



NORWEGIAN
SCHOOL OF THEOLOGY

THE INTERRELATION BETWEEN PENTECOSTAL GROWTH AND ECONOMIC CRISIS IN CAMEROON: THE CASE OF BUEA SUB-DIVISION.

Tsomoh Pierre Zechia

Supervisor

Prof. Sturla Johan Stalsett

This master Thesis is submitted in partial fulfilment of the requirements for the MA degree
at:

MF Norwegian School of Theology, [2017, spring]
AVH5035: Master's Thesis (60 ECTS
Master in Religion, Society and Global Issues]
Word count (27 696 words)

ACKNOWLEDGEMENT

I will like to express my sincere gratitude to my supervisor Prof. Sturla Johan Stalsett for his continuous support during this study, his perseverance, motivation, and immense knowledge. His supervision skills helped me in researching and writing this thesis. It has also helped me in my humble attempt to deliver a decent product. Furthermore, I would also like to thank the Norwegian Social Science Data Service (NSD) for providing me with the research permits required for my fieldwork in Oslo. However, this study could not have been done without the kind help of Cameroonians students here in Oslo who took time out of their busy schedule to answer my interview. Without their massive contributions, it would have been impossible for me to find the required number of informants.

Also, I thank all my senior ones in different Academy milieu for this project, for having demonstrated faith and courage by opening up their hearts and minds by talking to (me) their friend and brother studying in Norway. Finally, I would like to thank all my family members: brothers, sister and friends for supporting me spiritually, financially and materially throughout the period I was writing this thesis and my life in general.

DEDICATION

This dissertation is dedicated to my late parents whose relentless efforts saw me through all the hard valleys and mountains of my educational life.

ABBREVIATIONS

AICs	Africa Independent churches.
CEMAC	Central Africa economic and monetary community.
GDP	Gross Domestic Product
HIPC	Heavily Indebted Poor Countries
HI	Human Immunodeficiency Virus
IMF	International Monetary Fund
Kamerun	German spelling of Cameroon
NGO	Non- Governmental Organisation.
SAP	Structural Adjustment Programme.
UNESCO	United Nations Educational, Scientific and Cultural Organisation
USA	United State of America
UN	United Nations
HOTPEC	Hope Outreach Ministry International

ABSTRACT

This study examines the relationship between economic crisis and the growing popularity of Pentecostal churches in Buea municipality and its environs. The research question that was investigated was: what interrelationship can be found between the economic crisis and the growing popularity of the Pentecostal church in Cameroon since 1980. The study made use of an in-depth interview to examine the issue of Pentecostal growth in Buea. The researcher used a qualitative method to gather data (partly interviews and documents) and the theory of interconnection of globalisation and Pentecostal growth was used to guide the work.

Religious belief is a common human characteristic with a greater proportion of the world population admitting to religious beliefs. Within Christianity, Pentecostal has experienced considerable growth in contrast with the more traditional churches. In another dimension, access to a decent standard of living is difficult to find in Cameroon despite having one of the most prosperous economies after independence. While religion is not the only answer to eradicating poverty or inequality, religion does provide important opportunities to enhance development outcomes. In the same vein, religious organisations and those motivated by religious beliefs have long been involved in working to improve the lives of the poor. Religion plays a vital role in people's understanding and interpretation of who they are and why the world is structured the way it is. Pentecostalism has evolved as a peripheral movement to occupy a centre stage in several communities in Buea, where the movement has grown big and influential. The economy has been weakened by corruption, mismanagement and distrust. These churches have given people hopes through education, health, community development, prevention of crimes, voluntarism, women empowerment and spirituality, democratisation.

LIST OF TABLES

Table 1: Participants' sex and their denominations

Table 2: Participants denomination at birth and during the interviewing.

Table of Contents

ACKNOWLEDGEMENT	i
DEDICATION	ii
ABBREVIATIONS	iii
ABSTRACT	iv
LIST OF TABLES	v
CHAPTER ONE	1
1.0 Background and motivation	1
1.1 A brief history of Pentecostal churches	4
1.2 Area of study: Buea	5
1.3.0 The concept of Pentecostalism	6
1.4 Statement of the problem	7
1.5 Research question	8
1.5.1 Sub-questions	8
1.6 Justification of the study	8
1.7 Scope of study	9
1.8 Importance of this research	9
1.9 Research Layout	10
1.10 Summary	10
CHAPTER TWO	12
LITERATURE REVIEW	12
2.0 Introduction	12
2.1 The nature of the economic crisis	12
2.1.0 Akoko's point of view on the economic crisis	14
2.1.1 Jua point of view on the economic crisis	15
2.2 Definitions of Pentecostalism	17
2.3 What is globalisation?	18
2.4 Theoretical framework	19
2.4.1 Theories on the Interconnection of Globalisation and Pentecostalism	19
2.5 The background and advent growth of Christianity in Cameroon	22
2.6 Case study, The Full Gospel Church in Cameroon	23
2.7 Summary	27
CHAPTER THREE	28
Research methodology	28
3.0 Introduction	28
3.1 Method and design	28
3.1.0 Research design	28
3.1.1 Research strategy	29
3.1.2 Sampling strategy	29
3.2 Recruiting participants	29
3.2.0 Research procedures	30
3.3 Interview	30
3.3.0 Semi-Structured Interviews	31
3.3.1 Unstructured Observation	32
3.4 Analysis	32
3.5 The Use of Theories	32
3.6 Scope and limitation	32
3.7 Ethical Statement	33

3.7.0 Harm to participants	34
3.7.1 Informed consent	34
3.7.2 Invasion of Privacy.....	35
3.7.3 The Issue of Deception	35
3.8 summary	35
CHAPTER FOUR	36
Presentation and analysis of findings	36
4.0 Introduction	36
4.1 The growth of Pentecostalism	36
4.2 Economic crisis, Pentecostal growth and education	39
4.3 Economic crisis, Pentecostal growth and health.....	43
4.3 Economic crisis, Pentecostal growth and community development	44
4.4 Economic crisis, Pentecostal growth and lack of hope or the need for spirituality. ..	46
4.5 Economic crisis, Pentecostal growth and women empowerment	49
4.6 Economic crisis, Pentecostalism, prevention of crimes and enforcement of the rule of law	51
4.7 Economic crisis, Pentecostal growth and volunteerism	52
4.8 Summary	54
CHAPTER FIVE	55
Discussion.....	55
5.0 Introduction	55
5.1 Pentecostal growth and economic crisis, participants' perspectives.....	55
5.2 Discussion of economic crisis, Pentecostal growth and education	56
5.3 The impact of community development by Pentecostal Christians as means to fight the economic crisis	57
5.4 Economic crisis, Pentecostal growth and health findings.....	58
5.5 Lack of hope or the need for spirituality	59
5.6 Women empowerment among Pentecostal Christians	59
5.7 Discission on Pentecostalism, prevention of crimes and enforcement of the rule of law	60
5.8 Volunteerism by Pentecostal Christians as a means to fight against economic crisis	61
5.9 Summary	62
CHAPTER SIX	64
General Conclusion.....	64
6.0 Introduction	64
6.1 Recommendations.....	67
APPENDICES	73
Appendix 1: Interview guide	73
Appendix 2: legal permission to carry out this research in Norway	74

CHAPTER ONE

1.0 Background and motivation

Cameroon like many other Africa countries is currently living through one of the transforming moments in the history of religion. Christianity has been ranked as the world dominant religion as seen in its global and regional manifestation (Kim and Kim 2008). Pentecostal churches are the leading among all of such movements. According to the often quoted, controversial and undoubtedly inflated estimates, there were over 600million adherents worldwide (Bergunder, Droogers, Laan, Robeck & Anderson, 2010). Stewart 2012 states that *“Pentecostalism is a religion with more than five million estimated adherents worldwide, and the religion is claimed by approximately one in every thirteen people and one in every four Christians on the planet”*. Anderson and Stewart have a similar figure to the estimated number of Pentecostal adherents in the world. Pentecostal, charismatic and associated movements may represent up to a quarter of all Christians (Anderson 2014).

Born in North America, Pentecostalism is now primarily a movement of the global south and it is growing rapidly in Africa, Asia, and South America at its maximum. Even though Christianity was widely spread over the world before the coming of Pentecostalism, it has been the engine of transforming Christianity from been a religion of North America and Europe to a dominant religion in Asia, Africa and other parts of the world. Pentecostalism has been an indomitable religion in the last one hundred years. It is capable of breaking cultures and introducing its legacy. Much more powerful now in South America, Asia and Africa than its original founding place. Pentecostalism is a religion dominating with prophecy, vision, healing and its famous televangelists (Kalu 2008)

The growing popularity of Pentecostalism in Cameroon is not a surprise to certain extent because majority of Cameroonians are Christians and the constitution guarantees freedom of religion. This is seen where, the country’s public holidays are Christian-based, example is Easter Sunday and Christmas day. Still in this direction, Cameroon gained its independence from Britain and France of which Christianity is their religion. According to (Lado 2009), it is estimated that about 40 percent of Cameroonians are Christians, while 20 percent are said to be Muslims, 35 percent are indigenous religions and 5 percent are followers of other religions. In Cameroon, the Africa independence churches (AICs) are in command of this

growth. No matter how remote an area is in Cameroon, there is at least one Pentecostal church or the other presents. There is a saying that one cannot cover a distance of one hundred meters square without seeing one or two Pentecostal church in Cameroon.

As a matter of facts, the main ideology of Pentecostal churches is to gain as many members as possible. Statistics showed that these churches are rampant in the English parts of Cameroon than in the French-speaking regions (Akoko 2007). Correspondingly, Buea sub-division is located in the English part of Cameroon. It is important to note that Pentecostalism is relatively a new field in Cameroon as little research has been done in this field. At the same time, most of these religions have come under screening of recent as the government crack dawn fake and unrecognise groups which roam around calling themselves Christians. Most of these government targets are Pentecostal churches. Although there is freedom of religion that the constitution of the Republic of Cameroon attests to, in order to operate a church in Cameroon, one need to register under the ministry of territorial administration.

At independence, Cameroon emerged as a complex country full of diversity in religion, ethnic groups, language, culture and tradition. The country since then, therefore, has been shaped in this direction. The great hopes of political, social and economic development that were expected after independence has failed. According to (Manga 2013), the country is instead faced with repressive, corrupt, dictator and incompetent authorities. In Cameroon, the relationship between Pentecostal growth and economic crises has varied over time. Since achieving independence, Cameroon has gone through three fundamental evaluative periods which are: the period of real economic growth (1960 to 1986), the period of economic crisis that stems up in the period of (1986 to 1994) and the period of economic recovery that started in 1995 till date. This third period is also known as the period of globalisation (Tambi 2015).

In 1996 the Cameroon constitution was amended and in its preamble article 18 (Cameroon constitution 1996) (Tambi 2015), it clearly states that anyone has the freedom of religion either to practice it alone or in the community, it may be practice in private or in public. After three years that this declaration was made in the constitution, not knowing the economic situation, within this years (1996-1999), Cameroon was ranked as the world most corrupt country. The main reason was that the economy has failed to provide a basic standard of living to its citizens. Corruption, embezzlement and bad governance were the

order of the day (Tambi 2015). Many people were no longer fit to excel in such a country with excessively weak economy and as a response, they could no longer close their eyes to the daily misfortune affecting them. All these considered, many people turned to churches to seek for miracles or gain the message of prosperity.

During this time, as the economy of Cameroon was weakened by heavy external and internal debts and could not support the daily activities of its citizens, Pentecostal churches were moving from a common prayer house to form congregations. These churches continue to grow large in numbers. In search of solutions to the above economic crisis, the government had no choice but to listen to International Monetary Fund (I.M.F), structural assistance programme (S.A.P) and World Bank (Helleiner 1980, p.03). These organisations (I.M.F and World Bank) were never popular among Africa countries because many saw them as agents of Western exploitation (Helleiner 1980) which could only assist their countries to add more debts in the continent. As a matter of fact, funding from these organisations came to made things worse because, these loans came with very high interest and with the corrupt nature of government officials, money earmark for development was embezzled. As mentioned earlier, the funding from (I.M.F And World Bank) did not help to solve the problem as Cameroon would later be classified among nations that cannot pay their debts. As the trend continues, another indication of this crisis was seen in 2006, where Cameroon was ranked among heavily indebted poor countries initiative. As an escape road, Pentecostal churches are seen by many as holy institutions that preached patience, encourages good moral, teach obedience to their adherents. Many people turned their attention to these churches with the hope of achieving some of these advantages mentioned above.

Cameroon like any other Africa country has been fighting against poor economy and political upheavals. According to (Manga 2015) the southern part of Cameroon, has always felt that Christian churches were part of the grand colonial civilizing mission. Irrespective of the economic situation, churches had always been on the rise. Couple with the liberation of freedom of association and multiculturalism in Cameroon in 1990, double with the fact that the wind of Pentecostal growth was blowing across Africa.

We have already observed the tremendous growth of Pentecostalism as well as the economic crisis in Cameroon. The question now is: in what respect can we see this interconnectivity between Pentecostalism and the economic crisis? The Economic crisis has given way to the growth of Pentecostal churches in the sense that, physical churches are

build everyday, education, women are empower, community development, the rule of law, health, buying equipment in the church, paying and educating pastors and other church workers, writing and publishing books and building media infrastructure. All of these are the good works of the church that bring in money and other opportunities into the economy. The connectivity is therefore, build on the above mentioned factors.

Since the early days of independence in the 1960s, two active religious groups were present in Cameroon. The mainline churches (old Christian churches) and Africa traditional religion. This research was anchored on Full Gospel Mission Church as a Pentecostal in Cameroon. The Full Gospel Church is the oldest Pentecostal church in Cameroon after the Apostolic Church (Akoko 2007). The church was introduced in Cameroon in 1961 by a German missionary, Werner Knorr. In order to make the church recognise, the Full Gospel Mission Church was granted permission to operate in Cameroon in decree No: 69/DF/154of 26 April 1969 by the Cameroon government. The Full Gospel Church in Cameroon celebrated their 50 anniversary in 2016. According to statistics, there is an estimate of about 5906 membership with 518 assemblies (local churches) located in all the ten regions of the country with its head office in Yaounde (Akoko 2007). The Full Gospel Mission, Molyko Assembly, Buea is one of the branches mentioned above. Located in the heart of economic activities of the town, the church is open always on Tuesday, Wednesdays, Fridays and Sundays. The church continues to grow and strategies. Some of the factors that have encouraged this growth are: divine healing, good leadership, caring culture towards the needy, political liberation and of course the economy status of its members.

1.1 A brief history of Pentecostal churches

The Azusa Street revival in Los Angeles in 1906 was the single most important event in the Pentecostal history of self-understanding and has played the significant role as a meeting point in most discussions of Pentecostal origin, see (Sundnes 2009, p.37, Amos 2011, p.11, Kalu 2008, p.16 and Cox 1995, 11, Lende 2013, p.16). Two distinguish preachers (Charles Fox and William Joseph) are considered as the brain behind the journey of Pentecostal movement from Azusa street to Africa. Sundnes (2009) claims that Charles and William should be considered as the founders of the Pentecostal movement. However, Stewart (2013) argued contrary to this opinion that, the origin of this religion cannot be attributed to

a single place. He insisted that other sources of Pentecostalism existed but were not popular as the case of North America.

In the case of Africa, Stewart states that Pentecostal missionaries from North America and Europe in 1907 to 1908 entered South Africa, Liberia and British West Africa. In a similar fashion, it is important to note that part of this religious movement was the classical Pentecostal while most of it developed as Africa Independent Churches (AICs). Gradually, these churches move across Africa. Prominent scholars who later introduced this movement in Africa include William Wade, Garrick Sokari and Engenas Lekganyane (Stewart 2012). It is assumed that Africa independent churches (AICs) were already in place before the coming of classical Pentecostalism. This is why AICs grow along side with Pentecostalism. There are thousands of such churches today across Sub-Sahara Africa. In East Africa, they are called Zionists, in West Africa like Ghana and Nigeria, they are known as churches of spirit. Like any other Pentecostal church, they all practice the gifts of the Spirit such as healing, preaching and prophecy. As an ever-growing religion, 40 to 50 percent of the population of most Africa countries are followers of Pentecostal movements (Stewart 2012). Some Africa countries where the religion is much popular include; Nigeria, Ghana, Congo, Kenya, South Africa, Zimbabwe and of course Cameroon.

Pentecostalism is little complicated to define because there is a confusion of what Pentecostal is and what is not. Most scholars have agreed in three different types as seen (Anderson 2010, p.5) Classical (this type is still directly linked to the Azusa Street revival), charismatic (this type of Pentecostalism belongs to traditional mainline churches) and Neo-Pentecostal (this is a type of Pentecostalism that has been growing in the world in the last years).

The first Pentecostal church that set its foot on the Cameroon soil was in 1948 (Apostle Church) which was introduced by Oyoyo. The next registered Pentecostal was the Full Gospel Mission Church, which was introduced by a German priest in 1961 Akoko (2007,). For the purpose of this research, the Full Gospel church was examined as an example of a Pentecostal church in Cameroon.

1.2 Area of study: Buea

Buea Municipality is a Town located on the slope of Mount Cameroon. According to a traditional ruler, the town was founded by a hunter (Changbuin 2014). It, later on, grow to a

clan and it was in the 19 century that the locals started migrating to settle there. In 1984, the Germans colonized Cameroon and made Buea the first ever political capital of Cameroon. This was because of its economic importance such as its closeness to the main seaport of Douala and Limbe. This was also due to its strategic position at the foot of Mount Cameroon. By the end of the First World War, Germany lost the occupation of Cameroon to France and Britain. As a result of this, Buea was governed from Nigeria by the British. In 1954 to 1972 Buea became the capital of Southern and Western Cameroon. With an estimated population of about 200.000 inhabitants (Akoko 2007). Buea is currently the Administrative head quarter of the South West region of Cameroon full of buzzing commercial activities especially in Molyko where most of these churches are located. This town host a good number of higher institutions, colleges, and universities. These institutions supplied an active youth population that is capable of running most of the physical activities of these churches such as (singing, clapping, music and organising events). The region is equally political and economically buoyant (Changbuin 2014). The area is also known with some of the great politicians in Cameroon politics. Economically, the region is very fertile and very rich especially with the volcanic soil on the slope of Mount Cameroon. There is also oil and forest reserves such as the Limbe oil refinery. Buea is also touristically attracted with one of the tallest Mount in Africa which also the tallest Mountain in Cameroon. Like its colonial masters, Buea is dominated by Christianity with a majority of them been Pentecostal churches.

1.3.0 The concept of Pentecostalism

According to Kalu (2007, p.17), one of the leading African expert on the Pentecostal movement,

Pentecostalism refers to Christian groups which emphasize salvation in Christ as a transformation experience wrought by the Holy Spirit and in which pneumatic phenomena including " speaking in tongue, prophecies, visions, healing and miracles in general, perceived as standing in historic continuity with the experience of the early church as found especially in the acts of the apostle, are sought, accepted, valued and consciously encouraged among members as signifying the presence of God and experiences of his spirit.

Pentecostal churches have some familiar characteristics that make them different from others movements. Some of these characteristics are:

Pentecostal movements are dynamic in nature and this has captured the attention of social scientists, historians of religion, theologian, policy makers, media and other stakeholders.

The second characteristic of Pentecostal churches is their emphasis on faith healing. Cameroon is a cultural-wide spread country, due to natural failure caused by diseases and damage done by the unstable economy, healing and deliverance are another ways of life. Healing is considered as a comprehensive restoration of hope (Ukah 2007).

Their firm-like structured organization, these churches are organised as firm or commercial enterprises engaged in the production, distribution and pricing of religious and non-religious commodities with their main primary motives of making satisfactory profit (Ukah 2007)

Another characteristic of Pentecostal churches is their continued use of market strategies particularly advertisement. Different methods of religious advertisements are often used by these churches, some of these are seen in, posters and handbills, billboard, branded vest, caps, pens, books and others (Ukah 2007 and Akoko 2007). Pentecostal advertisement serves multiple functions of creating positive images and public awareness for the church events.

The economic crisis in Cameroon is understood as the period that runs from 1986 to 1999. During this time, Cameroon experienced rise in prices of goods and services. There was a general loss of government revenue and the country experienced deficits in trade leading to unemployment, staff were layoff, closure of public enterprises, privatisation, devaluation of the national currency and much more (Tambi 2015). Some of the immediate causes of this were fall in the price of agricultural products such as cocoa and coffee, petrol in the world markets. Meanwhile, these were the main income generating sectors of Cameroon.

1.4 Statement of the problem

A religion that started in North America in 1906 has succeeded to transcend and plants its root deeper in Africa, Asia and South America and other parts of the world. Pentecostalism is a religion which is diverse in nature, quick to adapt to different cultures. According to Bergunder, Droogers, Laan, Robeck & Anderson (2010), Pentecostalism can be viewed today as the most rapidly expanding religious movement in the world. Within the last thirty years, there has been an estimated 700 percent increase in the number of Pentecostal believers around the world (Anderson 2010). This growth is felt in Sub-Sahara Africa than any other continent in the world (Kalu 2009). He continues by stating that half of the world Pentecostal

movements live in Africa. Akoko drew our attention to Pentecostal growth in Cameroon, where he states that there has been an upsurge of Pentecostal growth in Cameroon. This growth is coming at the time when Cameroon is facing a serious economic crisis (Akoko 2007). As the government and other stake holders continue to fight against the economic crisis Pentecostal churches are growing at a high speed. The resistance of the economic crisis and the growing rate of Pentecostal churches in this area is worthy of researching. My main investigation was to outline and find out the interrelationship that can be found between the economic crisis and the rapid growth of Pentecostal churches. Why do the numbers of Pentecostal churches keep on rising? Do the people of Buea (Cameroon students in Oslo-Norway) see Pentecostal churches attractive? If so, it is because of economic reasons?

1.5 Research question

What interrelationship can be found between the economic crisis and the growing popularity of Pentecostal churches in Buea Subdivision and its environs (Cameroon) from 1980 to 2015?

1.5.1 Sub-questions

Do students from Buea municipality in Cameroon who reside in Norway see the growth of Pentecostalism as a response to economic crisis?

In what ways do Cameroon students living in Norway see Pentecostal churches as helpful to overcome the economic crisis?

1.6 Justification of the study

With the rapid growth of Pentecostal churches on one hand and economic failures and crisis on another hand, there is greater need for studies which examine their relationship in Cameroon. While literature exists to explain this growth in Africa, Asia and South America, little has been done at the national level in Cameroon. Though there has been some research work on Pentecostal growth, no specific research has been done that one can actually have good statistics to describe the relationship between Pentecostal growth and economic crisis in Cameroon. This is because those who have conducted research in this area are still very few, and their work does not address the relationship between economic crisis and Pentecostal growth. I found out that two scholars have done some work in Pentecostal growth in Cameroon (Sundnes 2009 and Akoko 2007), but they were not related to this present topic. For this reason, therefore, there is a need to research on the growing

popularity of Pentecostalism and economic crisis in Cameroon. Buea was chosen because it is an urban city in Cameroon with a lot of economic activities and at the same a host to many of these churches. The town was also chosen because it gives access to meet Pentecostal Christians who are Cameroonians and live in Norway.

1.7 Scope of study

The study is focused on the interrelationship between economic crisis and the growth of Pentecostalism in Cameroon. The research limited its scope in Buea Municipality. The Full Gospel church was used as an example of a Pentecostal church that is experiencing this growth in Cameroon. The research was limited to Cameroon Students studying in Oslo, Norway who had recently travelled from Cameroon at least three years prior to their stay in Norway. This period (three years) was chosen because it is expected that they have a good knowledge about these churches in their hometown.

1.8 Importance of this research

It would be important to create awareness on the fastest growing Christianity movement in Africa continent. The rapid growth rate of Pentecostal churches is not only in some specific countries in Africa but the whole continent is witnessing this wind of change. This research intends to give some answers why the movement is gaining more grounds in Africa in particular regarding the possible and perceived interrelationship between economy and this kind of religiosity.

Part of African Pentecostalism is not inherited from the Western missionaries as it was the case with early Christian movements in Africa. So, it is important to know what motives have given them this urge and stability to grow on their own and rising above mainline churches.

Perhaps, rather, my intention is to try to find out what people think about the economic crisis and Pentecostal churches, especially among Cameroonians student in Norway who among them are members of Pentecostal church and are aware of the movement. It is important to know the influence of the economy over the growth rate of Pentecostal churches.

1.9 Research Layout

Two themes are discussed in this study: Pentecostal growth and economic crisis. This thesis consists of six chapters. In chapter one, I stated how this research is structured. Still, in this chapter, I discussed the area of study, statement of the problem and research questions. I also presented a brief history of Pentecostal churches and economic crisis in the content of Cameroon. Again, the chapter was used for general introduction and to define basic concepts that cover the entire research.

Still in chapter one, good numbers of literature have been examined to support this research and to compare if what the researcher is writing follows a particular guide. My personal experience was also made relevant for this research. I have spent about seven years around Buea Sub Division and I have observed how Pentecostal churches have established more and more congregations. New churches are being formed while old ones increase in number, acquire new lands, and build large and comfortable church structures. Therefore, I studied and made use of the literature that other people have written about the rapid growth of Pentecostal churches or charismatic churches in Cameroon. This chapter was also used for describing some characteristics of Pentecostal churches in Cameroon's economy. The last important topic covered in this chapter is the background.

Chapter two deals with literature review on Full Gospel Mission Church in Cameroon, Pentecostal growth, economic crisis in Cameroon, theory and major definitions.

In chapter three, I indicated the method used in carrying out the research. I explained the various key concepts, such as sampling method, research design, data collection and method.

In chapter four, I documented the empirical findings of the study. Presentation of result from the interviews is done in this chapter and interpretation of what participants said.

Chapter five is presentation, analyses and discussion of results of the findings and outcomes. It reflects the research findings and examines how findings relate to existing knowledge on the research topic.

Finally, chapter six handled conclusions and recommendations.

1.10 Summary

The focus of this chapter has been the general introduction. Here, the introduction was made in concepts such as Pentecostalism and economic crisis. The area of study was also

introduced. The scope and limitation of the research were made known. The importance of the research was stated. Again, the main question and sub-questions of the research were highlighted. Justification and research layout were also discussed.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter addresses the theoretical framework and key concepts of the research, such as economic crisis, Pentecostal growth, globalization, the relationship between Pentecostal growth and economic crisis, and the advent role of Christianity in Cameroon. The research tradition in which the present study is placed was discussed. In particular, it gives an overview of the theory of interconnection of Pentecostal growth and globalization.

2.1 The nature of the economic crisis

The economic crisis in Cameroon started in early 1986 (Tambi 2015). Before this time, Cameroon was regarded as the economic engine in CEMAC (Central Africa economic and monetary community) for the last 25 years after its independence. This was also marked by the transfer of power in Cameroon where the first sovereign president of Cameroon (Almadou Ahijou) resigned in 1982 and gave power to his constitutional successor, (President Paul Biya), who is still ruling the country. He has been Cameroon's president for 34 years.

The first Africa Country to gain its independence was Ghana in 1957 from Britain (Amin 1998). This ushered the same opportunity to many other African countries in the following years. Prior to 1986, many of these countries sustained a very high economic growth which Cameroon was among them. In the case of Cameroon, this growth was partly because of its rich diverse agricultural base coupled with petroleum (Amin, 1998).

However, since 1986, almost all the key economic indicators have been declining due to a collapse of world commodity prices and internal problems (Tambi 2015, Amin 1998). The country continues to suffer from a decline in real income and increasing impoverishment. The crisis came as a surprise to policy makers, academics expert, financial and multi-national agencies. It also took the government unaware. In Cameroon, the economic crisis has affected almost every household and state institutions. Government efforts to handle the situation continue to fail. It has aggravated poverty, misery, access to electricity and efforts of getting roads remain difficult, unemployment is high, workers are being retrenched while jobs opportunities continue to fall. Instead, it gave rise to the few happy rich (Manga 2015).

The economy of Cameroon continues to be weakened. As already noted, the current regime in Cameroon has served for three and a half decades. It is the same regime that took Cameroon into the economic crisis in the 1980s, and it is the same regime that has to take responsibility for leading Cameroon to become the world most corrupt country in 1998 and 1999. Jua (1991). Jua 1991 has argued that we can distinguish two phases of states in Africa. One in which the state is merely an instrument for the accumulation of wealth by those leading it. The second phase is that in which the state is treated as a class, fiction or something to be fought over (Jua 1991). In some cases, these two characteristics operate simultaneously in one state. The case of Cameroon is a clear reflection of this tendency. Competition for state power only serves as a drive for the accumulation of private wealth for those who capture it (Amin 1998). As a result of this crisis, Cameroon started spending foreign reserves and accumulated external and internal debts (Amin 1998). At the same time, Cameroon started cutting back on expenditures. Initially, the expenditure cut back seemed mostly to affect public investment projects and the private sector, but, it later cumulated into current expenditure cuts including civil servants' salaries (Amin 1998). Under these circumstances, government owned companies were proposed to be privatised in 1988 due to the economic crisis. The proposal was made by state officials and the bourgeoisie class within the country and they intended to return to buy these same companies (Chenaa and Kimengsi 2016). The crisis can be seen in all institutions of life in the country.

Strikes actions have hit small and large companies as well as the rich and the poor. Such actions are seen in all sectors of the economy. The situation is characterised by poor governance, dishonesty, stealing, brutal killing, political propaganda and all other vices. The crisis has been so serious that the English-speaking Cameroonians (Anglophones Cameroonians) have been agitating the threat of secession from their French counterpart which has held power for fifty-five years. Schools and courts have been closed in the English part of the country for the last eight months (November 2016 to present, July 2017). Cameroon was regarded by most international financial institutions as a middle-income developing country and a success economic in sub-Sahara Africa. The gross national product had increased from 300 billion CFA in 1970 to 2000 billion in 1982, with an average growth of 6 percent (Akoko 2007). In 1985, the then president of United State of America Ronald Reagan uses Cameroon as an example of a fast developing country in Africa (Jua 1991).

Transparency International has for two consecutive years ranked Cameroon as the world most corrupt country (1998 and 1999) Akoko (2007). Owing to that, Cameroon in the year 2000 applied to be admitted to the Paris Club (International Monetary Fund, I.M.F) so that it would be considered as a highly indebted poor country with the main intention for the entire world to cancel its debts Akoko (2007). In this event, Cameroon was finally granted permission to join in the year 2006. The main purpose of this special consideration is seen as poverty reduction strategy by I.M.F and the World Bank. However, civil servants continue to block files and other documents until they are given their tips. Protection of states laws is weak as the police and the main seaport of Douala are considered as the most corrupt institutions in the country (Tambi 2015). Even though there has been an economic growth from the year 2000 till present as stated by Tambi above, a lot needs to be done in the domain of the economy. This is because unemployment remains high, corruption too is high, unknown workers are still in their numbers in the public sector and so on.

In order to understand and explain this economic crisis better, I have decided to observe the work of two Cameroonian scholars. Both Akoko and Jua discussed this crisis extensively. Jua article was written in the 1990s when the crisis was still at its peak and Akoko wrote in 2007 when this crisis was a little bit relaxed. Both articles would be examined to better explain what the crisis was all about.

2.1.0 Akoko's point of view on the economic crisis

Robert Mbe Akoko is a lecturer at the Department of Sociology and Anthropology of the University of Buea, Cameroon. He is the author of the book *"Ask and It Shall Be Given" Pentecostalism and the economic crisis in Cameroon, published in 2007*. He is a sociologist who has developed an interest in the study of Pentecostalism. In his opinion, since mid-eighties, Cameroon has been going through a serious economic crisis that has left few people untouched (Akoko 2007). The crisis has given rise to poverty, misery, unemployment fear doubt, uncertainty and social insecurity. With this in mind, Akoko gives some clear statistics about the economic crisis that took place in Cameroon in 1986 to 1999. According to him, in 1980 to 1990, the rising debt burden was estimated to 7.7 billion U.S dollars and this amount was 84 percent of Gross Domestic Product (GDP) in 1999. In 1993, there was about 30 to 50 percent reduction of civil servant salary. This reduction was because the state was living on external debts. In 2006, I.M.F announced that Cameroon has qualified to be

admitted among heavily poor country initiative. This means that Cameroon was unable to pay its debts and the procedure led to the collective cancellation of these debts by organisations and countries that Cameroon was owing.

In 1990, the World Bank reported that the number of people living below poverty line in the world was reducing except that in sub-Saharan Africa (Akoko 2007). This situation was coupled with political instability that continues to hammer the continent downward. In this direction, the researcher argued that peace and security are vital components to accelerate economic growth in any society but back in decades, almost all African countries had had serious security problems. In reality, we see wars all over the continent, from terrorist attacks to military fighting to take power. The latest of such incident took place in Mauritania on the 6th of August 2008. In 2011, there was the Arab revolution that ousted more than three presidents in Africa. Boko Haram has put the economy to a standstill in northern parts of Cameroon and Nigeria. This does not only destroy the existing markets but give a bad signal to potential investors. Thus leaving the continent with poverty. Africa is the least continent with industries. It is not wrong to say the continent is only known with bad examples.

2.1.1 Jua point of view on the economic crisis

Benedict Nantang Jua is a political scientist. He is a lecturer at the University of Buea in Cameroon as well as a researcher at Cameroon's Institute of Social Science. His research interests are in state construction, democratisation and social transformation in Africa. He is the author of several papers including: *"Cameroon: Jump-Starting an Economic Crisis" 1991*. According to Jua (1991, p.162), Cameroon, Ivory Coast and Kenya were countries in Africa after independence that experienced a speedy growth in their economies. In Cameroon, the GDP stood at 6 to 7 percent in 1980 and it fell by 3 percent in 1988 (Jua 1991) for this reason, Cameroon was forced to adopt the Structural Adjustment Programme (generally abbreviated as S.A.P, consist of loans provided by the I.M.F and the World Bank to countries that experienced economic crisis (see Jua 1991, p.165). Cameroon economic performance, in general, was impressive but suddenly jumped into crisis in the 1980s. The question now is: What caused Cameroon's economic to fall within a space of no time? In an attempt to answer this question, Jua suggests that: Cameroon fell into the crisis as a result of certain policies it adopted. Another reason for the crisis was as a result of post-colonial character

and the last reason here by Jua was the fact that its position was at the periphery compared to the world economic map. Some of these policies were adopted deliberately while other were adopted reluctantly. For instance, Cameroon adopted the policy of privatisation reluctantly while the (S.A.P) was adopted deliberately with the hope of a better economic improvement.

Jua stresses the need and lay all blames and causes of the crisis to the fact that export price index in CFA franc (Cameroon currency) terms dropped by 65 percent for oil, 24 percent for cocoa, 11 percent for coffee and 20 percent for rubber bringing about a 27 percent deterioration in the country's terms of trade (Jua 1991). A good example of this is seen in 1984 where, 1 U.S dollar was equal to 480 CFA Franc (one U.S dollar was 480 CFA Franc but in 1987, this same 1 U.S dollar was exchanged for 333 CFA), witnessing a loss of 47 CFA per U.S dollar compared to 1984 exchange rate. Cameroon lost about 500billion CFA as a result of this drop. Export could not match with import leading to a balance of payment deficit. This led to a drop in purchasing power of citizens because Cameroon's currentcy has lost a lot of value. This is a powerful evidence to show why Cameroon felt into the crisis.

Trade alone did not push Cameroon into the crisis, another factor was the failed policies of the state where some members of the governments or commissions were guilty of corruption and embezzlement in the public sector. The independence of Cameroon in 1960 and 1961 came with a lot of favourable economic environment and this gave an opportunity for Cameroon's bourgeoisie class to introduce a system of corruption in handling state corporations. These corporations were gradually running to bankrupt and the government was forced to privatise them to the private sector. This, therefore, pushed the state out of the economy and a total loss of profit from these corporations on the part of the state. The CFA Franc has already lost its value, the economy could no longer support trade. Many people flowed the wealth and capital out of Cameroon to France. This was already an evidence that Cameroon was on the brink of economic collapse.

Not trade nor government policies made Cameroon witness a severe economic crisis that has rendered the country underdeveloped since independence in the early 1960s till present day. Colonialism is another factor. Colonial influence is seen during the pre-colonial era, colonial period and post-colonial periods. After passing through the foreign rules of Germany, France and Britain, Cameroon has never had control over its resources. Decision making still comes from France. Jua (1991) termed colonial masters as "weevils in our beans"

This means, former colonial masters still indirectly control the governing system in Cameroon. Cameroon leaders continue to serve as caretaker in their land. This makes it difficult for them to plan and execute concrete developmental projects.

2.2 Definitions of Pentecostalism

Ogbu Uke Kalu is a professor of Church History at the University of Nigeria, Nsukka. He has authored several books and articles on the history of the church in Africa. In one of his books *Africa Pentecostalism: An Introduction 2008*. According to (Kalu 2008) Pentecostalism refers to Christian groups which emphasise salvation in Christ as a transformation experience wrought by the Holy Spirit and in which pneumatic phenomena including speaking in tongues, prophecies, visions , healing and miracles in general, perceived as standing in historic continuity with the experience of the early church as found especially in the acts of the apostle, are sought, accepted, valued and consciously encouraged among members as signifying the presence of God and experiences of his spirit". Kalu is one of the leading Africa writers of the Pentecostal movement.

Another important definition of Pentecostalism is seen in Marian Webster dictionary. In a more theological perspective, Webster defines Pentecostalism as a situation where everyone in the congregation may begin talking in a language that no one can understand. This means speaking in tongues. From this definition, Pentecostalism from a layman perspective is seen as a group of Protestant churches that used revival methods to administer the word of God compare to the old Christian churches (Lende 2013).

Looking further, one of the definition of Pentecostalism is gotten from one of Anderson's approaches to the study of Pentecostalism. In his theological approach, he defines Pentecostalism as those group of Christians that share a particular theology and emphases on the Holy Spirit. He clearly indicated that the word was gotten from the fifty days after Easter where the Apostles in Jerusalem were filled with the Holy Spirit and they began speaking in tongues (Bergunder, Droogers, Laan, Robeck & Anderson 2010).

One of the definitions, which is very important to this study is that states by Heaton 2014, p.6. Where he defines Pentecostalism as all churches and movements globally that emphasise the working of the gifts of the spirit, both on phenomenological and theology grounds, notwithstanding qualification. He qualified his definition with the ability to globalised and without differences in cultural forms. All forms of Pentecostalism are included

in this definition be it charismatic, AICs or classical Pentecostal churches, the definition is therefore inclusive. The time factor is also included because most Pentecostals gain their names base on time. So Pentecostalism is an emphasis on the experience of the Holy Spirit and the practice of spiritual gift.

2.3 What is globalisation?

Globalisation is an important concept to this study because it is the main facilitator in the process of Pentecostal growth. Globalisation and Pentecostalism are new concepts to Africa continent. In this light, both concepts have succeeded to break through the frontier of weaker economies especially less developed countries of Africa. The most important thing here is that Pentecostalism came after globalisation has succeeded to establish a solid foundation in Africa. It is important to note here that, Pentecostalism has succeeded to break into new grounds, thanks to globalisation tools especially in areas of communications such as travelling crusades, sign boards, banners, gospel books, television, mass media, radio, tapes films, DVD and markers. As an indication, globalisation and Pentecostalism have created a worldwide interconnectedness and uniformity world of their own. Cameroon has not escaped this religion revolution and Buea is one of the epicentres of Pentecostalism.

Globalisation has a broad meaning and as such, it means different things to different peoples depending on the angle in which is it to tackle. Some people considered it to be the movement of people, language, culture, religion, ideals, and so on. Others see it as the domination of Multinational Corporation and the destruction of cultural identities of the less developed societies by the privileged class. One of the definitions of globalisation is given in the paragraph below:

Simon Reich is a Professor of global studies and former Director of “The Division of Global Affairs at Rutgers University in Newark, New Jersey”. He has authored many publications such as *Global Norms, American Sponsorship and the Emerging patterns of World Politics (2016)*. According to Reich (1997) “globalization is a multiplicity of linkages and interconnections that transcend the nation state which makes up the modern world system”. It defines a process in which events, decisions and activities in one part of the world can easily migrate to have significant effects on individuals and their communities in different parts of the world. Reich definition has an important influence on the rapid growth of Pentecostalism in the world because, Pentecostal churches have succeeded in breaking

national and international, even local boundaries of solid traditional religion to establish themselves. That aspect "Interconnection" is actually what Reich is explaining in his definition.

Sundnes (2013) defines globalisation as an ever faster growing, ever more integrated world economy. He links his definition to economic and financial situations. Sundnes holds that globalisation has achieved a hegemonic role in organising and decoding the meaning of the world. The most important point to note in this definition is the universality of globalisation Sundnes (2013). It is not a regional or local issue, it is not just an economic or a social issue, neither is it just a cultural or political issue. In a more serious note, Sturla (2006) indicates that the growth and expansion of Pentecostal churches worldwide is an indication that it has succeeded in presenting itself as a strategy for survival in a society without mercy. Just as globalisation is surviving in all society by showing no mercy, Pentecostal churches are equally determined to make use of such a society. This is seen where Pentecostal churches are so many in number with different meanings and objectives. The main purpose of their leaders is to survive in every society they find themselves.

Hence globalisation is a situation in which, the world continues to depend on one another. Most decisions are made or taken based on the collective interest of the people irrespective of political and geographical boundaries. This means that globalisation is the homogeneity of price, economic, culture, religion and interest rate.

2.4 Theoretical framework

2.4.1 Theories on the Interconnection of Globalisation and Pentecostalism

According to Watkins A. & Nathaniel L. 2006, there is a theoretical importance to the issue of economic crisis and Pentecostal growth. This is because Pentecostalism has the effects of not merely cosmetic change but core transformation of those it captured. In some cases, followers are made to change their names (during baptism), their views and ways of life also changed. This change gives them a new identity and a different culture. The main focus of these theories is to show how globalisation has facilitated the growth and spread of Pentecostal churches to other parts of the world. For instance, as Lehmann (2009) puts it, globalisation is a process which moulds all the cultures which meet within its dynamic into a single homogeneous world. Globalisation in this sense refers to economic activities of the world. In this respect, we discussed how globalisation has used its power to penetrate into weaker economy of less develop countries. One of the products of globalisation is religion.

Religion works hand to hand with globalisation, especially Pentecostal churches. These theories are important to the research because it showed us how globalisation has succeeded to guide the rapid growth of Pentecostalism in Cameroon. If we take globalisation away, Pentecostalism is likely to cease from functioning.

Proponents of interconnection of globalisation and Pentecostal growth include Allan Anderson, Micheal Bergunder, Andre Doogers, Ogbu Kalu and Stewart. In their book *Studying Global Pentecostalism: Theories and methods 2010* (Bergunder, Droogers, Laan, Robeck & Anderson, 2010), belief that, Pentecostal churches have discovered that the world has a great unexploited space. With this in mind, Pentecostal are doing everything possible to occupy this space. Pentecostal churches do this by creating international websites, organising global crusades and global prayer groups making the world to be connected through these agencies.

Another scholar who uses this theory in explaining the growth of Pentecostal churches is Ogbu Kalu. He states that "Pentecostalism is beyond geographical boundaries", it involves the enlargement of the religious space in the interior and at the surface level. This means that Pentecostal churches have succeeded to live beyond the challenges of cultures and indigenous tradition. There is no centre and there is no periphery. It has moved from being a Eurocentric religion to a polycentric one. This growth of Pentecostalism is facilitated by the process of globalisation. The growth of Pentecostal is difficult to map, its boundaries are not fixed.

Anderson argued that the so-called "born-again Christians" use prayers to achieve their goals (Bergunder, Droogers, Laan, Robeck & Anderson, 2010). He states that Pentecostals believe that the world is not a place of Puritans but a place that requires action and transformation. Anderson emphasise that these groups think that prayers and prosperity mission can act as another factor that brings in this action and transformation.

Other proponents of interconnection of globalisation and Pentecostal growth generally see Pentecostalism as a future form of Christianity (Bergunder, Droogers, Laan, Robeck & Anderson 2010). they argued that Pentecostalism is a religion that has adequate resources which enable them reaching out to the world. Pentecostal have access to mass media facilitated by globalisation and other global infrastructure, which facilitates the flow of their gospel from the centre to the local level.

Another claim of these theorists is that the first intention of a Pentecostal Christian is to spread their religion to the entire world, from nation to nation and from one local community to another (Bergunder, Droogers, Laan, Robeck & Anderson 2010). Anderson explained that this is done through the translation of their beliefs into any language they find themselves in the field. This translation is done with the help of globalisation tools. In order to adapt in different communities, they connect to any language they meet in the field as well. Language, therefore, helps them to administer their programmes at all levels. Church activities such as crusades and prayers are organised using these local languages in the field.

According to Bergunder, Droogers, Laan, Robeck & Anderson (2010), Pentecostal churches offer the ability to break from the past and being born again. In many cases, to become a born again Christian, you must break away from your past life to adopt the religion of a born again Christian. As Bergunder, Droogers, Laan, Robeck & Anderson (2010) put it, a born again is a person who makes a complete break from the past and adapts to a new religion. In this case, what is the past is either backwards or satanic Gods and casting out demons from the people is what make them born again. A born again means you have decided to be a changed person. You are no longer with the figure of darkness anymore. The relationship, in this case, is seen where Globalisation and Pentecostal are desperate for change. Globalisation is a modern phenomenon that is anxious to destroy the past in order to gain control over the world of today.

Proponents of interconnection of globalisation and Pentecostal growth also argue that mobility has helped to facilitate the growth of Pentecostalism. As seen in Bergunder, Droogers, Laan, Robeck & Anderson, human beings are always mobile and they move with their religion (Bergunder, Droogers, Laan, Robeck & Anderson 2010). Globalisation has facilitated the means of mobility over the world. Some of the basic means of globalisation used by Pentecostal churches are mass media like radio, television, tapes, DVD, film and audio cassettes, travelling crusades, availability gospel books, programmes, posters, banners, sign board. These had, therefore, ease communication thus leading to the spread of Pentecostal in the world. The massive use of technology has made many to think that there is no difference between Pentecostal churches and technology.

The focus of this section has been on examining the interconnection of globalisation and Pentecostalism growth. The theory suggested that Pentecostal growth is in line with globalisation. Both concepts were new in Africa, Africans are willing to welcome them

because, they preach about their weak economic that is always in crisis and to make matters worse is the fact that African economies do not have solid institutions in place that can resist Pentecostalism and globalisation. A good example of interconnection globalisation and Pentecostalism is seen where most Pentecostal have a self-description of their churches and movements as "global or international (Bergunder, Droogers, Laan, Robeck & Anderson 2010). Most Pentecostal linked or feature "global or international in the name of their churches. It is not surprising that Globalisation stands in the core of Pentecostalism. In order to facilitate their work, they make use of the aforementioned Globalisation technological tools. In concrete terms, Pentecostalism cannot grow with the use of globalisation.

The growing popularity of Pentecostalism and globalization has put the world in motion. These two concepts are capable of connecting the world, disconnect it and reconnect it in different perspectives. Such connections are seen from East to West and from North to South.

2.5 The background and advent growth of Christianity in Cameroon

The territory, which before 1984 was called Kamerun comprises of many independent indigenous people, differed in size and administrative system. From 1884 to 1914, the Germans had colonised Cameroon and began their administration there. However, the defeat of the Germans in 1916 forced the League of Nations to divide Cameroon officially to Britain and France to administer it as a mandatory territory under the League of Nations. These two territories of Britain and France later in 1961 reunited to form the federal system of government. In 1984, the federal system was transformed into what we have today Republic of Cameroon. Situated in the west and central Africa, the country has an estimated population of 16million based on the 2005 population census (Lado 2009). Since 1984, there has not been any major political change in the country. Economically, the people still live below poverty line. Nonetheless, religions in Cameroon is as complicated as its history. Most religions in Cameroon are still following the pattern of their colonial master.

Africa traditional forms of religion had been practicing here even before the coming of the Germans, the first European country to introduced colonisation in Buea was the British. One of the first Christian missionaries to arrive the coast of Cameroon was the Baptist missionaries in 1841 (Lado 2009) headed by Alfred Saker who moved and established his

mission in Victoria. Even though their general effort was short leave because of the hostile nature of the environment and the German colonisation of Cameroon.

Whatever direction Christianity is following in Buea today is not a new phenomenon. This is because back in the days of Saker, (Alfred Saker was the first British missionary in Cameroon in 1854) the Bible was translated into local languages and many indigents of these areas were converted into priests for them to spread the gospel. Among these missionaries who first established their mission in Buea was the most famous Alfred Saker. His popularity earned him a statue in this Limbe after his death. This is because he strongly condemned slavery of all forms. He was also popular in other social domain like schools and most of his school still exist to date, to mention one school among his numerous achievements is, Alfred Saker Baptist College Limbe, in this school, religion and the study of the Bible is part of their curriculum.

The contrary thing here is that, despite the British establishment of this religion in Buea and their popularity in Cameroon, they failed to annex the territory instead. The territory was later colonies by the Germans in 1884. This made things difficult for the British Baptist missionaries as the Germans threaten them and introduced the German missionary in the area. The British missionaries were forced to leave. The departure of the British missionaries created a vacuum because most of the local trained priest were not ready to accept the German missionaries, talk less of working with them. These local priests in response created what was the first local Christian Baptist mission station, example here was the native Baptist church. It is for this reason that one can logically argue that the growth rate of Africa independence churches and charismatic Christian churches in Buea municipality from 1980 to 2015 is not a mistake but a repetition of what was introduced in the days of their colonial masters.

2.6 Case study, The Full Gospel Church in Cameroon

To better understand this relationship, I looked at the relationship in the field of: women empowerment, community development, education, health, volunteerism, family life, spiritual hopes, prevention of crimes and the inforcement of the rule of laws.

The first issue where Pentecostal growth and economic crisis make a lot of meaning is education. The full gospel has today engage fully on accumulation practices. This was never the case from the beginning of their doctrine. But today, it has engaged itself in many

businesses and education. In fact, it is one of the church's primary objective to engage in business ventures. According to Akoko (2007), the church runs six nursery and primary schools in Cameroon. He states that: these schools started in 1998 and there are prospects of opening more. In order to have competent staff for the schools, the church has created and runs its own Teacher Training College in Mbengwei which started in the year 2000. The college is bilingual (English and French, two official languages used in Cameroon). It admits all irrespective of denominations.

Still, in the educational sector, the church owns and runs a technical college in Muyuka. It was created in 1995 and it runs department such as accounting, woodwork, electricity, construction and home economic. Admission is open to all just as the case of the Teacher Training College (Nwacha 2001). Again, the church in 1998 also opened and run a secondary school for boys and girls in Nkwen Bamenda. Irrespective of denomination, admission is granted to all. The school actually operates modern programmes in the field of medical science, computer science and industrial science which can foster development and thus fight against economic crisis (Akoko 2007). As the number of students continued to grow, a Pentecostal higher institute has been created in Muyuka as a response to this growing interest in mission Colleges (The United Pentecostal Church College of Theology and Redemption Higher Institute of Biomedicine Muyuka).

In the area of health, the full gospel mission in Cameroon runs health centres in Garoua and Yaoundé both started in 1999 and 2000 respectively (Akoko 2007). There are two other health centres`which are not directly linked to the church. One of the health centres is in Mbakeng and it was opened in 1975 by Reverend Daniel Roth and the other one is in Bateng and it was opened in 1980 by Reverend Dorothy Flick. Even though these institutions were not linked to the church previously, today, the church has taken full control over these centres (Akoko 2007). It is no doubt that many Christians teach or advocate against excess smoking, heavy drinking, drugs, property damage and suicide. This has tended to have little health problems to Christians. It is also assumed that Christians have fewer partner compare to non-believers and this means fewer chances of HIV-Aids and other sexually transmittable diseases. Abortion is prohibited in many Pentecostal churches hence fewer chances of death and as such more chances of savings money thus a burst to the economy. Another important health situation is seen where many Christians are more likely to engage in a volunteer work

than non-Christians. Especially where it means taking care of the sick and prayers. All these have lifted up some expenses off the economy's shoulder.

According to Maekae 1994, poverty is a single out risk factor for diseases. Healthy citizens constitute a burst to the country's workforce and thus a burst to the economy but on the other hand, sick and weak citizens constitute a burden to the economy as they can only consume forcing the economy into deficit. The issue of help is very important to any economy.

Another important link between Pentecostal growth and economic crisis is seen in the area of developmental projects in the community. The full gospel church in Molyko has criticised the local government for their unpopular policies which have inflicted suffering on the people of this area. They also blame the crises to the majority of Cameroonians who have refused to accept Jesus by becoming born again Christians.

In the light of community development, the full gospel church in Cameroon owns and run a printing press in Bamenda. The purpose was to print the church materials for free or at moderate prices but due the crisis, the printing centres now print works from the general public for commercial purposes irrespective of religion affiliation (Akoko 2007)

Voluntarism is seen as one of a good relationship between Pentecostal churches and economic crisis. According to Robert Garner, religion groups were central to forming a humanitarian organisation. Another outstanding author Beyer 2013, states that the influence of Pentecostalism has motivated large numbers of adherents to donate scarce resources to charity and church growth and that their leaders are trusted than politicians. Others see Pentecostalism as a school of democracy where rationing is the order of their doctrine. Private schools and private hospitals all around the world likewise Pentecostal churches in Molyko have a good number of civil society organisation purposely for volunteer and humanitarian gestures. Some of such organizations in Molyko Buea are "reach out Cameroon, HEPEC orphanage home" in Mile 14 Buea. These two organisations are owned and run by Pentecostal churches. These organisations are non-profitable making institutions. Their efforts have helped a good number of children to go school, given them health care and shelter especially orphans.

The relationship between Pentecostal church and economic crisis is also seen in the area prevention of crime and fostering the rule of law. Despite the end of the Second World War, violence still dominates in many African countries. Many areas are still the paradise of

crimes. Kalu (2005, p.338) refers to African Christianity as a drum of war. In his next page, he appreciates churches for fostering democracy in Africa as well (Kalu 2005). There is no doubt that all monotheistic religions foster the rule of law in the society. Although with little statistics, evidence shows that most churchgoers are less involved in crimes than non-churchgoers. As Peter Beyer (2013) puts it, Pentecostal are vocal concerning hot-button moral issues such as abortion and homosexuality. Pentecostal Christians are less likely to accept bribes, cheating on tax, corruption, misappropriation of public fund, using companies' properties for personal gains. These are the main ills that have dragged the Cameroon economy into the mud in the last three decades. It is, therefore belief that, Churchgoers are much more cautious of such ills because their pastors preached against them on a daily bases. Some scholars argued that, most companies give priorities to Pentecostal members during recruitment than non-Pentecostal members. This is because they are hardworkers and reliable (Woodberry 2006). Woodberry argues that countries or regions with more Pentecostal are usually characterized with less corruption. It will be true to say that the growth of Pentecostal churches is a revenge to fight ills and faded consequences introduced by the economic crisis.

Another important link between economic crisis and Pentecostal growth is seen in the area of women empowerment. Empowerment is the process of enabling or authorizing the individual to think, take action and control work in an autonomous way (Bosede 2015). Empowerment includes control over resources such as (human, physical, financial and intellectuals) and over ideology such as (values, beliefs and altitude). Likewise, some mainstream Christian's religions like the Catholic Church discriminate against women holding on some posts of authority, Pentecostal churches do not. By nineteen century, women were qualified to preach and prophesy (Dempster et al 1999). An example in this case is Maria Woodworth Etter who uses verses of the Bible such as Galatians 3:28, Acts 2:16-19 to edge her fellow women to use their talent for the glory of God (Dempster et al 1999, p.250). Etter and her followers put God to test and God proved to them that she was actually following command adequately and this proof to other women that God has truly selected her.

Still in the area of women empowerment, Ukan 2007, p.15 states that:

The role of women in the new churches is both interesting. In Pentecostal churches, women receive a great deal of visibility, they are integrated into the decision making processes and exercise a certain degree of power and authority. Some church founders are women and there are cases that wives of deceased church

founder/owners have succeeded their late husbands (Ukah 2007, p.15). The spouses of church founders are usually the second-in-command in the hierarchy of power and authority. They protect the family's estate and control most financial dealings in the church. Some churches purposely create products that cater to the interests and needs of women in order to proselytize specific segments of the population. Knowing the power of women to attract men into religious organizations, some churches deliberately exploit this in giving women pastoral duties so that men would be drawn into the fold. There are now churches with "Department of family affairs" which cater to the needs of family members particularly women.

Hope and Spirituality is another factor that links Christians' economy and their role in the church. According to (Motmann in Sang 2007, p.14) the theology of hope is a static view of reality to be replaced by a dynamic view which is always plunging toward the future. Though in crisis, many have turned to the church for hope and spirit. For the purpose of evangelism, the Full Gospel church in Cameroon has created and run five literature centres in the towns of Bamenda, Yaoundé, Kumba, Muyuka and Douala (Akoko 2007). Each centre stocked gospel cassettes, audio music, almanack, calendars, T-shirts, key holders, stickers for sale. At the beginning, they were given free of charge or sold very cheap but with the advent of the economic crisis, they are competing with other books on prices. Believers buy this literature to read, listen and play in order to maintain their spiritual hope.

2.7 Summary

The main focus of this chapter was literature review where I read and analysed the views of different scholars on the phenomenon of economic crisis, Globalisation, Pentecostalism, theoretical framework and the role played by the Full Gospel Mission Church as a means of fighting against the economic crisis in Buea. The literature suggested that, since independence in 1960 and 1961, Cameroon has passed through three stages, the period of real growth (1961 to 1986), the period of economic crisis (1986 to 1999) and the period of growth and globalisation (1999 to present).

Globalisation and the growth nature of Pentecostalism in the world today is a call for concern for many scholars and students studying religion. Religion as a whole has been included in the cultural dynamisms of globalisation. The work of scholars on Pentecostal growth in the world, Africa and Cameroon has risen many doubts in people's mind worthy of research. Even though some of these scholars have been able to give some explanations to many questions raised.

CHAPTER THREE

Research methodology

3.0 Introduction

This chapter deals with the description and discussion of the method I used in this work. The researcher used this section of the paper to clarify and state details of the tools used in this research so far. Some of these tools include research design, sampling strategy, unstructured observation, and semi-structured interview, analysis, the use of theory, measurement, limitations and research ethics.

Research methodology is the various procedures, schemes and algorithms used by researchers. They are essentially planned, scientifically and value neutral (Rajaseker 2014). It generally involves the systematic steps followed by researchers in studying research problems following logical sequence. The aim of this is to give the work a unique plan. It is also known as the procedures in which researchers go about explaining, describing and predicting phenomenon in a research.

3.1 Method and design

Based on this thesis, I chose to use primary and secondary sources to gather information. Considering my research question and my study environment, I decided to use a qualitative method which (Bryman 2016) described it as a research strategy that usually emphasizes on words as a mean to collect data and not quantitative research which is based on figure as a means to collect and analyse data. So a qualitative method is concerned with words rather than numbers (Bryman 2016). This method provides a link between research and theory. This method also gives the researcher the opportunity to find out the meaning of words from respondents. This method was chosen because I wanted to have a concrete study of the situation at hand.

3.1.0 Research design

A research design according to Bryman is a structure or framework that guides the researcher to collect and analyse data. Due to the nature of my research, I picked up the case study research design which (Bryman 2016) states that it entails the intensive examination of a single case. It places the research firmly in the inductive tradition of the relationship between the theory and research. It is involved in both theory test and theory

generation. In this case, we will be testing a theory. So in this case, I will examine Pentecostal growth and Economic crisis in Buea, Cameroon.

3.1.1 Research strategy

In this research, I used two strategies to collect data. That is interview and documents analysis. According to Bryman, method (interview) uses a list of general questions which do not necessarily follow any particular sequence of questions (Bryman 2016). Interviews are very flexible when doing research and it gives way for the researcher perhaps to adjust or emphasis on how he or she is testing in the presence of the participant. This method also allows me to ask follow up questions where necessary. I also chose this method because interviews are good because they allowed me to know people's opinions and interest in Pentecostalism and the economic crisis in Cameroon. Interviews were preferred ahead of other methods because they allow the researcher to have first-hand information from respondents. This research allows me to interview people and Christians of different denominations. They all shared their view on the research topic. In order to succeed, I maintained the same questions but there were slight changes depending on each participant's stands and their denominations. I also used materials like documents such as textbooks, journals and articles.

3.1.2 Sampling strategy

Another important tool used in this research is the sampling strategy. I decided to use the purposive sampling to select my respondents. According to (Bryman 2012), he states that the goal of this sampling style is to sample case participants in a strategic way so that those sampled are relevant to the study and hence in this case, the group included Pentecostal Christians, Catholic Christians and non-church goers. I took this decision because I want a balanced representation.

3.2 Recruiting participants

The next tool used in this research as a method was the means in which I used in recruiting participants. As stated from the very beginning, my interviewees were Cameroonians students in Oslo Norway who have recently travelled to Norway (an estimated period of three years) who lived in Buea my area of study in Cameroon. I contacted them during Cameroon students' meeting sessions. I also sent them messages of reminder verbally. I met

most of them in their places of convenience, especially in their homes, schools and churches. My participants ranged from 26 to 42 years of age. Besides contacting them for my research, I had met some in daily life activities and academics issues.

3.2.0 Research procedures

The researcher started this work by reviewing articles and books related to the research questions. The researcher reviewed what other authors and researchers have written about the topic under study and they provided me with the opportunity to know what type of questions to ask participants. The research was presented and permission came from the university authorities for the researcher to move forward with the work. For security reasons and legal procedures, the researcher contacted the Norwegian data office and interviews were conducted after permission and other guidelines were granted.

For the interviews, I contacted some Cameroon students who are based in Oslo. About 60 percent of my participants were Pentecostal Christians while 40 percent were Catholic and non-church goers. I contacted them verbally and I continued to remind them with frequent text messages. As mentioned earlier, the interviews were conducted face-to-face with an interview guide. I met participants in their places of convenience. At the beginning of each interview, the approved consent from the Norwegian data control Office was presented to participants. The main purpose and objective of the research were explained to participants. I also assured participant that their privacy was guaranteed and the participation was voluntary. The issue of confidentiality was guaranteed. The interviews ranged from 27 to 55 minutes depending on the reactions and answers given by participants. With the consent of participant, I use a phone to record what answer they were giving me. The interviews were then transcript into field notes.

3.3 Interview

There are different form of interview and these interviews portray some common features. The aim is for the researcher to elicit from the interview (Bryman 2008, p.192). The interview can be designed in different forms be it semi-structured or structured form. In this case I picked the semi-structure interview type.

3.3.0 Semi-Structured Interviews

I used individual interviews with the help of guided questions in collecting data. This means that I interviewed participants individually. An in-depth interview is usually conducted face to face and involves one interviewer and a respondent. The purpose on this face –to- face interview was to capture the in-depth meaning of religion in people’s life especially at the level of their economy and religious life. This was more advantageous because I believed that people feel conformable to express themselves in private than when they are in public places. All interviews were gotten with the help of a recorder (phone). This was transcribed as much as possible by writing down every word as it was spoken.

During the interview process, the researcher asked neutral questions, listens carefully to the participant’s responses. Follow up question were also asked based on the previous response of the respondent. The interview was conducted using personal pre-prepared guided questions. These questions were prepared in English and during the interview process, new themes or ideas emerge which gave way to follow up questions.

As initially planned, I had it in mind to interview a total of ten (10) peoples and this went huge successful. I had only three (3) men instead of four as initially stated. I interviewed seven female students. Among these groups were, six (6) members of Pentecostal Christians, two (2) members of Catholic Christians and two (2) non-Christians or non-church goers. Even though at the beginning I had planned to interview only members of Pentecostal Churches but I was advised to give Christians of other denominations and non-church goers a chance and which I did.

Table 1

Participants’ sex and their denominations

Gender	male	Female	Total
Pentecostal Christians	1	5	6
Catholic Christian	0	2	2
Non Church goers	2	0	2
Total	3	7	10

3.3.1 Unstructured Observation

Another method I used in collecting data was the unstructured observation. This is the extended involvement of the researcher in the activities and behaviour of the people he is interviewing. As seen in Bryman, he states that this method does not necessarily use a strict schedule for behaviour recording but rather aims to record in as much detail as possible the behaviour of participants with the aim of developing a narrative account of that behaviour (Bryman 2012). This observation was very important to me because at times, it is not only by talking that someone expresses his or her opinion but their body language tell a lot about their feelings. Some of my follow-up questions came from the things I observed during the interview.

3.4 Analysis

Analysis is the stage in which, the researcher makes sense out of the different data collected by reducing or cutting it down, be it from interview or from documents. As (Bryman 2016, p.571) put it, data is analysed with the respect to definitions, hypothesize examination of cases, analysis seek the explanations of data collected. It is a situation where the research seeks a universal explanation of the data collected.

3.5 The Use of Theories

How a theory will come into play? I used deductive approach, this means that the theory I used was purposely to guide the research. In this case, data is collected not to test the theory but to build on the assumptions of the theory chosen. A theory is important because it provides a backup and a justification for the research that is being conducted (Bryman 2016, p18)

In this research, I used the theory of interconnection of globalisation and Pentecostal growth. The research will be built on the assumptions made by the proponent of this theory.

3.6 Scope and limitation

The research took place in Buea sub-division of Cameroon, the Administrative head quarter of South West Region. My participants were drawn within Oslo and were Cameroon students in Norway. Based on this research, they helped me to answer questions in two different fields, which are economic crisis and the growth of Pentecostalism in Cameroon.

Even though the research is now completed as planned, it has not gone without some challenges. Globalisation was used as one of the theories to conduct this research but I noticed that globalisation was too broad and I had to limit the theory on the interconnectivity of globalisation and the growth of Pentecostalism. So this research could not cover the theory of globalisation as a whole. A limitation because the theory is mentioned but relevant material about the theory may still be missing.

Another limitation in this research is the growth rate of Pentecostalism itself and the relationship with the economic crisis. This is a great problem affecting all the third world countries especially Cameroon which is worthy of researching but due to time and resources, I limited myself only in Buea sub division but knowing very well that Pentecostal churches have encircled the map of Cameroon. Thus, limiting the research only in Buea may not give the true picture of Pentecostalism in Cameroon. My participants were only students but most of them were aged enough to have experienced this economic crisis in one way or the other. For instance, many of them were born into the crisis and had lived through the crisis.

The third limitation is the aspect of conducting the interview. At first, I had a long delay from the data notification office of Norway because I applied for permission little bit late. This delayed was so serious that I was contemplating to change the topic. This was actually a major drawback but I was grateful as they gave a positive go ahead in February. In a relative note, getting documented material to back the research was difficult to come by because Pentecostalism is relative a new field in Cameroon as little has been written on it. For instance, I lacked correlated statistics that show the percent increase in Pentecostal churches from 1980 to 2015 as a result of the economic crisis. This has prevented me from measuring how big or small this relationship is.

3.7 Ethical Statement

Ethical issues arise at a variety of stages in social science research. Ethical issues cannot be ignored, as they relate directly to the integrity of a piece of research and of the discipline that is involved (Bryman 2016). Ethical issues are important because a qualitative research involved researching private lives and putting them in the public. Bryman named four areas in which ethical concerns arise: does it harm participants? Informed consent, invasion of privacy and whether deception is involved.

3.7.0 Harm to participants

Research that is likely to harm participants is regarded by most people as unacceptable. According to (Bryman 2016) harm is seen in different ways: physical harm, harm to participants, stress and loss to self-esteem. In carrying out a research, the researcher needs to anticipate and predict to know if the research is harmful or not. Knowing this, the researcher has the possibilities to minimise the harmfulness of the work both in the research and to the participants involved. The researcher must make sure he addresses the code of confidentiality. This means that the identity and the records of individuals must be maintained as confidential (Bryman 2016). So, it is advisable that in a qualitative, the researcher should make records and report them in such a way that it is difficult for individuals to be identified. Even though it is difficult to eliminate all forms of identification because records and places will always remain the same. The issue of confidentiality is really an important one because it can lead to a dilemma for a researcher. Dilemmas may arise in future because the researcher does not know what people are going to say to him in the future. The issue of confidentiality must be handle with a special care because it can harm generations.

3.7.1 Informed consent

The issue of informed consent is in many respects the area within social research ethics that is most hotly debated (Bryman 2016). Participating in a research should be based on the freely informed information given by the researcher. He or she must be made to understand that, it is voluntary, he or she must not be under pressure, he or she should be aware that he can quit at any time or at any stage for whatever reasons he or she chooses. Any information that will directly or indirectly affect participants should be withdrawn because it is the duty of the researcher to protect the interest of the researcher (Bryman 2016). The participant must know his position, the meaning of the research and what the research is all about, who is undertaking the research, who is financing it and why is the study being carried out and this is the responsibility of the researcher to inform him or her.

This issue was well handled because at the beginning of each interview I read the letter I got from the Norwegian data office to my participants carefully. This was intended to give him or her clear details about the research such as the purpose of the research, what kind of information I require from him or her and I made it clear that participation was free and that

the participant was free to withdraw at any stage in time without any explanation. All participants permitted me to use a tape recorder. All interviews began only when participants had fully accepted and showed their willingness to participate.

3.7.2 Invasion of Privacy

This involve the degree in which the invasion of privacy can be condoned (Bryman 2016, p.131). The right of privacy is a value that many of us hold in high esteem and the invasion of the right in the name of research is not acceptable. I handled this issue with a special care by using a recording to interview participants and this was done individually. Though, I know those who participated personally, the names presented in the research are not their real names. I used pseudo names inorder to keep the privatecy of my participants secure. The phone I used was well secured, personal and coded with a password.

3.7.3 The Issue of Deception

The issue of deception occurs when researchers present their work as something other than what it is and because researchers often want to limit participants' understanding of what the research is about, researchers do this because they want their participants to respond more naturally to the experimental treatment than what he/she actually is investigating (Bryman 2016, p.133). I succeeded to tackle this problem by making sure that all participants understood exactly the purpose of my research. Nothing was limited to them and nothing was added that is not stated in the research. So, the research ethical principles were examined.

3.8 summary

This chapter presents in details the way in which the research was conducted. The chapter also gives reasons why the qualitative method was chosen as the best method to collect and analyse data. The semi -structured interviews was the main technique used to collect data to answer the research question. The chapter also stated challenges that were encountered during the research. The last section of the chapter talks of the ethical principles and gives clarification of trustworthiness of the methods used

CHAPTER FOUR

Presentation and analysis of findings

4.0 Introduction

This chapter involves presentation and analysis of the findings based on the research question of the study. The main research question is:

- What interrelationship can be found between the economic crisis and the growing popularity of Pentecostal churches in (Buea sub-division, Cameroon) from 1980 to 2015?

In order to shed light on this general question, I addressed more specifically the following sub-question:

- In what ways do students from Buea municipality in Cameroon who reside in Norway see the growth of Pentecostalism in their home region as a response to the economic crisis?

To answer the above questions and to meet up with the research objectives, the researcher used an in-depth interview technique conducted among Cameroon students in Oslo. Participants responded in respect of factors such as economic crisis, education, health, community development, women empowerment and volunteerism, prevention of crimes and the enforcement of the rule of law. For security reasons and based on the legal permission granted for me to carry out this research in Norway, it is important to reiterate that the names used to represent participants in this research are pseudo names. As instructed on the permission granted to me by the Norwegian Data office, I was asked to use anonymity names in order to avoid revealing the identity of participants.

4.1 The growth of Pentecostalism

As we have seen in Chapter two, many scholars have clearly shown and discussed the extraordinary growth of Pentecostalism. For example, in his book *“The Fire Spreads”* Cox states that the fire that fell on Azusa Street was only the beginning. Later on, places were filled with church newspapers resounded through camps meetings and conference ground. He continues that, during the next five years, the Pentecostal wave swirled across the nation, vaulted the seas and seemed to touch every outpost of human inhabitants (Cox 1995, p.67). In most cases, many authors have linked the origin of the Pentecostal church to the Azusa Street in USA but the growth is felt more in Africa, South America and Asia than in its original home. On a similar notes, Murray Demster states that Pentecostalism has quietly grown into the largest Christian movement of the twentieth century. This growth is

astonishing in Africa and it is spectacular that before 1906, Pentecostalism was not existing even in theology schools (Murray et al 1999)

During the interview process, to find out how Pentecostalism has grown in Buea Sub-division, I asked participants if they were born in a Pentecostal family or not. Six Pentecostal Christians who I interviewed were not born in a Pentecostal home. Here are some of their responses,

Modestine is a Christian of Christ Assembly Church. This is what she had to say

“I was never born in a Pentecostal family. My parents were followers of Presbyterian Christian. In fact, I grow up as a Presbyterian Christian in mile 16, Buea. I actually attended a Presbyterian secondary and high school (P.C.C Buea). This tells you how my parents were closer to Presbyterian Church. Growing up in a city, I came across people of different faith and in 2007, I was invited to a crusade nearby. That was the turning point to my Christian faith, alleluiah. I was touched by the spirit of God. I felt something I had never felt in my entire life. This is where I closed the door as a Presbyterian Christian and open that of Christ Embassy since then till present” (interview 01.03.2017).

Madame Rebecca held this view.

“My parent were Catholic Christians. So I was not born in a Pentecostal family but I grow up as a Catholic Christian as well. Going to church was a Sunday kind of thing. I, later on, realised that I was not getting the word of God as I wanted it and this was not impacting my life spiritually. I wanted a personal relationship with God. At the beginning, I hated Pentecostal Christians who dare stop to preach the word of God to me. But one day, I examined my life and redressed myself and decided to go somewhere where I could hear the word proper. I started with full Gospel, later I move to Redeem Church of God. This was because I moved to a different town and full gospel was no longer nearer. In 2009, I again moved to winner’s chapel international because I relocated to a different town (interview 13.3.2017)”

When Esther was asked if she was born in a Pentecostal family, she responded:

“My Christian life has been complicated because I was not born in a Christian home at all. My mother was an occasional church goer but my dad did not belong to any church, he practised the traditional Africa beliefs. We grow up going to Roman Catholic Church just as we were going to the market on regular market days. Sundays were reserved as a day to meet new friends, tell stories, play together and put on a special dress. But, I turn to full gospel church in 2001. The full gospel had long hours of worships and they pray intensively. I cherish this and I think joining them was never a regret” (interview 01.03.2017)

Two other participants who were previously Catholic and later moved to Pentecostal church held the same thoughts and used expressions such as,

“I left the Catholic Church because they do not pray for long and my present church allows me to worship online” (Vicky, interview 13.03.2017).

Another participant (Jennette) states that *“I left the Catholic Church because they do the same thing over and over every Sunday but my new church delivered different lessons every Sunday”* (10.03.2017).

Most participants understood the difference between Pentecostal and mainline churches. They had concrete reasons why they have been able to promote this growth without necessarily using any conventional, particular knowledge and statistics from any author. For instance, Rebecca and Modestine stated that they needed a place where they could experience the spirit, Esther on her part said Pentecostal churches preached different messages to their adherent and have long hours of worship, in which, during their service, people speak in tongue, the sick are healed and prophecies are made. Their opinions were consistent with what is reported in the literature. This is seen in one of the definition in Chapter two which states that,

Pentecostalism refers to Christian groups which emphasise salvation in Christ as a transformation experience wrought by the Holy Spirit and in which pneumatic phenomena including “ speaking in tongue, prophecies, visions, healing and miracles in general, perceived as standing in historic continuity with the experience of the early church as found especially in the acts of the apostle, are sought, accepted, valued and consciously encouraged among members as signifying the presence of God and experiences of his spirit” (Kalu 2008, p.17).

Participants showed a great understanding of the term Pentecostal growth without being labelled directly by the researcher as Pentecostal Christians. Most of them used themselves to substantiate the reasons for the growth of Pentecostal churches even though not all admitted that the reason for the growing popularity of Pentecostal churches in Buea municipality is because of economic crisis alone. For more clarification, a summary of participants denomination at birth and their denomination during the interview is presented on the table below. Six out of ten participants interviewed have had a positive change in favour of Pentecostal growth. They have transformed or moved to one Pentecostal church or the other. Two of the participant are maintaining their religion at birth and two others are yet to make up their minds to become born-again Christians.

Table 2.

Participants denomination at birth and during the interviewing.

STUDENTS	DENOMINATION AT BIRTH	DENOMINATION DURING THE INTERVIEW	TYPE OF CHANGE
Rebecca	Roman Catholic Christian	Winners Chapel International	Positive change
Precelia	Roman Catholic Christian	Roman Catholic Christian	No change
Jennette	Roman Catholic Christian	Full Gospel Mission Church	Positive change
Peter	Roman Catholic Christian	Roman Catholic Christian	No change
Elvis	Non-church goer	Non-church goer	No change
Vicky	Roman Catholic Christian	Synagogue church of all nations	Positive change
Kevin	Non-church goer	Non-church goer	No change
Esther	Africa tradition religion	Full Gospel Mission church	Positive change
Sadrack	Roman Catholic Christian	Full Gospel Mission church	Positive change

PC: Participants that have moved to Pentecostal church.

NC: Participants that have maintained their religion believes

Source: Fieldwork, March 2017.

4.2 Economic crisis, Pentecostal growth and education

Another concrete concept to overcome the economic crisis that favours the growing popularity of Pentecostal churches is education. In the early days of independence, most Africa government were so poor that some sector of the society and economy were controlled by the church (Majorie 1991). An example, in this case, is Lesotho. Due to poverty, missions developed their educational system (Marjorie 1991). In the case of Cameroon, when the educational level of Cameroonians is compared with its economic

power, there is a barrier for development because good schools are not constructed. To make things worse, existing schools are not equipped with modern standard resources. It is a well-known fact that the church has stepped in to construct schools. The economic crisis has been a tool of underdevelopment and development can only be achieved in a particular society if people are educated to a given standard. According to Mussoni (2013), the type of education inherited from the colonial master has not empowered the locals (Africans) in relation to sustainable development. He states that colonial education has only produced caretakers of some other people's property. In order for an economy to develop, universal values like honesty, respect, creativity and integrity are promoted. The economy of Cameroon has made it difficult for the government to set up and run modern days schools. Programs such as technology and vocational training that bring development are expensive to cover both by the parents and the government and as a result, causing the crisis to get deeper.

On the other hand, instead of producing academic felons, Pentecostal produced their curricula in such a way that education becomes a balanced product in the society (Mussoni 2013, p.78). In the long run, this is to avoid producing those citizens who are misfit in the society. This is not done to Pentecostal Christians alone, they do this irrespective of faith. It is in this backdrop that (Ntemngweh 2016) states that another factor for the economic crisis in Cameroon is education and job mismatch. Education is irrelevant to the society because what people study is not the same thing that they do for a living. Practicability is lost and education remains in theories. This is important because to be educated is one thing and to be relevant in the society is another thing. For education in Cameroon to contribute meaningfully in fighting the economic crisis, practical courses must be introduced in the school curriculum. The eradication of poverty, provision of good healthcare, economic empowerment and the right to own property can be a dream come true when both the church and the government are in line with the same policies (Mussoni 2013). During the interview process, I asked participants to give their view on how education and the church can engage to better the economy.

According to Esther, the church has provided a lot as far as the educational sector is concern in Cameroon.

"My church has been so accurate in bringing developmental projects to the community, one of our main targets is education. As children of God, we see education as a tool to

foster the work of God. The church has done this by given education to each community that it finds herself. I believed that these mission schools have a better foundation than public schools. They do not only give education to this community, they give employment to those who are educated in this community. My church always gives special education through group counselling. For instance in my group in the church as a woman, we have received lessons on birth control, death rate, clinic. This has been provided to us free of charge and this can help fight for economic crisis in Cameroon” (interview 01.03.2013)

I interrogated her and asked her if she was aware that education provided by these churches are expensive? This is her explanation;

Many people think that confessional schools are expensive but I do not agree with them because government subvention in education has dropped, the church worked with the best professors in the world and these professors are paid. The number of subjects runs in mission school are not the same with public schools. Anything with good quality is expensive” (interview 13.03.2017).

Modestine held the same point compared to what Esther has said above.

“As a Christian, my life is in all aspects of education. I got my first job to teach in a private school owned by Baptist Convention. Children from mission schools are regarded differently based on their behaviours in the society. This tells you how important these missions’ schools are to the society. I think their schools are better organised and children are in Dormitories. They are not exposed to the entire world and they are trained to be God fearing. It is through my faith that I have been able to further my studies abroad and this is what many families in Cameroon cannot afford. I can say that through education, the church is playing a very significant role in fighting poverty in Cameroon” (interview 01.03.2017).

Another percipient in this direction was Peter who I met him at his resident in Gronland. He is a Catholic Christian and before leaving Cameroon he was a literature teacher in “seat of wisdom college Fontem” owned and run by the Catholic Church. This is his experience

“After graduation from the University, I search for a job for three years to no avail. One day a friend told me that their church has announced a vacancy in “Seat of Wisdom College Fontem” I applied and was selected. This was the beginning of my fruitful life. With the experience gathered, I applied for extra hours in nearby private schools coupled with my yearly promotions, I had a better life. This school through its annual scholarship, later on, sent me for further studies here in Oslo. I will be very grateful to say that the church through education has been the turning point of my life. If this can happen to more people, the economic crisis in Cameroon will be reduced to a greater extent” (interview 10.03.2015).

Mr Elvis is a non-church goer and he held a different view on the importance of education provided by Pentecostal churches as a way to eradicate the economic crisis.

“The church is a profit making organisation. They have a lot in their treasures and they make all their profit at the detriment of the poor. They continue to hijack the economy. The church continues to use education as a means to widen the gap between the rich and the poor. Most of the institutions are only affordable by the rich meanwhile the poor who

build these schools are unable to use their services. The church has failed the poor in the community when it comes to education. The church always claimed that they stand for the poor and the weak but the poor find it difficult to gain a place in their schools, making it ironical” (interview 15.03.2017).

Elvis had earlier on made his stand clear, though once a Catholic Christian, he sees the church as a place to fulfil his obligations before God. He is not into church activities. He goes to church only on special Sundays. His standpoint can better explain why he sees the church as a means to exploit the poor by hijacking the economy. He said “the church of Rome” was so much rich that it could be compared to nation states. Because of this, he sees no reason why the church should continue to ask more from the poor. So, education for him should be rendered free of charge or more moderate compared to what the church is charging now.

Jennette was born in Buea some 38 years ago where she did her primary and secondary education before getting married. She had this to say

“After my secondary school, I did not pick a job and anxious as I was, I decided to do decoration in Bamenda and this did not earn me a job. Later on, I decided again to go to teacher training college. One year after my graduation, there was “U.N special recruitment of contract teachers in Cameroon”. This entrance was launched and I deposited my application and I was lucky to be selected. I was also a Sunday school teacher in my church and also organised “catch up classes” for kids writing the common entrance exam for my church. Above all, I was still capable of paying one tenth of my salary to church according to my believed” (interview 10.03.2015)

The education gotten before and during the 1980s was not useless to an extent because the way education is designed in Cameroon is to produce graduates to recruited as civil servants but as of the year 1995, the sector was saturated. Participants like Jennette were successful because they could do hocking and little business to increase their salaries. But as of today, many people who try to follow the same pattern as Jennette are failing because the crisis has forced the government to introduced new taxes and extend them in sectors that were previously receiving government subsidies in the 1980s.

The Cameroon educational system was inherited from the colonial masters and the aim was to train civil servant. The same system still applies today after fifty-five years of independence. Most of the curriculum is outdated and it is still been used in universities despite the universal change in labour market and means of productions (Ntenmgweh 2016,). These universities continued to offer courses irrespective of the job market. Even though most participants see a positive impact on education and economic growth, these

opportunities are fewer compared to the type of education that is offered. The church has therefore stepped in with the hope to provide quality and reliable education but this is not affordable by all. As Elvis one of the participants puts it, “churches open schools for profit making motives”. This means that the type of education they give to the general public depends on what they will gain in return.

4.3 Economic crisis, Pentecostal growth and health

The issue of health and well-being are so critical in society and the whole world at large. According to Mussoni, African understanding of health and religion issues are on two fronts. On one hand, sickness can be caused by natural factors and on the other hand, it can be caused by an evil spirit. He claimed that Africa spirituality should be understood as a “cry to save life” the power to resist death and its agents. The issue of health is paramount in Africa continent and this same issue of struggling to live in good health is centred in the teachings of African Pentecostalism.

In order to solve this problem, Pentecostal Christians see the church as a place where evil spirit is dealt with without using medical therapy. For instance, you often hear the pastor saying; “you evil spirit, come out in Jesus name”. Churches also run psychological and counselling centres in which healed persons are counsel to instill emotion and psychological factors into their lives again (Mussoni 2013). The church, of course, owned hospital in which diseases that need medical attention are referred. The Full Gospel Mission in Cameroon owned hospitals and health centres in Yaoundé and Garoua. It is important to note here that the hospitals are open to the general public irrespective of church affiliation. During the interview process, participants were asked to describe how their church see the use of western medication and healing using spiritual powers and this is what they said.

Rebecca was very active throughout the interview process and this is her response concerning health issues.

Of course, the health of Christians is very important. Every believer is very important to the church. Not everyone can afford hospital bills. We make sure that intensive prayers are organised purposely for health. On the other hand, we pay frequent visits to members who are sick and those that are hospitalised. When visiting them, we go with gifts of different kinds, the rich members of the church some times pay hospitals bills for some of the members who are unable to pay. The church has what we called the “solidarity fund”. The purpose is to help those members of the church that are sick or those who have lost a relative” (interview 13.03.2017).

Vicky recounted her point of view.

“I am a believer and I will always encourage people to go to the hospital when they are sick. Though there are sicknesses that actual need spiritual attention. I have watched a lot of people healed in the church. I think healing in the church can be used as an additional tool but you can only be healed if you are faithful. I always hold the screen of my television when I am worshipping online. Many churches still think that spiritual treatment is the best. They believed in the pastor, the Bible and verses of the Bible” (interview 13.03.2017)

It is a well-known fact that only people who are fit, in terms of good health, stand a better chance of getting employment and become productive in the society. On the other hand, unhealthy workers constitute a liability at their places of work and so become a burden to the economy. According to (Quinn 1994), poverty is a single out risk factor for diseases. Continuous poverty has led to inadequate nutrition, housing and possible health care. A handful of participants think that the economy has failed to provide people with quality health care and that is why they are seeing the church as an option. According to one of my participant, Peter, the church has been addressing the health and service needs of his community since 1990.

“When I joined the church in 1990, the effort of my church has been to address issues of health need such as, programme to feed the unemployed, free clinic and child care programmes. The church puts the health of its members paramount to other things. My church always organised free screening of HIV and Aids every year and those who are tested positive are sent to counselling. We always put the sick into our prayers and they are treated with special care in our church” (interview 10.03.2015)

Still, in the domain of health, Elvis was fully confident that the church through its medical centres across the country is doing great to save lives.

“On like education, I think the church is doing so much in the field of health. They might be expensive but are effective. Government’s hospitals are too slow and careless. You can confirm this compare to the growth of private hospitals in Cameroon. I think many people I know preferred to go to mission hospital than public hospitals. Many hospitals owned by the church give treatment to their patient before asking them to pay” (interview 15.03.2017)

4.3 Economic crisis, Pentecostal growth and community development

As seen from participants and literature, everything being equal, religion and community development function together when there is equality in the economy and political stability. In either way, every institution in the community will respond to a crisis depending on its cause and the nature of severity. However, Pentecostal churches are setting up a kind of community that will include everyone to live an authentically Christian life. As a matter of

fact, some of the complex community issues affecting Cameroon communities today are gender and reproductive issues, wealth, poverty, unemployment, discrimination, civil disobedience and the dilemmas of the interfaith cooperation.

According to Mussoni (2013), the centre vision of the church rehabilitation is to support human life as an expression of the total preaches in the gospel of Jesus Christ which intend to take care of those who are disadvantageous and make their life bearable as children of God. The truthfulness of people with religious conviction will foster development. Western donors, NGO and World Bank had declared that religious leaders and religious institutions are the most trusting people and institutions in developing countries (Berma 2007). This is a better reason to involve the faith-based organisation in community development. In cases of key issues such as HIV and AIDS, education and medical services, religious bodies are considered as social services to the poor. In that respect, it is widely clear that successful development can only be achieved if social and economic change corresponds with the moral basis of the society.

Community development is another important aspect that Pentecostalism is vitally participating on in Cameroon. The church has a long history of community development. According to "GlobalGiving report on 3.7.2013, the Orphan and abandoned children Orphanage HOTPEC mile 14, Buea has received enormous support from a number of churches for the construction of a new dormitory.

In order to get my participants involved in the area of community development during this research, I asked participants to tell me what their church has done in society that makes them think that their church is important than others.

One of the participant, Peter, was delighted to react in this area. This is his contribution

"Everyone in my community grows up knowing only the Catholic as an educational institution because the government schools were really far. So, it is not wrong to say that, it is thanks to the Catholic Church that people from my community could grab education. The church had good roads leading to their various institutions. These roads were constantly maintained to facilitate the priest and other church nobles to get their ways to the church in order to do their work. The people from this locality too benefited on this road. The church owned and managed their own water, electricity and hospital. Some people benefited directly to the amenities while others were asked to pay some little token for maintenance." (Interview 10.03.2017).

Precelia had a different view concerning the church and community development. She, first of all acknowledge that the church has done a lot in the area of community development but the example she grow up with was not the best. Below is her opinion.

“I grow up in an area where the Catholic Church was the dominant religion. It was a one-way traffic as almost everyone in my village was a member of this church. I am not sure that some people were aware that other churches were existing. This church owns one of the best health centres in my community and a school. However, they were still not satisfied. They continue to demand more land at the detriment of the villagers. The church in my village owned virtually the whole town in the name of God. These land could be used for other developmental projects such as industries that will better the lives of the people in the community. They are constantly demanding either money or land. So, in terms of development, they are irritating development” (interview 11.03.2017).

Pentecostal churches continue to gain more popularity in different communities in Cameroon. In the course of achieving this goal, they provide developmental projects such as Electricity, water, schools, roads and hand work. They teach the community sense of good will, societal values, ethics and empowerment. On the other hand, as Precelia puts, Pentecostal churches have been accused of not providing support to social functions like organising marriage, redressing gender imbalance, neither providing support for economy and employment (Musonni 2014).

Even though participants like Precilia did not see much developments coming from these churches, it is important to acknowledge the relevance of Pentecostal churches in community development in the 21 century. It is concluded that regardless of the disagreement against Pentecostal churches, its popularity has affected people of different generation because of its ability to address key issues in all walk of life. Pentecostalism has succeeded to bring solution to the problem of here and now in the area of, self-satisfy, self-reliance and self-supporting (Mussoni 2014)

4.4 Economic crisis, Pentecostal growth and lack of hope or the need for spirituality.

According to (Motmann in sang, p.14) the theology of hope is a static view of reality to be replaced by a dynamic view which is always plunging toward the future. Hope is what everyone lives on. People live every day hoping for hope to emerge in situations of hopelessness. In situations of abundant failure of life, hope is necessary. Normally if someone lacks the basic needs of life which will lead to suffering, hope will begin in this circumstances. Spirituality, prayers and hope cannot be separated. Hope occurs when

Christians suffered and are forced to seek God and try to find hope to overcome their hardship. They continue to have hope on hopeless situations because of the promise of God. Hope enables Christians to patiently endure suffering until the promise of God eventually becomes reality (Sang 2013). Hope is however not an uncertain wait, its intense expectation based on faith that God will replace their sufferings with blessings. Some of the participants found it very difficult to separate their spiritual life with their hopes in life. In line with this, Madame Rebecca held this view.

I hope to prosper and be in good health. The Lord said in his book that I wish in all things that you prosper and be in good health. So I hope for all these each time I am praying. The rock of poverty has beaten Cameroon and people tend to go to where there is hope. The church gives them reasons to look after the future in another way. As a Christian, I know that Christ came into the world and became poor so that we can be made rich. Have faith to speak what you want God to do to you, what you say is what he will do. People are running to church because it is a place of hope. The church does not preach problems, it preaches solutions to people's problems. (Interview 13.03.2017)

In a similar note, Vicky had this to say.

"Living a religious life is hopefully what any human being should cherish. Those who do not have hope in God do not have any future. I have decided to put my spiritual life in the hand of God because I have seen his good work in my life. I pray twice a day and I hope that God listens to me because my prayers always go through" (interview 13.03.2017)

Sadrack was one of the participants and he recounted his story how his spiritual life has helped him gain God's blessings.

"My story is fascinating when I became a "born again" Christian. I always have hope through prayers. I have done a lot of work in the house of God. My effort was seen by many in the church and the church leaders decided to give me a motorcycle to continuing this work. Sadly, I had an accident with the motorcycle but the pastor told me that it was as a result of my faith that I did not die. After a series of prayers and other efforts, the pastor gave me another one and assured me to be faithful in spirit and soul. My spirit and hope have made me who I am today, I owned a house and a faithful family. This is thanks to my spiritual belief" (interview 15.03.2017)

Talking about serving the Lord and doing whatever is required as Christian, Peter sees himself as an example.

"It is difficult for me to separate my daily activities from my faith. My story as narrated is thankful for my faithfulness to God. As a Christian, My life has been oriented toward the abstaining of some social ills which Christians see them as negative practices. This spiritual success was thanks to the fact that I had hopes on two front. First of all, I was hard working and secondly, I was hopeful in God and his church. My church started blessing me by given a car and God gave me abundant life by giving me more property,

house, family, and a faithful family. My story is that of many Pentecostal Christians. They live a life full of spiritual hope” (interview 10.03.2017).

Esther held quite a different point of view as she sees her life as a failure in many aspects in which she is still hoping for God’s intervention one day. She acknowledges the presence of God in her life but held an opinion that anyone can prosper and it is just a matter of how one prays and hopes for God.

“Everything in the church is all about what the Bible says and what the pastor too can say. Like my friends, I could not continue my education after my ordinary level because of inadequate finance. But, later on, I was later on successful in education and the secret of my success was because I did not forget God. I thank God for my church and other people for the support they gave me during this hard time. I pray and hope that God should touch the heart of unbelievers to pay attention to his words. I think that all these difficulties were the work of the devil trying to push me away from God” (interview 15.03.2017)

From all indications, Esther has a lot of difficulties and other problems now compare to the time she was doing her business before the economic crisis set in. She continues to mention prayers and hope in her interview. After all these failures, she has not given up as a Christian. She sees hope in her prayers.

According to Samuel Kobia who is a Methodist clergyman and the first African to be elected General Secretary of the World Christian of Churches. At the beginning of his book *“The Courage of Hope”*(2003) states that our alienation from one another and God is simple because human being needs space. Even though human being possesses a space, that space is definitely not his own. Hope cannot be separated from life itself because people crowded in churches every day because they have hope in spirit. This is because, for many people, especially the poor, the basics of life is God. Although reality can only be seen in the physical things we see, touch and feel, kobia tells us that, God extends the possibility to transform the content of our shattered hope through the new being in Christ. So that tomorrow become not merely the child of yesterday, but a newborn brought forth both in gratefulness for the past and also renew our hopeful participation (Kobia 2003). Hope is the appropriate outcome of human courage. With hope, people affirmed themselves to strong odds, anxieties and conditions which mitigate against this essential self-affirmation.

A new sign of hope is now visible on the horizon of Christianity. There is a return to the reading of the Bible in various ways in communities. As a result, the book of yesterday, today, tomorrow and forever is in the hands of many people who are hungry for spiritual

understanding (Emilio 1996). In response to this, pastors, church leaders and other religious nobles have joined in providing answers to the quest by creating more and more churches as we see in the case of Buea.

4.5 Economic crisis, Pentecostal growth and women empowerment

Christianity is seen as a tool for women empowerment in Africa. For women to be able to fully and actively participate in the development process, they need to be empowered. Women need to be empowered educationally, financially and otherwise. Cameroonian women, like their counterparts worldwide, suffer from economic powerlessness, less educational opportunities and negative socio-cultural perceptions. These adverse conditions are not only present within the society but are embedded within the church as well (Qui, 2017). Empowerment is the process of enabling or authorising the individual to think, take action and control work in an autonomous way (Bosede 2015). Empowerment includes control over resources such as (human, physical, financial and intellectuals) and over ideology such as (values, beliefs and altitude). The church was created to give help to humanity in many aspects. Empowerment creates self-confidence and internal transformation of one's consciousness that enables one to overcome external barriers to accessing resources. Empowerment means to go beyond the material needs of individuals. To understand the doings and beings of women in Pentecostal churches or to understand how the church has empowered women, I asked participants to describe in what capacity they serve in their church and they all have this to say. This was one of the most interesting parts of the whole interview because participants were eager to talk.

Modestine opens her conversation with a smile.

"I have been a different person when I became a born again Christian. My title in the church tells you who and what I do in the house of God. I am generally known among my church members as "quality control" not only because of my age but because of my ability to handle activities among Cameroonian students in Oslo and the church. My main role in Christ embassy here in Oslo is that of the general programme coordinator of my church. I took a Bible course in 2012 organised by Christ Embassy. This has helped me to become one of the prayer warriors in the church. As a prayer warrior, I and other members of the church get to the church very early every day. I will inspect the church hall and we will, later on, hold intensive prayers before the coming of other members of the church. The purpose of this prayers is to cancel any obstacle standing in the way of any Christian to come to church. I equally double as the financial secretary of my church" (interview 01.03.2017).

The role played by Madame Rebecca in her church was impressive simply because she decided to be a devoted Pentecostal Christian in her young age (19 years). Her version was impressive to hear,

“As a born-again Christian, I have attended three different Pentecostal churches of this sort because I was constantly moving from one town to another. Like, any other Christian, I started as a normal brethren in the church. After my baptism, I decided to join the intercessory unit of the church. The role of the group is to pray for the church, the nation and our pastor. I was doing very good at this stage and my pastor saw my effort and ask me to run a home cell. My home cell was growing beyond expectations. The pastor was again impressed and appointed me as a zonal leader. Thus, I was a leader of four different home cells in my neighbourhood. The church decided to change the structure of the Sunday school. At this level, I had three posts in my church: a home cell leader, a zonal leader and a Sunday school leader. They saw me succeeding and I was upgraded again. I was serving the communion and receiving offerings” (interview 13.03.2017).

Women empowerment is very important in the development of the society. Women empowerment means individual women acquiring the power to think freely, exercise choice and potential as full and equal members of the society (Bosede 2015). This means the person will develop the ability to organise and influence change in the society both in the social and the economic sector, at the community, nation and international level. Madame Rebecca has held five important positions in her church without noticing how they are empowering her in the society. These leadership positions are, home cell leader, zonal leader, Sunday school leader, communion servant and offering collector. It was through her first position that she gained access to the other four. Everything being equal, she will be a better leader in her later life because of the experience in leadership gotten from the church.

Empowerment in its general sense means mutual respect, caring and critical reflection at the individual, community, organisational and international levels where people who are lacking certain values and resources in the society can gain access to these values and resources. Empowerment is done in churches in the form of financial, psychological, economical and moral supports. The church does this by letting the women to held posts of responsibilities at the centre of decision-making in the church. A good example in this case was Madame Rebecca who held approximately four positions in her church. It is an ongoing process and some Roman Catholic, Anglican and pastors buy sewing machines, grinding machines among other things and give to some of their dedicated church members as a way of empowering them economically, a good example of such case is the Zimbabwe Assemblies of God Africa

(ZOAGA). Empowerment is a way to give potential power and freedom to those who were previously denied the power. Empowerment gives the right to people to have access to certain institutions in the society that they could not have previously.

Pentecostalism as a religion is an important institution of social and economic development not only at the level empowerment of women but for the general growth of Cameroon economy. These churches create jobs opportunities and teach their member morality in order to manage finance from their jobs. Through the church, the society can give some dignity in womanhood in Cameroon through empowerment.

4.6 Economic crisis, Pentecostalism, prevention of crimes and enforcement of the rule of law

Churches can be seen as sources of crimes, the location of crimes and places where crimes are cured (Voule 2016). During the Rwanda Genocide in 1991, church leaders participated in the war on both sides. Some were sympathising while others were actively involved in the war. Churches were the most common places for people to seek refuge. It was as well a place where most people were killed (Voule 2016). She continues that, Rwanda citizens died in churches and parishes than anywhere else. On a similar note, it was the church and people with religious beliefs who made the greater proportion of help. Fewer religion leaders spoke out against the genocide. People go out to kill direct from the church, some church leaders even assembly people to school them on how to kill. According to (Appleby in Voule 2016), in any religious conflict, there are two front. One is the militant extremist and the other is the militant peacemaker. During periods of unrest, the church has a lot to contribute in term of physical, moral and spiritual supports. These are periods where crimes are committed. It is arguable that religion hates crimes but no major world religion has avoided violence movements or extremist perpetuated by fundamentalist. Religion crimes occur when some religious body find it difficult to tolerate other gods or certain specific beliefs. In some cases, these churches are being accused of operating without legal permission.

As Vicky, one of the participants puts it

“I think many people are opening church today because of unemployment. They do not have where to go. So they open these churches so that people will come and they will benefit. They do not open these churches to spread the word of God. The main thing that they are looking for is money. Even though some people go there to seek the word of

God. So, I cannot say it is all about money because the rich are also in these Churches. They may have some social problems like bareness” (interview 13.03.2017)

Vicky had mixed feelings about Pentecostalism and crimes. On one hand the church is a blessing and on the other hand, it is a curse. She believed that hardship has forced people to go to church while some people actually go to church to seek God. This is because those who just open the church to make money will not fight for crimes because they are using all sort of ways to get rich. Crimes rate might be higher in these churches. While any true church will always fight against crimes.

Another participant here was Rebecca, when I asked her if all churches are purely the house of God, she looks at me and laughs. Then she had this to say.

“Aaah, if you tell me that a church is a business, I cannot deny it. This is because when Christ was asked, he said he was about his father’s business and the same bible states that money answered all things. Money and the Church cannot be separated. For God said the thousands of cattle’s on the hills are mine. The church preaches about progress and not a failure. Those who think of committing crimes instead are told to have some hopes for tomorrow. My church preaches against corruption. I know people in my church who cannot take pride and are in positions that are very vulnerable to corruption. But the church preaches on righteousness, good life, transparent and it preaches against corruption, the church does not play games because it is a sin. It cannot be concluded that thieves do not come to church, thieves are in church but the church preaches righteousness” (interview 13.03.2017)

Religion teaches morality and everything been equally, churchgoers are less likely to involve in crimes than non-church goers. Even though there are certain specific crimes in all churches. many people have killed, hurt others, revenge and so on in the name of Christianity.

4.7 Economic crisis, Pentecostal growth and volunteerism

The word volunteer is derived from the Latin words voluntaries which mean to offer of one’s own free will (Frederic 1998). In a simple way, it means giving back to humanity and the society at large. Volunteerism is an important tool to fight economic crisis. These are free sacrifices of time, money and other resources by people of good faith to support either government or those that are weak in the society. Examples of such people include handicaps, disable, the old, children, refugees. Volunteerism can produce skill and opportunities that will transform a community life. It is a means to use scarce resources to better a community. In order to see the reactions of participants, the researcher asked participants to explain some of the things they do on a normal Sunday service. Every

participant explains the agenda of their church activities or their Sunday programme to me. In this case, I noticed that from the moment they step their leg into the church till the last minutes of the service, they are voluntarily doing the work of God.

My first participant in this domain was Peter, this is what he had to say.

“It is a moral expression to reveal my experience in the house of God. It is an honour to be in the midst of God and you know what that means. I could stay out of my home for weeks in out station doing the work of God. A week could not pass by without me attending church meetings. The fuel used in my car and my food were taken care of by myself. I pay my tithe regularly, I give all my church contributions, I give offerings every Sunday, I pay my project arms and I contributed money to strengthen our group in the church. We single handed constructed our church. The church members prepared the blocks, carried them to the project site and we still contributed money to pay technicians. Everybody in the church is involved, ranging from our church nobles to a child that could pick a grain of sand. As an individual, I have done a lot of contributions individual in my community and in my school where I was teaching. All of these are because of my religious faith” (interview 10.03.2017).

Another impressive paragraph on volunteerism is the idea put forward by Rebecca. This is her contributions:

“It is an honour for me to talk about the work of my church. I do a lot of voluntary work as an individual and at the same time as a member of my church. I am proud to belong to Winners Chapel International. We always make sure that each and every one of us has a sense of belonging. The work of a Christian is to bring the people of God together. As a Christian, we have an obligation to do a lot of voluntary work. This is because the church does not own or run any means of finance institution. Through voluntary, we do some of the physical work for the church and contribute what so ever is needed such as money for experts to do those that we cannot do them. As an individual, I have served the Lord for eight years and I have never asked for a dime. I do these works for the glory of God. As I speak to you now, I go to church from Monday to Sunday, in the mornings and in the evenings. We need not to demand payment for doing a little job in the house of God because he has done a lot to us already. (Interview 13.03.2017)”

As demonstrated by the two participants above, participants dedicate a lot of time doing voluntary work directly and indirectly. Thousands of Christians spent time and money day to day supporting the church and the poor in the society. Volunteer works are seen during periods of challenges in areas of economic, socio-political, cultural, religious, gender and ethnic racial facts. This study focused on volunteer work by Pentecostal Christians. It is concluded that, voluntary work will help the economy to do better when the country is facing economic crisis or when many people are in bankruptcy.

4.8 Summary

The main purpose of this chapter was to find out how participants see the relationship between Pentecostal growth and the economic crisis in Buea Sub-division. Each of them had something to say regarding their experience and the world of religion. They all spoke differently but as individuals, they had similar experiences based on the growth rate of Pentecostal churches in Cameroon. According to their understanding, they all agreed on the rapid growth rate of Pentecostal churches in Cameroon. There were some differences concerning the main reasons for this growth. These participants shared their different opinions by attributing the growth of Pentecostal churches to the faith of Christians. This rapid growth of Pentecostalism and economic crisis was tested in the area of Community development, education, volunteerism, hope and spirituality, women empowerment and the role of law and prevention of crimes in the society.

Although participants were Cameroon students studying in Oslo, they had a good background knowledge of the economy of Cameroon and the rate at which these churches are growing. About sixty percent of them were Members of Pentecostal Christians. They all acknowledged the growth because all of them were formerly members of mainline churches. Their transformation to Pentecostal Christians has impacted this growth.

CHAPTER FIVE

Discussion

5.0 Introduction

This chapter interprets the research, revisits the findings in relationship with the concepts. It also provides an explanation for new findings that emerged during the research process. It is necessary to state the research question once more so that it will give us a proper meaning to what we are discussing.

- What interrelationship can be found between the economic crisis and the growing popularity of Pentecostal churches in (Buea Sub-division, Cameroon) from 1980 to 2015?
- In what ways do students from Buea municipality in Cameroon who reside in Norway see the growth of Pentecostalism in their home region as a response to the economic crisis?

5.1 Pentecostal growth and economic crisis, participants' perspectives

Participants were aware and understood the growth of Pentecostal churches in Cameroon, even though, they differed on reasons of this growth. Many did not want to see their moving away from the mainline churches to Pentecostal churches as a result of the economic crisis alone. But, they made mention of the economic crisis in many aspects during the interview. Instead, most participants were willing to attribute the economic crisis as a reason for Pentecostal growth on different churches. For instance, Vicky said, *"I think many people are opening churches today because of unemployment. They do not have where to go. So they open these churches so that people will come and they will benefit. They do not open these churches to spread the word of God. The main thing that they are looking for is money"*. She is a Christian of the Synagogue Church of all nations. Initially, she was a Catholic and she sees the effect of economic crisis as a result of this growth in other churches, not hers. At the meantime, others did the same at her church. Participants did not want to use themselves as examples. So, the idea that churches are growing because of the economic crisis was not completely ruled out. Pentecostal churches are growing faster in Cameroon. To support the facts, during this research, six out of ten participants were Pentecostal Christians but none of them was born in a Pentecostal family. These participants were born in mainline churches, Africa traditional religion and others were non-believers.

Most of these participants are promoters of the growth without noticing. As seen on the table in chapter four, all participants who were members of the Pentecostal church had

either moved from a mainline church or from Africa traditional religion but no participant has transformed from Pentecostalism into mainline churches and none is willing to do. This seems to confirm Akoko's point of view that, the massive influx of these Pentecostal churches is made up of members of mainline churches who are disappointed in the way their established churches have gone about addressing the spiritual and material needs of their followers (Akoko 2007).

5.2 Discussion of economic crisis, Pentecostal growth and education

Education is an important potential achievement of any society. In every nation, the kind of education offered in that country determines what type of development the country will achieve. This is because education is the life of a nation, is the live wire of its industries and also the foundation of moral regeneration and revival of its people (Maekae 2013). It is believed that no nation can rise above its education. The way education is structured in Cameroon does not meet up with modern day's expectations and as a consequence has retarded development. The implications of this are the negative impact on the nation's moral, civil, cultural and economic sustainability.

In response of this, Pentecostal churches have stepped into the sector to support the situation by creating schools as we saw in chapter two of this study, we focused on what the Full Gospel Church has done to remedy this situation. The Full Gospel Mission Church in Cameroon has established a number of modern day schools in different towns within the country. The church runs six nursery and primary schools in Buea municipality. These schools started in 1998 and there is there prospect of opening more. In order to have competent staff, the church has created and runs its own Teacher Training College in Mbengwei in the year 2000. The college is bilingual (English and French, two official languages used in Cameroon). It admits everyone that is qualified irrespective of their denominations. Still, in the educational sector, the church owns and runs a technical college in Muyuka. It was created in 1995 and it runs department such as accounting, woodwork, electricity, construction and home economic and admission is open to all just as the case of the Teacher Training College (Nwacha 2001). Again, the church in 1998 also opened and run a secondary school for boys and girls in Nkwen Bamenda. Irrespective of denomination, admission is granted to all those who are qualified. The school actually operates modern programmes in

the field of medical science, computer science and industrial science which can foster development and thus fight against economic crisis.

Pentecostal churches are responding to the economic crisis by fostering education. These churches have succeeded to create schools in most community that they find themselves as some of the participants gave significance roles played by education in various dimension. One of the participants, Rebecca observes that *“the church has done this by giving education to each community that its finds itself* (interview 13.03.2017).

Even though, some participants were sceptical about economic crisis as a substantial reason for the growing of Pentecostal churches in Buea Sub-division, the experiences shared by most of the participants were unique and thus matched with what is said in the literature about the relationship between economic crisis and Pentecostal growth. A concrete example here is seen where an author states that, instead of producing academic felons, Pentecostal produced their curricula in such a way that education becomes a balanced product in the society (Mussoni 2013). In another sense, it is important to argue that, the economic power of a person or of a community alone does not determine the rapid growth of Pentecostal churches. In another word, regardless of some peoples' economy power, the rich are equally active members and promoters of Pentecostal churches.

5.3 The impact of community development by Pentecostal Christians as means to fight the economic crisis

The main finding here was to see what Pentecostal do for the betterment of the society that they find themselves. Participant had a lot to say in this area. The construction of schools, hospitals, orphanage homes and other recreational centres like music, libraries, sport, radio stations, TV stations and other pronounce businesses have actually lifted a lot of weight off the shoulders of the people at church level, community and national levels. These facilities are not to be enjoyed solely by members of these churches but by the entire community.

The research findings show that respondents view Pentecostal churches as actively involved in community development. Some of these developments are done only at the church level while others are made for the outside world. Funding these projects are the sole responsibility of the church. Pentecostal churches do this by raising incomes of their own through tithe and offerings. In some cases, they go in for external support. While the church

encourages members for material support, they also do voluntary work to support the church. Most participants testified how much the church has developed their community. Still, on community development, scholars had shown great interest writing about community development. According to (Mussoni 2013), the centre vision of the church rehabilitation is to support human life as an expression of the total gospel of Jesus Christ preached which intend to take care of those who are disadvantageous and make their life bearable as children of God. In the case of Full Gospel Mission in Cameroon, it has provided enormous support in the area of community development. The church owns schools from the Nursery to higher levels. These schools run modern day programmes such medical science, computer engineering and so on. These schools admit students irrespective of denominations. The church also owned hospitals, recreation centres and so on. All of these are signals of development in the society.

Participants acknowledge the contributions of Pentecostal churches in community development. They understood what is meant by community development such as taking care of the poor, disabled, and the sick, those who are marginalized and so on. The Full Gospel Church does this with the collaboration of the community.

5.4 Economic crisis, Pentecostal growth and health findings

Participants had good knowledge about Pentecostal churches and health because most of them have been affected in one way or the other. A good number of participants had something to talk about health. This is explainable because most churches see the health of their members as a priority among other things. For instance, Rebecca acknowledged the good work the church has done in her community.

Some of these churches still kick against medical therapy. They urged their members to pray hard when they are sick instead of going to the hospital. An example of churches include Faith Tabernacle Congregation and Faith Assembly. As stated in chapter four, the issue of health is very critical in society and the whole world at large. In order to solve this problem, Pentecostal Christians see the church as a place where evil spirit is dealt with without using medical therapy. We must stress the fact that health yield economic dividends, that is to say, if you are sick and you cannot go to the hospital maybe because of bills, you can turn into a prayer group or a church. As this scholar puts it *“If you are rich and you are sick, then you are poor* (Gornik 2011, p.03). Similarly, meanwhile healthy people are more productive, healthy

infants can grow better and become productive adults. Infant mortality rate still accounts for high deaths in poor countries. Some of these deaths come from natural diseases and poor treatment methods. For instance, many people still used traditional healers when they are sick.

There is a direct effect of health to the economy. This is because the performance of the health sector will affect the competitiveness of the overall economy, especially through the labour market. Policy makers who are investing in the economy must have strong consideration of the health of the people. This is because they need healthy people to meet up with economic objectives.

5.5 Lack of hope or the need for spirituality

“If you want to know something about Christianity, you should know something about Africa” (Gornik 2011). Spirituality is one of those characteristics that anyone discussing Pentecostalism must notice. Before the arrival of Christianity, Africans who believed in African tradition religion worship specific symbols and objects for everyday reality. Some of these symbols and objects were, the moon, the sun and stars but today with the arrival of Pentecostalism, a good number of them have transformed to Pentecostalism and their hopes are focused on Jesus and this is what their preachers tell them. In a society like Cameroon that the economy is not only weak, it is falling with sufferings and poverty dominating everyday life, hope is the only source of courage. These hopes give the people self-affirmation against all societal odds. Hope gives meaning to the future. When one fears the future, one act in order to prevent the future from happening and if tomorrow is send to bear seeds of hope, then people may act to transform the future (Kobia 1998). In life, hope is everyone’s business. People live because they hope for something potential to happen tomorrow and that is why Christians pray, government and investors invest in the economy.

5.6 Women empowerment among Pentecostal Christians

Though some mainstream Christian religion like the Catholic Church discriminates against women holding on some posts of authority, Pentecostal churches does not. By nineteen century, women were qualified to preach and prophesy (Dempster et al 1999) and an example, in this case, was Maria Woodworth Etter who uses verses of the Bible to edges her fellow women to use their talent for the glory of God.

Participants perceived Pentecostal empowering women in different ways. The most common way in which Pentecostal churches empowered women was to give them posts of responsibilities. From our definition of empowerment, it was discovered that it is the ability to give power and resources to those who previously did not have access to them. Even though not all the women who participated held posts of responsibilities in their respective churches, their responses were both practical and theoretical. Some of the participants think that they do not hold any post responsibility to participate in the society because of the weak economy status of Cameroon. Rebecca and Modestine were very outspoken here. Rebecca had held three distinguish positions of responsibilities in her church, from a home cell leader to a “Sunday school leader”. On the other hand, Modestine is so popular among Cameroonian students in Oslo not because of her age but because of the numbers of public responsibilities she had in life. She is the programme coordinator, prayer warrior and the financial secretary of Christ Embassy here in Oslo. These responsibilities have ended her with the title “quality control”

The views of these participants also balanced with that of Dempster who emphasise how and when Pentecostal churches started giving women the opportunity to preach. By nineteenth century, women were qualified to preach and prophesy (Dempster et al 1999) and an example, in this case, was Maria Woodworth Etter who uses verses of the Bible such as Galatians 3:28, Acts 2:16-19 to edge her fellow women to use their talent for the glory of God”. Similarly, another author defines empowerment as referring to increasing the spiritual, political, social, educational, gender or economic strength of individuals and economic (Mussoni 2013). Throughout history, women have always been treated as second class citizens but as other institutions are fighting for equality especially in Cameroon, Pentecostal churches have joined their voices to empower women and to maintain equality in the society.

5.7 Discission on Pentecostalism, prevention of crimes and enforcement of the rule of law

“Religion is like a knife: you can either use it to cut bread or stick in someone’s back” (Basedau and Vullers 1990). Religion, ethnicity, language and colonial heritage provide several potential disputes in Cameroon. Many of these disputes coincide with disparities in income and have given rise to grievances. As seen in chapter two, no religion has been free

from religious violence. Kalu described religion in Africa as a drum of war. Most armed conflicts have religion factors. Since religion has a high relevance in society in Africa, religion conflicts increased over the years. Apart from armed religion conflicts, we have a lot of assaults from religious clergymen and other religious bodies.

Participants focused on peaceful network proclaiming by religious bodies than the conflict announced in the paragraph above. Many religions have been seen as the main peace negotiator in good numbers of religious conflict. For many years, the Vatican has always been a representative during international peace conferences. A good example of the role played by Vatican in conflict resolution is the case of Venezuela in 2017. Pope Francis also succeed to negotiate a cordial relationship between U.S.A and Cuba. Both parties could only listen to the Pope because of his position as one of the most respected church noble. This ideal is recognized by participants as is stated by Rebecca, one of the participants said,

“The church preaches about progress and not failure. Those who think of committing crimes instead are told to have some hopes for tomorrow. My church preaches against corruption. Good life and transparent is what the church preaches. It cannot be concluded that thieves do not come to church, thieves are in church but the church preaches righteousness in order to make them better in the society” (interview 13.03.2017)

5.8 Volunteerism by Pentecostal Christians as a means to fight against economic crisis

Voluntarism is a central form of citizen participation in many societies and this include participation in local communities' development of all type such as building a church, schools, hospital and routes construction, helping the needy and victims in time of crisis. The word volunteer is derived from the Latin word voluntaries which mean to offer of one's own free will or any unpaid work in an organisation. Rligion is a good resource for volunteerism. Studies have shown that religious persons are more likely to do volunteer work than non-religious.

In addition, participants expressed consent on their ability to do volunteer work. There were common expressions like *“We always make sure that each and every one of us has a sense of belonging. The work of a Christian is to bring the people of God together. As a Christian, we have an obligation to do a lot of voluntary work”* (interview 13.03.2017). Another strong contribution in this direction came from Peter: *For the construction of our church, church members prepared the blocks, carried them to the project site and we still contributed money*

to pay technicians. Everybody in the church is involved, ranging from our church nobles to a child that could pick a grain of sand. All of these voluntarily because of God” (interview 10.03.2017).

5.9 Summary

Though much research has not been done in the area of economic crisis and Pentecostal growth in Cameroon, the research findings revealed that research participants experienced and influenced the growth of Pentecostalism in Cameroon in several ways. This was seen in areas where most of them have moved from the mainline churches to Pentecostal churches. Based on the theory used as seen in chapter two, Pentecostal growth is highly related in areas of weak economy than in areas of the relative solid economy. This is because the economy and the laws are weak and thus making it possible Pentecostal churches to adapt faster. The economic crisis in Cameroon had rendered a lot of people hopeless and the coming of these Pentecostalism has given the people hope. This is because, these churches preached hope, health, healing and prophecy which is what people are in need of.

Pentecostal churches are perceived as having found answers for the daily demands of their Christians. For instance, as Akoko explains the interrelationship between Pentecostal churches and economic crisis in his own words: The massive influx of these Pentecostal churches is made up of members of mainline churches who are disappointed in the way their established churches have gone about addressing the spiritual and material needs of their followers. These followers do not see any need why mainland churches should continue making critical statements about worsening economic and criticising the few that have made it on top. These Pentecostal churches are always preaching a gospel of prosperity, most Christians in order to avoid the crisis move to nearby Pentecostal churches with the hope of achieving the gospel of prosperity.

The most important relationship that exists between the full gospel church and the economic crisis is seen in their establishments. The church owned hospitals, radio stations, schools and other businesses. Criteria to work in any of these institutions are full membership of the movement, where the individual pays his or her tithe, regular attendance in the church. Jobs here are therefore given only to active members of the church with aim of strengthening the doctrine of movement. Nevertheless, because people need jobs to

sustain their lives, they are forced to change to the full gospel in order to gain employment here (Akoko 2007).

Another exciting relationship between Pentecostal growth and economic crisis is the economy message of Pentecostal churches: when an individual or group lack important needs of life such as food, clothing, medication and education, there are two religion possibilities to solve the said problems. Firstly, a doctrine in which all of these are either considered meaningless or of low value is adopted. Secondly, the doctrine through which some of these or all of these are considered important and can be acquired through by all means or prayers is adopted. So Pentecostal churches in Cameroon have chosen the second option. Especially the full Gospel church (Akoko 2007, p.58). They continue to promise their members with messages that it is possible to achieve all their needs if they follow the spirit and the scripture very well.

Contrary to the immediate paragraphs above, it is amazing and confusing to believe on some of the preachings of these churches. Reason being that, the sick and the poor continue to be in these churches despite what their pastors had been telling and keep on promising them.

Conclusively, this chapter focuses on discussions of findings from the literature, participants' points of view, discussions about what the theory disclosed, coupled with the researcher's ideas and the new ideas that came up during the research. All of these were discussed with respect to the research question. The research revealed that participants were well informed about the growing popularity of Pentecostal churches and economic crisis in Buea Sub-division.

CHAPTER SIX

General Conclusion

6.0 Introduction

Cameroon like many other African countries is not only underdeveloped but it is a country full of poverty and many people in the country live below poverty line. Cameroon is a country with a lot of colonial past and with a present day neo-colonial economy that is structured and materially controlled and manipulated by the superpowers. The unemployment rate is high, there is lacked of adequate sanitation, electricity, poor distribution of resources, corruption and fraud during elections are some of the problems of the country just to name a few. These are therefore, some of the majors drawbacks and main factors of economic failure. Since gaining its independence in 1960 and 1961, Cameroon has actually passed through three stages of the economy. The period 1960 to 1985 is considered as the period of the real economic growth. The period 1986 to 2000 is known as the period of economic crisis and the third and last period is the one called the period of economic recovery and globalisation, which is from the year 2000 to present.

In religion perspective, Christianity, Islam and traditional African religion are the three main religions practised in Cameroon. Among these three religions, Christianity is the dominant religion and within Christian, Pentecostalism is the fastest growing and most popular. Even though Pentecostalism is new in Cameroon, it has gained a lot of popularity in Buea Sub-division. Due to economic failure in the sub-division, many people have turned to the church because they see the preaching of the word of God as means of providing the correct and direct path of life.

As an indication that Pentecostalism is growing in high speed, findings revealed that, in 19 century about 80 percent of the world's Christian population came from Europe, America and Russia, and less than 5percent from Africa and Asia but at the beginning of the 21 century, about 2billion Christians now live in the third world. The growing popularity of Pentecostalism in Africa has been testified by many scholars with some using phrases such as *"if you want to know something about Christianity, you must know about Africa* (Gornik 2011). Pentecostal churches are now seen as a "faith of boundary-free", a religion that also act as a way to facilitate western product from entering into the less developed world. One of the visions of these churches is the ability to cross the borders to circulate through the

global and urban world. Therefore, Pentecostalism is not only theology in meaning but it is also social, economic and cultural in meaning.

Undoubtedly, it is now an old news to say that Pentecostalism is growing, in fact, it has encircled the world. The most important Christian movement of the last decades is the Pentecostal movement. The current estimates show that the movement has about half a billion followers by the year 2000. This growth is mostly seen in the southern hemisphere (South America, Asia, and Africa). The name Pentecostal was derived from the Pentecost (Marian Webster), which is seen as the descendant of the Holy Spirit or spiritual gifts such as speaking in tongues, prophecies, visions and healings.

The main idea was to find out what interrelationship actually exists between the economic crisis and the growing rate of Pentecostalism in Buea sub-division. In order to spot this relationship, some concepts were identified to link the relationship. For instance, the researcher used education, voluntarism, women empowerment, health, prevention of crimes and the rule of law, holiness and spirituality and community development to link the relationship together. In line with this, I used Buea Municipality as my case study. The Full Gospel Mission Church was used as an example of a Pentecostal church that is experiencing this growth in Cameroon. The research was limited to Cameroon Students studying in Oslo, Norway who had recently travelled from Cameroon at least three years prior to their stay in Norway. This period (three years) was chosen because it is expected that they have a good knowledge about these churches in their hometown.

It is important to highlight here that most of the people I interviewed have been converted from the mainline churches such Presbyterian and Roman Catholic into Pentecostal churches. Some of the participants were previously believers of Africa traditional religion. About 60 percent of my participants were members of Pentecostal churches. None of the above 60 percents were born in a Pentecostal family but they are today full and active members of these denominations. Pentecostalism is growing at a high rate worldwide but it is difficult to measure because it is not organised in denomination or congregations as we see people meeting in churches, houses and even garages. As such, making it difficult to draw a boundary of what is Pentecostal and what is not.

The theory of globalisation and interconnection of Pentecostalism was used to explain the growth of Pentecostalism. From Azusa Street in North America, adherents were inspired by the spiritual message to many parts of South America, linking people from Africa to Asia and

it has gradually covered the entire globe. Findings revealed that Pentecostalism cannot be separated from globalization. Both concepts have succeeded to link millions of people from one part of the world to another. Religion faith, identity and practices also matter because of the way they interact with each other in the world. Religious groups also have controls over resources and also address issues of public concern in the economy. With the help of globalisation. Pentecostal churches have succeeded to change settings in the 21 century. Christianity was seen as a religion of the rich North that has lost its popularity in these areas and it is, therefore, moving to a less developed world in search for new grounds. It was noted that globalisation tools were some of the main facilitators for the growing popularity of Pentecostalism in Buea. Some of the basic means of globalisation used by Pentecostal churches are mass media tools like radio, television, tapes, DVD, film and audio cassettes, travelling crusades, availability gospel books, programmes, posters, banners, sign boards.

The main research question was, what interrelationship can be found between the economic crisis and the growing popularity of Pentecostal churches in Buea Subdivision and its environs (Cameroon) from 1980 to 2015?. Other questions were, do students from Buea municipality in Cameroon who reside in Norway see the growth of Pentecostalism as a response to economic crisis? And in what ways do Cameroon students living in Norway see Pentecostal churches as helpful to overcome the economic crisis?

In order to answer these questions, I chose the qualitative research method basically literature and interviews. I read some books and articles in relation to my working topic. The work of two scholars (Akoko and Jua) greatly inspired me on the economic crisis in Cameroon. On a similar note, participants were very much informed about the economic crisis and the growing popularity of Pentecostalism in Buea-Cameroon. Their responses were unique in most instances because the research was part of their daily life. Participants substantiated their arguments and used themselves as examples in most cases. Even though, their responses regarding the growing popularity of Pentecostalism as a result of the economic crisis differed from most literature. This is because participants did not want to see themselves as victims of joining Pentecostal churches because of economic crisis.

To test the relationship between Pentecostal growth and economic crisis in Buea sub-division. It was realized that Pentecostal churches interrelated with the economy in all aspects of the society by including their Christians in decision making in the church. These churches do this by building schools, training teachers and running modern day school

curriculum in the area of education. In the domain of health, the churches owned are run hospitals that take care of the health of their Christians as seen with the full gospel mission in chapter two. The relationship was also seen in the area of women empowerment where some of the churches have included women in their leadership role. In the domain of crimes prevention, these churches are considered as the best institution to fight against crimes. So, a good reason for the understanding of the growing popularity of Pentecostalism in Buea Sub-division is that Pentecostal churches are responding to the needs of the poor and participating in their struggle for life.

In my own understanding, where there is poverty, religion thrives. In other words, people find it comfortable to believe in the church because the society has failed them in terms of their economy, security and other needs. The church is an agent of life security, it preaches love, unity, and it is law abiding. The church can say and do things and as a result of these tenets, people turn their attentions to churches since the church has its own voice. On the other hand, reflecting on the three stages that the economy of Cameroon has passed through since independence, it seems reasonable to say that Pentecostalism succeeded to establish a solid foundation during the era of economic hardship (1985 to 1999). Another point to support this argument is the successes that Pentecostalism has achieved in developing countries. Still, in the same light, Pentecostalism is also highly pronounced among Africa-American than other citizens in the USA because they are relatively poor. On the contrary, Pentecostalism as a religion is little known in Europe which is a continent with a high standard of living. Another contrary points based on my personal observation is the fact that Pentecostal churches continue to preach the same message and their followers keep on getting poorer and sick. So, I think the society has failed them, as such, they have turned their attention to Jesus because he will never come, the gospel tells the people to wait.

6.1 Recommendations

Pentecostalism has succeeded to achieved its goal by benefiting from those areas that the state has failed to provide adequate infrastructure or resources. It is thus recommended that the government should create an enabling environment that will attract investors of all sorts. As such, this will be an opportunity for Cameroon to meet up with its 2035 vision of an emerging economy. The government can do this by cutting off expenditures in that sector of

the economy that do not generate income such as the military and the importation of expensive cars by government officers. The government should subsidise institutions that are important for the state especially on the area of economic growth.

In the area of education, findings indicated that confessionnal schools are becoming more popular in Buea Sub-division because they run up-to-date programmes such as computer engineering, medical science, wood work, etc in their schools. Meanwhile, in some public schools, the government runs outdated programmes. It is recommended that the government should restructure its educational curriculum to include modern day subjects that will open the way to its citizen to be competitive in the labour market. The state should provide enough resources such as funds and human resources in all the three tiers of education. As seen above in chapter four, educated people are more productive meanwhile uneducated people constitute a burden to the economy. So the government should strengthen its education sector to be more competitive and equally use other stakeholder to fight against the economic crisis.

Findings gotten from literature and experiences shared by participants revealed that women are gradually being empowered by these churches. It is recommended that more women should be encouraged by giving them opportunities to take part in decision making in the society. This can be done by motivating more female church leaders as pastors and also encouraged them to take other position in the public sectors. Empowerment is the process of enabling or authorizing the individual to think, take action and control work in an autonomous way. If this is done in Cameroon's economy, the illiteracy rate will reduce, there will be an equitable distribution of resource and there will be development. Empowerment and sensitisation are assumed to be the only tool that will drive any institution to achieve its goals.

Again, it is recommended that the church should earmark projects that are within the reach of their sponsors especially their Christians. This will prevent the church from demanding a lot of money from their already poor members who are barely surviving in an economy with crises.

LIST OF REFERENCES.

- Abadeer, A. *Free People: A Christian Response to Global Economics*.
- African Regional Health Report 2014. (2017).
- Agbu, O. (2006). *Globalisation and Technology: Problems and prospects for the agricultural sector in Africa*. *Africa development*, 30(4).
- Akoko, R. M. (2007). "Ask and you shall be given": Pentecostalism and the economic crisis in Cameroon. Leiden.
- Amin, A. A. (1998). *Cameroon's Fiscal Policy and Economic Growth*.
- Anderson, A. (2014) *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge University press UK.
- Apabeloi B. (2016). *The Evangelization (Religion) and Development of the Presbyterian Church in Cameroon (PCC) within the M'muock Community (Master's thesis) Oslo Norway*.
- Appleby, R. (2000). *The Ambivalence of the Sacred*. Lanham: Rowman & Littlefield publishers.
- Backhouse, R., & Medema, s. (2009). *Retrospectives: On the Definition of Economics*. *Journal of economic perspectives*.
- Badie, B. Berg-schlosser, D., & morlino, L. (2011). *International encyclopedia of political science*. Thousand oaks, ca: sage publication
- Basedau, M., strüver, G., vüllers, J., & wegenast, T. (2011). *Do Religious factors impact armed conflict?* *Empirical evidence from Sub-Saharan Africa*. *Terrorism and Political violence*.
- Bergunder, M. Droogers, A., laan, C., robeck, C., & Anderson, A. (2010). *Studying global Pentecostalism*. Berkeley: university of California press.
- Beyer, P. (2013). *Religion in the context of Globalization*. London: Routledge.
- Brown, T. (2004). *Free people*. Eugene, or: wipf and stock.

- Bryman, A. (2012). *Social Research Methods 4* Oxford: Oxford University press
- Bryman, A. (2016). *Social Research Methods*. Oxford: Oxford University press
- Bundy, D. (1999). *Pentecostalism as a global phenomenon: a review essay of Walter Hollenweger's Pentecostalism: Origins and developments worldwide*. *Pneuma*, 21(1), 289-303.
- Carter, J. (2014). Book review: *Contemporary Pentecostal Christianity: Interpretations from an African context*, written by j. Kwabena asamoah-gyadu. *Mission studies*, 31(2), 304-305.
- Changbun T. (2014): *The Role of Women in conflict solving in Cameroon: as compared to the role of women in African philosophy*, (Master thesis, 2014-09-3. (2017). Oslo Norway.
- Chenaa, T., & kimengsi, J. (2016). *Investigating the role of agriculture, industry and foreign direct investment in Cameroon's economic growth*. *Greener journal of social sciences*, 6(1), 011-018. [Http://dx.doi.org/10.15580/gjss.2016.1.090915129](http://dx.doi.org/10.15580/gjss.2016.1.090915129)
- Froise, M. (1991). *World Christianity*. Monrovia, ca: marc.
- Gina L. (2013). *The rise of Pentecostal power: Exploring the Politics of Pentecostal Growth in Nigeria and Guatemala* (PhD thesis) Oslo Norway, bibsys brage.
- GlobalGiving report 2013. (2017)
- Gornik, M. (2011). *Word made Global*. Grand Rapids, mich.w.b. Eerdmans pub. Co. USA
- Helleiner, G. (1983). *The IMF and Africa in the 1980s*. *Canadian journal of African studies / revue Canadienne des études Africaines*, 17(1), 17.
- Hiebert, P. (2009). *Transforming Worldviews*. Grand Rapids, Mich: Baker Academic.
- Jennings, J. (2007). *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*. *Mission studies*, 24(1), 136-137.
- Kim, Sebastian C. H., and kirsteen Kim. 2008. *Christianity as a World Religion*. London, New York: Continuum.
- Kobia S. (2003). *The Courage to Hope: A Challenge for Churches in Africa*. WCC publications, Geneva Switzerland.

- Ladovic L. (2009). *Catholic Pentecostalism and the Paradoxes of Africanization: Processes of localization in a Catholic charismatic Movement in Cameroon*, Brill.
- Lechner, F., & Boli, J. (2012). *The Globalization Reader*. Chichester, West Sussex: J. Wiley & Sons.
- Lee, S. Y. (2014). *Contextual Hope in Korean Pentecostalism's threefold blessing* (doctoral Dissertation, University of Birmingham).
- Lehmann, David. "Religion and Globalization." *Religions in the Modern World: Traditions and Transformations* (2002): 345-364.
- List of ongoing armed conflicts. Retrieved 20 June 2017, from <http://en.wikipedia.org/wiki/Map:Cameroon.png>
- List of Terrorists attacks Retrieved 20 June 2017, from https://en.wikipedia.org/wiki/Heavily_indebted_poor_countries1.6
- Maekae, J. (2013). *The Role of Education in National Development: Nigerian experience*. *European Scientific Journal*, 9(28).
- Ntemngweh P. (2016) *Educational-Job Mismatch among University graduates in Cameroon: the perspectives of graduates in the field of humanities* (master's thesis). Oslo Norway
- Ollman, P. (2017). *Christianity, development and modernity in Africa*, written by Paul Gifford. *Mission Studies*, 34(1), 125-126.
- Quinn T. S. (1994). *The characteristics of northern black churches with community health outreach programs*. Billingsley-Caldwell- *American Journal of Public Health*.
- Rajasekar, S., Philominathan, P., & Chinnathambi, V. (2014). *Research Methodology*. Arxiv preprint physics/0601009
- Reich, S. (2016). *Global norms, American Sponsorship and the emerging patterns of world politics*. Springer.
- Stewart, A. (2012). *Handbook of Pentecostal Christianity*. DeKalb, Ill.: Northern Illinois University Press.

- Sturla S. (2006). *Spirits of Globalization: The Growth of Pentecostalism and Experiential Spiritualities in a Global age* SCM press, London Britain.
- Sundnes D. (2013): *Pentecostalism, Globalisation, and Islam in Northern Cameroon*. (2013). Leiden.
- Tambi, M. (2015). *Economic Growth, Crisis, and Recovery in Cameroon: A Literature review*. *Journal of industrial distribution & business*, 6(1), 5-15.
- Ukah, A. F. K. (2007). *African Christianities: features, promises and problems*. Johannes gutenbertg-universität.
- Voule, I. (2016) *Religion and Reconciliation in Rwanda: Is Religion an Obstacle or a Source of Reconciliation (Master's thesis)* Oslo Norway.
- Watkins, P. B., kaplowitz, N., slattery, J. T., colonese, C. R., colucci, S. V., Stewart, P. W., & Harris, S. C. (2006). *Aminotransferase elevations in healthy adults receiving 4 grams of acetaminophen daily: A Randomized controlled trial*. *Jama*, 296(1), 87-93.
- Wetuh V. (2017). *From a Local Church Group to a Movement for Women's Empowerment and Societal Transformation (A case study of the CWF of the Presbyterian Church in Likomba-tiko, Cameroon (Master's thesis))*. Oslo Norway.
- Woodberry, R. (2006). *The Economic Consequences of Pentecostal Belief*. *Society*, 44(1), 29-35
- Wright, G. (1999). *The Impact of Globalisation*. *New Political Economy*, 4(2),
- Yong, A. (2011). *Afro-Pentecostalism*. New York: New York University press.

APPENDICES

Appendix 1: Interview guide

The purpose of this study is to examine how the growth of Pentecostal churches in Cameroon (case Buea municipality) is connected to the economic crisis that struck Cameroon from 1980s. The time frame is 1980 to 2015. This will seek to know the participant's faith, name, beliefs and the name of his/her church to better explain his/her experience in the growth of Pentecostal churches in Cameroon and the economic crises. I promised that the information gathered here will be use purposely for this research and nothing else.

1. What is your sex? Male, female
2. What is your educational level, high school, university degree, master degree and others?
3. Please kindly write your age
4. As a Pentecostal Christian, please write the name of your church
5. Were you born in a Pentecostalism family? If no, what prompted you to join Pentecostalism?
6. Please kindly share your feelings as Pentecostal Christian with me
7. Apart from prayers, what are some of your key expectations from the church?
8. In what capacity do you serve in your church?
9. Can you briefly tell me what your church do on a normal Sunday church service?
10. What makes you think that Pentecostal is relevant to you than another church?
11. Statistics showed that the economic crisis that struck Cameroon in 1980s, at these are the same years, Pentecostal churches started in fluxing Cameroon. What connection do you think exist between Pentecostal churches and the economic crises?
12. Most Pentecostal churches preached the message of prosperity and wealth, do you agree with this? Please explain
13. How do you see the future relationship between Pentecostal growth and the economy crisis?
14. Do you think that the present economy of Cameroon has an influence over Pentecostal growth? Please explain
15. After this wonderful reply, do you still have something else to add?

Sturla Sturla
Stiftelsen Det teologiske menighetsfakultet
PO BOX 5144 Majorstuen
0302 OSLO

Vår dato: 01.02.2017

Vår ref: 51863 / 3 / BGH

Deres dato:

Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 02.01.2017. Meldingen gjelder prosjektet:

<i>51863</i>	<i>Pentecostal and economic crisis in Cameroon</i>
<i>Behandlingsansvarlig</i>	<i>Stiftelsen Det teologiske menighetsfakultet, ved institusjonens øverste leder</i>
<i>Daglig ansvarlig</i>	<i>Sturla Sturla</i>
<i>Student</i>	<i>Tsomoh Tsomoh</i>

Personvernombudet har vurdert prosjektet, og finner at behandlingen av personopplysninger vil være regulert av § 7-27 i personopplysningsforskriften. Personvernombudet tilrår at prosjektet gjennomføres.

Personvernombudets tilråding forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, <http://www.nsd.uib.no/personvern/meldeplikt/skjema.html>. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://pvo.nsd.no/prosjekt>.

Personvernombudet vil ved prosjektets avslutning, 08.08.2017, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Kjersti Haugstvedt

Belinda Gloppen Helle

Kontaktperson: Belinda Gloppen Helle tlf: 55 58 28 74

Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.

Vedlegg: Prosjektvurdering

Kopi: Tsomoh Tsomoh zechiapierretsomoh@yahoo.com



PURPOSE OF THE PROJECT

The purpose of this study is to examine how the growth of Pentecostal churches in Cameroon (case Buea municipality) is connected to the economic crisis that struck Cameroon from 1980s. The time frame is 1980 to 2015.

INFORMATION AND CONSENT

According to the notification form, participants will receive verbal information about the project and give consent to participation. In order to satisfy the requirement of informed consent of the law, the participants must be informed of the following:

- which institution is responsible (Stiftelsen Det teologiske menighetsfakultet)
- the purpose of the project / the research question(s)
- which methods will be used to collect personal data
- what kind of information will be collected
- that information will be treated confidentially and who will have access to it
- that participation is voluntary and that one may withdraw at any time without stating a reason
- the expected end date of the project (08.08.2017)
- that all personal data will be anonymized or deleted when the project ends
- whether individuals will be recognisable in the final thesis/publication
- contact information of the student and supervisor

SENSITIVE PERSONAL DATA

There will be registered sensitive information relating to religious beliefs.

INFORMATION SECURITY

The Data Protection Official presupposes that the researcher follows internal routines of Stiftelsen Det teologiske menighetsfakultet regarding data security. If personal data is to be stored on a private computer, the information should be adequately encrypted.

PUBLICATION

It is stated that personally identifiable information will be published. The Data Protection Official presupposes that the participants give their explicit consent to this. Further, we recommend that participants are given the opportunity to read through their own information and give their approval before publication.

THE END OF THE PROJECT

Estimated end date of the project is 08.08.2017. According to the notification form all collected data will be made anonymous by this date.

Making the data anonymous entails processing it in such a way that no individuals can be recognised. This is done by:

- deleting all direct personal data (such as names/lists of reference numbers)
- deleting/rewriting indirectly identifiable data (i.e. an identifying combination of background variables, such as residence/work place, age and gender)
- delete audio recordings