
Original Article

Pentecostalism a prefigurement in women economic development and gender disparity: A case study of ZAOGA FIF Glaudina district.

Robert Chirima¹

¹ Africa Research University (ARU), Keystone University of Africa, Lusaka, Zambia

* Correspondence: robertchirima@yahoo.com; +8696658847

Received: 28 February 2024; Accepted: 30 July 2024; Published: 30 August 2024

Abstract: This study is an investigation into how Pentecostalism becomes a prefigurement in women economic development and gender disparity: A case study of ZAOGA FIF Glaudina district. The problem is that women in Pentecostal churches are economically marginalized resulting in gender imbalance affected women economically, socially and even spiritually according to the research done in AFM in Zimbabwe by Sande, (2016), which he attributed to a patriarchal structure.

The aim of the research is to investigate why women are still economically marginalized using the “School of Talents” as a model and pattern of women empowerment in ZAOGA. The objectives were to examine the role, empowerment strategy and challenges women face in ZAOGA FIF Glaudina district and how they can be ameliorated.

The study employed a mixed methods approach. Stratified and judgment sampling were used to select research participants. Interviews, group discussions, and questionnaires were procedures used to gather data which were analyzed through descriptive and explanatory approaches which produced variable frequencies and percentages expressed as graphs and pie charts. The research findings revealed that ZAOGA FIF’s “School of Talents” is an empowerment tool for women and it improved their economic value as witnessed by its formalization into a University-wide course at Zimbabwe Ezekiel Guti University. Ladies’ meetings and the ordination of women as leaders in ZAOGA FIF contributed positively to women self-actualization and willingness to participate in male dominant leadership roles, an affirmation of change in Pentecostal thinking about women empowerment.

The study recommends that the “School of Talents,” a vision given to Prof E.H. Guti by God should be adopted by all Zimbabweans and world over not just believers in ZAOGA as a way to improve the economic status of women. The study revealed that the School of Talents is no longer a women’s project but has been extended to every individual or families.

Keywords: SME’s, SME Business Models, Entrepreneurial Sustainability.

1. Introduction

The study examined the role played by Pentecostal institutions in women economic empowerment in Zimbabwe. The research revealed that Pentecostalism is a prefigurement or is the light when it comes to women economic empowerment. The study investigated the challenges faced by women in Pentecostal churches and how these can be ameliorated. To achieve this, the study used the ZAOGA FIF, "School of Talents" in ZAOGA FIF Glaudina District as a case study and a model of women empowerment. The School of Talents model helped the researcher to examine the role of modern day Pentecostal churches in Africa such as ZAOGA in tolerating the gender aspect by capacitating women in recognition of the theology of reconstruction by Musoni (2021), a proponent of this theory. The question of women empowerment in churches has long time been a controversial one simply because women have not been at the same with men economically, socially and even spiritually. The research revealed a shift in this dispensation especially with the emergency of Pentecostalism which then started to promote women, some becoming prophetess, some prominent businesspeople, some holding even senior political offices such as Vice President and some Presidents. In the dawn of Pentecostalism, the movement begin to accept women as equal powerhouse in preaching the gospel and at the same time support their efforts by empowering them economically.

Despite the efforts by the government to support women, addressing gender inequality, women empowerment remains a problem in Zimbabwe. Women did not have space in leadership, especially from churches who subscribe to Old Testament practice. In the old church, women were relegated to household activities only and were not allowed to preach in church (1 Cor 14:33b-36) and to go to work. Many Pentecostal churches especially those started by man adopted the doctrine of Paul in 1 Cor 14:33b-36, which contains an injunction by Paul that women should not speak in church.

Statement of the problem

The problem is that women in Pentecostal churches are economically marginalized resulting in gender imbalance which affected women economically, socially and even spiritually and women's voices are heard in corridors of success as revealed in the the research done in AFM in Zimbabwe by Sande, (2016). For a long time, the significance of women in leadership positions have been undervalued by man who take a dominant stance which Sande (2016), attribute to a patriarchal structure. In Zimbabwe, the government introduced a women quarter system in Parliament to cover for the gap but still women are still marginalized. This has stacked development not only of the church but the country at large because women constitute the greater percentage in terms of population. The ideology of Pentecostalism based on Old Testament practise of patriarchy is an impediment to women economic emancipation. Women's economic empowerment is critical to achieving gender equality and sustainable development in Pentecostal churches considering that women constitute the majority in terms of population in Zimbabwe. Empowering women is empowering Zimbabwe.

The "School of Talents" a vision given Prof E.H. Guti by God, will be employed in this research to analyze how women are empowered in ZAOGA FIF and whether it can be a model that can be used to improve the economic marginalization of women across the world.

Objectives of the research

Research aims and objectives of this research are:

- i) To examine the role of women in ZAOGA FIF Pentecostal church.
- ii) To investigate the empowerment of women in ZAOGA FIF Glaudina district.
- iii) Examine the challenges women face and how these can be ameliorated

Literature Review

Pentecostalism

Pentecostalism is a movement that emerged in the early 20th century among radical adherents of the Holiness movement who were energized by revivalism and expectation for the imminent Second Coming of Christ according to West Tennessee Historical Society (2002). Believers with were convinced that they were living in the end time and henceforth anticipated a great revival restoration of spiritual gifts (glossolalia) and the evangelization of the world which Charles Parham, together with William J. Seymour, a Wesleyan-Holiness preacher, taught as third work of grace according to Eerdmans (1999). This then characterized the beginning of American Pentecostalism. Eerdmans (1999) further clarified that, the three-year-long Azusa Street Revival, founded and led by Seymour in Los Angeles, California, resulted in the growth of Pentecostalism throughout the United States and the rest of the world. Visitors carried the Pentecostal experience back to their home churches or felt called to the mission field. However, the coming of Pentecostalism did not bring the empowerment of women, but the research revealed that there is shift in ideological perspective from traditional thinking about women especially in Pentecostal churches such as ZAOGA through school of talents which has greatly improved the

status quo of women who are given leadership positions in churches that are led by men and economically empowered.

School of talents

The "School of Talents" is a concept from God given to Ezekiel Handinawangu Guti, when he was in America at a Bible school (Guti 2014:47). According to Guti (2014:47), as written in the book of Remembrance, offered Guti was offered lots of money, buses and building of church in Zimbabwe by a certain rich man provided he accepts to work under this rich man, of which Guti after prayer rejected the offer because God told him that if you work under this man, I will take away my anointing. God said to him, "If you humble yourself and obey me, I will be your money." Guti said I want to work under you not this man. God said to Guti, "Go back to your country, you have lot of money." Guti asked for the means to get the money, and the Lord said, "Go teach the people my word and teach them to give and to work talents." Guti continued to contest God's decision by justifying that the people are poor. God declared to Guti that if you fully teach my word and the working of talents, I am going to bless you to build many church buildings of worship. The man threatened Guti that you are going to suffer because you refused to work under me. To date, Guti's gospel has reached more than 150 countries and has buildings all over in these nations. Guti came back to Zimbabwe, and he began as instructed by God to teach the word, giving and tithing with the help of prominent women such as Priscilla Ngoma and people began to prosper as they gave. Poor people became rich through tithing, giving and working of talents (Guti 2014:49). According to Guti (2014), God did exactly as he has promised Guti. Priscilla Ngoma, became the champion in teaching talents and this is where women empowerment started shifting from the patriarchal system which forbade women to be on the forefront, fearing people will not listen to her since she was not a pastor's wife. According to Guti (2014:52), Apostle Guti laid hands upon her in the name of Jesus and said go and tell all the women, they will obey." This is how the school of talents started.

This is the reason why the researcher has decided to use this model as a model of empowering women in Pentecostalism. Today, even those in government have adopted the model as an empowerment tool. As people embraced the concept of talent, in 1977, according to Guti (2014:52), women did a tremendous job and raised huge amount of money which was used to build flats at Amfcc (Guti 2000:30). Guti believe that talents are of God and not man's philosophy. It is also the way God bless women in their homes because it trains women to use their hands. According to Guti (2014:52), school of talents raised the standard of people who were poor by encouraging them to use their hands and be self-supporting, helping themselves. People who were sitting on empty tins of cooking oil because they were too poor to buy chairs or sofas. These were people who were sleeping on the floor with no birds. People who had no shoes but today through working with their hands supporting the work of God and God has been blessed. They now have sofas, beds and shoes even cars and houses.

According to the book, "Talents" (Matarenda), by Guti (2015:6), Talents is a school given to the believers or saints of ZAOGA FIF. In this school, they are taught how to use their hands and become entrepreneurs in order to make ends meet or self-reliant. In this school you are trained on how to do market research in order to know what to product or commodity you will sell, what class of people, purchase price and selling price. What is capital? What is net profit? What is net loss? How to dominate the dollar and not to be dominated by it. How to buy things in cash without going into debt. You are enriched in prayer, reading the word and practicing righteousness and walking in the Kingdom of God. Those who obeyed have never remained the same. According to Guti (2015:6), Talents is not the way of the church to get money from people but the church enriching the believers on how they themselves can have money and come out of poverty. Like any school for example teaching, nursing or flying aircraft. You are taught and you do practical, or internship and the benefit first is for the school and when you have graduated you can now work and get your benefit using now the experience and knowledge you learnt where you were trained. Same with school of talents. You first do it for God and the experience you gain is what you use to make your own money.

School of talents teaches people financial management and freedom from debt (chimbado) according to (Guti (2015:6). It is a school for those who were never sent to school saying they were only girls. Talents teaches you how to control the dollar.

Talents is a school which trains every woman of ZAOGA FIF to be self-sufficient and be skilled in business, to help her own family by bringing income to the home by using her own hands. According to Guti (2015:32), talents have however proved beyond doubt that it is not a school for women only but for the whole family. In 1993, home talents came to such a high standard that some bought cars and others-built houses. The God of Ezekiel raised people who were very poor and poor indeed to become rich (Guti (2015:32). God gave Guti this vision to help people to be skillful. Some now have factories which manufacture speakers, beds, windows and furniture.

Benefits of talents

According to Guti (2015:33), the following are the benefits: 1) Gives us a skill of running business properly. 2) Teaches us to make extra money for ourselves. 3) Makes us to be self-reliant. 4) Improves the standard of living. 5) Teaches us to depend on God and to trust in him. 6) Overcomes the spirit of

laziness (Prov 10:14). 7) Eradicates poverty (Prov 14:20). 8) Overcomes the spirit of procrastination. 9) Overcomes the spirit of backbiting (2 Thess 4:11). 10) Gives ability to control the dollar.

The school of talents is a tried and tested model and has been pivotal in raising and improving the lives of many women and families, so it can also be used as a model by all Christians especially Pentecostals. It has improved the economic status of women in the society, in their own family set ups and even in church. Through the school of talents, some bought cars, some built houses and some started their own manufacturing companies. This makes it a perfect model of women empowerment in Zimbabwe.

Women economic empowerment

Introduction

Conceptualizing women's economic empowerment has been problematic in the 21st century and have been an issue on agenda for discussion in society for a long time and given the diversity in the emphases, Sen (1993), found greater consensus in the literature on its conceptualization with shows there is a nexus of a few key, overlapping terms such as choice, control, and power which often refers to women's ability to make decisions and affect outcomes of importance to themselves and their families. The formations of these concept about women empowerment led to various theories, interpretations and definitions of empowerment. To understand women economic empowerment, the research made an entry into expounding the concept of women empowerment, then defined empowerment, economic empowerment, religious empowerment (where the researcher analysed Pentecostalism and the role of women in the bible).

Women Economic Empowerment

Women Economic empowerment is the ability to make and act on decisions that involve the control over and allocation of financial resources (Golla et al., 2011). From the definition of Golla et al., (2011), the ability of women is as a result that they have been empowered and they have access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information. When, they are self-sustained, women will now be able to make decisions and stand for things that pertains to them without depending on man. When they are able to make decisions independently and act on decisions that involve them, it then satisfy the definition of empowerment according to Mbewe (1991), as cited in Rowlands (1995), who describe it as "a process whereby women become able to organize themselves to increase their own self-reliance, to assert their independent right to make choices and to control resources which will assist in challenging and eliminating their own subordination." That is, women should be able to define self-interest and choice, and consider themselves as not only able, but entitled to make choices (A. Sen 1999; G. Sen 1993, Kabeer 2001; Rowlands 1995, Chen 1992). Bush and Folger (1994) consider this condition as "restoration to individual of a sense of his/her own value and strength of his/her own capacity to handle life's problem".

The strength of the Talent project by ZAOGA FIF is hinged on prayer because spirituality plays a pivotal role in the success or failer of any business. Apostle Guti emphasizes prayer in working talents. In working of talents, the most important pillar is the pillar of prayer. We ask God for guidance in business that he makes a way even where there seems to be no way.

The government of Zimbabwe and the world over are also making frontic efforts to empower women economically by putting new laws in place or amended existing ones, to remove access barriers to land, assets, resources and other opportunities for women according to Tarinda, (2019:3). Tarinda, (2019:3), further went on to say that, in terms of gender economic empowerment and financial inclusion, the country has focused mainly on women, micro, small and medium enterprises (MSMEs), youth, disadvantaged men and other disadvantaged communities.

One of the approaches to overcoming obstacles to women's advancement according to Parpart, et al (2000) is to develop and exchange materials, resources, and courses in the areas of women's studies and women and development (WAD). Government of Zimbabwe is so committed to ensure there is gender balance in Zimbabwe as evidenced by introduction of the quarter systems in parliament and establishment of laws and commissions to attain full gender equality. Commissions such as Zimbabwe Gender Commission Act [Chapter 10:31], which was established in 2015 and was promulgated on the 12 February 2016. Its mandate is to provide for the establishment of the Zimbabwe Gender Commission to perform specified functions, including the investigation of and making of recommendations on the removal of barriers to the attainment of full gender equality; and to provide for matters connected with or incidental to the foregoing.

Internationally, meeting in Ottawa, Canada, in October 1990, according to Parpart, et al (2000), the Commonwealth Ministers Responsible for Women's Affairs specifically mandated the Commonwealth of Learning (COL) to develop a program to address the needs of women in the Commonwealth countries of the South. To uplifts the status of women, Lagarde (2019), came up with six indicators namely education, educational freedom, economic contribution, economic freedom, household

management and decision making, perceived status within the household and health which directly influence the status of women.

The term "Empowerment" has been used more often to advocate for certain types of policies and intervention strategies than to analyze them, as demonstrated by a number of documents from the United Nations (UNDAW 2001; UNICEF 1999), the Association for Women in Development (Everett 1991), the Declaration made at the Micro-credit Summit (RESULTS 1997), DFID (2000), and other organizations. Empowerment has become a widely used word.

Religious empowerment

Religious empowerment is a new term that is incorporated especially when discussing women economic empowerment. They focus more on economic empowerment, but the religious empowerment helps on the economic empowerment. It's one of the sources of economic empowerment especially what has witnessed in Pentecostal churches such as ZAOGA FIF who through the vision of "Talents" Ezekiel Handinawangu Gutu is used as a model of women economic empowerment. School of Talents fits so well in line with the definition of empowerment given by Sen (1993), Batliwala's (1994), and Rowlands (1995). It helps women to take charge of their economic status. This model has changed the life and the economic status of women in ZAOGA and has now been adopted by many Pentecostal churches including the mainline churches such as the Methodists, Reformed Church, Anglican, Roman Catholic etc. The school of Talents is in line with the three essential factors for empowerment though its not done in accordance with the 3Ls namely Learning, Labour and Leadership. In working talents, since it's a school, there is learning and because people work, there is labour and as they learn, they were taught to lead the business which is leadership. Through the school of talents, there is learning, which is empowerment. School of Talents is an empowerment model. An empowerment model supports resourcefulness and the development of skills to remove social barriers for individuals and communities by focusing on competence rather than deficits in individual or social functioning.

In ZAOGA FIF women are empowered through the school of talents to be self-sufficient. Each district through their district pastor becomes a team. Speakers will be sent from HQ to empower these teams. Empowered teams are self-sufficient groups of people working together with specific goals.

Religious empowerment also looks at the role of woman in the Bible. Women did tasks as important as those of men, managed their households, and were equals in daily life, but all public decisions were made by men. Men had specific obligations they were required to perform for their wives including the provision of clothing, food, and sexual relations.

Factors that militate against women empowerment in Pentecostalism

There are countable factors that suppresses women to be on the main stage of power such as patriarchal system, fear, indoctrination and gender perspectives.

Patriarchal system

Patriarchal system is a way of life where there is so much respect given to the older generation in decision making which Juliet (1974:409), sees it as literally as "rule of the father." There is no doubt according to Juliet (1974:409), that patriarchal system is a stumbling block to women emancipation and the expression of power dependent on age as well as gender, such as by older men over women, children, and younger men. This system of power is inherited from generation to generation but according to Barbara (1992), others may rebel. In this system, according to Buss, et al (2011:64), women are relegated to childbearing which is sometimes referred to as Bateman's principle. It suggests females place the most important preference on males who control more resources that can help her and her offspring, which in turn causes an evolutionary pressure on males to be competitive with each other in order to gain resources and power (Buss, et al, 2011:64). To support the "Bateman's principle" Goldberg came up with a theory, "The Inevitability of Patriarchy," which states that social institutions that are characterised by male dominance may be explained by biological differences between men and women (sexual dimorphism), suggesting male dominance (patriarchy) could be inevitable (Goldberg, 1973). Aristotle is one scholar who took a feminine approach to crush the patriarchal system when he portrayed women as morally, intellectually, and physically inferior to men; saw women as the property of men; claimed that women's role in society was to reproduce and to serve men in the household; and saw male domination of women as natural and virtuous according to Harold (2002), Dirk (2005)& Bat-Ami (1994).

Sande (2016), attribute the challenges of women in leadership positions to a patriarchal structure. According to Sande (2016), the patriarchal structure has permeated and replicated itself through a variety of social organizations and the church is no exception. Recently, human rights and gender activists have made concerted efforts to neutralize the impact of patriarchy on society. As all this effort is made, there was a blind eye given to the church as far as addressing the issues of gender are concerned. As such, Sande (2016), believes that there is no doubt that the role of women in

Pentecostalism is critical to this debate. It is important, therefore, to understand the challenges that women, who seek leadership positions, face within religious traditions like Pentecostalism.

Indoctrination

Many Pentecostals churches focus more on indoctrinating their members rather than empowering them. The many meetings such as Tuesday meetings, China are specifically designed to indoctrinate women so that they remain submissive to men which is biblical but nothings is done to empower them economically but teaching them to submit rather than for them to be subjects of abuse in the home.

There is a wider call across Christian divide that the church should not resort only to pulpit business (Author/in press) but should be instrumental in economic development by encouraging women to be economic pillars. According to Parsitau (2012), a lot of effort has been made in Kenya by women-led Pentecostal and charismatic churches to bring women on the spotlight The NGOs seek to bring about a transformation in women's roles in society. These NGOs advocated for girls' education, women's reproductive health, women's economic empowerment and gender equity in legal and policy matters. At the same time a new wave of women-led Pentecostal and charismatic churches has also been seeking gendered social transformation. Focusing on the gospel message of salvation and redemption, they seek to bring about a transformation in women's lives by empowering them both spiritually and materially. Alongside a raft of skills and enterprise training, these churches also seek to build women's confidence, enhance their self-esteem and build networks of fellowship and support. Eriksen (2014:262), believe in egalitarianism which states that instead of looking at men and women's roles, we need to look at the specific idea of egalitarianism that this form of Christianity brings about and how this shapes the way in which gendered difference is articulated.

Gender perspectives

Gender perspectives as constructed by the society is also one of the major factors that militates against women empowerment. Gender theory according to Stoller (1984), was started by an American psychiatrist and psychoanalyst named Robert Stoller in the 1960s. Robert Stoller, who studied homosexuality, transexuality and intersexuality, was inspired by money's work and borrowed the term "gender". He coined the expression "gender identity" in his book *Sex and Gender* (STOLLER, 1984), which first appeared in 1968. Gender is an important consideration in development (Stoller, 1984). It is a way of looking at how social norms and power structures impact on the lives and opportunities available to different groups of men and women. Globally, more women than men live in poverty (Parpart, et al 2000).

Analysing the gender theory by Stoller, (1984), represent perspectives that are socially constructed by societal norms and power structures that ultimately impact the lives and opportunities available to different groups of men and women. Globally, more women than men live in poverty. Under such conditions, women are also less likely than men to receive basic education and to be appointed to a political position nationally and internationally. Understanding that men and women, boys and girls experience poverty differently and face different barriers in accessing services, economic resources and political opportunities helps to target interventions.

Given the ubiquitous influence of gender in a person's life, according to Miller (2016), a number of theories have been developed to explain gender development. These theories can be generally divided into three families: biological, socialization, and cognitive. According to biological theories, psychological and behavioral gender differences are due to the biological differences between males and females. Within this family of approaches, researchers have focused on historical explanations (such as evolutionary processes) and proximal explanations (such as genes and sex hormones). Socialization theories of gender development view gender differences as a byproduct of the differential treatment girls and boys receive from the people in their lives and the pervasive gender stereotyped messages that children are exposed to in their environment. Cognitive theories of gender development view children as active constructors of knowledge who seek, interpret, and act on information in an effort to match their behavior to their understanding of gender.

Conclusion

From the literature review, the researcher concludes that the conceptualization of gender has in a big way, shutter the hopes and aspirations of women to take up leadership and influential positions in church or society. This made women empowerment to be on agenda on many forums to discuss what really is empowerment, economic empowerment and religious empowerment. Women remains in the corridors of power because of patriarchal systems, fear, indoctrination and gender perspectives. The literature review, reveals that Pentecostals have been slow in empowerment of women because they took the biblical feminine patriarchal approach where man has dominant as the head of the family according to Sande. However, there are new ideologies like the "Talent Project" by Prof E. H. Guti that brings a shift in Pentecostal movement where there is appreciation of women as potential leaders. This

gives vibrancy to the “School of Talents” by ZAOGA FIF as an empowerment tool that economically shifts the scale of women from suppression of patriarchal oppression by giving them confidence, responsibility and stability. Of late there was little empowerment of women but through the School of Talents, there is a shift in the Pentecostal cycles. The talent model brings gender equality because it changes the status quo of women in society, that is when people make money. Government also plays a pivotal role in empowering women by demonstrating its commitment actually assigning a full fledged ministry to deal with women affairs and gender issues.

3. Materials and Methods

In order to gain insights on how Pentecostal churches economically empower women in Zimbabwe, mixed methods research was used where stratified random sampling and judgment sampling procedures were employed to select research participants. The research sample consists of church members from Glaudina district under Westgate province in Harare, comprised of 50 respondents. 35 members will be women, 10 will be man and 5 will be youths (2 boys and 3 girls). The ages of the women range from 17-73.

Questionnaires, interviews and observation were used as research instruments in this study. On administering the questionnaires, this research used questions with both closed and open-ended questions to balance between quantitative and qualitative data which were completed by believers. Face-to-face interview included, group discussions, and individuals.

Data analysis used descriptive and explanatory approaches simply because descriptive approach provides truthful descriptions of phenomena in the area of concern according to Mouton (1996). The explanatory approach was aimed at explaining why women in Pentecostal churches are not economically empowered.

The Data from open-ended questionnaires was analyzed through thematic analysis while data from close-ended questionnaire was analyzed using the Statistical Package for the Social Sciences,(SPSS). Thematic analysis method was used to systematically find answers to research questions, as well as identifying, analyzing and reporting patterns or themes within the data collected. The phenomenological approach was also used in this research to understand the behavioral patterns of Pentecostal church members from the view point of the participants, and mostly to allow the voices of the women to be heard. Besides the phenomenological approach, this study employed the Theological Reflection approach to interpret the data since the concerns under investigation are ethical theological issues.

4. Results and Discussion

Women in the age group of 26 – 30 are more active than the 46+ in entrepreneurship activities. They are followed by 18-25 who seem also to be on the peak. The 31-45 seem like they are catching up with age. They are more on the decline in terms of participating in business enterprising. The 46+ seem to be inactive, because they are catching up with age. Most of the things they ask someone to do for them. They are grandparents. Some of them are suffering from ailments. Man, support women projects by providing seed money.

Table 1 Age Frequency

		Frequency	Percent	Valid Percent	Cumulative Percent
<i>Valid</i>	18-25	13	28.9	28.9	28.9
	26-30	15	33.3	33.3	62.2
	31-45	11	24.4	24.4	86.7
	46+	6	13.3	13.3	100.0
	Total	45	100.0	100.0	

Source: Primary data.

The research show that women in Zaoga participate fully in leadership at various levels because they are economically empowered by working of Talents. As they are economically sound, they don't shy away from public appearance. They run their own conferences and even such big conference such as the Today's Woman. The other reason why women in Zaoga are successful in working talents and involved in leadership is because men support them all the way. School of Talents has been successful because man in ZAOGA FIF support their wives in business which becomes an incentive and attribute to the increase in willingness of women to participate on leadership roles. This is also a clear demonstration that there is a shift of thinking in Pentecostalism as far as gender equity and disparity is concerned considering we are coming from a patriarch system which is oppressive to women. Only one respondent (2.2 %) objected as compared to 44 (97.8%). So, women are empowered because man support them.

The respondents testified that some programs in ZAOGA such as Talents, Today's Woman, Dressmaking, Tuesday and Thursday meetings empowers women. Respondents for Talents alone were (13.3%), Today's Woman alone were (24.4%), Dressmaking alone was (2.2%), Tuesday and Thursday meetings were 3 (6.7%), Talents and dressmaking were (4.4%), Dressmaking, talents and Thursday prayer were (2.2%) Today's Woman, Talents, Tuesday and Thursday meetings were (46.7%) as shown below. These programs are tools to empower the women with knowledge and skill to be self-reliant, and change their economic lifestyles and help them to contribute to national economic growth

Role's women in ZAOGA FIF play in leadership

The data below shows the different roles undertaken by women in ZAOGA, these entail chairlady with (2.2%) response, elder and deaconess with (8.9%) responses, assembly leader with (8.9%) responses as well, teaching young women with (15.6%) responses, a combination of chair ladies, elders or deacons and head of departments with (2.2%) entry, a sum up of elders, deacons, advisors, head of departments, and secretariat had (2.2%) response, assembly leader, lead today's woman and leading Tuesday and Thursday meeting had (57.8%) which is the greatest responses and last but not least preaching and any other work a man can do had only (2.2%) response. The leadership roles is a reflection that women are being given space in ZAOGA FIF to show their leadership potential which entails that there is a shift in Pentecostalism in terms of leadership ideology which was predominantly monarchy type. This data shows that Pentecostalism is on an economic empowerment drive. Respondents shows that there is great participation of women in leadership positions especially as assembly leaders, leading Today's woman, leading in Tuesdays and Thursday meetings than in preaching, leading departments and leading ladies committee as chair lady. There is also an uptake in teaching young women. They are instrumental in grooming young ladies which is a process of empowering.

Talents as an empowerment tool

From the information given by the respondents it is evident that the concept of talents in ZAOGA FIF helped women to change the economic status, that is, there are now able to pay school fees for their children financing it from their own pockets, they make extra income they are also equipped with the knowledge and skills to be self-reliant, put food on their tables, open and businesses. This then is a reflection that the concept of talents is a vibrant empowerment tool. Musoni (2021) postulates that talents according to Professor Ezekiel Guti is a path to prosperity. Musoni (2021) asserts that Guti teaches that sustainable development comes through innovation and enterprising by identifying one's God given talent and using it to earn a living and henceforth the concept of Talents has been transformed into a university wide course entitled Entrepreneurship which according to Musoni (2021) is a borrowed concept from Ezekiel Guti's ideology on prosperity that comes through enterprising in an environment of high rates of unemployment in Zimbabwe. A striking feature which motivated Tarugura and Moyo (2020) in their research "Money Dwells in the Spiritual Pocket! The Gospel of Prosperity and the Empowerment of Women through Talents/*Matarenda* among ZAOGA FIF Adherents in Gweru, Zimbabwe" was the hegemonic pervasiveness of the church's gospel of prosperity through Talents (*Matarenda*) in giving birth to, nurturing, and molding successful businesspeople from amongst women who are regarded as society's marginalized lot. According to Tarugura and Moyo (2020), Talents is analogous to the biblical work ethics derived from Matthew 25:14-30 where a master gave talents to his servants who in turn acted differently in response to the gesture. Proverbs 10:4 states that *lazy hands make a woman poor but diligent hands bring wealth*. This verse is quoted to closely associate women with the working of Talents. While ZAOGA has the African Christian Business Fellowship (ACBF) ministry which helps people to secure advice on starting and planning businesses, this essay has deliberately done research on Talents which have a historical alignment with the empowerment of women right from grassroots level (Tarugura & Moyo, 2020).

The responses on the table above are in line with the findings according to Fox and Romero (2017:16), which include 'their right to have access to opportunities and resources, the right to have power to control their own lives, both within and outside the home, and their ability to influence the direction of social change to create a more just social and economic order'. In this study, empowerment embraces the inculcation of skills and capacity for self-reliance, the ability to make choices in life and to control resources (economic), and an inner strength to sustain the gains which women accrue. With an increased capacity building support from the church through Talents, this study advances that ZAOGA women have managed to eliminate poverty by improving their families' standard of living (Fox & Romero, 2017).

Is the school of talents a woman's project only?

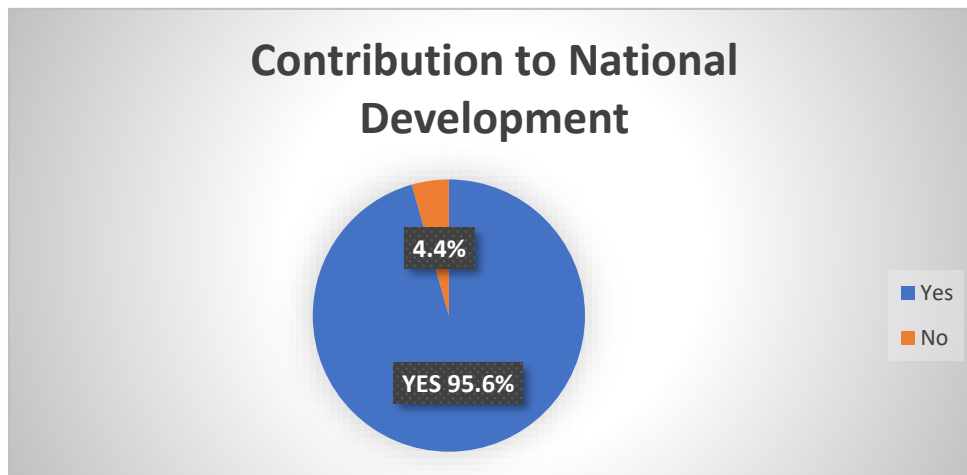
The above information shows that the 97.7% allude to the fact that the school of talents is no longer a just a woman's project, but it has become a family business or an individual business which might not necessarily be a woman project, but people now work as a family. From the respondents (74.4 %), indicated that anyone can do talents, (23.3%) believe it can be a family business and (2.3%) believe it's a situation where husbands supports the women financially and morally. According to Musevenzo et al (2017) they assert that the school of talents encourages both sexes to work with their own hands and in ZAOGA FIF the concept of talents is meant for poverty eradication amongst the men and the women. They go ahead and assert the misconceptions that people held about talents being a women's project only and men are not part and parcel of the empowerment initiative. This is because long back the majority of the women were not formerly employed, the program was started targeting the women. According to Musoni (2012), empowerment is a broad term which applies to both men and women and henceforth increases the economic capabilities and standing of communities.

Proportion of leadership

The data shows that there are more women in leadership in Glaudina than men. These could have been attributed by the support rendered to women by both the men and women in the church. Through the concept of Talents, women are empowered because they have resources which increases their participation in the home and church henceforth, they are selected to be in leadership positions.

Contribution of women to National Economic Growth Contribution to the National economic growth

Source: Primary data



From the results above, there is an overwhelming response which agrees to the fact that when women are empowered, they contribute to the national economic growth. This is a clear indication that empowering a woman is empowering the nation. The level of welfare forms the bottom feature of the empowerment framework of Longwe and Clarke (1994) in Tarugura & Moyo (2020)

Successful women in ZAOGA FIF

The table below shows that they are successful women in ZAOGA FIF which is a true reflection that the talent empowerment tool is a vibrant that equips women to be successful in life. In 1960, Mbuya Rembo financed and supported the church through teaching women the working of talents which will in turn empower them (Guti, 2012). There has been a shift since 2000 because women could be ordained as pastors and not just pastors' wives. In 2013, Dr E Gutu was ordained archbishop, making her the first woman to hold such a position in Zimbabwe (Musvota, 2021).

Challenges of women

The respondents show that women still have challenges such as being looked down upon, marriage restrictions, not able to attend evening meetings, domestic responsibilities, failing to balance work, family and church activities, discrimination, and failing to periodically attend other meetings. This is despite efforts being made to empower them through the school of talents. According to Longwe (1995:48), in Tarugura and Moyo (2020) 'equality of access can be achieved by observing the principle of equality of opportunity which often requires reforms in gender based discriminatory and administrative practices which can come through conscientize of gender roles which can be changed despite what culture, or the Bible says, recognizing that women subordination is not a natural order of things. In church it would mean that women who are conscious of discriminatory practices, are coming together to remove those practices and regulations in the church. The level of control and empowerment calls for the equal dispensation of authoritative decisions as a result of training and experience. At this stage, decision-making should see women taking control over production and distribution. Women in the church would therefore increasingly occupy meaningful positions in the church. Apart from the challenges mentioned above Chitando (2010) further highlight that throughout history women have faced serious challenges under oppressive hard patriarchal systems. To address these challenges, Chitando believes that Prof E, H, Gutu introduced the concept of Matarenda (School of Talents) in the 1970s which encourages women to work with their own hands.

5. Conclusions

From the group discussions and questionnaires administered to the participates, one can say that it is evident that the concept of Talents empowers women because now they are able to have extra cash and pay schools for their children. The conclusion from this research is that "School of Talents" changes the economic status of women in Pentecostalism especially in ZAOGA FIF. The Researcher also concludes that Talents are not only for women but for every individual regardless of gender and in most cases it is taken as a family business. There is positive respond from women to take up leadership positions because

they feel empowered by the programs run by the church and also from the support they enjoy from man. Programs in ZAOGA are key in empowering women to be successful entrepreneurs and have changed their lifestyles. They are now able to have extra income and pay the school fees for their kids without a struggle.

The study revealed that there are successful women in Glaudina district and in ZAOGA at large, which is a reflection of the results of the school of Talents which is a vision of Prof E.H. Guti. Women feel they are empowered because their economic life has changed and this increased, they willingness to participate in leadership positions as revealed in the study. Women because they are empowered, they feel they can meaningfully contribute to the economic growth of the nation. However, the study revealed that women have some challenges that needs to be addressed for them to ensure greater percentage of women is empowered. From the information given by the respondents in discussions and questionnaires it is evident that the concept of talents in ZAOGA FIF helped women to change the economic status, that is, there are now able to pay school fees for their children financing it from their own pockets, they make extra income they are also equipped with the knowledge and skills to be self-reliant, put food on their tables, open and businesses. This then is a reflection that the concept of talents is a vibrant empowerment tool.

In this study, empowerment embraces the inculcation of skills and capacity for self-reliance, the ability to make choices in life and to control resources (economic), and an inner strength to sustain the gains which women accrue. With an increased capacity building support from the church through Talents, this study advances that ZAOGA women have managed to eliminate poverty by improving their families' standard of living (Fox & Romero, 2017).

The responses on the table above are in line with the findings according to Fox and Romero (2017:16), which include ' their right to have access to opportunities and resources, the right to have power to control their own lives, both within and outside the home, and their ability to influence the direction of social change to create a more just social and economic order'. In this study, empowerment embraces the inculcation of skills and capacity for self-reliance, the ability to make choices in life and to control resources (economic), and an inner strength to sustain the gains which women accrue. With an increased capacity building support from the church through Talents, this study advances that ZAOGA women have managed to eliminate poverty by improving their families' standard of living (Fox & Romero, 2017).

The school of talents is a tried and tested model. It was used in ZAOGA successfully. It has raised and improved the life of many women and families, so it can also be used as a model by all Christians especially Pentecostals. It has improved the economic status of women in the society, in their own family set ups and even in church. Through the school of talents, some bought cars, some built houses and some started their own manufacturing companies. This makes it a perfect model of women empowerment in Zimbabwe.

6. Recommendations

The researcher recommends the adoption of the school of Talents to every Zimbabwean not just for it to be relegated to Pentecostal churches. Mainline churches should also adopt and embrace this "School of Talents model" of empowerment so as to equip their believers with skills on how to make extra cash. It started as a women program now it's open to man and the family and it has developed into a university wide course at ZEGU. The School of Talents has proved to be a successful empowerment tool in ZAOGA and Zimbabwe at large. The glory of it is that it was started in Zimbabwe by an African and now its being implemented in more than 160 countries where ZAOGA FIF has branches. This makes it a global tool for empowerment. The gospel of Guti, is the gospel that empowers the believer holistically to be self-reliant and make meaningful contributions not only to their families but to the nation at large. Musoni (2021), assets that Guti teaches that sustainable development comes through innovation and enterprising by identifying one's God given talent and using it to earn a living and henceforth the concept of talents has been transformed into a University wide course entitled, "Entrepreneurship" which according to Muson (2021), is a borrowed concept from Ezekiel Guti's ideology on prosperity that comes through enterprising and obedience to the word of God in an environment of high rates of unemployment in Zimbabwe. A striking feature that motivates Tarugura and Moyo (2020), in their research "Money dwells in the spiritual pocket! The gospel of prosperity and empowerment of women through talents/*Matarendu* among ZAOGA FIF adherence in Gweru, Zimbabwe" was the hegemonic pervasiveness of the church's gospel of

prosperity through talents/*Matarenda* in giving birth to nurturing and moulding successful businesspeople from among women who are regarded as the marginalized in society.

The study reveals that the school of Talents by Prof E.H Guti compliments the government's effort to empower women in Zimbabwe, but women still face some challenges as: marriage restrictions, domestic responsibility, unable to attend evening services and discrimination. This becomes a green area to research on how we can help these women in this predicament.

There is need for awareness programs within the church and society in general to support women and that will cover ' their right to have access to opportunities and resources, the right to have power to control their own lives, both within and outside the home, and their ability to influence the direction of social change to create a more just social and economic order.

In this study, empowerment embraces the inculcation of skills and capacity for self-reliance, the ability to make choices in life and control resources (economic), and an inner strength to sustain the gains which women accrue. With an increased capacity building support from the church through Talents, this study advances that ZAOGA FIF women have managed to eliminate poverty by improving their families' standard of living (Fox and Romero, 2017).

Author Contributions: The author confirms sole responsibility for the following: study conception and design, data collection, analysis and interpretation of results, and manuscript preparation.

Funding: This research received no external funding.

Acknowledgments: The author thanks Africa Research University for approving their study as this is an extract from a Mphil Dissertation.

Conflicts of Interest: The authors declare no conflicts of interest.

5. References

1. Armstrong, Carol and de Zegher, Catherine. *Women Artists at the Millennium*. Massachusetts: October Books / MIT Press 2006. ISBN 0-262-01226-X
2. Amerit Consulting (2018). The Importance of Empowerment in a Workplace. Amerit Consulting.
3. Arnold, Dana and Iverson, Margaret (Eds.). *Art and Thought*. Blackwell. 2003. ISBN 0-631-22715-6
4. Barbara E (1992). "Life without father". In McDowell, Linda; Pringle, Rosemary (eds.). *Defining women: Social institutions and gender divisions*. London: Polity/Open University. ISBN 978-0-7456-0979-9.
5. Bar On, Bat-Ami (1994). *Engendering origins: critical feminist readings in Plato and Aristotle*. SUNY Press. ISBN 978-0-7914-1643-3.
6. Baksh-Soodeen (1993, p. 31)
7. Brabeck, Mary; Brown, Laura (1997). "Feminist theory and psychological practice".
8. Buss, David Michael; Schmitt, David P. (May 2011). "Evolutionary psychology and feminism". *Sex Roles*. **64** (9–10): 768–787. doi:10.1007/s11199-011-9987-3. S2CID 7878675.
9. Chodorow, N. J (1991). *Feminism and Psychoanalytic Theory* (Yale University Press: 1989.)
10. Crossman A (2020). *The Major Theoretical Perspectives of Sociology. An Overview of Four Key Perspectives*. ThoughtCo.
11. deZegher, Catherine. *Inside the Visible*. Massachusetts: MIT Press 1996
12. Dubber, Markus Dirk (2005). *The police power: patriarchy and the foundations of American government*. Columbia University Press. pp. 5–7. ISBN 978-0-231-13207-7.
13. Empowerment. 5 types of empowerment pdf - Turn On The Internet...Dec 2020
14. Florence, Penny and Foster, Nicola. *Differential Aesthetics*. Ashgate. 2000. ISBN 0-7546-1493-X
15. Fishbein, Harold D. (2002). *Peer prejudice and discrimination: the origins of prejudice* (2nd ed.). Psychology Press. p. 27.
16. Gender - Gender Roles And Stereotypes - Theory, Family, Development, Women, and Theory - JRank Articles <https://family.jrank.org/pages/686/Gender-Gender-Roles-Stereotypes.html#ixzz6rnQTrNpM>
17. Guti E.H (2014). *History of ZAOGA Forward in Faith*. Book of remembrance , How it began and where it is going. Egea Publications.
18. Guti E.H (2000). *New African Apostle with the History of the church*. Egea Publications.
19. Guti E.H (2015). *Talents (Matarenda)*. Egea Publications.
20. Harding (1987a, p. 181)
21. Hung S. and Moser A (1994). *Gender*. GSDRC. International Development Department College of Social Sciences, University of Birmingham, B15 2TT, UK www.gsdr.org
22. Juliet M (1974). "The cultural revolution". *Psychoanalysis and feminism*. New York: Pantheon Books. p. 409. ISBN 978-0-394-47472-4.
23. Lumen Sociology, Module 7: Gender, Sex and Sexuality. <https://courses.lumenlearning.com/alamo-sociology/chapter/reading-theoretical-perspectives-on-gender/>

23. Miller C.F (2016). Gender Development, Theories of. Wiley Online Library. <https://doi.org/10.1002/9781118663219.wbegss590>.
24. Nel M (2017). Pentecostal Hermeneutical Considerations about Women in Ministry. UNISA
25. Nyhagen L., Halsaa B. (2016) Religious Women, Women's Movements and Feminism. In: Religion, Gender and Citizenship. Citizenship, Gender and Diversity. Palgrave Macmillan, London. <https://doi.org/10.1057/9781137405340>.
26. Parpart, J. L, Connelly M. P, & Barriteau V. E (2000). Theoretical Perspectives on Gender and Development. Published by the International Development Research Centre.
27. Pedrero M. (1996). CHAPTER II. THE GENDER PERSPECTIVE. FAO Women and Population Division, in collaboration with the Statistics Division.
28. Pollock, Griselda. *Looking Back to the Future: Essays on Art, Life and Death*. G&B Arts. 2001. ISBN 90-5701-132-8
29. **Tandon T (2016)**. Women Empowerment: Perspectives and Views. The International Journal of Indian Psychology 3(3):6
30. The 3 L's of women's empowerment | Devex. <https://www.devex.com/news/the-3-l-s-of-women-s-e...>
31. UN. (1995). *The world's women 1995: trends and statistics*. Sales No. E.95.XVII.2. New York.
32. Wilson (2012). Effective Communication Tips to Empower You. Published on September 25, 2020 . Internet.
33. <https://brainly.in/question>
34. <https://scialert.net/fulltextmobile> . Determinants and Indicators of Women Empowerment: A Walk .
35. <https://www.skillsyouneed.com/personal-empowerment> .Personal Empowerment | SkillsYouNeed
36. <https://www.local.gov.uk/default/files/documents> .What empowerment means to us
37. <https://www.oecd.org/social/gender-development/wo...> Women's economic empowerment – OECD.
38. Personal Empowerment | SkillsYouNeed. <https://www.skillsyouneed.com/personal-empowerment>
39. Determinants and Indicators of Women Empowerment: A Walk. <https://scialert.net/fulltextmobile>
40. Empowerment Method - St. Ambrose University. <https://www.sau.edu/master-of-social-work/empowerm...>
41. Community Empowerment Can Genuinely Benefit The Community. <https://www.ukessays.com/essays/social-work/comm...>
42. Concept and Types of Women Empowerments - American Scholars. http://americanscholarspress.us/pdf/IFOTS_v9_n2_art3
43. Womens Empowerment - Facts, Stories and How To Help | World. <https://www.worldvision.com.au/womens-empowerment>
44. <https://www.sciencedirect.com/science/article/pii>. What factors explain women's empowerment? Decision-making ..
45. https://en.wikipedia.org/wiki/Women_in_the_Bible . Women in the Bible – Wikipedia
46. <https://www.womansday.com/life/inspirational-stories>. 15 Bible Verses About Women — Bible Quotes About Women.
47. <https://www.mindtools.com/pages/article/personal-e>. What Is Personal Empowerment? – Stress Management From..
48. <https://theconversation.com/the-secret-to-a-happy-marriage>. The secret to a happy marriage: flexible roles.
49. https://en.wikipedia.org/wiki/Gender_role Gender role – Wikipedia
www.unicef.org/zimbabwe/gender-focus .Gender Focus | UNICEF Zimbabwe
www.nyulawglobal.org/globalex/Zimbabwe . The Law in Zimbabwe - GlobaLex