

Quest for Belonging: An ethical evaluation of Women's and Children's rights in Pentecostal institutions in Zimbabwe.

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Abstract

Universally, violation of human rights and dignity have become contentious issues associated with the wave of Pentecostal movements. Within the corridors of the debate, the concepts of human rights and dignity have been recently scrutinised in the backdrop of the positions children and women hold in contemporary society. Children and women are at the receiving end of social injustice as they have remained voiceless and marginalised concerning key issues of their existential realities. This study is an ethical evaluation of human rights abuses received by women and children in Pentecostal organisations focusing on Apostolic Faith in Zimbabwe (AFM) and Zimbabwe Assemblies of God in Africa, Forward In Faith (ZAOGA FIF). The paper argues that human rights and human dignity are inviolable components of human existence. While acknowledging the positive strides initiated and implemented by Pentecostal movements in Zimbabwe in upholding women's and children's rights, the paper maintains that caution must be exercised to avoid trembling on the rights of vulnerable believers.

Key words: Pentecostalism, Holy Spirit, human rights, dignity, vulnerable believers.

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I. INTRODUCTION

Contemporary research, surveys and conferences have proven that the notion of human rights is an integral aspect of development (Sen, 1999). Historically, the contentious notion has been grappled with, within the political, economical and social forums but lately the focus has shifted and religious organisations have become focal platform. In this study, the issue of human rights has to be investigated, discussed and evaluated amid the rampant reports in the media about abuses of children and women in the hands of men of God; an act raking havoc in this current wave of Pentecostalism. The Apostolic Faith Mission in Zimbabwe (AFM) and Zimbabwe Assemblies of God in Africa Forward in Faith (ZAOGA FIF) are case studies in this comparative and evaluative elucidation, considering their long standing participatory history in Pentecostal dynamics. Against such a background, the study gives a cursory exploration of Pentecostalism and tries to establish whether it is a source of solace or a monster to the threatened groups. In a bid to contextualise the whole research problem, the researchers appropriate the philosophical reflections on human rights to unravel the controversies around the concept.

II. METHODOLOGY

The study adopted a multi-faceted research approach incorporating ethnography, participant observation, interviews, desk method, and critical analysis. The research benefited from the desk method through consultation of secondary sources such as books, journals and newspapers. This tool was helpful in gathering information relating to the essence of Pentecostalism and human rights. Ethnography was employed to generate the understandings of Pentecostalism and the suffering of women and children at the hands of 'men of God' through representation of what is called an emic perspective, or 'insider's point of view'. The study utilised participant observation, in which the researchers participated in church services during which the Pentecostals freely and openly poured out their personal experience *vis-a-vis* the issues of abuse and suppression in the 'churches of spirit'. The tool managed to siphon some sensitive information from the pastors' wives, female deacons, boys, girls, youth leaders, vice chairpersons of the boards of elders, and pastors from the AFM. On the other hand young boys and girls, women, deacons, elders, regional pastors, district pastors and one overseer from ZAOGA FIF were interviewed. Having gathered the data, the researchers had to make the most of descriptive accuracy and critical analysis to process, evaluate and present research findings in a logical manner.

Pentecostalism: A definition

Pentecostalism is a topical wave of Christianity that emphasises the direct experience of God through the presence of the Holy Ghost. This kind of Christianity has seen the mushrooming of 'spirit-filled' churches which claim and uphold the classic essence of God as witnessed by the twelve apostles in the upper room in Jerusalem. Pentecostalism is a movement whose main thrust is on the wholesome experience of the *ruach* (Holy Spirit). Anderson (2004: 39) is of the view that it started with an African-American preacher by the name William Joseph Seymour (1890-1922) who delivered a magnificent and thunderous sermon during the Azusa Street Revival of 1906 with its gist being the speaking in tongues as a sign of the Spirit baptism. It is argued that the incident gave birth to the old brand of Apostolic Faith Mission which later cascaded all over the world and gave birth to other Pentecostal movements. But, it is important to note that the motherhood of AFM is obscured by controversy as each brand of Pentecostalism claims some unique and independent origins. In Zimbabwe, the notion of Pentecostalism is arguably associated with some traits and roots in African indigenous religion where spirituality is of much vitality in shaping the future of the people. However, the occidental notion of spirituality under Pentecostalism has fast gained more followers, largely the females, because it seemed accommodative to the formerly oppressed gender in African spirituality. To this end, Pentecostalism draws much of its believers from the children and women as they seek protection, recognition and empowerment. Whether or not their wishes are fulfilled and the ethical issues around Pentecostalism are the issues to be addressed in this paper.

Human Rights: Unpacking the concept

The phrase 'human rights' is a hybrid piece of semantics coined with metaphysical meaning but highly obscured by controversy. Before the paper delves into the deep contention around the implication of the phrase 'human rights' it is ideal to eliminate the uncertainties of the issue of linguistic construction and meaning at hand herein. The term 'human' prefixing the phrase implies the notion of personhood or the essentials that explicate humanity. In other terms, 'human' refers to people. Of great centrality is the word 'rights' which in English has two central moral and political senses. In the ethical spectrum the word 'rights' implies rectitude or integrity. Within this sphere of speciality, the sense of rectitude is an adjective qualifying the nature of an action; that is, the act is right or a right course of action. Politically, the word entails the notion of entitlement/belonging. It is this second sense of the word that people often talk of; someone having a right to certain liberties. It is in this sense that the study is interested in. The paper therefore unequivocally equates the term 'right' to titles that grounds a special type of force/power. To have a right to X is to be specifically entitled to have and enjoy X with the exclusion of other persons. Thus, right governs the relationship between the right holder and the duty-bearer in so far as that relationship is based on the right. Against this background, it is significant to underscore that, for every right demand there is a correlative duty; which is the implication that someone has a duty to give the claimer that entitlement (Rand, 2001:64). The study notes that, in the human rights discourse, a right claim is far more than a reminder; rather, it is an appeal that involves a powerful demand of action. In congruence with this observation is Jack Donnelly (2005) who avers that, all right claims are a sort of last resort when the enjoyment of the right is threatened/denied.

According to the concept of natural law, all humans are equal. Human rights are inalienable entitlement claims which every individual has on the basis of the intrinsic value of autonomy all men have. John Locke, as cited in M.Curtis (1949), proffers that human rights are universal irrespective of history, culture, gender, race because they are inherently in one's capability to reason. The rights need not be earned or deserved but are inseparable from humanity since everyone is endowed with rationality that defines an individual's dignity. Knitting and weaving the protection of the liberties, lives and properties, the members of the state of nature, through reasoning, willingly entered into a tacit agreement in which every member surrenders the right to ruthlessly punish the transgressors against one's entitlements to sovereign or a government. In this manner, the state or the government acts as the judge or arbitrator between those in misapprehensions but with one core goal of preserving mankind and its freedoms/rights. Accordingly, in the law of nature all men are obliged not to harm or breach anyone's rights in life, health, liberty or possessions. To this end the United States government had this to say;

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are life, Liberty and the Pursuit of Happiness. (United States Declaration of Independence, July 4, 1776 by Thomas Jefferson)- Boss 31, 2001

However, Jeremy Bentham as cited in the Internet Encyclopedia of Philosophy, (www.iep.utm.edu/bentham) argues that, "rights are granted by law, with no law there are no rights then no law, no rights". Against this backdrop, it can be proffered that the governments should act as providers and protectors of human rights. But, in practice most governments fail to meet this obligation. The study notes that according to Bentham's reflective stance, the notion of human right shares an interface with liberalism. Accordingly, liberalism is a political philosophy whose origins are in the eighth century and reached the greatest heights of its influence before 1914 (that is prior to the Balkan wars). Historically, it is associated with the veneration of an

individual's freedoms, political institutions, religious minorities and trade in economics (Bullock and Stallybrass, 1977: 347). The Universal Declaration of Human Rights (UDHR) of 1948 covers the three generations of human rights. The first one comprises civil and political rights. These include the right to life, freedom from torture and freedom from arbitrary detention. The second generation consists of economic, social and cultural rights. Subsidiary rights include the right to take part in and to choose the government of one's country through free and fair elections, the right of assembly and free movement and right to a free choice of employment and equality in that employment, the right to participate in cultural life of the community. The third generation is the collective or group rights like the right to a clean environment (Chiweshe et al: 2003). Rights have to be promoted without discrimination. However, the research's prime gist is not to labour on the nature of generations of human rights. Human rights are the underpinning meaning of justice and democracy. In fact, they are the essential ingredients for the rule of law as they entrench an equitable distribution of natural resources, and fairness and justice in respect to the realisation of one's capabilities under the auspices of civil and political rights.

Having explored the concept of human rights, it is therefore necessary to link it to the practices of Pentecostals; that is to find out whether the two are in harmony or other ways. As epitomised in the preceding paragraph, human rights are individualistic in nature, the same way Pentecostalism values most the individual salvation and baptism by the Holy Spirit. Nevertheless, since it is the prime goal of the study to investigate the underlying relationship between human rights and Pentecostalism; a task to be realised in the next section.

Girl children at the mercy of the 'Men of God'

As enshrined in the national constitution of Zimbabwe, all children are entitled to equal opportunity in education and any deprivation of this is tantamount to gross encroachment of human rights (Constitution of Zimbabwe, Chapter 3 (8), (e) and (f)). The right to education is to some extent thwarted in Pentecostal movements since the emphasis is on the 'working of talents'. Particularly in ZAOGA FIF, children are groomed in such a way that they regard education as a less important phenomenon. They are encouraged to be their own employers at a tender age through the use of hands; such activities include undertaking agricultural activities. For instance, children are encouraged to be involved in horticulture and venture into entrepreneurship; selling a variety of goods and services thereby depriving them of school going time. According to one informant who preferred anonymity for fear of retribution, most children are brainwashed by the teachings that flood repeatedly during the church services, especially in ZAOGA FIF. The drills are furthered on the pretext that *kunzwisisa kunouya nokunzwa shoko raMwari* (understanding comes through hearing God's word). In accordance with data collected, very few children from rural assemblies of these churches get up to Ordinary Level of education. A significant percentage of those that strive to get to Ordinary Level cannot afford to pass five subjects because most of their time is spent in townships selling and partaking in 'hard labour' as a way of working talents. This research has however noted that 'working talents' (*kushanda matareta*) as a practice is masked in controversy. The Pentecostal devotees are of the view that working talents equip children with skills for the future, especially the girl-child when she graduates into womanhood. Any effort to critique the notion earns one a number of names, such as the 'devil's saint', *ndiye satani* meaning (s/he is a devil). In some instances, the Pentecostals go to the extent of calling for exorcism of demons on those in opposition to the 'working talents' practice by the children.

In response to such a critique, the study found out that Pentecostal institutions are in fact another line of entrepreneurship by the top brass of the church for personal profit. This can be substantiated by the names given to institutions such as schools which named after the founder's family name. For instance, Ezekiel Guti Community College, Zimbabwe Ezekiel Guti University and Mbuya Dorcus Hospital all bear Professor Guti's name and his mother's first name.

To this end, the failure to honour children's rights to education further exposes them to other abuses. It is clear from the national constitution and international declaration of children's rights that they should not be subjected to any form of labour. The research revealed that some of these minors are subjected to hard labour in commercial farms in the name of working for the Lord. Apart from the hard duties undertaken, the children are given peanuts for wages. It therefore proves to be a double tragedy for them as they are exploited. According to some youthful participants, they argue that children work without protective clothing. In some instances, they are prone to extremely hot or cold conditions as they work out doors till very late into the night. For example, children are tasked to sell airtime, sweets, meat and many other products in and around bottle stores and beer halls. However, one should note that it is not strictly the tender Pentecostals that involved in this line of business. Non Pentecostal children are also involved but, for the sake of evaluating the relevance of Pentecostalism in preservation or endangerment of children's rights, only the other are over emphasised. In and around such environments, the children are subjected to sexual and sometimes physical abuses. The drunkards use all sorts of vulgar language to the children; some are caught in cross fire in violence. More still, the girl child is solicited into love affairs or even raped by very old people. Resultantly, these 'sexual wolves' infect the

minors with sexually transmitted infections and the deadly Human Immune Virus (HIV). In addition to the physical pain experienced by the children, their future would have been shattered.

Children's autonomy is grossly breached when choosing partners for marriage through the controversial sofas (*masofa*) courtship. Musoni (2013:23) observes:

The Sofa Conference is whereby a young man informs the church Elder that he is attracted to a particular girl. What normally happens is that the church Elder will then create an environment for the two would-be lovers to meet and exchange words of love for each other in their presence.

According to one of the participants from Chipinge, some church Elders and Pastors actually abuse girls through extra-marital affairs in which the girl-child is spoiled with all sorts of presents such that she surrenders to the sexual demands of the 'Man of God'. According to one informant, Elder Dzinoreya Khuzwayo from Chipinge urban, after abusing the girls, the 'Men of God' then marry off the girls to innocent young men in the church. Against this backdrop, both parties in the new matrimonial indenture are therefore denied human dignity as an indispensable trait defining personhood. In fact, this is a form of forced marriage which makes both parties live in perpetual spiritual and psychological trauma. Nokuthaba Dlamini (2015: 8) reported that a married AFM Pastor impregnated a fourteen year old girl after lying to that he was going to marry her soon after his allegedly pending divorce. The act was a case of statutory rape. Further investigations indicated that the girl was a vulnerable orphan whose security lied with the 'Man of God'. Thus, the girl's right to choice was breached.

One Senior Pastors in AFM in Zimbabwe, Mashonaland Central Province, revealed that one of their Pastors in Shamva voluntarily resigned after the church Elders discovered that he was sexually abusing his thirteen-year old sister-in-law entrusted into his hands by the in-laws. The minor was doing Form Two at one of the high schools in Shamva. More than in most cases, such perpetrators are subjected to temporary disciplinary action and demoted for a short period of time without necessarily being handed over to the police. Such internal 'punitive' measures have seen the perpetrators walking scot-free despite the gravity damage they would have inflicted on the children.

Women's rights: A mirage in ZAOGA FIF and AFM

As averred by D.G. Arnold (2003), human rights are moral rights that apply to all persons in all nations regardless of being female or male, married or not married. The two churches in question seem to treat women with different gloves. The researcher found that the AFM doctrine regards women as mere aiders whose main domain is the bedroom for men's sexual gratification. This position anchored on the teachings delivered to the female Pentecostals during the *china chemadzimai* sessions. The underpinning point emphasised during the ladies' gathering is subservience and compliance to men's needs and demands. It has noted as well that, on paper these are male orchestrated piece of teaching to continuously subdue women. The study discovered that a married woman cannot assume pastoral duties alongside her spouse pastor despite having undergone training. She simply remains a pastor's wife. Upon completion of training, a married woman is never ordained till the spouse pastor dies. In the case one happens to be female pastor before marrying, she abandons the pastoral responsibilities as soon as she gets married to a male pastor or when the spouse is ordained into the ministry. For example, one of interviewees lamented that one Chipo Bhasera was ordered to step down thereby paving way for her husband after serving as a pastor during her youth days in Mashonaland Central Province. It is said that Bhasera rose through ranks till she served in the provincial board and other committees. Together, they left the church only to form their own ministry. Thus, the Pentecostal structures in these churches are patriarchal and abusive. The move was spearheaded by the gross discrimination against women in the AFM. The study noted that the highest office a woman who underwent pastoral training as long she is married to a fellow pastor and any other woman in the church can hold is that of a deaconess. She can only become a full time pastor upon the death of the spouse or the husband divorces her. The research also learnt with awe that male pastors are the ex-officio chairpersons of the ladies board from the assembly to the national level despite the presence of pastors' wives. This is gross evidence to substantiate the degree of male autocracy in the AFM church.

Women's freedom from forced labour and servitude is not observed as they are used under the banner *musha mukadzi* (Sibanda and Maposa, 2013) in both churches to finance both the church and family programmes. According to Kudzai Biri (2013), women are taught to work *matarendra* (talents) as an empowerment meant to economically equip the female Pentecostal. The school of talents was revealed to Archbishop Ezekiel Handinawangu Guti the founder of ZAOGA FIF by God when he was in America as a tool of poverty eradication among the Zimbabweans (Guti1986). The teaching has since become the benchmark of salvation among the Pentecostals and it occupies a central place in their gospel of prosperity. Those who are lazy and poor are yet to be saved. In order to show some resemblance of a fully saved Pentecostal, the women therefore work extra hard to finance the church programmes. Naturally, women are cheerful givers to the extent that they can let their dear lives for cruel and inconsiderate men of cloth. It was discovered that most building projects in ZAOGA FIF are largely sponsored by the female converts. These projects range from local church

buildings, provincial centres, the head quarters in Waterfalls, Mbuya Dorcus Hospital, and the most recent Zimbabwe Ezekiel Guti University. The women are so indoctrinated that they fear the Lord that they can give away all they have for the sake of blessings to follow. However, the realisation and reception of the Abrahamic-blessings remains a mystery to others since they are blamed for giving without a clean heart. On the other hand, women in the AFM are responsible for a number of projects as well. For instance, they build churches, buy PA systems, buy pastors vehicles that are later personalised and are never a church property, and always see to it that the men of cloth are well fed. Despite all the effort by the female Pentecostals, they are rarely awarded with administrative posts as alluded above. In ZAOGA FIF, women are relatively given room to exercise administrative powers though to a limited extent. For instance the congregants are yet to witness the ordination of a female bishop though some may argue that Eunor Guti is already an Archbishop. Eunor's positioning is really sacred especially considering the fact that she has been through thick and thin, holding the walking stick for the man of God Prophet Ezekiel Handinawangu Guti. Comparatively, it is arguable that ZAOGA FIF is actively responding to the emancipation of women unlike their counterparts who are still adhering to the patriarchal social and religious stratification. The study also discovered that through working talents, women have become reckoning powers in ownership and providence of both social services and important good for the well being of the entire community. Thus, there are a lot of private owned schools, shops and farms belonging to women across the nation courtesy of the school of talents.

Women with barrenness and poverty are usually labelled 'demonic possessed'. They are even called up front to be exorcised during a church service, hence a breach on their right to privacy. Besides being exorcised, they are also labelled 'hosts of evil spirits'. All these derogative labels are in fact a breach of one's dignity and rights. Furthermore, these women fall down during the exorcism session thereby exposing their under clothing, in some cases in the name of deliverance but in the actual sense their personhood would have been demeaned to some extent. Pentecostalism is indeed a movement based on the supremacy of the Spirit, which sees everything in one's life. This grand claim also entails that all health problems are diagnosed and explained in the spiritual realm. The study discovered that most converts in the AFM and ZAOGA FIF have a background in the African Indigenous Religions where the native culture blames every problem on the women due to its patriarchal system where a male is regarded a sacred and supernatural being as compared to the other sex. Invariably, all the problems which have to do with productivity in a family are grossly attributed to the woman since she is considered to be a weaker vessel that cannot resist demonic imperialism. Largely, all autocratic tendencies in these two churches are linked to the traditional culture hence men are never at fault. The type of philosophy at play therein tends to certify the grant claim by P. Musoni (2013), that African spirituality was indeed a very fertile ground for Christian spiritualities. Scientific explanations are therefore disregarded in this sense no matter how accurate they might be because the devotees in this kind of religion are greatly obsessed of demonic forces in causing calamities in human life. To this end the defect of barrenness is linked to the spirituality of the dark world. Such open altar calls popularise one's problem, thereafter, all sort names are given her and she suffers gross discrimination and stigmatisation. Significantly, victims of barrenness are said to be wives of spiritual husbands, hence mothers to goblins. Also, they are believed to be witches. According to some informants, a number of victims of such acts actually became back sliders since other congregants will be shunning her. Drawing from such an exposition, it is evident that women's rights to privacy and association are deeply encroached into.

The men of God have since turned into wolves in sheep's clothing. Traditionally, *n'anga* (herbalists), *vatete* (husband's or father's sister), *madzisekuru* (mother's brothers), *madzimbuya* (a wife to one's mother's brother) and *homwe dzevadzimu* spirit mediums played the advisory role in times of marital problems. But in this era, characterised by burgeoning Pentecostal movements, the men of the cloth and other leaders in the church have since assumed the role initially played by the afore mentioned people in the community. It is against this background that the study recognizes that women with marital problems confide in pastors as councillors, but in turn, 'the councillors' capitalise on these problems to sexually abuse them. This practice is common in both churches as epitomised by a number of cases. For instance, the recent case of an AFM member who was working as a principal at one of their high schools in Harare was given marching orders after proposing love to a married woman via one of the social platforms (WhatsApp). According to close friend to the researcher who once worked under this 'man of God', the then pastor got to the extent of sending nude pictures of himself to his prey. Morally and legally, this was torture and sexual harassment of the innocent woman who believed "the hyena" was a saint of the Almighty, with all the credentials for heaven's inheritance. The pastor did not know that he was being snared by his prey and her husband who later confronted the church authorities leading to his dismissal from the ministry. The pattern is not only common in the AFM but in ZAOGA FIF as well though to a lesser extent. For instance, one David Mabvuramiti, a pastor and prolific singer was expelled from the church on accounts of sexually harassing believers.

As if it is not enough, Aaron Nyamayaro (2014:4) said that the AFM leadership was being immoral. He write:

Reports in the circular which is in the hands the H-Metro, were that President Madzivire is allegedly in love with one of the church members identified as Jane. Madawo was said to be dating a girlfriend based at Makoni in Chitungwiza and Overseer Chinyemba wrecked one of their members' marriage.

An extrapolation from the Nyamayaro article suggests that the women involved in these extra marital affairs with the 'Men of God' are often said to have made such give-in decisions under duress. One of the research participants profusely lamented this scenario, saying the pastors and elders use their spiritual powers and authority to manipulate us into these affairs. The claim can be substantiated by the practices by Martin Gumbura who sexually molested female congregants on the ground that any refusal to his intimacy advances would result in the woman being handed over to the devil. Considering the strong spirituality of the Pentecostals, women often give in all in a bid to curtail the wrath from above. Given the situation, the manipulation of women is by implication grave cruelty to the women and abuse of their right and dignity since they are used as sex idols both at home and in religious spectrums. Also, the moral repugnance by the Overseer resulted in marriage dissolution and it bears wide numerical implications on both the woman's and children's rights. The woman suffers bad publicity, which is usually accompanied by discrimination and stigmatisation as an adulterer. In line with David Hume's theory of causality as cited by Ducasse (1966), Chinyemba as a Pentecostal pastor indirectly caused the suffering of the children from this troubled family. Geisler (2010) argues that God never designed nor willed divorce because it brings affliction to the two parting spouses and the children. It is a right of a child to be under care and protection of both parents under the same roof. Studies have since proved that children living with one parent suffer serious abuses, let alone alongside either a step father or step mother.

In addition, Nyamayaro's (2014) article says that the trio (Madzivire, Madawo and Chinyemba) ordered the closure of the assembly till further notice in response to the allegations. The directive on its own is a breach on the human rights of the congregants (especially the women since they are the financiers of the church projects) who are the owners of the church according to John Locke's (1960) labour-based theory of private property. The decision by the leadership is a direct violation against members' rights to use property. Secondly, women's rights to freedom of association was also compromised by the church closure. Thirdly, women's rights to freedom of expression were thwarted in that they were barred from worshipping and praising freely at a usual set up.

The right to dress as one wills is also breached especially in the rural AFM assemblies. Any limitation on dressing implies limitation on self expression. Gurus in the realm of communication hold that dress code is another mode of conveying one's thoughts, feelings and gratification. However, the study established that female Pentecostals are only expected to be in long skirts and never in pairs of trousers at church services as a gesture of modernity. The dress code is actually inculcated from a traditional framework meant to patronise young women. Invariably, when the mother is oppressed, even the girl child suffers the same ill-treatment. Arguably, this is a direct infringement on personal liberty in this Pentecostal movement.

A vestige of hope: ZAOGA FIF championing Children's and Women empowerment

The Ndau people have a saying that goes '*hakuna mukaka usina chibi*' implying that everything good has a small blemish. The philosophical meaning of the proposition is that no matter how good a thing is, it still has flaws on close scrutiny. This seems to be the case with Pentecostalism in Zimbabwe. While the above-stated and expatiated breaches on children's and women's rights are genuine and disheartening, ZAOGA FIF movement has greatly impacted on prosperity and dignified the female folk in a bigger way. The Pentecostal approach by ZAOGA FIF has seen empowered women introducing crèches, primary and secondary schools. Biri (2013:117) also pursues the same vein of thought as she states that Dr Eunah Guti owns a crèche in the Grange in Harare. In Bindura, the prophetess Annah Moyounotsva is also in the same line of business; developing the minors intellectually at her Little Angels crèche. The church itself owns Ezekiel Guti Community College in Chitungwiza, the Grange Christian College, Christ for Zimbabwe and the Zimbabwe Ezekiel Guti University. All these institutions are meant to uphold the children's rights and guarantee their full development into 'a total person'. To this end, one can claim that ZAOGA FIF is doing well in realising and honouring children's rights.

Furthermore, Biri (2013) acknowledges and echoes the Archbishop E.H. Guti philosophy within Pentecostalism ideology in regard to the emphasis he puts on the 'black pride, dignity, empowerment and nationalism' especially for the benefit of women. Musoni (2013) argues that in trying to curb the gender disparities that marginalised the females, Guti introduced the system of *matarendu* in which women are encouraged and trained to make wealth through the use of their hands. The church-initiated entrepreneurship drive has seen many female Pentecostal devotees coming up with their own businesses and private properties like houses, vehicles and furniture. The study has noted that on the strength of economic power, women have risen through ranks to assume different administrative offices and duties in the church, society and national fraternities. Fungisai Zvakavepano Mashavave (2012) has also aided in popularising Guti's theology of women

empowerment as she sang *Tsimbe kumujuru enda unodzidza pamuonde* (the lazy, wake up and learn how to work for oneself) and *mwanasikana munhu* (a girl child is a human being).

III. RECOMMENDATIONS AND CONCLUSION

The study explored the concept of human rights in respect to Pentecostal movements in Zimbabwe with AFM and ZAOGA FIF as case studies. The paper highlighted the plight of children and women at the hands of the 'men of God'. Pentecostal Christianity assumed the patriarchal and oppressive jacket in Zimbabwe to further subject the defenceless to more turmoil as their rights are under siege. It has been established that children's rights to education and freedom from child labour are breached in the two churches. On the other hand, women's freedom from forced labour and servitude is not observed, women with barrenness and poverty are usually labelled 'demonic possessed'. Despite the fact that a church is a faith domain, individuals' rights should be respected, contrary to which women are even called up front to be exorcised during church services. Hence a breach on women's right to privacy. It was also recognized that those women with marital problems seek help and confide in pastors as councillors, but in turn 'the councillors' capitalise on them and sexually abuse them. A number of such cases were drawn from the AFM and a few others from ZAOGA FIF. Drawing from a comparative position the study noted that ZAOGA FIF is to a smaller extent abusive to children and women but largely uphold and honour these two groups of people in question herein. Logically, the paper therefore proffers that ZAOGA FIF is a vestige of hope in the championing of Children's and Women empowerment. However, the research also noted with concern in some areas where there is dire need to improve on how children and women are viewed and treated. To this end, I recommend that Pentecostals strive for moral excellence via an improved brand of the Holy Spirit if there is one, as well as appealing to other secular ethical theorems such as *ubuntu* and deontology.

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