkable. As earlier pointed out, Quintin Schultze (2003) argues that the new American Christian Faith is selfish: based on what God can give to the individual rather than what the believer can give to God. In the Ghanaian context, however, the funds realised from these prosperity gospel 'enterprises' are usually used to build churches, support evangelism and cushion the poor and the needy, not just the church leader.

There is also ample evidence of physical projects by some of the new Pentecostal churches to support national development. These include the establishment of colleges and universities. They also own nursing, engineering, communication, and other such institutions. These institutions are accessible to their members and non-members alike, some with scholarships and church bursaries. Muslims and people of other faith are also accepted into these institutions; some even enjoy these bursaries based on the criteria for selection. Although it is difficult to assess what percentage of the funds raised per the prosperity gospel is pumped into these projects, they are not cosmetic but significant enough to draw the attention of the ordinary Ghanaian. For example, the ICGC owns the well-known Central University in Ghana. The CAFMI has also established on their Headquarters premises the Dominion University College. The Perez Chapel also has a similar project in the Central region of Ghana.

It is essential to add that the new Pentecostals in Ghana are not the only strand of Pentecostals or churches who have established schools, clinics, and other such projects. Records show that the Orthodox churches began this phenomenon, even in the colonial era in Ghana, and were followed by the Classical Pentecostals in the post-colonial days. The new Pentecostals have imitated these. Probably they have been influenced by the earlier Orthodox churches or Classical Pentecostals. In any case, that is not easy to establish in this study. One significant industry established by several churches, by all the strands of Christian churches in Ghana is media studios, particularly for the recording of their programmes and for broadcasting. It is from these studios that most of them package their broadcast content and transmit their faith or prosperity gospel messages that emphasis giving to receive from God.

COP in her TV programme appears to have a different emphasis. None of the broadcasts examined clearly focused on prosperity, although there were five (that is, 20%) of the selected tapes that were indirectly connected to and, in fact, mentioned prosperity. In these sermons, though, where the prosperity gospel seems to be present such as 'The riches of God's covenant' by Apostle Albert Amoah, the approach differs from that of the new Pentecostals. Apostle Amoah bases his claims on biblical texts, explanations, and promises for the riches of God's covenant. Amoah makes salvation in Christ the key to entering and accessing prosperity or riches. According to Amoah, holiness and righteousness are vital to possessing these riches. Amoah does not restrict wealth to money or finance but includes the total well-being of the Christian ('The Riches of God's Covenant,' 2007). This diversified approach differs from the Charismatics emphasis on prosperity that focuses on health or finance. In an interview, Apostle Albert Amoah (2013) further explained that God is gracious and blesses those who obey and live for God (Deut. 28:1-13) and not those who can confess and exercise some faith for the blessings.

Another speaker whose sermons are close to the Prosperity gospel is Apostle Dr S.K. Baidoo, who treated 'Covenant Blessing' ('Covenant Blessing' 2007). Unlike some of the Charismatic preachers mentioned by Gifford, Baidoo quoting from Gen. 12:1-3 explains that the promises of God to Abram are in a prophetic way to be fulfilled in Christ and thus encourage listeners to believe that the blessings exist. Baidoo also points out that it is by these blessings from

God that we can even enter heaven. So, unlike the Charismatic perspective of prosperity, which is apparently 'here and now,' Baidoo ('Covenant Blessing,' 2007) defines prosperity or blessings to include the 'future-after-death' experience of the Christian, particularly in heaven. The Pentecost Hour TV series by other speakers such as Apostle Ofori-Yeboah ('God Cares for You,' 2007), Apostle Noble Atsu ('Prayer, Blockades and Hindrances,' 2007), and Apostle F.E. Antwi ('The Unshakable Kingdom,' 2007), all predicate their 'prosperity' messages on first, the individual being converted and second, their lives being Christ-like. In none of the selected tapes for critical analyses do any of the Speakers mention that God will or can take the wealth of unbelievers and give them to believers who are ready to support the mission.

COP, however, uses part of their tithes and offerings to support their mission. Their mission includes the purchase of equipment, payment for the Pentecost Hour TV broadcast, and the expense of the salaries of their staff. COP also has a system whereby every year, a week (in March) is tagged "Missions Week." In Missions Week, funds are raised to support the mission of COP worldwide. The raising of funds is done in every local church (which are currently more than a thousand) in Ghana. It is essential to state that, unlike the new Pentecostal churches, which use some of their tithes and offerings for mission in the towns and cities in Ghana, COP spends their 'Mission offerings' solely on deprived northern areas in Ghana, parts of Africa, and other continents across the world. These offerings, like that of the new Pentecostals, help to build churches, pay and provide accommodation for Ministers or Missionaries, ensure welfare for the needy, and provide transportation and other allowances for their workers in the mission field. For example, COP's Head-office in Ghana provides funds for the construction of chapels in the Masai land in Kenya, where COP has planted several branches of the church. The salary of the Ghanaian Missionary to Kenya is taken care of, as well as the provision of financial support to some of the Ministers and church workers there.

So, the preaching of prosperity has, in fact, had a very positive impact on the growth of the church in Africa, particularly in Ghana, among the new Pentecostals and the Classical Pentecostals alike. However, there is a difference in the emphasis and the form of the 'prosperity gospel' in broadcasting in Ghana.

As indicated above, one of the fundamental differences between the COP and the Charismatics on TV broadcasts is where they place their emphasis as far as the Prosperity gospel is concerned. While both preach prosperity, the Charismatics, according to Gifford, make more references to the hopes and fears of the Ghanaian, mainly predicated on the Ghanaian pre-Christian worldview. COP, on the other hand, presents prosperity in the context of conversion or salvation in Christ, Christian living, and faith in God and does not emphasise fear, protection, finance, or wealth.

There is no empirical evidence to show which of these broadcasts is mainly watched on TV, yet, as a Ghanaian participant-observer, it appears that the broadcasts by the Charismatics are better watched than the broadcasts by COP. In Ghana's cities, towns and villages, people talk more about the Charismatic preachers and their messages than the COP preachers. In subsequent chapters, the audience research segment of this study provides important details.

Indeed, the COP broadcasts are done during off-peak periods. The repetitiveness of the Charismatic leaders and some of their broadcasts at peak periods may be a contributory factor to their viewership. It is essential to state, however, that almost all the leaders of the Charismatic churches have held on to their leadership to date as against COP, whose leaders enjoy, through the election, a two-term office of five years each. So, besides the repetitiveness of the Charismatic leaders' faces on TV, they have also lasted as long as they started their churches or TV broadcast. The differences in costume and even the languages used may all be factors in the differences in viewership. All these could not be looked at in detail in this study for time and space constraints.

10.6 Pentecost Hour and African Christianity

The Pentecost Hour TV programme possesses several elements that point to African Christianity. However, the concern here is to identify to what degree there are or not, and how these elements assist the mission of COP through the Pentecost Hour TV. Scholars have identified a form of Christianity in Africa that is unique to Africans but was initially rejected or glossed over by the early missionaries.

A major problem in the period before 1960 was that very few efforts were made to relate Christian theology to the African context. Many Africans found that the presentation of western issues in theology did not answer their inmost questions or solve some of the spiritual problems related to African culture. Western methods thinking and learning, were often unsuited to African ways. (O'Donovan, 1995)

From observation, COP has a history and tradition that is rich in African Christianity. There are religious or Christian practices that are emphasised in mission practice by churches or Christian organizations in Africa. COP is one of the Pentecostal churches that demonstrate these practices. Thus, at this point, it is prudent to consider some of these elements in their broadcasts, a sober reflection concerning the Pentecost Hour TV programme. This analysis for time and space constraints will be limited to prayer, healing and mother tongue theology.

10.6.1 Prayer as an Act of Worship

As stated in this study, Tokumbo Adeyemo states that prayer is “the commonest act of worship” in Africa. Prayer exposes the innermost being and concerns of the Africans. Prayers mostly said in their mother tongue are centred on the challenges of everyday life. Members of COP and several Pentecostals in Ghana, like African traditionalists, say ‘petition prayers,’ ‘adoration prayers,’ ‘prayers of supplication’, and ‘prayers of gratitude.’ They organise several prayer and fasting programmes. They also dedicate days, weeks, and sometimes months to prayer retreats. Again, as stated elsewhere in this study, COP has prayer camps and prayer centres. Indeed, one common characteristic of COP in Ghana is their frequent and intense prayer life. In 2008, the then President of the Republic of Ghana, His Excellency John Agyekum Kufour, remarked at the 34th Extra Ordinary Council Meetings of COP, where this writer was a participant, that “Indeed, The Church of Pentecost is praying.”

Sometimes prayers said are long and noisy. As Mbiti (1992) and Adeyemo (1979) pointed out, Africans respond positively to prayers, indeed Christian prayers, and even when some of those Africans are not Christian, whether they are Muslim, African traditional religion

adherents, or just 'free thinkers.' Sometimes, Christian prayers have attracted people of other faiths to Christ.

In the Pentecost Hour TV programme, little time is allotted to prayers on the screen. Prayers are usually said at the tail end of the programme. Despite this, some COP members and non-members, through telephone calls and letters, have testified about the impact of these prayers on their lives. Considering the tradition of intensive and frequent prayers by COP, prayers on the TV programme could be said to be 'too little, too late.' Thus, the programme is highly deficient in this gem of African Christianity that viewers are used to in their daily lives and has the potential to draw people to the church and Christ. In addition to this gem is corporate worship.

In the James McKeown Memorial lectures, Kingsley Larbi states, "Anyone who has associated with The Church of Pentecost will not fail to recognize its avowed commitment to corporate worship" (Bredwa-Mensah *et al.* 2004:148). It is a common fact that corporate worship is found in all types of Pentecostal churches in Ghana. According to Larbi (2001), COP, with their numbers and impact on Ghanaian society, has popularised corporate worship through singing and dancing. The church is blessed with some of the leading musicians in Ghana, such as; Elder Kwasi Mireku, Diana Hamilton, Elder Francis Adjei, Cindy Thompson, Dan Appeadu, Comfort Annor, and Elder Collins Amponsah. Although songs play a vital role in the mission practice of COP, none of these artists is featured in the Pentecost Hour TV programme. Sometimes, a song group based at the location (church branch) where the programme is being recorded is featured. However, the length of the message presented on air determines their inclusion or exclusion from the broadcast. Thus, there is no purposeful, coordinated, or sustained inclusion of music or musicians in the COP broadcast save one song and dance at the beginning, and this may last for only one or two minutes on the screen. As stated earlier, no member can spontaneously start a song during the sermon/message, not even when they are 'led by the Spirit.' Kenneth Ross (1997) explains that the emotional expression of the religious life of Africans is expressed through music, and Africans have migrated to different places around the world with their music. Africans have also added to their music and dance. Music and dance are observed to be usually inextricably linked to the religious life of

Africans (Ghanaians) wherever they (Africans) are. To deny them their music in such an important forum as a nationwide TV broadcast is to 'gag' enthusiastic souls in the interest of the message. It also curtails a good channel for the free expression of religious fervour. It also denies the Pentecost Hour broadcast the ability to attract potential viewers who might have enjoyed the music and dance in that connection and be attracted to the sermons for conversion. Since quite a lot has been said about the Speakers' messages, it will be helpful to be brief in this context, related to African Christianity.

10.6.2 Sermons

Sermons among Africans are one area of mission where African Christianity is demonstrated. Sermons in COP services are usually punctuated or interspersed with songs, shouts of 'Halleluia, halleluiah,' 'praise God,' or 'Amen, Amen.' The COP (2005) records that in the early days of McKeown's missionary work in Ghana, when it was McKeown's turn to preach, he found his sermons were interrupted occasionally by some Africans. They stood up to sing a song which took up some points from his preaching. The rest of his congregation would join, harmonising as only Africans usually do. Although the interjections may sometimes appear 'rude', distracting, or time-consuming, they tended to fill in the gaps and pauses. Also, these random interruptions are typical of the 'call-response motif' usually found in African tradition.

In the standard COP service, spontaneous responses tend to motivate and inform speakers that they are reaching (the heart of) their hearers or congregants. In spite of this, sermons in the Pentecost Hour TV programme appear 'too neat', devoid of a lot of the call-response motif. Even in series where they exist, they are not as frequent as in normal church services. The production crew attributes this to the milieu (TV coverage context) under which the service is conducted. Secondly, the interpreter's follow up interpretation in Akan does not easily allow for an immediate response from the members to the speaker whom the congregation is following. Furthermore, it was observed that some speakers tend to be too mindful of their messages and do not allow room for immediate responses. Allowing the reactions could have motivated and developed some interest in viewers, consequently improving their reception of the messages.

It will thus be helpful for the producers and the speakers of the Pentecost Hour TV programme to discuss and see how best the 'interruptions', which are normal in COP and several Pentecostal churches in Ghana, could be incorporated into the content of their broadcast. It may help to connect what viewers watch to what they already know and experience in everyday Pentecostal church settings to help attract potential viewers.

10.6.3 Healing as a channel to win souls

Another point for considering the COP broadcast within the context of Africa Christianity is healing. Healing or divine healing is an aspect of the African expression of the Christian faith. According to Asamoah-Gyadu (2015), African Indigenous Churches believe that a person can be cured of a particular sickness but remain unhealed. Healing, according to the AICs, implies restoring equilibrium. This equilibrium is in the relationship between man, his fellowmen, the environment, ecology, and God. Critics say Africans tend to spiritualise every sickness, although an illness may have been caused by the infection or contamination of a bacteria or virus. There are numerous, indeed very many, testimonies within COP of divine healing. Although divine healing is essential for Ghanaians, not much time is devoted to the teaching, practice, demonstration, or the like of healing or testimonies of the numerous healed people (some authenticated by certified medical doctors) on screen. Recovering from diseases like HIV/AIDS, tuberculosis, diabetes, hypertension, chronic ulcers, epilepsy, paralysis, madness, impotence, barrenness, and insomnia. The leadership of COP and the producers of Pentecost Hour TV may have to consider it seriously, for many have come to Christ through healing. Healing can draw viewers to the programme, especially when the testimonies of healing are presented in the local languages, their mother tongue.

10.6.4 The Mother Tongue Theology

In line with the above, 'Mother tongue theology' is another important expression of African Christianity. McKeown, an Irish, spoke English translated into Akan, Ewe, Ga, Nzema, or Ada. This mission practice enables the indigenous people of Ghana to hear God

speaking their language, more so when the vernacular Bible translations of the earlier Basel, Wesleyan and Bremen missionaries aid them. They hear God and Jesus in their vocabulary, and this inspiration motivates vernacular prayer responses. Some of these led them to compose many songs in the vernacular. Some songs were and are still used for evangelism, healing services, Holy Spirit baptism services, water baptism services, naming and marriage ceremonies, retreats, conventions, and all-night services. Below is a typical example of Akan used for communion services,

Mogya nti na mewɔ nkwa (By the power of the blood I have life)

Yesu mogya nti, na mewɔ nkwa, (Because of the blood of Jesus I have life)

Yesu mogya nti, na mewɔ nkwa, (By the power of the blood of Jesus I have life)

Mogya nti, mogya nti na menɔ nkwa. (Because of the blood, because of the blood, I have life).

J. S. Pobee calls for an ideal form of lingua franca for African theology.

Ideally, African theologies should be in the vernacular, language is more than syntax and morphology; it is a vehicle for assuming the weight of a culture. Therefore, this attempt to construct an African theology in the English language is second best, even if it is convenient (and) if it should secure as wide a circulation as possible J. S. Pobee (2001:).

In fact, from observation of over forty years of Christianity in Ghana, it can be clearly stated that one of the key strategies that have helped Pentecostalism in Ghana and COP, in particular, is the emphasis on Mother tongue theology. Philip Laryea (2018) explains it means that kind of discourse, conversation, or reflection about God that uses the language acquired during the formative years of a person's life. The language in question may be their clan, tribe, or community.

A somewhat distorted picture is presented in the Pentecost Hour TV broadcast. Here, the primary language is English with Akan interpretation. According to Aps. Kopah (2013) argues that it is a convenience in its mass appeal to viewers. This view is flawed

in the face of Pobee's opinion. Not everyone may speak, for example, Akan, yet, a more significant percentage of the population understand Akan.

Another point is that the speakers could have spoken Akan, Ewe, Ga, Dagbani and an interpretation into English. There is a further argument by Aps. Kopah, the Chairman of the radio and TV ministry committee of COP, said that English might be the best in a nationwide broadcast like the Pentecost Hour TV. Their committee believes that whichever vernacular is chosen for interpretation into/from English will deny access to some sections of society who do not understand that language. It calls for further study beyond this work to ascertain which method is/will be more rewarding.

In addition, one form of evangelism that has aided the speedy growth of COP is the regular feature of open-air meetings. These are on local, district, and regional levels. These open-air meetings are not featured on the Pentecost Hour TV programme. The reason is partly due to the absence of English in the open-air programmes. The open-air evangelistic campaigns are conducted in the vernacular.

10.7 Conclusion

From the above, it is deduced that the Pentecost Hour TV broadcast by COP is quite different from the ones presented by the Charismatics, especially in their presentation of the message popular with viewers called the Prosperity gospel. That 'gospel' is much emphasised by the Charismatics in their TV broadcasts. The Charismatics TV broadcasts are numerous compared to that of COP, and several are broadcast at 'better' times than the Pentecost Hour TV. The repetitiveness of their broadcasts featuring their head Pastors tends to 'endear' these leaders and, by extension, their messages to viewers, which include the Prosperity gospel. The Ghanaian 'gospel marketplace' on TV is thus beclouded with the Prosperity gospel, and the 'COP gospel' appears to be struggling to find space and 'buyers'.

By observing the audience's reaction to the broadcasts, it may be concluded that the COP TV broadcast is not doing well in Ghana. Is this true? How much audience does the Pentecost Hour TV have; who are these viewers; why; what is their appeal;...how can the COP TV be

improved? These questions have been looked at in some detail in the chapter on the audience reaction segment of this work and in an attempt to answer question ii. of the Secondary Question of this study, which is “How do the sermons in the COP TV broadcast differ from others on air?”, the study, among others, looked at the issue from the audience point of view.

It is essential to state that although COP spends a lot of resources on its programme, the leadership of COP are yet to commission any organisation or individual to research the performance of the Pentecost Hour TV programme in the Ghanaian socio-cultural context. However, the Chairman of the NRTVMC, Apostle Kopah (2017), mentioned the intention of COP to carry out such a project one day because they deem it necessary. The attempt by this study, by this author who is also a full-time Minister of COP, therefore, in part is in line with that vision meant to assist in improving the role of broadcasting in the mission of COP, a leading Pentecostal church in Ghana.

Since the Pentecost Hour TV programme is part of a global phenomenon practised within the African context and a kind of mission by a leading Pentecostal church in Ghana, it is important to look at that Ghanaian Pentecostal broadcasts in relation to African Christianity. Secondly, it is crucial because certain elements in African society and churches may also be found on TV and thus resonate with viewers, influencing their reception of the broadcast. Some vital elements in African Christianity, which is also found among Pentecostals in Ghana, are considered below. However, it is important to point out that these elements are found not only among Pentecostals in Ghana but also among other Christian organisations, yet are common in African/Ghanaian Pentecostalism and their TV broadcasts.

A critical consideration of the above points to the need for emphasising the place and significance of African Christianity in the Pentecost Hour TV broadcast. This, among others, will mean placing a media superstructure on African spirituality, which already exists among viewers and could therefore appeal to them to draw them to the programme for the ultimate effect of conversion to Jesus Christ. It will further help set the tone for African Christology to engage other Christologies from an authentic African cultural standpoint. For example, the fact that Pentecost Hour TV is now being broadcast across Africa on satellite, in Europe (on OBETV), and in other parts of the world on the internet calls for a more critical emphasis on

African Christianity in the programme. These emphases may make the programme uniquely African, potentially attracting more viewers worldwide.

CHAPTER 11

11 AUDIENCE REACTION

11.1 Introduction

According to the leadership of COP (Kopah 2013), their main aim of engaging in TV broadcasting is to reach viewers with the gospel of Jesus Christ and disciple them for Christ. The objective is to reach as many people as possible and go as far as possible with the Pentecostal gospel message on TV. Per the above chapters, this form of mission practice is expensive. However, for more than twenty years, COP has sustained this mode of reaching the 'world' with the gospel. This research has looked at the background, structures, beliefs, pre-production factors, equipment, and location for recordings. The study has also considered the cost, content of messages, processes of recording as well as the broadcast of the Pentecost Hour TV programme. It now turns to audience reception and reaction to the broadcast. The tripartite arrangement of COP as the sender of the message, broadcasting stations who are the transmitters of the message, and the Audience as the recipients of the message bring to the fore a cycle within the Pentecost Hour TV can be fairly assessed. The quantitative methodology of questionnaire distribution, collection, and analysis for the audience viewpoints on Pentecost Hour TV was employed in this segment. This methodology was used because of the limited time for this study and the fact that other media research methods had been utilised to bring out some data for critical analyses.

11.2 The Coverage area

The questionnaire distribution and collection in Ghana lasted six months. The triangular points of Accra (the capital city and in the southeastern part of Ghana), Kumasi (the second capital city and in the 'central' part of Ghana), and Takoradi (the third capital city in the western part of Ghana). These locations were selected to have geographical areas with a good population mix in the southern half of Ghana, where the questionnaires were distributed. All three are metropolitan, with people of different educational, sociological, ethnic, national, age, gender, professional, religious, and such backgrounds.

Saltpond and Aflao are also towns in southern Ghana, although not as big as the other three, yet have a good presence of COP members, other Christians, and unbelievers. They are far from the big cities and have different cultures and languages from the abovementioned metropolitan areas. Aflao is in the extreme eastern part of Ghana, a border town with the Republic of Togo, thus having an international mix of residents. At the same time, Saltpond sits in between the Central and Western regions of Ghana with a high concentration of a particular tribe, Mfantse. All these have radio and TV coverage and were selected to reduce the bias for a specific community in Ghana. The towns and cities were selected and thus brought to the universe for sampling a good mix of people.

Despite the attempt to have a good mix for sampling, it is essential to mention that due to distance and sometimes interferences of TV signals in Ghana, the northern parts sometimes experience poor or no reception, especially in the Harmattan season (November- January). In addition to this fact is the reason that due to limited funds for research, the work could not be extended to the northern parts of Ghana. Therefore, choosing the triangular area of Accra-Kumasi-Takoradi helped assess the programme among people who have constant reception throughout the year. Please see Appendix 7 for a map of Ghana showing the cities and towns mentioned. For a copy of the questionnaires used for the audience research, please see Appendixes 8 & 9.

The research adopted the 3-R Survey approach (Herrington 2016) to help analyse the data collected. This author initially picked a sample size of 500 people for the study and distributed 600 questionnaires with the anticipation of receiving about 500, yet, only 300 people returned the filled questionnaires. Time and limited finance did not allow for a 'second round' administration of the questionnaires, so the analyses below were based on the questionnaire received. Since the author of this study is a known Minister of COP and a known face on TV in Ghana, I employed three assistants who distributed the questionnaire. I also received assistance from two COP Ministers in Saltpond and Aflao, who administered and collected the questionnaires from their towns. These Ministers confessed that the majority (did not give a number or percentage) of the respondents were from their congregation, thus, members of COP.

11.3 Demographic Characteristics of Respondents

A critical study of the questionnaire returned showed that all the 300 respondents from the triangular zones in Ghana (i.e., the Western, the Central, and the Eastern zones) filled out their questionnaire. The age range of the respondents who participated in this exercise was from 15-60 years. Fortunately, all the participant's responses to the questionnaires were clear.

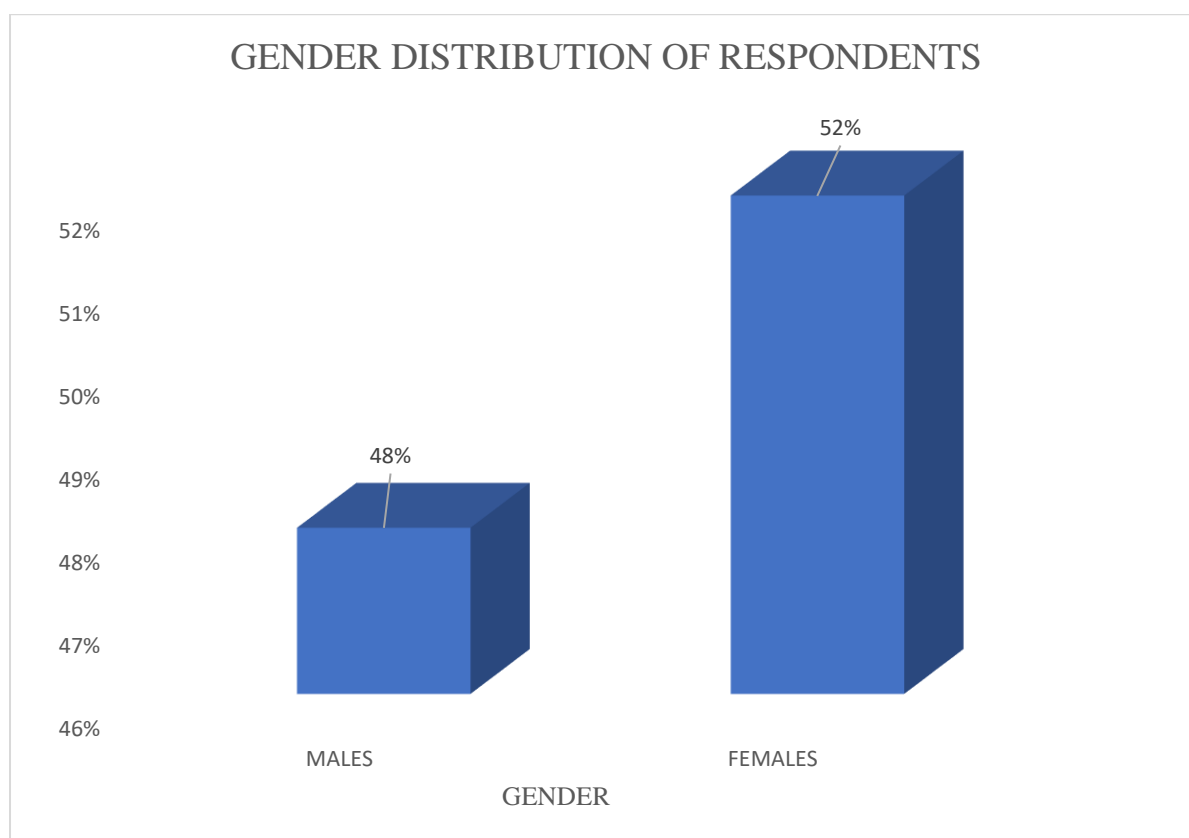


Figure 1: Gender Distribution of Respondents

From the bar graph in Figure 1 showing the gender distribution of respondents, 157 out of the 300 respondents are female, representing 52% of the entire sample engaged. On the other hand, males were recorded at 143, representing 48% of the whole participants involved in this study. The gender distribution is relatively balanced in relation to the national census conducted in 2021. Thus, the percentage of females in Ghana represents 51% of the entire population, while males represent 49%, according to the Ghana Statistical Service.

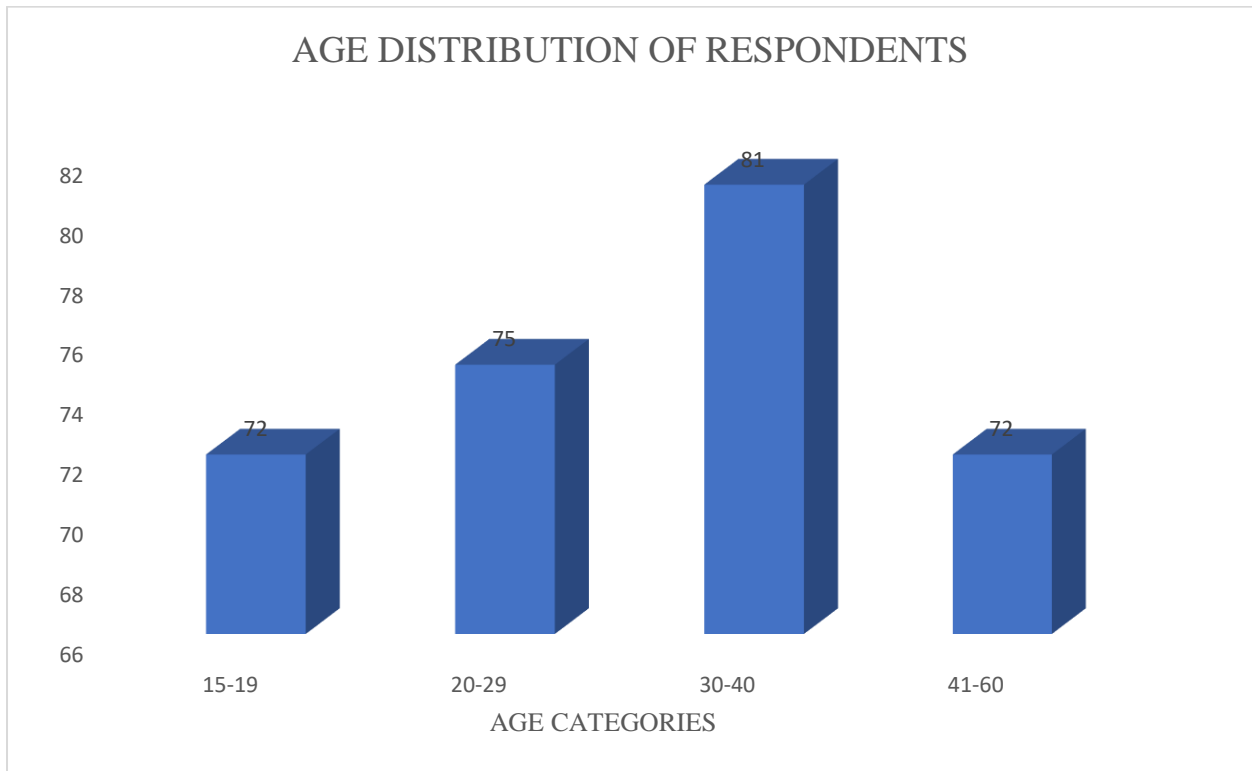


Figure 2: Age Distribution of Respondents

The respondents' ages were categorised into four groups; they are 15-19 years, 20-29 years, 30-40 years, and 41-60 years. It can be seen from the above that this age categorisation is not uniform. The categorisations were done based on the working class/experience of respondents. For instance, the first age category identifies respondents usually found in Senior High Schools. The second group also represents respondents who are in tertiary institutions or have newly started work; the third category represents young participants who have started their careers, and the last category also represents mature people who are firmly established in their various professions. The bar graph shows that all the age categories are relatively equal; both 15-19 and 41-60 recorded 72 each, representing 24% for each category. The age group 30-40 years recorded the highest (81 participants), representing 27% of the participants. The age group 20-29 also recorded 75 participants, representing 25%.

11.4 The 3-R Survey framework analysis

The 3-R Survey framework gives a vivid picture of “what we are doing,” “what we are changing,” and “what we are achieving.” It concentrates on the three core backbones of media projections, mainly called the 3Rs framework, viz., REACH, RESONANCE, and RESPONSE.

11.4.1 REACH

In this study, REACH focuses on the magnitude of accessibility or penetration of the Pentecost Hour TV programme in communities, societies, or areas. In order to measure the extent of accessibility of the programme, two factors were considered,

- i) The dominance of the Pentecost Hour TV programme in the nation (Saturation of the programme in Ghana). This factor comes with the question, “How extensively has the programme been patronised?”.
- ii) The second factor also focuses on the people who have watched the programme. This factor also asks, “Have the targeted people watched the programme?”. This factor helps us to know the targeted people's effect. Thus, we can verify whether the programme is reaching the targeted market and whether viewers are satisfied with the programme.

11.4.2 RESONANCE

The RESONANCE of this dimension also focuses on the acceptance and relationship between the Pentecost Hour TV programme and the audience. Identifying this helps us to measure how viewers are absorbing and relating to the messages preached. This dimension shows whether the programme is influencing the lives of the viewers, and it poses the question:

- i) Are the viewers relating to the messages preached?
- ii) Are the messages preached understood by the viewers?
- iii) Does the preaching spiritually engage the viewers?
- iv) Have viewers acquired new knowledge and changed their old attitudes due to the programme?

11.4.3 RESPONSE

The RESPONSE, this element in the framework, focuses on the changes that the programme brings to persons in society. These changes could occur in the political space, socio-cultural systems, working environment, schools, colleges, and other organisations. For instance, a critical look at how the targeted viewers use the messages preached to help themselves and the communities in which they reside.

11.4.4 Favourite TV stations and TV Programmes

Per the questionnaire (Appendix 7), respondents were allowed to select any TV station they enjoyed watching. They were categorised under the terms Favourites 1 and 2. Rationally, viewers have more than one TV station they watch since all the TV networks on which the Pentecost Hour is broadcast are free-to-air, and as such, viewers do not need special decoders for a reception. Also, programmes they prefer watching are probably not on one TV station. Given this, deliberate allowance was made to allow all respondents to choose their two favourite TV stations and related programmes in order of preference. From the data and regarding the first favourite category, 10 TV stations were selected (viz; Adom TV, Cine Afrik, Crystal TV Extra, GH ONE, GTV, Joy News, METRO TV, TV3, UTV, and VIASAT 1). The most watched TV stations from this category are GTV (27%), followed by TV3 (25%), UTV (24%), and Adom TV (10%). However, the least-watched TV stations in this category are Cine Afrik (0.3%), Crystal TV Extra (0.7%), and Viasat 1 TV (1%).

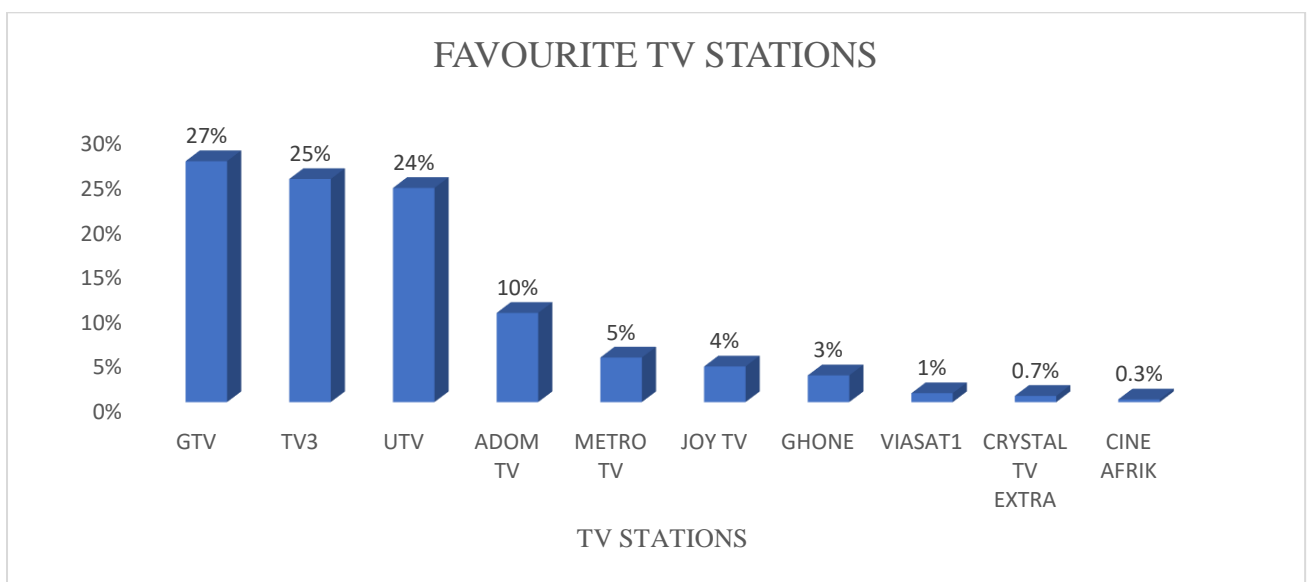


Figure 3: Favourite TV stations of Respondents

Surprisingly, the second favourite TV category recorded just 4 TV stations. Thus, UTV (75.5%) followed by TV3 (11.3%), METRO TV (9.2%), and GH ONE (4%).

Regarding the favourite TV programmes watched on their favourite TV stations, there were more than 100 TV programmes. These were categorised into sports, movies, reality shows, and political and religious programmes. It was observed that the most watched programmes on TV are reality shows (58%), movies (27%), religious (8%), sports (4%), and political (3%). The reality shows that dominated, according to the data received, were those that are shown on TV3 thus, which is one of the most watched TV channels in Ghana regarding reality shows. Their programmes, such as “Ghana most beautiful,” “Mentor,” and the “The Pulpit”, were preferred as first favourites by 74 respondents. GTV also dominated sports and news. For instance, “Sports Highlights” hosted by the ‘Legendary’ Kwabena Yeboah, probably the longest-serving radio and TV sports presenter in Ghana (since the 1980s till date).

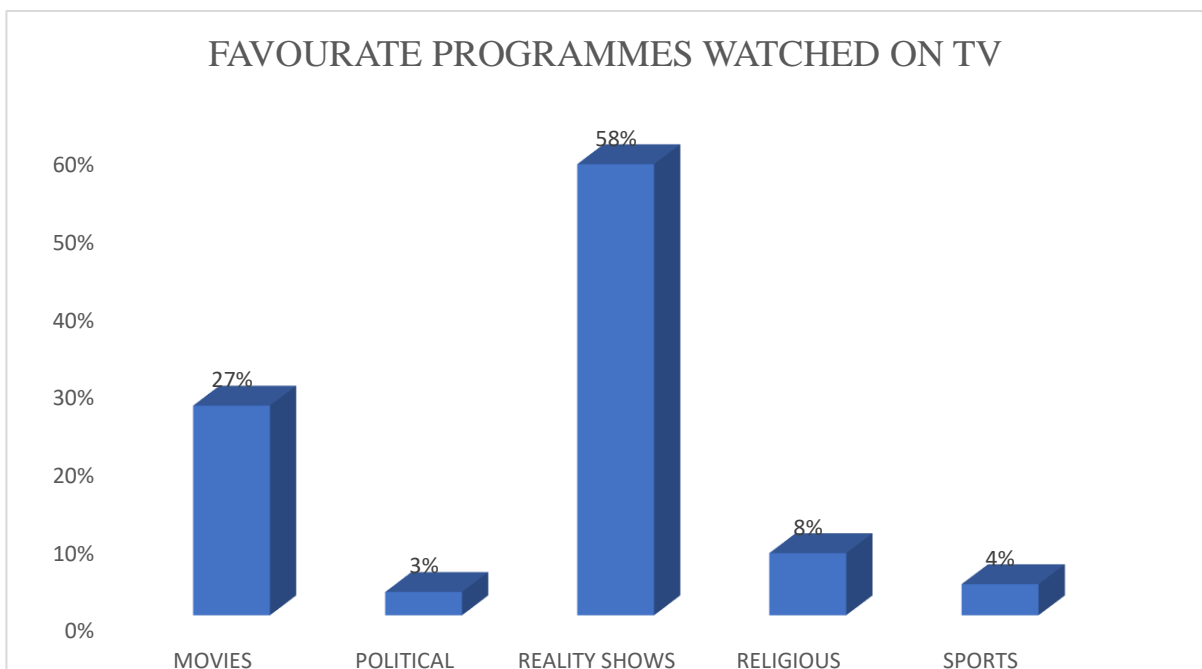


Figure 3: Favourite TV programmes of Respondents

11.4.5 The Magnitude of Reach and Viewership

A more critical look revealed further their source of awareness of the Pentecost Hour TV programmes. Concerning the awareness of the Pentecost Hour TV programme, 57

respondents out of the total sample size affirmed their awareness of the programme on TV (i.e., representing 19% of the respondents). 86% of the participants claimed they first saw it through a TV advert, while the others became aware of it through friends. Disaggregating the awareness of the programme by the age categories, it was realised that most respondents are in the older age range. Below is the breakdown; 15-19 years (5.3%) followed by 20-29 years (14%), 30-40 years (33.3%), and 41-60 years (47.4%).

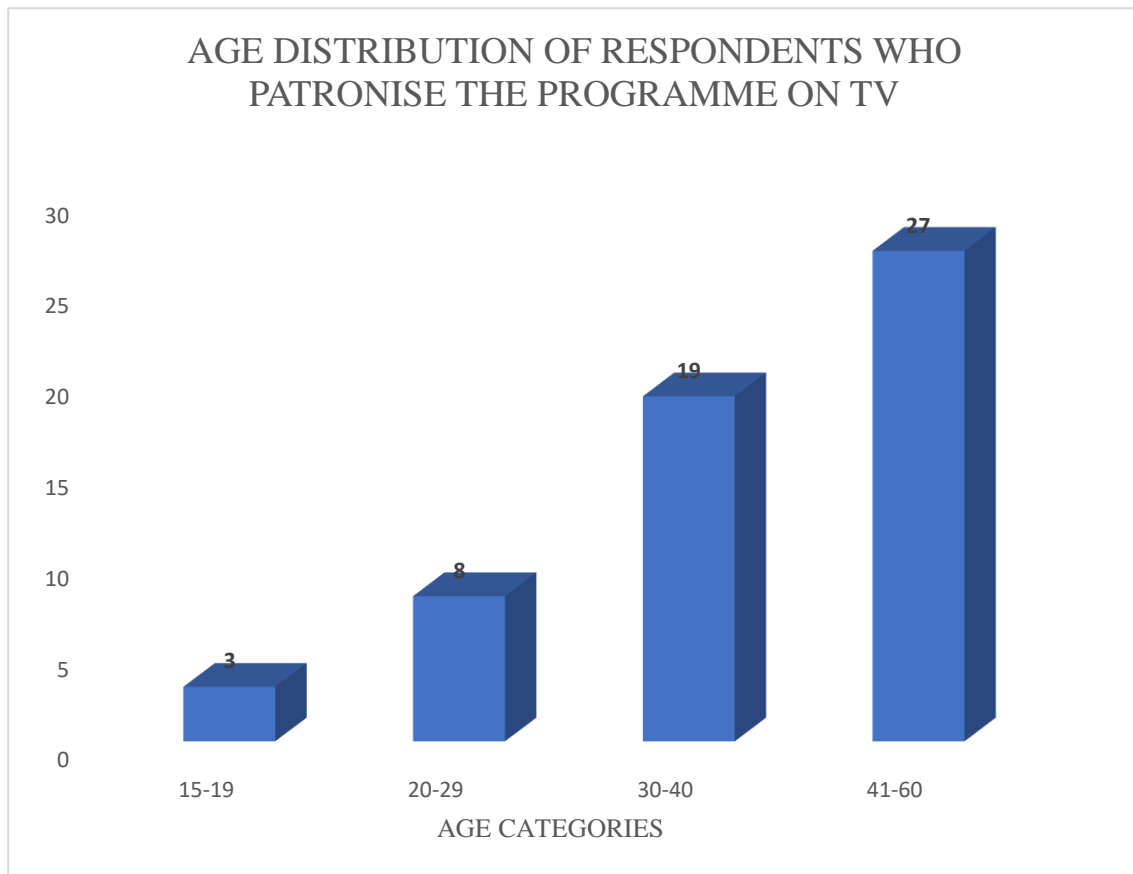


Figure 4: Age distribution of respondents who watch the Pentecost Hour on TV.

The Pentecost Hour TV is televised on three Ghanaian TV stations: GTV, TV3, and TV Africa. We had 24.1% of the respondents patronise the Pentecost Hour TV programme on GTV, while only 0.6% watch the programme on TV Africa. More than half of the respondents patronise the programme on both GTV and TV3, representing 58.4% of the respondents that patronise the programme on TV. The TV stations GTV and TV Africa had a patronage of only 5.2%, while none of the respondents watched the programme on TV3 and TV Africa. However, 3.4% of the respondents watch all three TV stations. As mentioned earlier, the Pentecost Hour TV programme is broadcast on GTV, TV3, and TV Africa at different times. For instance, the

broadcasting time of the programme on GTV is on Thursdays at 5:30 am, while both TV3 and TV Africa broadcast it on Thursdays at 5:30 pm. The respondents were asked if they liked the broadcast times on the three TV stations. There were several answers to this question. Although they liked the programme, some did not like the broadcast time. At the same time, others enjoyed the time of the broadcast. For instance, the broadcast time of 5.30 am on GTV was remarkably enjoyed by many respondents. Below are several reasons that they gave for preferring the broadcast time:

- It falls within my devotional time.
- It helps me to be assertive when I am going to work.
- Watching it helps me throughout my day.
- I like to listen to the word in the morning before going to work.
- I am always at home at that time.
- I use the word as my devotion.
- The reason is Thursday is my day of birth.

Most respondents did not like the broadcast time on TV3 and TV Africa (i.e., Thursday 5:30 pm). A summary of why they did not like that broadcast time points to the fact that they were either at work or had not reached home (in traffic) during the broadcast.

Since only 57 of the 300 respondents watch the Pentecost Hour TV programme on these three TV stations, what were their viewing patterns? Almost half (49.2%) of the respondents affirmed that they watch the programme occasionally (maybe once in 3 months), while 38.6% also watch it consistently. A relatively small, 12.2% of the respondents watch the programme most weeks. This group also gave several reasons why they view the programme in the viewing patterns mentioned earlier (that is: watch occasionally, watch most weeks and watch always). Below are some of the reasons for their viewing habits.

- I wake up sometimes in a rush to go to work or forget.
- My family and I always use it for our morning devotion, so I watch it.
- It helps me and my family in many ways.
- I try to make time for it, but on weekdays, it isn't straightforward.
- My viewing depends on my work schedule

- Don't close from work early.
- Because the preaching is very nice.
- My schedule at work and church activities do not allow me to have a regular view of TV programmes.
- I watch it as and when I am free.
- I usually don't remember the day it is shown, so whenever I switch on the television, and they show it, I stay focused and watch it.

11.4.6 Perception of the Pentecost Hour TV

From the data, almost all the respondents who have watched the programme on either GTV, TV3, or TV Africa liked it. Relating it to age, we found that most of the programme's viewership falls under the older age category. Although there is a highly positive perception of the programme among these age brackets, it should concern COP concerning the future viewership of the programme, especially when the 'oldies' are dead. The teenagers and the respondents in the tertiary school category are not patronising the programme broadcast from the TV stations. Thus, viewership is not watching the programme in the age groups 15-19 years and 20-29 years (who make up 5.3% and 14%, respectively).

Many religious programmes are broadcast on Ghanaian TV stations. Probing the questionnaire to determine if there is a difference between these religious programmes and the Pentecost Hour TV programme, the answer was yes. Out of the 57 respondents who watch the programme on TV, 50 affirmed that there is a difference between the Pentecost Hour TV and the other religious programmes aired on Ghanaian TV stations (i.e., representing 87.7% of the respondents). In comparison, only seven respondents said there was no difference between them. Below are some reasons why they affirmed that there are some differences between the Pentecost Hour TV programme and the other religious programmes aired on Ghanaian TV stations.

- It is about the preaching and teachings where the difference is.
- Doctrines are more understandable as compared to other religious programmes.

- Miracles in other religious programmes make them different from the Pentecost Hour programme.
- The gospel message being preached (on Pentecost Hour TV) is outstanding.
- It demonstrates the pure Pentecostal doctrine.
- Their teachings are always based on the word of God.
- The mode of dressing is decent.
- It is mission-oriented and not prosperity oriented.
- No deviation from the word.
- They preach in both English and Twi.

Regarding the seven respondents who did not see any difference between the Pentecost Hour TV programme and other religious programmes aired on Ghanaian TV stations, their reasons were that they all preach the word of God.

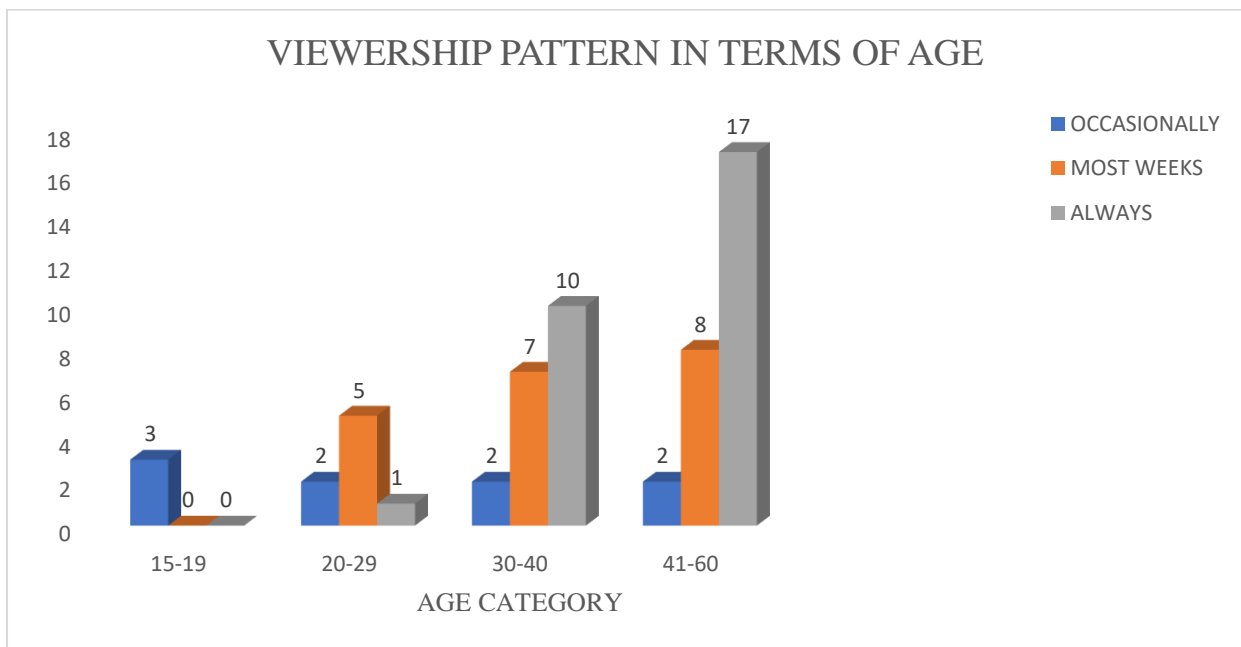


Figure 5: Viewership pattern in terms of age.

In addition to the above, the questionnaire sought to determine how the participants' age/status affects their viewing pattern of the Pentecost Hour TV programme. The methodology of Chi-square¹ was employed to help the assessment of whether there is a relationship between a respondent's age/status and the viewing pattern of the Pentecost

Hour TV. To know this interrelationship entailed examining ‘qualities within quantities.’ This theory usually helps identify relationships between numerical data that are categorical.

AGE	OCCASIONALLY	MOST WEEKS	ALWAYS
15-19	3	0	0
20-29	2	5	1
30-40	2	7	10
41-60	2	8	17

CHI-SQUARE VALUE	23.209
DEGREE OF FREEDOM	6
P-VALUE	0.0007296

Table 1: The joint distribution table of age/status, viewership pattern and Chi-square results.

Although the grouped bar chart gives the reader pictorial evidence of the distribution of age/status and viewership pattern, there was the need to employ a formal statistical test that could demonstrate the association between the age/status and viewership pattern. It was helpful using the chi-square test for this analysis since the data of the two variables are categorical, and the study at this point was about their relationship and not necessarily the relationship of their numbers.

The Probability value (p-value) of 0.0007296 found in the chi-square test results in Table 1 indicates evidence of a relationship between age/status and viewership pattern.

11.4.7 Lessons Learnt from the Pentecost Hour TV Programme

From the survey, it is clear that respondents who watch the programme learn many suitable lessons from the Pentecost Hour TV programme. The respondents reported several of these lessons. However, a critical study revealed that five addresses were mostly mentioned. These are,

- The programme draws them to God.
- It helps them to understand the word of God.
- It helps them to be conscious of their morning devotions.
- Through the programme, they have developed the habit of praying and reading the Bible.
- The programme helps them also to learn how to evangelise.

Others also mentioned how the programme had changed their perspective on religion and life. Some respondents also reported how they have learnt to be time conscious, respect their various offices, and keep their environment clean. Other respondents also cited how the Speakers use Christian values to solve community, societal and national problems as some suitable lessons they have learnt from the programme.

11.4.8 Strengths and weaknesses of the Pentecost Hour TV Programme

The study wanted to know the perceived strengths and weaknesses of the Pentecost Hour TV programme. Concerning their viewpoints on the strength and weaknesses of the programme (using the questionnaire) produced several viewpoints from respondents. Some of the responses provided by respondents in their own words, first on the strengths of the programme, are as follows;

- They always preach on salvation, and their preaching is understandable to all classes of people.
- The interpretation of the preaching from English to Akan is reasonable.
- I like the way the Pastor greets the nation and the viewers.
- I love the charisma of their preachers.
- I enjoy their preaching.

- Good exposition of the word of God by the Pastors.
- It is morally educative.
- It is inspirational.
- Their sermons are mainly about the salvation of man.
- The preachers are changed from time to time.
- The programme is based on Bible teachings that suit real-life situations.
- Sound doctrine is taught on the show.

Nevertheless, the respondents also provided some programme weaknesses that need to be addressed. Below are some of the weaknesses they pointed out, again in their own words;

- The time for the broadcast is too short.
- The broadcasting time of 5.30 am on GTV is too early.
- The broadcasting time on TV3 and TV Africa are both not favourable.
- Church Elders are not allowed to preach on the programme.
- The interpretation from English to Twi drags the programme.
- Viewers are not allowed to ask questions.
- The programme's name, "PENTECOST HOUR," suggests it is for only The Church of Pentecost members.
- Their teachings are in English and Twi, without considering other Ghanaian languages.

11.4.9 Ways to improve the Pentecost Hour TV programme

The Pentecost Hour TV programme, like any other TV programme, needs to be improved to enhance the numbers in terms of viewership. The very objective of this programme is to proclaim the word of God or salvation messages to every individual in the nation and beyond; Jesus Christ said to His followers, "Go into all the world and preach the gospel to all creation" (NIV, Mark 16:15). Given this command by Jesus Christ to Christians, COP must find avenues/ways of improving on the viewership of the programme. The study collected respondents' views on how to enhance the programme's viewership. Many of

the respondents suggested that there should be an improvement in the days and times of the programme. Below are some of the suggestions from respondents concerning the enhancement of the viewership of the programme:

- The duration of the broadcast should be extended.
- Speakers for the programme should be changed frequently to ensure variety.
- Viewers should be allowed to contribute to the programme.
- The programme should broadcast miracles happening in the church.
- The time should be changed to Saturday or Sunday in the morning or evening.
- The programme should be broadcast on other TV networks, on MULTI TV and UTV.
- Topics such as entrepreneurship should be taught in the programme.
- There should be an English broadcast different from the Akan/Twi broadcast not to slow down the pace of the preaching.
- The recording for broadcast should feature more areas, districts, and assemblies of COP all over the country and not just centre around Accra and Kumasi.
- The broadcasting time should be changed to Sundays after 8:00 pm.
- Youthful Pastors should also be invited to preach, and this will make the youth feel part of the programme.
- I want the programme advertisement to be effective so that people who have not known will get to see the programme.
- The programme should be on satellite such as DSTV and MULTI TV so that those who do not watch Ghana stations will also protect it.
- They should improve on the praises and worship segment. It is not inspiring at all.
- It should be advertised mostly on other TV stations and radio stations too.
- Other languages should be used as a medium of communication.
- More prayers and time should be added.

The foregoing brings to the fore the reception and thoughts of some viewers on the Pentecost Hour programme. It also points to their assessment of the broadcast within the context of their expectations, understandings, likes, and dislikes. The supply of these

pieces of information could be a mirror or framework for COP to consider in their bid to attract more viewers to the programme.

11.4.10 Discussing the Pentecost Hour TV with Friends

Television programmes are compelling and influential in our everyday lives. Studies have shown that the quality of shows can influence us in essential ways, shaping our thinking and political preferences and even affecting our cognitive ability (Selvaraj and Priscilla 2017). One of the critical methodologies in assessing the impact of a TV programme is to determine how frequently peers, family, friends, or partners discuss it and testify to the effect of the broadcast on their lives.

Regarding the Pentecost Hour TV programme, respondents were asked if the messages preached serve as topics for discussion between them and their peers or relatives. More than half of the respondents said they never discussed the messages preached with a friend or a relative. According to the data collected, these respondents represent 61% of the entire respondents. On the other hand, 39% of the respondents have ever discussed the messages preached (as topics) with their friends or relatives. It is not clear how often they do this. However, they are assumed to do this as often as they watch the programme. It is also unclear which aspect of the programme becomes the topic for discussion- whether the theme, the how of the presentation, the Bible quotations used, the critical points in the message, or how the message resonates with their lives.

Disaggregating the numbers on how the topics preached are discussed amongst friends or family by age, it can be seen that most people fall in the age bracket of 41-60 years. This represents a large percentage of 98.3% of the entire participants in this study. None of the respondents from the senior high school level discussed the messages preached as topics with their peers and the respondents from the senior high school level. The respondents at the tertiary level also did not discuss the messages preached as topics with their peers. However, a record of 1.7% of the entire respondents (i.e., those who have started their careers) discuss the messages preached as topics with their peers or relatives.

Compared to the males, the females discussed the messages preached as topics with their peers or relatives more than the male respondents. Females recorded 79.4%, while males recorded 20.6% of respondents.

The data above suggests that a relatively large number of the 41-60 year bracket discuss the programme watched with their friends or family, but their 'children'- those in High Schools or tertiary institutions do not do so. Thus, the discussions remain an 'adult talk.' It is cut off from the succeeding generation and may die with the death of the adult generation. It is interesting to see 1.7% of those who have started their careers discussing the programme with their family or friends. Although small, that group appears to be a thin link between the 'old generation' and the youth. It also suggests that COP must do much to get the 'young generation' interested in the programme. They may have to pay attention to suggestions by some respondents for including youthful Speakers in the programme. The variation in the Speakers may motivate the youth, who may probably identify with the Speakers for some interest in the broadcast.

11.4.11 Transformation behaviour of viewers

Besides the above, it is essential to consider whether COP by the Pentecost Hour programme has had a remarkable impact or transformation on the lives of their viewers. Indeed, this is done from the viewers' perspective and not from the study's author. The issue was considered from the respondents' perspective, not from this study's author. Taking a critical look at the comments submitted by the respondents, it is clear that there are behaviours that the programme has assisted respondents to emphasise or thoughts that the programme has motivated them and birthed some new practices. These include the following;

- i)The programme draws them to God: They are either Christians (which is likely) or unbelievers. However, whichever way it is looked at, the Pentecost Hour TV reminds them of the existence of God and the need to relate (positively) to Him. The programme, thus, points viewers to God. So, at least weekly, Christians or non-Christians are encouraged to revive their connection with God.
- ii)Secondly, it helps them understand the word of God: Although the questionnaire did not explain how the programme allows the viewers to

understand the word of God, it is inferred that it explains the Bible to them. It probably tells them who God is and what He says to or has done and continues to do (for humanity). This theological understanding will naturally deepen their faith in Christ (or God).

iii) Thirdly, the broadcast helps them to be conscious of their morning devotions. It thus becomes a reminder of their assigned period or 'special' times for communicating with their Maker. Therefore, Pentecost Hour sustains their faith in God (Christ), without which they might have slackened their spirituality, emphasising their positive Christian ritual or practice.

iv) In addition, the programme has caused them to develop the habit of praying and reading the Bible. As elsewhere mentioned earlier in this study, "prayer is the commonest act of worship" in African religion. Hence, it is unclear how a TV programme would cause the 'religious' Ghanaian who already prays to pray. However, the statement could mean that the Pentecost Hour TV teaches them to emphasise prayer or how to pray. In addition to prayer, the programme has motivated them to read or study the Bible.

v) Finally, according to the respondents, the programme also helps them learn how to evangelise. When the programme allows them to reach out to others for Christ, then the objective of soul-winning by COP, one of the primary reasons the programme is produced, is being met or catalysed. The missiological aspect of the church's outreach is, thus, extended through the means of TV broadcasting.

We must remind ourselves of Clifford Christians' (2007) assertion that Evangelical blindness to technological culture and mass communication makes them victims of the secularism they are working hard to change. This reminder is essential because TV, according to Christians, has its own culture too; the stimulus...response mentality being held by the commercial broadcasting industry. He argues that evangelicals need to understand this to be effective in their television broadcast of the gospel. When the argument by the author, Christians, is juxtaposed with the Pentecost Hour TV content, it becomes difficult to accept that COP, having broadcast on TV for twenty years, understands the culture underlying TV broadcasting.

The fact that COP has yet to examine their over twenty years of TV broadcast holistically gives credence to this view. This fact can lead an observer to ask, 'Are COP serious about this serious about this broadcasting enterprise?' As an insider, the answer is an emphatic 'Yes!' COP, from the beginning of the programme, has been serious about the programme and has amply demonstrated it. An unserious church involved in broadcasting would not be spending such 'huge' sums of money on a mission practice for over twenty years. Moreso, when there are (their) other mission practices competing for their funds, human and other material resources.

Despite the above assertion, it is evident that the seriousness that COP attaches to the TV programme has not been extended to include a thorough investigation of the effect of the broadcast on their audience. COP may have a better examination of her TV broadcast when the church conducts good research. Meanwhile, this research engaged the broadcasting stations that transmit Christian and non-Christian content to know their views on the Pentecost Hour TV programme.

11.5 Research among Broadcasting Stations

Turning to the research among the broadcasting stations, this author used the narrative analysis methodology and spoke to managers/staff of some selected broadcasting stations. Narrative analysis can be referred to as "a family of methods for interpreting texts that have in common a storied form." (Riessman 2008), thus engaging a variety of methods to make known the understanding of stories (Riessman 2008). Squire *et al.* (2008) established that in narrative research, the researcher's attention might be on "what is being told" (the content), "how it is being told" (the structure), or "why it is being told" (the context). Whereas some researchers focus on sections of the narrative (e.g., Bailey 2001), others focus on the whole story (e.g., Mischler, 1999). In this study, the focus is on sections of these stories.

The objective was to discover the philosophy underlying or interest of the stations and their broadcast of Christian content. It was also to explore what programme formats are of interest to the audience vis a vis the 'preaching' format of the Pentecost Hour. Finally,

COP could take advantage of opportunities on other networks to do “free broadcast” of their programme or do broadcasting at a lesser cost and at ‘better’ times.

Like the perspectives of the viewers, the perception of the broadcasting stations is taken from them themselves. For ethical reasons, the identities of the broadcasting stations and their staff who narrated their stories are hidden. Therefore, in this work, they are referred to as Station 1, Station 2, Station 3 and so on.

STATION 1
In a conversation with two managers of Station 1, a broadcasting station in the Western region of Ghana, established in 2002, the managers revealed that they feature only preaching, music, and discussion programmes as the religious content of their network. According to them, their station was established to propagate the ‘Good news’ of the gospel of Jesus Christ and to provide access for ministers of the gospel who otherwise (for financial reasons) could not afford it. They feature only Christianity. Their religious transmission is from 9.00 pm-5.30 am daily for seven days. They also play religious music within or intersperse other programmes when necessary. They added that they charge C800 for a 30-minute programme and do not receive any funding or sponsorship for religious programmes. The managers determine how much space should be offered for religious broadcasts. They provide free airtime for churches and individuals to preach the gospel. The station believes that religious music, preaching, and prayer are the religious content that attracts most listeners. They confirmed that phone-in (on-air interactive) programmes contribute to their listenership. They were emphatic that they could not exist as a broadcasting station without religious or Christian broadcasting.
STATION 2
At Station 2, a government-owned station established in 1994 in the western part of Ghana, the manager in charge narrated that the station began broadcasting religious content the day they started broadcasting. They even did their test transmission with pieces of Christian music. ‘Morning Devotion’, a Christian talk and music programme, is a crucial feature of their network. He added that the main reasons for their Christian broadcast are; to help propagate

the word of God, to win more souls for Christ, to glorify the Creator of the universe and bring transformation into society. He revealed that besides Christian content, Islam is also featured. 8.00 pm-11.00 pm on weekdays are their peak broadcast periods, while 8.30 am-12.00 noon is their peak time on weekends. They charge for their religious broadcasts with the aim of revenue generation for the station. They charge C300 for a 30-minute programme. They devote 4 hours weekly to broadcasting religious content and do not receive any funding from companies to sponsor programmes. According to the manager, the Regional Director of the station determines how much time is given to the broadcast of religious content. He confirmed that phone-in programmes attract their audience. He also emphasised that they can't do broadcasting without Christian content.

STATION 3

Station 3 was established in 1997 and is quite a popular station in Accra, the capital city of Ghana. The Station Director admitted that they broadcast Christian music pieces during their test transmission but stopped any religious content until 2000. He said there was no particular reason, yet they introduced religious broadcasts (Christian and Islamic) to attract and increase their audience. They also do so for moral reasons. He added that they charge C2,500 for a 30-minute broadcast because they see the broadcast as a marketing tool for the churches and their leaders who do the broadcasts. He said they also devote 12 hours every week to their religious content. According to the Director, the decision to do religious broadcasts and how much is always taken by management, not one person. They also offer free airtime for religious broadcasts as their corporate social responsibility. In their estimation, he added, preaching is the format that attracts the most audience on their network. They do not believe that phone-in programmes add much to attract the audience and can broadcast without religious broadcasts. The next station that narrated their view was Station 4.

Station 4

Station 4 is a station in an eastern coastal town of Ghana established in 2009. According to the Programmes Manager, who gave the date, they started Christian broadcasting the very day they started the station and have done so. Talking to him in a cafeteria near the beach, he revealed that they began with Christian music. Theirs, according to him, was to appreciate

the goodness of God towards the station. Secondly, to assist their listeners in establishing and deepening their relationship with God; and, finally, to fulfilling their corporate social responsibility. They feature only Christian content in their religious segments. Their peak broadcast periods are; 5:00 am-5:30 am, 2:30 pm-4:00 pm on weekdays and 5:00 am-6:30 am and 6:30 pm-9:00 pm on weekends. He stated they take C200 per 30-minute programme and offer 720 hours every week for Christian content. He added that their station receives C1,600 per week as sponsorship money. For them, their programmes committee decides how much time and the cost per programme. They offer 'free airtime' for certain Christian talk and music programmes in addition to playing Christian songs to spice their broadcasts. They also include phone-ins in their programmes. He concluded that they can't do broadcasting without Christian content because evangelism and teachings in Christ are the primary philosophies for the establishment of their station and not money.

STATION 5

The next broadcasting station, which is in the Ashanti region of Ghana, was established in 1997,8, and they, like several others, started with Christian broadcasts, especially music. The Programmes Manager, a former schoolmate of the author of this work and a Christian, was so pleased to give details of their story. He said that although they are a secular broadcasting station, they are greatly concerned about Christian content. He mentioned they allot some 'free hours' every day for Christian broadcasts. "We allow the Pastors to do with the airtime whatever they please...as much as it is not against another person, religion or group of people, and it is not political"² He added that they want to save sinners from going to hell. They also want a revival of good morals and Christianity in their region. The Programmes Manager stated that they do not allow any other religion on their network apart from Christianity. According to him, the reason is that their boss (Owner of the Station) is a Pentecostal Christian. From the inception of the Station, he was unambiguous about his aim of '...using his station to promote only Christianity and no other religion.' He added that they always make sure that they have several Christian content during their peak broadcast period, which is when they have their most audience; 5.00 am-10.00 am on weekdays and 7.00 am-10.00 am during the weekends. He claimed that although their station is a popular one in the

² Interview with Programmes Manager, Station 5, Kumasi, 27 October, 2018

Ashanti region, they charge only C600 per Christian programme. He explained further that they do not receive any sponsorship yet; Pastors and Churches who feature on their network, usually at Christmas, Easter and during other Christian festivities, bring them cash and other donations- for individuals and for the Station as a corporate body. He added that they play pieces of Christian songs by diverse composers for free. In his estimation, Christian music has the most audience on their network, and he emphatically added, “We will not do broadcasting without God!” (Programme Manager, Station 5). My former schoolmate said they would rather fold up than do broadcasting without Christ. However, in Accra, there is one station that is broadcasting “without Christ.”

STATION 6

Her narration was relatively short in an interview with a female Presenter of Station 6 at their reception, where she was called to attend to me. I had earlier visited the Station to ask permission to speak to one of their managers or senior staff about their station and broadcasting. With some attitude of importance and a ‘locally acquired foreign accent’, she gave me the impression that I had come to interrupt her busy schedule. I was apologetic in my approach and went in straight with my questions. She wondered why their broadcasting station established in the year 2008, should do religious broadcasting of any kind. She revealed that they did not do so they did not do so even for thei When the author of this work probed further, she posited that “Broadcasting is different from religion or Christianity and those who want to combine both do so,, but we don’t.” (Programme Manager, Station 6 2018). She added that it is so with them not only for religious content but also with political broadcasts. She stated emphatically that that is their policy. When asked whether they could remain so because of the growing competition among broadcasting stations, she said, “That is our policy for now...when we get to the river, we will cross it.” (Programme Manager, Station 6 2018). From a perception that the owner of the Station or their policymakers may be atheist or anti-religion, I asked the presenter whether they said a word of prayer during the inauguration of their station,, and she replied with an emphatic ‘Yes’ and added that a Bishop was present to pray. I thanked the lady and added that besides being a Pastor-Student,

I am a media practitioner who graduated from the National Film and Television Institute (NAFTI) in the early 1990s and practised as a media person for some years before being called into full-time ministry as a Pastor. This seemed to have deflated her air of importance because she quickly and humbly replied, "Sorry, I didn't know. NAFTI is a place I will one day wish to study. They are excellent. I would have to come and see you sir." (Programme Manager, Station 6). She followed me to my car. This time, she did not appear busy or bossy but asked for my phone number, which I gladly gave out and left. The next stop was Station 7.

STATION 7

Over here, I met a student broadcaster who was getting ready for a Current affairs programme in two hours. He was warm and answered my questions, and narrated their story forthrightly. He described their broadcasting station as a University Campus one. He indicated that the Station was established by the university authority in 1989 and added that they introduced religious content which belonged to Christianity and Islam in the following year, 1990. According to this young man, they started religious broadcasting with music, devotion, preaching, teaching and discussion programmes. He added that the 'Phone-in Programmes' were introduced later. He further explained that the university community is a religious one with churches and a mosque. They also have religion permeating several of their official, group and social affairs, so for them having faith in their broadcasts is just representing what pertains to that university community. The student broadcaster explained that they consider 6.00 am-6.00 pm on weekdays and weekends as their peak audience period. He further revealed that although they are not a commercial station, they take some C100 for every 30-minute programme. They call this Station Support to help them take care of some student volunteers who assist in running the Station. He said that they offer exclusively 30 hours per week to broadcast Christian and Islamic content. Upon my question, whether they will allow African Traditional Religion adherents a slot when they approach the Station, he answered yes. According to him, they can get the university community to partake in their programmes through 'Phone-ins', announcements and the fact that they can relate directly on campus with most of the presenters. He said it would be impossible for them to do broadcasting without religion because the primary community they serve is a religious one. The eighth station, between the Western and Ashanti regions, was the last to narrate their story.

STATION 8

Over here, too, and as in a station in the Ashanti region, I met my church member who was the Head of Programmes (HP). He welcomed me as his Pastor and accorded me a lot of respect and also made me feel very comfortable in his office. The staff call him HP. HP narrated to me the fact that they started the Station in the year 2003 and began with religious broadcasts. He said, as HP, he was in charge of planning and scheduling the programmes and always ensured that Christian programmes were not ‘short-changed.’ He said genres such as preaching, teaching and music were high on the agenda so that many people could be reached with the word of God. He said that the Christian programmes are spread such that morning, afternoon, evening and night, there is something Christian on air, and they never charge anything for the Christian broadcasts. He explained that their management took that decision to catch and retain their listenership, who, according to the National Census, the majority are Christian. He, like most of the above narrators said, it would be impossible for their station to do broadcasting without Christian content. Otherwise, they would lose their listenership.

Throughout these narratives, this author focused on these questions:

- Why do the stations do religious broadcasts?
- Which type of religious broadcast has the most audience?
- Can they do without religious broadcast?
- Is the station established for religious or commercial motives?

In addressing the above questions, the individual stories of the stations are analysed below;

Why do the stations do religious broadcasts?

STATIONS	RESPONDS
STATION 1	<ul style="list-style-type: none"> • To propagate the ‘Good news’ of the gospel of Jesus Christ. • To provide access to ministers of the gospel who otherwise (for financial reasons) could not afford.

STATION 2	<ul style="list-style-type: none"> • To help propagate the word of God. • To win more souls for Christ. • To glorify the Creator of the universe. • To bring transformation into society.
STATION 3	<ul style="list-style-type: none"> • To attract and increase their audience. • For moral reasons.
STATION 4	<ul style="list-style-type: none"> • To appreciate the goodness of God towards the station. • To assist their listeners in establishing and deepening their relationship with God. • To fulfil their corporate social responsibility.
STATION 5	<ul style="list-style-type: none"> • To save sinners from going to hell. • They also want the revival of good morals and Christianity in their region.
STATION 6	<ul style="list-style-type: none"> • They had no reason because the station does not broadcast religious programmes.
STATION 7	<ul style="list-style-type: none"> • They broadcast religious programmes because their community is a religious community.
STATION 8	<ul style="list-style-type: none"> • To catch and retain the attention of their audience.

Which type of religious broadcast has the most audience?

STATIONS	RESPONDS
STATION 1	<ul style="list-style-type: none"> • Christian <ul style="list-style-type: none"> a. Christian Music b. Christian Preaching c. Christian talk show
STATION 2	<ul style="list-style-type: none"> • Christian <ul style="list-style-type: none"> a. Christian Music b. Christian Preaching c. Christian talk show

	<ul style="list-style-type: none"> • Islam
STATION 3	<ul style="list-style-type: none"> • Christian <ul style="list-style-type: none"> a. Christian Preaching • Islam
STATION 4	<ul style="list-style-type: none"> • Christian <ul style="list-style-type: none"> a. Christian Music b. Christian Preaching c. Christian talk show
STATION 5	<ul style="list-style-type: none"> • Christian <ul style="list-style-type: none"> a. Christian Music b. Christian Preaching
STATION 6	<ul style="list-style-type: none"> • None
STATION 7	<ul style="list-style-type: none"> • Christian <ul style="list-style-type: none"> a. Christian Music b. Christian Preaching c. Christian talk show
STATION 8	<ul style="list-style-type: none"> • Christian <ul style="list-style-type: none"> a. Christian Music b. Christian Preaching

Can they do without religious broadcast?

STATIONS	RESPONDS
STATION 1	<ul style="list-style-type: none"> • No, the station cannot do without a religious programme.
STATION 2	<ul style="list-style-type: none"> • No, the station cannot do without a religious programme.
STATION 3	<ul style="list-style-type: none"> • No, the station cannot do without a religious programme.
STATION 4	<ul style="list-style-type: none"> • No, the station cannot do without a religious programme.
STATION 5	<ul style="list-style-type: none"> • No, the station cannot do without a religious programme.
STATION 6	<ul style="list-style-type: none"> • Yes, the station can do without a religious programme.
STATION 7	<ul style="list-style-type: none"> • No, the station cannot do without a religious programme.
STATION 8	<ul style="list-style-type: none"> • No, the station cannot do without a religious programme.

Is the station established for religious or commercial motives?

STATIONS	RESPONDS
STATION 1	<ul style="list-style-type: none"> • For commercial motive
STATION 2	<ul style="list-style-type: none"> • For commercial motive
STATION 3	<ul style="list-style-type: none"> • For commercial motive
STATION 4	<ul style="list-style-type: none"> • For commercial motive
STATION 5	<ul style="list-style-type: none"> • For commercial motive
STATION 6	<ul style="list-style-type: none"> • For commercial motive
STATION 7	<ul style="list-style-type: none"> • For education, information and entertainment of the university community
STATION 8	<ul style="list-style-type: none"> • For commercial motive

From the summary of the individual stories, it can be seen that all the stations engaged do at least a religious programme, except one. These programmes come in the form of preaching, religious music and also religious discussions. Most of the reasons the managers of these stations with regards to broadcasting religious content were; to propagate the word of God, raise the moral standards in their communities, and suit the taste of their audience. Deducing from the manager's narratives, it is clear that the religious programme that is broadcast the most is Christian content, especially Christian music. All of the managers of the various stations, except one, alluded to the fact that their stations were established primarily for commercial purposes, but they also cannot do without airing religious programmes.

11.6 Conclusion

From the above, it can be stated that Christian broadcasting is so crucial to broadcasting in Ghana that one can hardly conceive of a broadcasting station or do broadcasting without Christian content. However, neither COP nor their TV producers have taken advantage of this thought or condition to negotiate for 'better' broadcast rates for the Pentecost Hour, let alone ask for free airtime to help reduce the cost of their broadcast.

It also came to light that although the preaching format of the Pentecost Hour is suitable, the Station managers have identified music instead as the genre with the most audience on their networks. Maybe COP would need to give it a thought in the evaluation of the way that the Pentecost Hour has been structured, with about 24 minutes dedicated to preaching or teaching. The results from the narratives above could also serve as a guide for COP in their plans for further programmes besides the Pentecost Hour. Can COP also share her weeks of the Pentecost Hour broadcast between music, preaching, and talk shows, probably in an alternating manner to take care of their audience's interest and increase viewership? The NRTVMC of COP may need to take a critical look at that.

CHAPTER 12

12 CONCLUSION AND RECOMMENDATIONS

12.1 Introduction

This study set out to look at Pentecostalism and broadcasting in Ghana with special reference to The Church of Pentecost and the Pentecost Hour TV programme. The main question was, “What is the nature of COP TV broadcasting in Ghana.”

12.2 Significance of Study

This missiology study, set within the Media, Theological and Historical contexts, has tried to contribute to scholarship and fill an academic gap. This work has tread the virgin field of tracing the history of religious broadcasting in Ghana and also examined the nature of a regular TV programme of a leading Pentecostal church in Ghana.

It has addressed the central question in three ways: First, by looking at the history of religious broadcasting in Ghana and how Pentecostals and COP joined. Secondly, by examining the sermons in the COP TV broadcast to know their nature and how different they are from others on air. Thirdly, by critically considering the audience's reaction to the programme.

12.3 Media History Aspect

This research identified that radio officially began in Ghana on 31st July 1935, while the TV was started in 1965. Songs of Praise, a Christian programme, was the first religious programme to be featured in broadcasting in Ghana and since, religious content has been inextricably linked to broadcasting in Ghana. This marriage of religion and the media has been in various shapes and forms: songs, poetry and recitations, preaching, teaching, quizzes, documentaries, drama and concerts. A critical fact realised from this study is that broadcasting in Ghana can hardly be traced without religion, particularly Christianity. It is clear that, to a considerable extent, radio and TV broadcasting in Ghana are conceptualised with Christian content in mind. From the first radio station (Station ZOY) days in 1935 to the first TV station (GBC TV) days in 1965 and to the current plural radio and TV station days in

the year 2023 in Ghana, Christianity has dominated the airwaves. This dominance is in comparison to other religions such as Islam and African Traditional religion.

In the 1990s, the loss of foothold by Socialism and Communism on some countries in Africa, particularly West Africa, due to changes in international politics brought some pressure to bear on the Rawlings socialist government. The USA, Britain and their Western allies pushed for democracy in Africa. This move fuelled the democratic struggles of political movements within Africa and Ghana. All these culminated in framing the 1992 Constitution of the Republic of Ghana that enshrined the freedom of speech, association and movement. The constitution consequently allowed for establishing other broadcasting stations besides the GBC. The PNDC government, although cautiously allowed other stations to be established, also necessarily allowed Christian broadcasting. The incorporation of religion was also seen in almost every new radio or TV station established. Christian broadcasting (including Pentecostal broadcasts) in Ghana has, thus, shown resilience from 1935 till date. Like several media phenomena worldwide, it has gone through many twists and turns due to the influences that have impacted the media landscape over the years. Yet, it has survived!

It is clear that the introduction of 'commercial' broadcasting in Ghana by the National Liberation Council (NLC) in 1967 opened the way for Pentecostals to purchase airtime to broadcast their content. The American began this new phenomenon, Rev. Oral Roberts and his group from the USA. The initiative was 'Africanised' by the late Bishop Benson Idahosah of Nigeria and localised by Rev. Yeboah Koree of the Eden Church of Ghana. COP was offered airtime for radio broadcast at GBC in 1978 while it enjoyed TV access on GTV in 2001. Since then, COP has been consistent with her radio and TV broadcast and, enabled by the regime of the plurality of radio and TV stations in Ghana, now owns a TV station called PENTTV.

As discussed in this study, individual preferences, organisational and religious interests, governmental control, commercial considerations, and local and international politics have all played essential roles in influencing Christian or Pentecostal broadcasting in Ghana.

Over eighty-seven years of radio and TV broadcasting in Ghana have seen Christian broadcasting grow from an "appendage" of broadcasting to become a "great tree" in broadcasting. Currently, radio and TV stations dedicate almost all or more significant

percentage of their air time to religious content, with some churches, such as COP, owning radio and TV stations or channels. It is recommended to Pentecostal churches in Africa, such as COP, involved in broadcasting to critically examine their practice of broadcasting within their historical and socio-cultural contexts to see which factors militate against it for possible changes. They should also critically emphasise aspects advantageous to Pentecostal broadcasting for improved ways of reaching their targetted audience with the gospel and to avoid wastage of money and other resources as they preach the Good-news of Christ.

12.4 On the Critical Analyses of the Sermons in the COP TV Programme

It is clear from the above that the broadcast of the COP TV programme has been consistent since its inception in year 2001. The successive Chairmen of COP have been the main speakers for the programme, although there have been many broadcasts by other senior Ministers of the church. The themes and topics treated have centred around salvation, prayer, holiness, righteousness, evangelism, spiritual warfare, the second coming of Christ, blessings and the Holy Spirit. The programme is produced by a technical crew who are members of COP. Although the technical production appears promising, the broadcast time of 5.30 am and the other broadcasting times (off-peak time) is not favourable for audience viewing comfort. Several Ghanaians prepare for work and school or farm in the early mornings, while others set off from their workplaces during the late afternoon (other broadcast times) to avoid heavy traffic.

Besides the above, several similar broadcasts by other Pentecostals, especially the Charismatics, tend to dwell mostly on blessings, healing, breakthroughs, deliverance, progress, victory and success. To the disadvantage of the COP broadcast, there are several of these on several networks in Ghana, and they tend to cloud the airwaves. This 'unfortunate' situation is partly due to the Ghanaian pre-Christian worldview, the average Ghanaian viewer carries with them to engage in these TV productions. The 'here and now' or 'health-and-wealth' messages (Prosperity gospel) harmonises with the religio-cultural beliefs of Ghanaians and so are enjoyed by many. The domination of the TV gospel broadcast marketplace by the Prosperity gospel tends to cast an unfavourable shadow on the COP Pentecost Hour TV programme making it appear as an 'odd fellow.' Coupled with the

unfortunate broadcast time, the Pentecost Hour TV programme struggles for viewership. COP needs to find ways of production-wise, content, transmission, and evaluation, improve the mission practice of using broadcasting to reach their audience for conversions to our Lord Jesus Christ.

12.5 On the Audience Research segment of the COP TV Programme

Fortunately, a significant contribution to this work is the ability to have gone to the field for viewers' perspectives on the Pentecost Hour TV. Through the fieldwork, the study got to know the reach, the resonance and the response of viewers to the broadcast. Due to the limitation of time and constraints of resources, the study could not compare the data gathered on the percentage of viewership for the Pentecost Hour TV to the rate of viewership for similar productions on air by other churches. The study also left out children with the view that they are not old enough to understand conversion or to be converted. The study, in fact, demonstrates that Pentecost Hour TV has a tiny audience, and they also hardly engage their associates or their community with the content of the broadcast.

Despite these limitations, as per the data in the preceding chapter, the majority of the audience of the Pentecost Hour TV commend the production and content of the programme but are also uncomfortable with the broadcast time and a few other points. It stands to reason that COP needs to negotiate for peak time broadcasts, to grow their audience and attract more viewership and anticipate conversions, maybe greater conversions.

Meanwhile, some of the TV productions by Pentecostal churches in Ghana are popular is common knowledge, and the Pentecost Hour TV is not one of them. Some of the popular ones are; 'Living Word' by the International Central Gospel Church, 'Voice of Inspiration' by the Christian Action Faith Ministries International, and 'Mega Word' by the Lighthouse Chapel International. Other well-known ones are; 'Your Miracle Encounter' and 'God's Miracle Power' by the Perez Chapel International as well as 'Power in His Presence' by the Royal House Chapel International. Indeed, from observation and confirmed by the data gathered by this study, it is clear that the COP TV programme's very little viewership may be partly due to its competitors. It is worth stating that all the churches mentioned above whose programmes

are on Ghanaian television and appear to be doing well belong to the neo-Pentecostal category. They also broadcast 'Preaching tapes' in a form similar to the Pentecost Hour.

The phenomenon calls for a further critical study of the COP TV programme to compare it with others on air which are doing well in Ghana and find out why. It will be prudent for COP to be able to make an informed assessment, judgement, recommendations or changes to their programme based on research, in order to attract more viewers . It is clear that radio and TV stations in Ghana have very soft spots for Christian broadcasting and are considerate of Christian broadcasting. COP and their National Radio and TV Ministry Committee (NRTVMC) need to take advantage of this 'weakness' of the broadcasting stations to negotiate for lower rates for their broadcast.

Finally, the great Pentecostal church, COP, needs to take a more critical look at the Pentecost Hour TV programme as a form of mission practice in order to justify the continuation of its broadcast and the use of God's or the Church's money. As it stands now, the TV broadcast by COP is different from several others on air and has the potential to attract many viewers in Ghana. Yet, it struggles for viewership- the very essential element that is needed for more significant impact for conversions to Christ. When COP attaches importance to the suggestions made in this study and implement them, all things being equal, they will reap higher profits from their mission practice of TV broadcasting.

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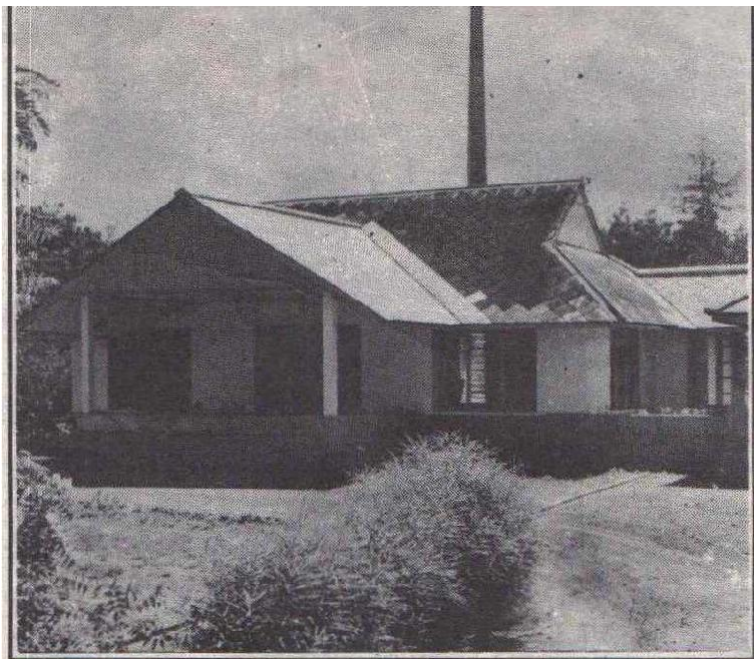
Appendix 1



Sir Arnold Hodson, the 'Sunshine Governor'

Credit: GBC

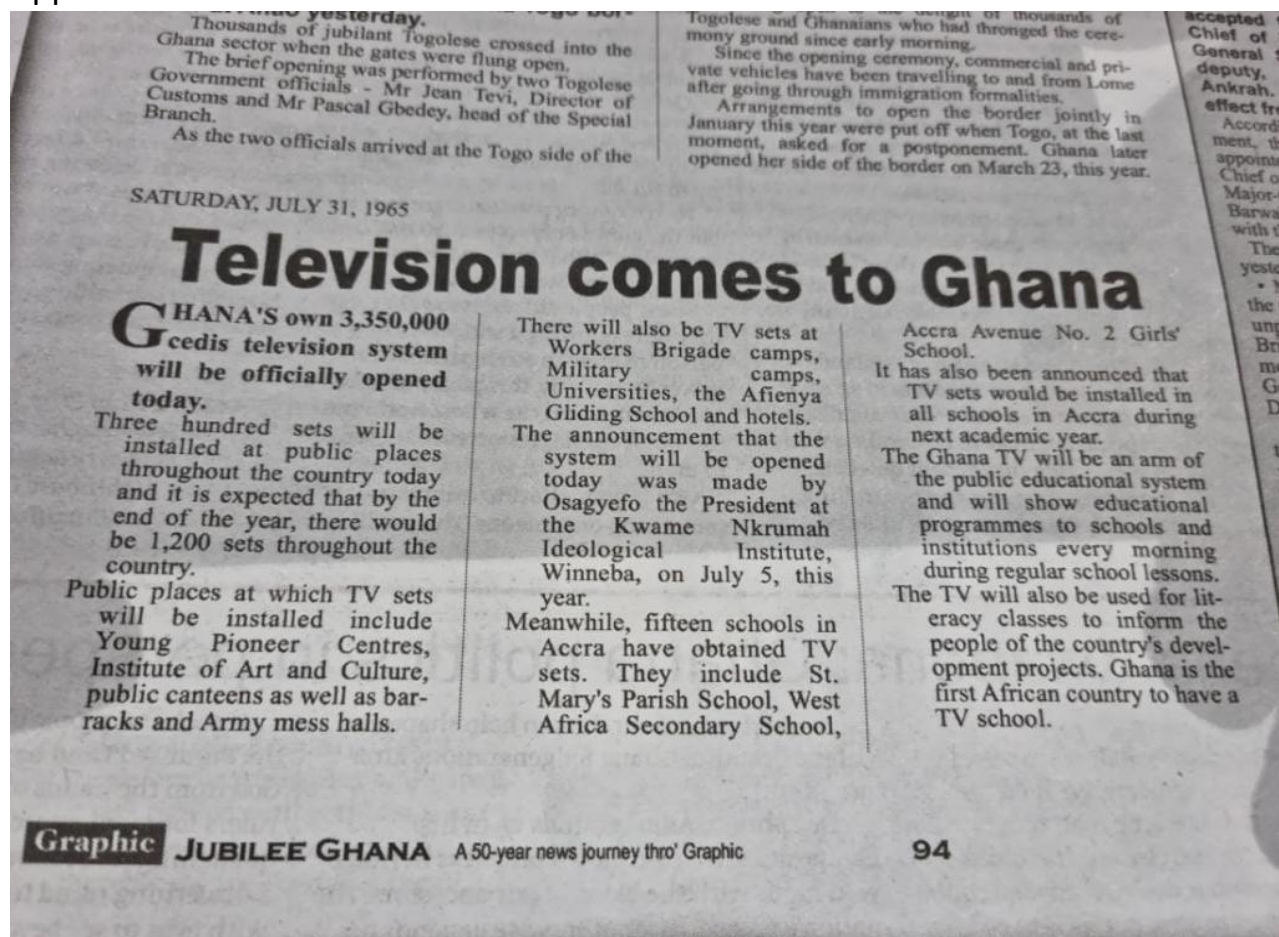
Appendix 2



The bungalow that housed Stationed ZOY in Accra, Ghana

Credit: GBC

Appendix 3



A Graphic (now Daily Graphic) extract, 1965 (July 31), 94.

Appendix 4



Map of tribes in Ghana (Credit: Newwebcreations 2022, <https://maps-ghana.com/ghana-tribes-map>)

Appendix 5

THE CHURCH OF PENTECOST – PENTECOST HOUR TV PROGRAMME

	Transcribed Script
Prog. No.	PHTV 247
Theme	SPIRITUAL WARFARE
Speaker	Aps. Dr. Opuku Onyinah
Topic	The Scheme of the devil-1

May the Grace and peace from our father Lord be with you all. Last week, we dealt about the victories of Jesus Christ. We started with spiritual warfare. First of all we identified the warfare and realised that the warfare is between God and Satan and humans happen to be the battleground and especially this battle goes on in our minds.

And Jesus Christ our Lord has already won the battle for us. Because he has won the battle for us we should not be afraid at all. First of all He defeated Satan on His own behalf in the desert.

Secondly, He went to the cross and died on our behalf. He was buried and resurrected on our own behalf because of this, we are victorious. But victory will not come by chance. We would have to apply it to ourselves so we would have to appropriate what Jesus has done for ourselves. This is what the devil wouldn't allow us to do. And this is the greatest challenge for Christians. You are already victorious but the devil doesn't want you to know it so he will do all he can to block you from what belongs to you.

Now with those who are not Christians he will first of all blind them and block their mind, so they wouldn't understand the gospel. If you are already a Christian, he has a way of fighting against you. So today, we are trying to examine the devil's scheme. The way and manner he works. This is important for us. So that when the devil is attacking you will know that this is the work of the devil, and wouldn't give in to him. First of all he build what we discovered about 3 weeks ago as strongholds. We read that one from II Corinthians 2:3-5 and I will like us to read it again. The strongholds are arguments, pretentions, and every act of disobedience

against God. They are philosophies and belief systems. Satan tries to bring an idea he puts it in the minds of people. Then he encourages them to propound it. They propound it in such a way that it becomes very, very strong to refute it. When it becomes like that it becomes a stronghold then. Through that stronghold people disobey God. They become rebellious to God. They oppose the word of God. They challenge the Gospel of our Lord Jesus Christ. They do it such a way that they are convinced that what they are doing is right. The devil does this in every generation.

In our generation, the greatest belief system that he is working with is post-modernity. That means after the modern period. In other word there was a period when the world was termed as 'a modern world'. Now that we are enjoying now is as a result of the modern world. The modern world brought about technology. That is why we are using these sound systems. We have electricity around us, we have good buildings. We have the television, we have the internet. The modern world brought these things. During the modern world, societies, people, community of people came together. Then they established principles and regulations, these principles became norms, standards. They were termed as values. For instance, a group of people will come together and say that this is our nation and these are the laws governing our ethnic group, and people will try as much as possible to follow it so within the society if you go outside the norms, you are considered as a rebellious person, as somebody who is not following the standards. You may be puni

You yourself will be shameful to do that. This thing governs politics, it governs educational system, military, judicial system, religious groups and churches but if you are talking of post-modernity. Post modernity is an attack against modern beliefs and systems. Post modernity will say that, why should you say that mine is the truth and not my neighbours? Why should you say that your God is the true God and not the God of the traditional religion or the God of a particular religion? They will say that perhaps his god too is a true God, and your God could be a true God so you should not condemn him but accommodate him and tolerate him. Therefore for instance if there are many groups of people and we come together as a nation, ask all the religious groups to come after the Christians have prayed to their God, you should allow the Muslims to pray to their god, the traditional people to pray to their god, no one group can claim truth for himself or itself so we have what we call pluralism of beliefs.

Therefore they say that truth is relative. In other words, truth is situational; it will depend on where the person is coming from, and what the person believes.

Somebody wrote a book and the title is very interesting. He said truth is stranger than it used to be. So how you should accept what somebody thinks that is right to that person and individuals have their own choices and their beliefs. If for instance you think that when dancing you should go round like that, and somebody thinks that you should go like that or he or she thinks that you have to jump, why should you reject that person's one? We should allow individuals to make their own choices therefore, if it comes to person's decisions, somebody decides that I wouldn't like to comb my hair and leaves rasta. Why should you think that person is not right? We should allow individuals to make their own choices. Therefore, if it comes to person's decisions, you should allow the person. If somebody decides that I wouldn't like to comb my hair, then others would cut part of their hair and leave part. Others would cut part here, part there and leave the middle part. Others may decide to paint it red, green, blue or yellow. Some women in America decided that they wanted to go topless. That was their joy. The States did not allow them but some have succeeded. Somebody can say well then I can cover part of myself then cover part of my downside so you can see part of the breast and part of the waist that is her choice. Then why should you challenge her if you see it and you lust after her, it's your own problem but not her problem that is what they believe. That is why in Ghana here we have what we call 'I am aware'. The last time I was travelling last year I was very surprised I had not even seen something clearing like that in Ghana. A woman who had completely exposed her breasts completely not covered and she was walking inside the airport. Shamelessly walking and that is what she believes. If you look at her, it is your problem but not her problem. That is post-modern beliefs. May the Lord have mercy, may the Lord have mercy. If we come to business principles the consumers' interest should be promoted not what the business person feels it is right to do but the consumers' interest. So in advertisement, you have to advertise according to the people's interest and often what use is sex. The devil has capitalised at this philosophy. In America around the 1940s, there was a man called Alfred Kingsely. He started what we call sexual revolution. He was a zoologist and he came to a belief that people should allow themselves and enjoy all forms of sexual activities. Then he said that why should you even stay to one wife? If you are living as couple, you are only protecting each other. You can allow your friends and others to

enjoy your wife and also enjoy the wife or partner of other people and the wives can also do the same thing. So he started to set an example of his own.

So first of all he allowed his workers to have sex with his own wife, and his four daughters too and he also had homosexual activities with his workers and he encouraged others to do that then he wrote a book about the sexual behaviours of male and the sexual behaviours of females. In 1949, there is a newspaper in America called 'Times', he was voted the man of the year. May the Lord have mercy. Sexual behaviours in human, male sexual behaviour in human female and he was voted man of the year. One important university in America contacted him to come and teach marriage so he started it then the rest of the people caught it up, and they started promoting illicit sexual affairs and then tried to demystify sex then encourage people to do it without guilty conscience. So homosexuality, lesbianism and all types of defilement in America and other parts of the world. Pornography, cyber-sex and all other object for sex and all other things. These things have come to Ghana, don't be surprised. If you remember, the homosexual association here wanted to host an international conference of homosexual activities. One sad thing is that the president of the homosexual association was a Christian who claimed to speak in tongues and he has his name on the internet and he is not ashamed of it. McDarling Cobbinah. His name is there. He is not ashamed of it. All these things are going on so before you can promote any business, you have to use sex. In America there is a musician known as Maddonna, she keeps on exposing herself. She made some statements that were horrifying; she said 'you can pray to God and wear sexy cloths'. I refuse to adhere to Christian values at home because; I know no meaning behind the strict religious rules. "It didn't make sense to me; the rules didn't give me answers so I rebel for no particular reason" whiles doing all these things, she will put on a cross then somebody asks her, why do you put on cross? She said "I put on a cross because there hangs a naked man and makes me feel holy" Blasphemous words! Post modernity

Appendix 6

THE CHURCH OF PENTECOST – PENTECOST HOUR TV PROGRAMME

	Transcribed Script
Prog. No.	PHTV 364
Theme	GOD CARES FOR YOU
Speaker	Aps. Francis Ofori Yeboah
Topic	God cares for you-2

May you be blessed in the name of God the Father, the Son and the Holy Spirit. This is the second in our services; God cares for you. We are taking a portion from the book of Genesis 45:5. In our previous exhortation, we dealt with Gods preservation and provision of his creators. In God’s preservation of the things He has made, we heard that after the Lord had created the Heaven and the Earth, He did not abandon the world on its own, rather continues to be in the life of His people and in the care of His creation by preserving through Jesus Christ. All that He made thus God’s preservation and provision all because He cares for you. In addition to God’s preservation and provision of His creation, He rules the world. Since God is sovereign the events of history sometimes happen under his permissive will and oversight. At times He directly intervenes according to His redemption purpose. As a loving father who cares, He has instituted government in this fallen world because we need certain restraints to protect us from chaos and lawlessness that is natural because of sin. The inference to this is that God cares. The civil government acts as all of life stands under God’s law and it is part of God caring for men, because He cares for man He has ordained man to be an agent of justice. They were known to be the states with the civil law wrong doers will go scot free, so God cares for you. So to restrain evil by punishing the wrong doer, He has instituted the civil government. We’ve seen God’s provision, God’s preservation and God’s government as the divine providence. The key text today brings us to God’s providence and man’s suffering. You may be hearing from me and asking if God cares why are we suffering? What does God’s providence have to do with my suffering? God’s providence in biblical regulation is not abstinence is not an abstract teaching, but it concerns everyday living. We live in a world of evil. We do suffer certain calamities. Every experience suffering at one time in his/her life.

An inevitably ask why? Why? Our reading presents Joseph of Jacobs sons for example as one who suffered because of his brother's jealousy and cruelty. He was sold by his brothers into slavery and became Potifer's slave in Egypt. When you read Genesis 37:28, you will see the whole story. While living a God-fearing life in Egypt, he was unjustly charged with immorality and thrown into prison. Does God care where I am suffering? Joseph was imprisoned well over two years. In Genesis 39, it is said that the Lord was with Joseph. Let those who are suffering for Christ take officers not committed by themselves take to host that God cares and will vindicate them at the right time. God may allow suffering because of the evil actions of fellow humans even though he can supersede those things so as to work out his own will in your life. According to Joseph's testimony, God was working through the sins of his brothers in order to preserve life. God cares for you. He cared for Joseph while in prison. We live in a day of divided families. Husband and wife are divided against each other.

Parents and children are divided, brothers against brothers, sisters against sisters, relative against relative division always disturbs a family's love and peace often reach a family apart. God cares and seeks to bring reconciliation. As i speak you might be a single parent, and your husband has left the marital home. God cares in Joseph case, God was performing some divine intervention whereby he will bring back the family that he last. He had to get that through suffering. And he suffered under his own brothers hands and he was sold. Jacob the father could not see him for sometimes but in God's own time, Jacob's family which was torn apart, came together in Egypt. Halleluyah! Joseph became the prime minister of Egypt. The bible tells us there was famine in Egypt and Jacob had to send Joseph's brothers to Egypt for food, Joseph was in charge of affairs in Egypt. Or the degree of turning point came when Joseph having suffered now becomes the prime minister in Egypt. Now the long awaited moment arrived when Joseph brothers had to come and meet Joseph in Egypt. Joseph brother's entered his administrative office bowed before him. Joseph and his brothers were finally face to face. Joseph had though often of his father and family.

And just as any God-fearing family member will do. He no doubt marked out a plan whereby he could correct and help the family reconcile. They have sold him, they have rejected him, but God has made it that they come face to face again. The only thing needed was the time to confront and work with the family. When will my husband come, you may be asking? When would my strayed wife come back to me? Beloved God cares for the reconciliation of broken homes and in

strived relationships. We see in the story that now all his brothers bowed before him. Beloved, receive this promise that you are my son I have begotten you sit by me right hand till I make all your enemies your footstool. God cares for your enemies to be reconciled with you. Joseph's brothers were bowing just as he dreamt they would some 20 years earlier. He recognised them, but they did not recognise him because of his Egyptian clothes and haircut and his speech and position as governor his brothers could not recognise him. God is working his divine alchemy in you. As already said, Joseph had been appointed by God to save Israel including these brothers of his. Face to face with Jacob's own who betrayed Joseph. Joseph charged his brothers about the terms of his identity. On the third charge his brothers needed to confess the sins that they did by this time their emotions and considerations were told to be in considerable turmoil. Their minds were now well exercised in remembering that we have erred and wronged our brothers and they now saw that they were reaping what they had sown. They mistreated Joseph, but now Joseph is their master and breadwinner. If you are being mistreated in any secular life, if your promotion, even in your circular job, somebody is sitting on it, God cares. God's general providential provision extends to the righteous and unrighteous and so He cares for you. His providence extends to individuals. Joseph for example who honoured God by his life of obedience, was himself honoured by Lord. God cares for you. Jesus as an infant, experienced God's protective care in the face of Herod murderous intent.

An angel of the Lord asked his parents to take him to Egypt. God cares for the babies. Those who fear and acknowledge him have the promise that God will make their paths straight. In His providence, God directs the affairs of the nation and the church. It's all in the plans of God. If you are in Christ Jesus, you are in the centre of His will. God cares for you. Rest assured that when things are falling apart, and the centre cannot hold God still cares. God richly bless you.

Appendix 7

APPLICATION FORM FOR ETHICAL CLEARANCE OF RESEARCH PROPOSALS

SECTION A: DETAILS OF THE RESEARCHER(S)

A1 FULL NAMES AND TITLE OF THE PRINCIPAL INVESTIGATOR

--

A2 HIGHEST ACADEMIC AND PROFESSIONAL QUALIFICATION

--

A3 TITLE OF PROPOSED STUDY

A4 PERSONAL PARTICULARS (PRINCIPAL INVESTIGATOR)

(a) Initials & surname	
(b) staff/student number:	
(c) E-mail:	
(d) Telephone number(s)	
(e) Type of project	
(e) Type of funding	

A5 PERSONAL PARTICULARS OF PROJECT COLLABORATORS/SUPERVISOR

(a) Initials & surname:	
(b) Contact details:	
(c) Department:	
(a) Initials & surname:	
(b) Contact details:	
(c) Department:	

A6: Abstract

This abstract should be written in **lay terms** (non-technical, everyday language, MAX 250 WORDS) and include:

The purpose of the study

Setting

Study population and sample

Data collection and data analysis methods
Contribution

SECTION B: DETAILS OF THE RESEARCH PROPOSALS

B1. INTRODUCTION AND BACKGROUND

B2. DESCRIPTION OF THE STUDY PROBLEM

B3. THEORETICAL FRAMEWORK

B4. DEFINITION OF KEY CONCEPTS

B5. PURPOSE OF THE STUDY

B6. RESEARCH OBJECTIVES AND QUESTIONS/ HYPOTHESES

B7. RESEARCH PARDIGM

B8. STUDY APPROACH AND DESIGN

--

B9. STUDY SETTING, STUDY POPULATION, SAMPLING AND SAMPLE SIZE

--

B10. DATA COLLECTION METHOD(S) AND PROCEDURE

--

B11. DATA ANALYSIS METHOD

--

B12 ENSURING RIGOUR

--

B13. ETHICAL CONSIDERATIONS

--

SECTION C: RISK ASSESMENT & CATERGORY

C1.1. HOW SHOULD THIS STUDY BE CHARACTERISED? (Please tick all appropriate boxes.)

Personal and social information collected directly from participants	Yes	No
Participants to undergo physical examination*	Yes	No
Participants to undergo psychometric testing**	Yes	No

Identifiable information to be collected about people from available records (e.g. medical records, staff records, student records, etc.)	Yes	No
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Please note: *For medical or related procedures, please submit an application to an accredited health research ethics committee. **Please add details on copyright issues related to standardized psychometric tests.

C 1.2. RISK ASSESSMENT CATEGORY

<p>Guided by the information above, classify your research project based on the anticipated degree of risk. [The applicant completes this section. The HSREC critically evaluates this benefit-risk analysis to protect participants' rights]</p> <p><i>Place an 'x' in the box provided</i></p>				
<p>Category 1 Negligible No to indirect human participant involvement.</p>		<p>Category 2 Low risk Direct human participant involvement. The only foreseeable risk of harm is the potential for minor discomfort or inconvenience, thus research that would not pose a risk above the everyday norm.</p>	<p>Category 3 Medium risk Direct human participant involvement. Research that poses a risk above the everyday norm, including physical, psychological and social risks. Steps can be taken to minimise the likelihood of the event occurring.</p>	<p>Category 4 High risk Direct human participant involvement. A real or foreseeable risk of harm including physical, psychological and social risk that may lead to a serious adverse event if not managed responsibly.</p>
<p>(a) Briefly justify your choice/classification</p>				
<p>(b) In medium and high-risk research, <u>indicate the potential benefits</u> of the study for the research participants and/or other entities.</p>				
<p>(c) In medium and high-risk research, <u>indicate how the potential risks of harm will be mitigated</u> by explaining the steps that will be taken to minimise the likelihood of the event occurring (e.g. referral for counselling, debriefing, etc.).</p>				

C1.3. DESCRIPTION OF STEPS TO BE UNDERTAKEN IN CASE OF ADVERSE EVENTS OR WHEN INJURY OR HARM IS EXPERIENCED BY POTENTIAL PARTICIPANTS ATTRIBUTABLE TO THEIR PARTICIPATION IN THE PROPOSED STUDY.

--

C1.4 WHAT IS THE AGE RANGE OF POTENTIAL PARTICIPANTS FOR THE PROPOSED STUDY?

--

C1.5 If the potential participants are 18 years and older, is the participants' informed consent form attached?

Yes	No	Not applicable
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C1.6 If the proposed participants are younger than 18 years, are consent and assent forms attached? (In order for minors -younger than 18 years of age- to participate in a research study, parental or guardian permission must be obtained. For minors a youth assent form is required.)

Yes	No	Not applicable
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C1.7 DESCRIPTION OF THE PROCESS FOR OBTAINING PARTICIPANTS' INFORMED CONSENT (IF APPLICABLE)

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C1.8 DESCRIPTION AND/OR AMOUNTS OF COMPENSATION INCLUDING REIMBURSEMENTS, GIFTS OR SERVICES TO BE PROVIDED TO PARTICIPANTS (IF APPLICABLE) (Will potential participants incur financial costs by participating in the proposed study? Will there be any incentives to be given to potential participants for participation in this proposed study?)

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C1.9 DESCRIPTION FOR ARRANGEMENT FOR INDEMNITY (IF APPLICABLE)

--

C1.10 LIST OF REFERENCES

C1.11 PROJECT TIME FRAME

SECTION D: CANDIDATE’S STATEMENT AGREEING TO COMPLY WITH ETHICAL PRINCIPLES SET OUT IN UNISA POLICY ON RESEARCH ETHICS

I (Name of applicant) declare that I have read the policy for research ethics of UNISA and that this form is a true and accurate reflection of the methodological and ethical implications of the proposed study. I shall carry out the study in strict accordance with the approved proposal and the ethics policy of UNISA. I shall maintain the confidentiality of all data collected from or about research participants, and maintain security procedures for the protection of privacy. I shall record the way in which the ethical guidelines as suggested in the proposal has been implemented in this research. I shall work in close collaboration with my program managers and shall notify them in writing immediately if any change to the study is proposed. I undertake to notify the Higher Degrees Committee in writing immediately if any adverse event occurs or when injury or harm is experienced by the participants attributable to their participation in the study.

SIGNATURES OF RESEARCHERS

I. Signature of Principal investigator:

Date: _____

II. Signature(s) of Project Collaborator(s)/Supervisor(s):

Date: _____

Appendix 8

QUESTIONNAIRE FOR AUDIENCE RESEARCH ON PENTECOST HOUR TV

My name is Kofi Atakorah Wiafe, a student of the University of South Africa conducting an academic research on the programme, Pentecost Hour TV. Can you kindly spare me some of your precious time to fill in this questionnaire for me? Please I will appreciate your frankness.

1. What are your favourite programmes on TV?

- i).....
- ii).....
- iii).....
- iv).....

2. Which are your favourite TV stations in Ghana?

- i).....
- ii).....
- iii).....

3. How old are you? i). 15 – 20yrs ii). 21 – 28yrs iii). 29 – 40yrs iv). 40 – 60yrs v). 61+

4. Do you ever watch religious programmes on Television? Yes/No

5. Which are your favourites?

- i).....
Why?.....
.....
- ii)..... on.....

Why?.....
.....
- iii)..... on.....

Why?.....
.....
.....

6. Are you aware of the Pentecost Hour Tv programme on GTV or TV3. Yes/No

7. Do you watch it

8. (If Yes) On which stations do you normally see Pentecost Hour TV? GTV, TV3 or TV Africa.

9. What time and day is it broadcast?
.....

10. Do you like the broadcasting time of Thursday 5:30am on GTV? Yes/ No

11. Why?.....

12. Do you like the 5:30pm broadcast on TV3 or TV Africa? Yes/ No

13. Why?.....

14. How would you best describe your viewing of Pentecost Hour TV?

- i). I do not watch it at all
- ii). I watch it occasionally (maybe once in 3 months)
- iii). I watch it most weeks
- iv). Others (Please state).....

15. Can you give us a reason for your viewing pattern?
.....
.....
.....

16. Is there anything that you like about the Pentecost Hour TV?

.....
.....
.....

17. Is there anything that you don't like about the programme?

.....
.....
.....

18. Is the Pentecost Hour TV different in a way from other religious programmes?

.....
.....

19. (If Yes) what are the differences?

i).....
ii).....

20. What would you say is the key ingredient of the Pentecost Hour TV?

i).....(Please state)

21. Do you normally watch it alone or together with others?

.....

22. Do the messages preached serve as topics for discussion between you and your friends?

Yes/ No

23. How would you want the programme improved?

.....
.....

THANK YOU AND GOD BLESS YOU.

Appendix 9

QUESTIONNAIRE FOR INTERVIEW OF MANAGERS OF RADIO AND TV STATIONS

MY name is Kofi Atakorah Wiafe. I am a student of the University of South Africa researching into Pentecostalism and the Broadcasting media in Ghana. I would be grateful if you can assist me by spending some few minutes of your precious time to answer the following questions;

1. What is the date of establishment of your station?

.....

2. Do you remember when you started religious broadcasting?

.....

3. What type did you start with ? music, devotion, preaching teaching, discussion etc?

Please state

4. What are your main reasons for the religious broadcasts?

i).....

.....

ii)

.....

iii).....

.....

5. What religions are represented among the broadcasters or broadcasts from your stations?

.....

6. Which times are your peak broadcast times on week days and on weekends?

Week days i).....

Weekends ii).....

7. Do you charge for religious broadcasts? Yes/ No

Why?.....
.....

8. How much do you charge for a 30-minutes religious programme during your peak time?

.....

9. How much do you charge for a 30 minutes religious programme during your off peak periods?

10. How much time per week is given to religious broadcast on your network?

.....

11. About how much per week do you receive from the sponsorship of religious programmes?

.....

12. Who/ What determines whether your station must have more or less religious programmes?.....

13. Do you offer some free airtime for religious programmes? Yes/ No

14. Why?.....

.....

.....

15. In your estimation which type attracts the most listeners? a. Music b. Preaching

c. Teaching d. Prayer e. Discussion f. Other

(Please state)

16. Do religious interactive (e.g. Phone-in) programmes contribute to your listenership?

i). Yes

ii). No

iii). Not necessarily

17. Can you afford to do broadcasting without the religious broadcasts?

.....

Why?.....

.....

THANK YOU.