

CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI

Department of Theology



**GENDER INEQUALITIES IN LEADERSHIP ROLES IN THE
PRESBYTERIAN CHURCH OF GHANA: A CASE STUDY IN THE
ASANTE PRESBYTERY.**

**PROJECT WORK
(LONG ESSAY)**

By

ELIZABETH BEKOE OMENAKO

MAY, 2015.

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**A long essay submitted to Christian Service University College, in partial fulfillment
of the requirement for the award of the degree of Bachelor of Arts in Theology with
Administration.**

MAY, 2015.

DECLARATION

I hereby declare that this Long Essay has been prepared by myself, that it has not been submitted in any previous application for a degree, that the work of which is a record has been done by myself, that all quotations have been distinguished by either quotation marks or indentation and all the sources of information specifically acknowledged by means of footnotes.

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DEDICATION

To the glory of God, this work is dedicated to my dearest husband, Mr. Abraham Bekoe Omenako and my family members.

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God richly bless you all

LIST OF ABBREVIATIONS

PCG – Presbyterian Church of Ghana

WWCC – Women’s Work Central Committee

N – Represents the number of respondents: for example (n = 15)

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

Since the 1970s, women have taken leadership positions in the Presbyterian Church of Ghana (PCG) such as presbyters, deaconesses, catechists, lay preachers and ministers. They embark on developmental projects in the church, and generally, participate fully in almost all aspects of the church's activities. Women in the PCG are playing contemporary roles other than performing only the traditional roles that society prescribed to them. The Presbyterian Church of Ghana has a mission which all her members aspire to achieve. The PCG's Mission calls on the church to involve women in the social, economic, and political aspects of life. The PCG Mission statement has this fundamental goal: "to uphold the Centrality of the Word of God and through the enablement of the Holy Spirit; pursue a holistic ministry so as to bring all of creation to glorify God". It continues with the following:

- I. Mobilizing the entire Church for Prayer
- II. Improving Growth through Evangelism and Nurture
- III. Attaining Self-Sufficiency through Effective Resource Mobilization
- IV. Promoting Socio-Economic Development through advocacy and effective delivery of Social Services.
- V. Upholding the Reformed Tradition; and
- VI. Cherishing partnership with the worldwide body of Christ.¹

The mainstay of the Presbyterian Church of Ghana in terms of numbers and contributions to its growth and achieving the mission statement is women. Very Rev. Daniel Adjei

¹ D. A. Koranteng *50th Anniversary celebration of the women's fellowship of PCG*, (Accra: Asempa Press, 1993), 12.

Koranteng claims that whenever men and women have been allowed religious freedom to practice on equal basis the latter have been found to be more religious than the former and numerically much more as worshippers.

Even though the PCG preaches an all-inclusive Gospel, she finds it difficult to link the same with women's leadership roles and there seem to be gender inequalities which affect the status of women in leadership. Women leaders in the Presbyterian Church of Ghana (PCG) encounter some major religious, political and social challenges. Women had to struggle before being ordained as ministers. The PCG in their 47th Synod in 1976 unanimously accepted the ordination of women into the ministry of the church of which Dora Ofori Owusu was ordained to commence work in Atlanta Georgia. The church eventually ordained women into the clergy and assigned to them roles as ministers, administrators, presbytery clerks, presbytery chairpersons, chaplains and congregational leaders.

In performing their various roles as leaders of the PCG as established in the 47th Synod due to gender inequalities in our society, women are entangled in gender politics, which are based on religious, socio-cultural and political considerations. This research will investigate the gender inequalities in women in leadership roles in the PCG and the factors that prevent women leaders from occupying the topmost decision making positions such as the Moderator and the Clerk of the General Assembly in the PCG as well as presbytery chairpersons.

Women leaders are effectively performing their roles but some of the negative perceptions that were used earlier to keep them from the leadership positions in the church still persist. In some cases the women leaders are prevented from fully performing their roles. This is because some members (especially older men) in the PCG continue to have cultural perceptions on the roles of women as assigned mainly to the domestic

domain. Some members also find it difficult to work with the women leaders as congregational leaders because they are women.

1.2 Statement of the Problem

For PCG to achieve its mission in relation to gender, it must grant equal rights to women as well as men and empower them. As discussed in the background to the study, women and men are accorded equal rights under the PCG mission. As a result, customary and religious laws; values, beliefs and practices have taken precedent over the rights and formal laws. Consequently, obstacles to gender equality and women in leadership roles still persist. Gender equality and women in leadership roles may remain a farfetched dream in the PCG. As shown in the ordination in 1979 with Male Colleagues. The woman minister is not in a gown. The attire for her ordination as the first ordained woman in the PCG is Kaba and Slit. One wonders why she was not given the ordination gown or does it mean that the decision to ordain her came in too late for the church to sew a gown for her? To me this shows gender discrimination in the church. This research seeks to analyze religious teachings, practices and beliefs of PCG male minister and to assess how they impact on gender equality and women in leadership roles in the PCG in Asante Presbytery. Such assessment would form a basis upon which action can be taken to encourage or discourage teachings and beliefs to ensure equality between men and women.

1.3 Research Questions

In order to achieve the research objectives, the study aims to answer the following questions:

- I. How do women and men in the PCG leadership understand issues of gender equality and women in leadership roles?

- II. What is the perception of men and women on the current status of gender equality and women in the leadership role in Asante PCG?
- III. What factors have contributed to the promotion of gender equality and women in leadership roles in PCG?

1.4 Aim and Specific Objectives

The main aim of the study is to ascertain the gender inequality in leadership roles among women in PCG.

Specifically the researcher tries to achieve the following:

- I. To explore the understanding of women and men in the PCG leadership on issues of gender equality and women in leadership roles.
- II. To ascertain the current status of gender, equality and women in leadership role in Asante Presbytery.
- III. To assess the factors that has contributed to the promotion of gender equality and women in leadership roles in PCG.

1.5 Scope and Focus of the Study

The study covers the life of the PCG from its establishment in 2000 in the country till 2014.

The area for the research will be the PCG with emphasis on the Asante Presbytery with reference to Emmanuel and Victory Congregations at Asokwa and Kaasi respectively. Mindful of the fact that the problem stated may not necessarily be unique to the PCG, examples from other areas will be cited, showing that in the case of the marginalization of women, African cultures appear to be quite similar. Other influences on the role of women will not be considered because of space and time.

1.6 Research Methodology

The research approach will be a descriptive multiple case studies and had the purpose of ascertaining the gender inequality in leadership roles in the Presbyterian Church of Ghana, (Asante Presbytery) taking few congregations, some active and retired female ministers in the presbytery.

Yin defines a case study as an empirical inquiry that investigates a contemporary phenomenon within its real-life context and to Eisenhardt, the underlying notion of a case study is that it focuses upon understanding in breadth and depth the specific situation or phenomenon to be studied within its context. This allows the researcher to fully grasp the context of the issues under study from the people concerned for the purposes of validating a proposition. In the same vein, Yin posits that a case study is suitable for examining “why” as well as “how” and “what” questions (among question series: “who”, “what”, “where”, “how” and “why”), which are enquiries about a contemporary set of events over which the investigator has little or no control and especially, the “how” question is suitable for a case study because this question deals with operational links needed to be traced over time, rather than mere frequencies.²

The case study approach will be used to select because it has the advantage of producing good amount of resources from a wide range of people. Again, it provides a meaningful and accurate picture of events and helps to explain people’s perception and behaviour on the basis of data collected at a point in time. The case study approach will be selected in the sense that it places more emphasis on a full contextual analysis of fewer events or conditions and their interrelations. Similarly, its emphasis on details also provides valuable insight for problem solving, evaluation and strategy. Again, a case study was

² R. K. Yin, *Case Study Research*, 3rd ed. (England: Sage Publications, 2003), 26.

used because a single, well-designed case study can provide a major challenge to a theory and provide a source of new hypothesis and constructs simultaneously.³

It relies on multiple sources of evidence and benefits from prior development of theoretical propositions and can be based on a mix of quantitative and qualitative evidence.

1.6.1 Methods of Data Collection

Primary Sources

The major or primary instrument of data collection will involve the application of in-depth field open-ended and close-ended questionnaires. It would be supplemented by other tools such as reviewing of available records of the church, observation and personal interviews. This method of data collection enhances triangulation, which involves the combination of two or more methods such as questionnaire and observation.

The questionnaires will be administered personally to the respondents in a bid to ensure that copies get to the right respondents at the right time and also to be able to ask follow up questions. In all, a set of questionnaire will be administered with the same items or questions to the sampled respondents of the two congregations in order to get in-depth information for the purposes of comparison. In ascertaining the perception of church leaders and Reverend Ministers in gender inequalities, the questions will be structured along the lines of the Likert Scale. The Likert Scale will be used because it was found to be mostly suitable for measuring people's views, opinions and perceptions.

The statements on the Likert Scale will be expressed on a five-point scale which asked respondents to indicate to the extent they agreed on the statements ranging from strongly

³ D. R. Cooper & C. W. Emory, *Business Research Methods* (Chicago: McGraw Hill Companies Inc., 1995), 33.

agree (SA), agree (A), uncertain (U), disagree (D) and strongly disagree (SD). The Reverend Ministers and Catechists will be interviewed by using a structured interview guide to get first hand information about their perception of women in leadership roles. These people will be chosen purposively because of their positions in the decision making process of the church and are in the position to contribute immensely to the quality of this study.

Secondary Sources

Some of the books and articles about women in leadership and PCG and religion as a whole will also be used for the study.

1.6.2 Sampling Procedure and Sample Size.

The stratified sampling method will be used to lower known variances in the populations. The congregation leaders of each of the church will be put into strata based on a single criterion of position. To ensure representativeness, a proportionate criterion will be used to determine the sample size from each stratum. This will be used because it proved economical and simple to use as the heterogeneity of the congregation in terms of position will be taken care of.

1.6.3 Data Analysis Methods

The completed questionnaires would be first edited for consistency. For the open-ended items, a short list will be prepared from the original responses in order to get the key responses given by the respondents and qualitative in depth of analysis of issues will be done to ascertain the gender inequality among women in leadership roles in PCG.

1.7 Literature Review

This chapter will review issues emanating from gender equality in leadership roles in the Presbyterian Church of Ghana. The aim is to investigate and gain insights into the factors

that influence gender equality in leadership roles. The chapter therefore reviews other studies done on similar or related topics to provide an overview of the influence of gender equality in leadership roles and identify challenges, the best approach and methodology to use and ultimately make recommendations for practice and further research. The issues emanated were the following sub topics: religion and gender, gender and leadership, gender as a determinant of leadership, leadership as gender neutral, struggle for gender equality within religion, women leadership in the church and status of women in PCG leadership.

1.7.1 Religion and Gender

Religion can be explained as a set of beliefs concerning the cause, nature and purpose of the universe, especially when considered as a creation of a super human agency or agencies. This usually involves devotional and ritual observances and often contains a moral code governing the conduct of human affairs. In the world today, there are different kinds of religions, some of which are particular to specific regions while others are widespread throughout the world being found in many different countries. The most important examples of very widespread religions include; Christianity which is the world's biggest religion based on the teaching of Jesus Christ, Islam revealed in its final form by Prophet Muhammad and Buddhism based on the teachings of Siddhartha Gautama.⁴

Each of these religions has its own narratives, symbols, traditions and sacred histories that are intended to give meaning to life or to explain the origin of life or of the universe. Nevertheless, a closer look at each religion, one would find large number of different denominations, sects and cults, each with their own interpretations. Their beliefs and practices and indeed some of these varieties are so different from each other that they

⁴ L. Francis, & C. Wilcox, *Religiosity And Femininity: Do Women Really Hold A More Positive Attitude Towards Christianity? Journal for Scientific Study of Religion*, Vol. 37 1998, 119.

might almost be regarded as different religions. In case of Christianity, there are Catholics, numerous forms of Protestant Christians found all over the world, examples being Methodists, Baptists and Pentecostalism. Islam has its own share of variations.

The most prominent division is that between the Sunnites and Shi'ites but within these two streams there are further variations. The funny part is that these various forms of Christianity, Islam or Buddhism usually consider themselves to represent the true tradition from which others have departed.⁵

It has been argued that religion just like culture is a powerful institution within a society which plays a major role in shaping gender roles, social rules and behaviors.⁶ (Religious texts and teachings are persuasive, because they are considered sacred and hold divine authority for believers and as such they are often interpreted and used as a justification for either promoting or discouraging gender discrimination. Religious texts in almost all religions have been subjected to numerous interpretations, reinterpretations and translations. These are influenced by the viewpoints of the person making the interpretations which are in turn informed by the norms and values of the society. For this reason, the interpretations of many texts are still subject to debate and revision by theologians today.

Paradoxically, while different interpretations come up from time to time, the text remains the same reaffirming that interpretation of religious text is arbitrary and is influenced by the perception of the one making interpretation about what the status quo should be at that particular time.⁷ This implies that while the same text could be used to challenge inequality and injustice in one religion, the same could be used to promote the same in

⁵ IPS, *Culture, Religion and Gender: A Training Manual for the Media* (Harare: Inter Press Service, 2002), 15-16.

⁶ R. Inglehart, & P. Norris, *Rising Tide: Gender Equality and Cultural Change Around the World*. Cambridge University Press, 2003), 14.

⁷ IPS, *Culture, Religion and Gender: A Training Manual for the Media*, 17.

another religion. For instance some Christian institutions have used Genesis 1:27 which states that “So God created man in His own image; in the image of God, created He him; male and female, created He them. And so God blessed them and said, have many children so that your descendants will live all over the earth and bring it under control. I am putting you in charge of the fish, the birds and all the wild animals. I have provided every kind of grain and all kinds of fruit for you...”.⁸ to justify gender justice. To them, the text means that both man and woman were created from God’s image, they were both blessed and given leadership over the earth and were both given access to property. Other Christians on the other hand have used Ephesians 5: 22-24 which encourages wives to submit to their husbands to justify gender inequality.⁹ The same could also be true within religions in different countries. For instance, differences in the interpretation of Quran in Sura 4:3 are noted in different Muslim countries.

The verse states that and I quote; “And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.” While some Muslim countries such as Tunisia and Turkey have interpreted the text to mean preference for monogamy, other countries such as Pakistan and Bangladesh have set up panels to determine terms for polygamy if need be.¹⁰

This has given Muslim men freewill to marry up to four wives without restrictions even though in most cases, it is not favourable to women. These gender attitudes and teachings to a greater extent shape a range of everyday behaviours and decision making; from choices about whether to educate daughters or sons when money is inadequate, whether

⁸ Holy Bible, *King James Version* (Oasis International Ltd: G.E.M Publishing, 2001), 1.

⁹ Holy Bible, *King James Version*, 185.

¹⁰ B. Mutoonono, *A Training Manual for Media* (IPS: Harare, 2002), 17-18.

to promote a man or a woman in a managerial position and whether to lay off a woman or a man during economic downturns. Seen in this light, one might as well expect that religions that reinforce patriarchal values would hinder government policy efforts aimed at closing gender gaps in important areas such as education and employment despite their other roles such as solace and even social support. So the question is: are there significant differences in well being outcomes among different religions holding different views about women role in the church?

Psacharopolous and Zafiris found that Muslims, Hindus and Catholics have lower rates of female labour force than other religions. This augurs well with a study that is titled women's schooling and religious affiliation in Malawi at the end of the 20th century. It examined the relationship between religious affiliation and women schooling in Malawi. Using data from nationally representative 2000 demographic and health survey, the results of the survey show that there are substantial differences in women's acquisition of school by religious affiliation. This study further found out that more non-religious and Muslim women had never been to school as compared to women in Catholic denominations.¹¹ The study argues that the findings are related to the association of Christian groups with western societies and religions that emphasizes evangelization and recourse to schooling.

Similarly, recent studies identify Islam as significantly more patriarchal than other dominant religions on such measures as education and life expectancy.¹² Leon (2011:2) looked at whether religion moderates the relationship between women's domestic power and use of contraceptives for family planning in India. The study found that contraception is less extensively used by Muslim minority than the Hindu population. Leon explained

¹¹ G. Psacharopoulos, and T. Zafiris, "Female Labor Force Participation: An International Perspective," *World Bank Research Observer* 4(2) 1989), 187–201.

¹² Dollar, D. and Gatti, R. "Gender Inequality, Income and Growth: Are Good Times Good for Women?" Policy Research Report on Gender and Development Working Paper Series No. 1. 1999,

that the reason for this is that domestic power is weaker among Muslim women. These findings are consistent with another study that was conducted in two regions of India (Uttar Pradesh and Tamil Nadu) and one study in Pakistan (Punjab) which reported that being a Muslim reduced by half the likelihood of a woman using contraception as compared to being Hindu.

Nonetheless, some recent empirical evidence challenges the above view in a study of the determinants of gender inequality in education, political representation, and employment in 153 countries, found that the contribution of Islamic population to gender inequality holds only for women's share of parliamentary seats and the gender education ratio. If controls for Arab countries are introduced into the regressions, the effect of Islamic population becomes insignificant for measures of gender inequality in literacy, life expectancy, and economic activity rates.¹³ The above presents evidence that although Muslims are more patriarchal, it is the interaction of Muslim and ethnicity that matters most in shaping gender attitudes.¹⁴

1.7.2 Gender and leadership

Gender issues have relatively, recently been seen as women's issues and included in the discussions of educational leadership. This idea is supported by Shakeshaft (1993), who asserts that gender has been associated so closely with women that in some cases they are synonymous. She defines gender as a cultural term which is socially constructed and describes the characteristics that we ascribe to people because of their sex, the ways we believe, they behave or the characteristics we believe they have based upon our cultural expectations of what is male and what is female. Traditionally, descriptors identified with the male are rational, assertive, analytical, confident and ambitious, while the female is

¹³ J. G. Read, *The Sources of Gender Role Attitudes among Christian and Muslim Arab Women* (Sociology of Religion 64(2): 2003), 207–222.

¹⁴ D. Donno, & B. Russett, "Islam, Authoritarianism, and Female Empowerment. What are the Linkages?" (World Politics 56, 2004), 582-607.

thought to be sensitive, emotional, cooperative and intuitive. As leadership is now diverse, many researchers have been concerned with male and female leadership styles. Research on leadership styles often looks for the convergent characteristics associated with one gender and concludes whether males and females lead differently. Ambivalent reports of findings have led to debate about whether gender and leadership are interrelated or independent.

1.7.3 Gender as a determinant of leadership styles

Many researchers claim that gender determines leadership styles (that is, men and women lead and manage differently). According to Gold (1996), a body of research which supports this argument has been growing since the mid-1980s. Before this time, differences in the way men and women led were taken for granted probably because the scarcity of women leaders rendered them almost invisible.

It is argued that gender decides leadership styles because of the socialization process which develops in women the values and characteristics that lead to leadership behaviours which are different from those traditionally associated with men. Moreover, women are constrained to behave in accordance with their stereotypes as dependent, compliant, emotional and careful and prudent

1.7.4 Leadership as gender-neutral

In contrast to the idea that gender is a determinant of leadership styles, other researchers claim that leadership is gender-neutral. This argument is supported by some research showing that there is no or little difference between the way men and women lead. Studies of leadership behaviour in non-educational settings find no distinction between male and female leaders.

Further, men and women “cannot be regarded as two coherent groups” with “two distinctly different ways” of leading and management as they are constrained, at least, by leadership roles. Leadership roles have norms that guide their task performance. Therefore, when males and females are in the same leadership positions, they tend to behave similarly to fulfill their roles. Even if gender roles have an impact on their behaviours it will be modified by leadership roles, resulting in minimal differences in leadership styles.

The difference between the perception of a particular leader’s performance and his or her actual performance can be explained by stereotyping, which is claimed to be central to the rejection of gender as a determinant of leadership style.

1.7.5 Struggles for Gender Equality within Religion

Women and men, both inside and outside religion, have struggled to put gender equality on the religious agenda. There has been a mixed reaction to their efforts, with the leadership of many religions proving resistant to change. Most strands of Islam are not willing to engage with the process of obtaining gender equality. Although Judaism is more receptive to the concept of gender equality, its more Orthodox strands are impervious to change in this area. One can take the Roman Catholic religion as an example of religion’s reluctance to accept and implement gender equality. Although in the 1970s there were signs that the Catholic Church might be close to accepting women as priests, this move towards gender equality was firmly quashed by the Vatican. The movement for female ordination and dissent within the Church grew regardless. Pope John Paul II’s attempt to quell this growing tide of support for female ordination, invoked the concept of divine and rocentrism. He presented as a definite core doctrine of the Catholic Church the view that women cannot be ordained as priests. When this failed to eradicate support for female ordination, the Vatican instituted a requirement that all

priests and theologians must take an oath of loyalty obliging them to support certain definitive doctrinal pronouncements, one of which is the non-ordination of women. The priesthood and authoritative interpreters of God's will within the Catholic Church have been effectively silenced and gender equality prevented by the imposition of authority by the ruling elite. Although this example relates to the Catholic Church, most religions are undemocratic and unrepresentative in relation to the actual 'societal' views and beliefs of their adherents.

A process of socialisation takes place in every community where the members are taught and internalise a set of complex rules and religious 'understandings'. Institutionalized religions tend to promote unthinking obedience to the creed and rules they set. Where a person is taught that there is only one 'right' interpretation of the Scriptures, and only by accepting that can you be of that religion, to what extent is it really possible to question what is seen as unquestionable, i.e. the superiority of men in religion and God being made in man's image?

It merely means that each man and woman should be able to choose what they believe in and not prevent others from exercising their equal religious rights, in relation to themselves. Not every religious woman will want to be a Minister of the faith, or influence the content of their religion, but every woman, like every man, should be given the choice to do so. Religions are not a mass of people with one viewpoint or belief that their leaders espouse. They are a collection of different thoughts and beliefs, the holders of which all identify themselves as 'being of that religion'. What 'being of that religion' means, however, differs for each individual; human beliefs are individualized, as are human rights. Looking at religious beliefs in this context, the law's current approach to the right to freedom of religion is highly problematic.

1.7.6 Status of women in Ghana

Women are prevented from occupying certain ecclesiastical positions because of their sex. Oduyoye reflects on the position of the African woman and Christianity. According to her, “the position of women in Africa today within the wider society and religion is normally prescribed by what is deemed to be beneficial to the welfare of the whole community of women and men”.¹⁵

According to Oduyoye, issues of equality cannot be adequately spoken of in terms of African culture. The culture, she said, is replete of gender equality and fairness. This is particularly so because, according to her, role differentiations in Africa are clear and are not meant to be valued hierarchically. She mentions that even though the African Culture from its very beginning, unlike its Christian counterpart has allowed women to be in charge of shrines and cultic centres, it is also observable that there are more women in the secondary roles of mediums and cultic dancers, than there are women who serve as high priestesses of shrines or as healers. What is even more noisome, she observes, is that there are more women who serve as clients of the divinities of the cults.¹⁶ Such cultural or traditional notions of women’s “religious responsibility” are canned into the church. Women, notwithstanding their equal or transcendent” potentials and spiritual gifts are also made to play second to men. Women who rise up and challenge or take up the challenge are resisted not only by men but even by their own colleague women because of the dominant socio-cultural sexual differentiations.

Women’s roles in the church have improved owing to the social change in the society. Now PCG women leaders especially women ministers are playing roles such as chaplaincy, congregational leadership, administration of lay centres and management of

¹⁵ Oduyoye, *Hearing and Knowing: theological Reflections on Christianity in Africa* (Maryknoll: Orbis Publication, 1986), 78.

¹⁶ Oduyoye, *Hearing and Knowing: theological Reflections on Christianity in Africa*, 79.

schools. Other roles are women ministers as presbytery chairperson and clerks and finally women ministers as missionaries. In these areas, we see the ordained women ministers actively involved in activities such as proclamation and preaching of the gospel, healing ministry, youth ministry, evangelization, organization of seminars and workshops that equip members of the church especially women for acquiring skills that are needed for economic, social, spiritual and political activities. Some of these women have served the PCG for over forty years and they have been involved in a wide range of programmes and activities of the church both in Ghana and abroad.

1.7.7 Women leadership positions in the PCG

The first group of Basel missionaries to come to Ghana landed at Osu on 18th December, 1828 but readers do not hear about women's inclusion. This, by no means, implies that women were not included in the leadership roles in the church. Rather, they were assigned roles such as household chores that were insignificant to Christian ministry. This reflects the general attitude towards women and their roles in the PCGs. Sackey, in her *New Directions in Gender and Religion*, examines the new dimension in gender relations in African independent churches as concerns women in leadership positions in the church. She dwells on how women have managed to make a breakthrough or what she termed a "reclaim" which is not new to the African and the Ghanaian in particular.

According to Sackey, women are not new when it comes to leadership positions in West Africa. Citing examples from Akan women in Ghana, and Igbo and Yoruba, women in Nigeria, Sackey recounted that women have, over the years, enjoyed a high status of authority in socio-political, economic, and particularly religious realms; (in the PCG,

women have been presbyters, deaconesses, catechists, lay preachers, children's service teachers, etc).¹⁷

According to Sackey, women particularly in African Independent Churches for example, have been involved in issues affecting the nation which have brought them into "the high echelons of decision-making bodies". Today, there is a social change in role performance. Some women members, she observed, are directly involved in political decision-making in their capacity as members of parliament, negating the common ideas that women are generally political. In spite of all these achievements, the statuses of women leaders in the church have been challenged.¹⁸

Sackey observed that this is particularly so because of the perception in relation to the male-oriented mission churches. She thinks in the mission churches, even though women feature prominently, they have not been accorded the significant status they deserve (Sackey).

Oduyoye in her book, *Hearing and Knowing*, thinks women have done a lot for the church but the church seems unconcerned about their contribution. She discusses issues that relate to the gospel in the African context especially matters that border on feminism. Her view seeks to synthesize the situation of African women in the church within the religious, socio-cultural and political context.¹⁹

1.8 Significance of the Study

In the light of this global concern over equality, the Church cannot afford to adhere to discrimination against women. This motivated the researcher to examine to what extent, gender inequality among women in leadership roles in PCG. The findings and

¹⁷ Brigid Sackey, *New Directions in Gender and Religion: The Changing Status of Women in African Independent Churches* (Lanham: Rowman & Littlefield Publishers, Inc., 2006), 76.

¹⁸ Sackey, *New Directions in Gender and Religion: The Changing Status of Women in African Independent Churches*, 77.

¹⁹ Oduyoye, *Hearing and Knowing: theological Reflections on Christianity in Africa*, 124.

recommendations of the study would help the Church to make women perform leadership roles in PCG. This could subsequently also have positive effects on other denomination and society as a whole, because the way women are treated in the Church affects the status of women in other areas as well.

1.9 Organization of Chapter

The study would be organized and presented in five chapters. Chapter one covers the introductory information about the study, which involves background to the study, statement of the problem, objectives of the study, significance of the study, research questions, scope of the study, research methodology, literature review, significance of the study as well as the organization of the report.

Chapter two covers the background of the study: brief history of the Presbyterian Church of Ghana, historical development of women ministry in the Presbyterian Church of Ghana, role of women in the Presbyterian Church of Ghana and as well as socio-cultural challenges of women in Ghana. Chapter three also discussion the main issues that would be emanating from the chapter two. Chapter four covers the interpretation and analysis of the data into information to aid discussions and meaningful implementation. Finally, chapter five will cover the summary of findings, conclusions and recommendations.

1.10 Definitions of Terms

The study will frequently use different concepts related to religion, gender equality and women empowerment. In the context of this study, these concepts were defined as follows:

1.10.1 Gender: The concept gender has been assigned different definitions by different scholars. Through socialization, people learn to be males and females and this determines the gender roles.

1.10.2 Gender Inequality: This is the direct opposite of gender equality. Bosworth, (date not given), defines gender inequality as disparity between individuals due to gender. In this study, gender inequality is defined as unfair treatment of individuals, unfair access to opportunities and unfair constraints based on their gender.

1.10.3 Gender Roles: This involves allocation of certain tasks predominantly to women and others to men although both may do some. Nevertheless, the roles are differently evaluated and rewarded. Gender roles unlike sex roles are not universal but are socially constructed and change with time and situations.

CHAPTER TWO

HISTORICAL BACKGROUND

2.1 Introduction

The previous chapter focused on the general introduction, dealing with the background of the study, statement of problem, research questions, aim and specific objectives, scope and focus of the study, research methodology, literature review, significance of the study, organization of chapters and definition of terms.

This chapter covers the brief history of the Presbyterian Church of Ghana, Asante Presbytery, Emmanuel Congregation – Asokwa, Victory Congregation – Kaasi and the historical sketch of woman ministry in Presbyterian Church of Ghana.

2.2 Brief History of Presbyterian Church of Ghana

The main missionary movements are the Basel Mission; Moravian Church; and the United Free Church of Scotland. The Basel Mission came to the then Gold Coast in 1828 at the request of the King of Denmark. Many of the missionaries sent died living with only one survival, Andrew Riis.

The Moravian Christians from Jamaica also arrived at Akropong Akuapim in 1843. These Jamaicans were brought because of their African descent which was deemed to withstand the topical climatic conditions which had decimated the ranks of the early white missionaries and also to convince the indigenous people that Africans could become Christians.

By the close of 19th century the church could boast of a membership of about thirty three thousand (33,000) baptized members due to the work of these two missionary movements.

During the First World War, a moratorium on personnel and funding from overseas was imposed on the church with the repatriation of the German workers of the Basel Mission in the then Gold Coast colony. The crisis created by the forced exodus of German Missionaries during the First World War was effectively managed until the Scottish Missionaries led by the Rev. Dr. . W. Wilkie, were invited by the British Colonial authority to fill the leadership vacuum.

Since the establishment of the Basel Mission outpost in the Gold Coast in 1828 the life and work of the church had been governed by Regulations issued by the Basel Mission committee in Basel. The adoption of the Reformed polity set in motion a chequered history of the development of the Reformed Presbyterian tradition which found its visible expression in the naming of the church in 1926 at the Abetifi Synod, the Presbyterian Church of the Gold Coast. In 1950 the church attained complete independence and after the independence of Ghana in March 1957 the church became “The Presbyterian Church of Ghana”.

In 21st July, 1922 at the synod at Kyebi, a decision was made to organize the church into Presbyteries and they are as follows: Ga and Dangme, Akuapem and Anum, Agona and Kotoku, Akyem and Okwawu, lastly Asante and Asante Akyem. Up to date, there are seventeen (17) Presbyteries in the whole country, Ghana.²⁰

2.3 Brief History of Asante Presbytery

The penetration of the Christian mission into Ashanti and beyond is another significant event in the life of the church. The Ashanti kingdom had been traditionally averse to the establishment of any European institutions. The Methodist mission into Ashanti in the 1840 had limited success and lasted for only a few years because of general hostility to the Church. But the Ashanti wars of domination finally brought them into direct

²⁰ Presbyterian Church of Ghana, Constitution 31st August, 2000, 130-131.

confrontation with British forces who were allies of the coastal tribes. The invasion of Anum and the subsequent capture and imprisonment of Ramseyer finally gave the British an excuse to attack and defeat the Ashantis in the Sagrenti War of 1874. Ramseyer who was released and assigned to Abetifi, became the moving spirit behind the evangelization of the area. Towards the end of the century, he also undertook mission work in Kumasi, and by 1899, thirty baptisms had taken place there. Ramseyer wrote in a report;

“It is no longer a dream; I am again in Kumasi and can now say
(that) Kumasi is a Basel Mission Station ...”.

From this time on, the mission spread out from Kumasi to Technimantia and subsequently to other parts of the kingdom and the Brong Ahafo areas. The interruption of the Yaa Asantewaa war of 1900 was only brief and did not affect the mission in any significant way. It is now virtually impossible to talk of the PCG without reference to the Ashanti Presbytery and beyond.²¹

The Asante Presbytery is one of the first Presbyteries to be created by the first Synod of the Presbyterian Church of Ghana held at Kyebi on July 21, 1922. In fact, it was then known as Asante / Asante Akyem Presbytery which continued to operate until Asante Akyem was carved out later. The Asante Kingdom became more prominent with the arrival of Rev. Fritz Ramseyer and his colleagues who came back as a war booty after the Adubofo military campaign in the late 1890's. Mission work could not commence largely because of the unstable conditions at the time. For instance during that period all the missionaries took refuge in Kumasi Fort for not less than three months before they could

²¹ Interview with Mr. Kwasi Afrane Banning, Lay Representative of Asante Presbytery on the General Assembly of the PCG, 28th May, 2015.

escape. The locals were suspicious of the white missionaries who had arrived not long after the British Colonial Authorities had emerged.²²

Apart from preaching in the surrounding neighbourhood where a few converts could be made, many of the converts had scattered for fear of their dear life. All the same the few dedicated and committed Ministers, Catechists, Evangelists, Deacons, and volunteers shared the message faithfully, in spite of problems like lack of human resources, reliable transport and opposition from traditional religious personnel. A few converts were made thereby starting what was to be a new generation of church members.

Schools were opened essentially to teach pupils the three R's (reading, writing and arithmetic) but in the process a few more converts were also made through education. Agricultural extension work and health delivery were media in reaching out to the locals particularly at a time when scientific medicine was hard to come by in communities.

The Presbytery was late in the formation of tertiary institutions and so the establishment of Ramseyer Vocational Institute in 1972 was a welcome addition. Mention could also be made of the formation of Presbyterian Senior High School, 2003 (Mixed), now Presbyterian Girls Senior High School also in Chirapatre and of late, Senior High School in Pekyi under the management of the Presbytery. Agogo Presbyterian Hospital originally within the Asante Presbytery was handed over to Asante Akyem Presbytery. Currently the Mesewam Clinic has been a new initiative of health delivery in Asante which should be encouraged.²³

²² Interview with Mr. Kwasi Afrane Banning, Lay Representative of Asante Presbytery on the General Assembly of the PCG, 28th May, 2015.

²³ Interview with Mr. Kwasi Afrane Banning, Lay Representative of Asante Presbytery on the General Assembly of the PCG, 28th May, 2015.

2.4 Brief History of Emmanuel Congregation - Asokwa

The Presbyterian Church of Ghana Asokwa Emmanuel Presbyterian Church was started in 1942 by the late Madam Christiana Adelaide Adwoa Buor, who was then worshipping at Ramseyer Presbyterian Church, Adum. In 1943, she went to Adum, the district head station the then District Pastor (now District Minister) Rev. Addo of her vision to plant a new and third church after Ramseyer and Adukrom Congregations in the Kumasi township.

The same year, when Miss Annergaret Guggenbuh, a missionary from Switzerland came to visit Ramseyer Presbyterian Church, Adum, she called at Asokwa Presbyterian Church and was highly impressed with the work of this small congregation.²⁴ In order to increase their membership Madam Adwoa Buor led the members to evangelize at Ahensan, Adiebeba, Atonsu, Kaasi and won more souls for the Lord. She also used the proceeds of the first harvest in 1944 amounting to three British Pounds to start a primary school at the Asokwa Old Town.

In 1950, the chief of Asokwa and his elders released a land at Asokwa Amakom Ext. VIII to the church of the development of both missionary and educational work in the community. The church with the assistance of the then Kumasi city school (now KMA) built a primary school on the land. However, Mr. Asumeng, Opanijn Damey (aka Papa Lateh) contributed towards the building of the school and the church. In 1956, Rev. Peyer came from Bantama Presbyterian Church to visit the church. He advised the elders of the church to move from the old block at Asokwa Old Town to the new school block at the present site. The elders obliged and moved within a short time.

²⁴ Presbyterian Church of Ghana, Asokwa District Elevation to District Status Celebration Brochure (January, 2006), 18.

Madam Adwoa Buor passed away in 1976 and Mr. Theodore Oppong was brought from PCG Adum Congregation to take charge of the church as catechist and was assisted by Presbyters Madam Oye Ampofo the daughter of the late Madam Adwoa Buor, Mr. J. K. Ampofo, Hannah Agyeiwaa, Alex Gyebi, Maxwell Kwakye, Patrick Osei Tutu (Session Clerk), Noah Kumi, Fred Badu (Snr.). and Paul Amaning.

Mr. Theodore Oppong resigned as catechist on health grounds in 1986 and was succeeded by Mr. Paul Amaning. Mr. Kwabena Nsiah also took over from Mr. Paul Amaning as catechist in July 2003 till date. The following are the ministers who have pastured the church:

Rev. E. T. Akusaki 1998 – 2000 (attached)

Rev. J. C. Dapaah 2000 – 2003

Rev. Martin R. Ofori 2003 – 2006 (sub-district minister).²⁵

2.5 History of Presbyterian Church of Ghana Victory Congregation, Kaasi

The Kaasi church, now Victory Congregation of the Presbyterian Church of Ghana started around 1979. A grand crusade was held at Kaasi where some souls were won for the Lord.

On the 4th of August, 1985, the congregation was officially inaugurated by the then Kumasi District Pastor, Rev. G. A. Kuffour., Mr. Francis Oscar Larbi (now a Rev. Minister) was appointed the first catechist of the church with five presbyters to assist him. The presbyters were Messrs J. K. Asiamah, Seth Tetteh, Albert Donkor, Alfred Baafi (late), Attah Darkwa and Madam Margaret Thompson.

²⁵ Presbyterian Church of Ghana, Asokwa District Elevation to District Status Celebration Brochure (January, 2006), 18-19.

On the 12th August, 2006, Mr. Bernard Gabriel Owusu was appointed by the session to take over from Mr. F. O. Larbi who had been called into the ordained ministry. He (Mr. Bernard Owusu) was officially inducted into office by Rev. Martin Ofori on August 2008. The church became an evangelistic body of Christ fulfilling the great commission of our Lord Jesus Christ in 2007 and 2008, thus giving birth to Atonsua Kuwait branch, the Kasena branch and Daban new site branch which was later handed over to the Asokwa local for nurturing. On the 4th of October 2009, the church had its first minister in the person of the late Rev. Dr. Obiri Annor Kennedy. On 6th September 2010 Rev. Dr. Mrs. Margaret Asabea Aboagye was posted to continue.²⁶

2.6 The Historical Sketch of the Women Ministry in Presbyterian Church of Ghana

The Women Ministry in the Presbyterian Church of Ghana was established in 1943. But the actual Women's Work in the Presbyterian Church of Ghana is over hundred years. The Basel Missionary began to establish the congregations and institutions in Ghana, their wives worked assiduously and in close co-operation with them by giving basic domestic and religious training to the women in the areas concerned.²⁷

The first woman to work in the Presbyterian Church was 21 years old Danish girl, Anna Margareta Wolthers who was sent to Rev. Andreas Riis as his wife. Afterwards, a batch of women workers arrived from West Indies with Rev. Andreas Riis and Rev. J. G. Widmann in April 1943. They established Christian Colony in Akropong Akuapem. In 1946, a 20 year old spinster, Rosina arrived from Germany and was married to Rev. J. G. Widmann at Akropong. Rosina took a number of African girls and trained them in domestic science, cooking, knitting, sewing, scrubbing, washing and ironing.

²⁶ Presbyterian Church of Ghana, Victory Congregation, Kaasi, 25th Anniversary Celebration Brochure (July 2011), 3-4.

²⁷ PCG 50th Anniversary Brochure of the Women's Work Central Committee (October, 1993), 17.

Moreover, she taught them how to read Twi, Bible stories, fundamentals of the English language, church hymns and religious songs. They laid solid foundation for later generation who became wives of African Pastors, Catechist, evangelists and presbyters. When the Basel Missionaries left because of the First World War, the work was carried on in the same isolated manner for a long time. There was awareness and realization in the popular saying 'Unity is Strength'. The Women began to move gradually towards the goal of unity. In 1942, Rev. S. S. Odonkor returned from overseas and at a meeting with the church authorities explained how women were involved in church work overseas.

With this information the church decided to organize the various groups scattered all over the country into one big organization for effective administration. This brought about the formation of the Women Work Central Committee. After the promulgation of the 1962 Constitution, a reappraisal of the Women's Work in the church has to be made, especially as all the European Women's Workers had left and a member of the trained African Staff Miss Osew had resigned and Mrs. Akrofi retired on grounds of ill-health. Mrs. Regina M. Addo, convener of the Women's Work Central Committee based at Akuse in charge of the Krobo-shai District was therefore requested by the synod committee to transfer her to Accra as secretary and was charged with the responsibility of administering the affairs of the Women's organization. In 1963, she moved to Accra and became the first African women's secretary and she requested synod committee to set aside one Sunday in the year for Women to render thanks to God and with their contribution helped in the spread of the gospel.

2.7 Conclusion

This chapter dealt with the brief history of the Presbyterian Church of Ghana, the Asokwa Presbytery, Ebenezer Congregation – Asokwa and Victory Congregation – Kaasi. The next chapter shall deal with issues concern women in ministry in the PCG. It

will look at women's and ministry in the New Testament, the role of women in PCG before women's ministry, women ministry in PCG and women's ordination in PCG.

CHAPTER THREE

ISSUES CONCERNING WOMEN IN MINISTRY IN THE PCG

3.1 Introduction

The previous chapter has dealt with the brief history of the Presbyterian Church of Ghana, the Asokwa Presbytery, Ebenezer Congregation – Asokwa and Victory Congregation – Kaasi. And this chapter is dealing with issues concerning women and ministry in the New Testament: women and ministry in the PCG the role of women in PCG before women's ministry, Women's ministry in the PCG, Women's Ordination in the PCG.

3.2 Women and Ministry in the New Testament

According to A. G. Daniells, women were among Christ devoted followers in His ministry, and Paul also makes mention of certain women who were “helpers together” with him in the gospel. The elect lady of (2 John 1:1), is believed to be one of the unnamed women leaders of the New Testament Church who were helpers in the gospel work, a woman of good repute and wide influence.²⁸ She was a spiritual leader of prominence and authority as John charges her with the responsibility to guard the doctrinal integrity of herself and implication of the church.

Wayne House maintains that, in the pivotal biblical event of the incarnation, two women, Mary and Elizabeth, were primary characters in whom and through whom the drama unfolded. He further adds, each displayed an exemplary faith in the covenant promises of God, and each was privileged with the personal revelation of God.²⁹

²⁸ Jerry Moon, *A Power that Exceeds that of men* in *Women Ministry* (USA: Andrews University Press, 1998), 190.

²⁹ H. Wayne House, *The Role of Women in Ministry Today* (Nashville, Tennessee: Thomas Nelson Publishers, 1990), 69.

Against backdrop women helped the Lord (Jesus Christ) by uniting with Him in His work. This made the great Apostle Paul to write “I entreat thee also true yoke-fellow, help those women who labored with me in the gospel” (Philippians 4:3). This shows that women were not left out in the ministry they were included right from the beginning. That was why Ellen White’s counsels about women in ministry states that:

“neither men nor women can do the work alone, but for the quality of work that the two can do together. When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined as partners”.³⁰

Ellen reiterated that the participation of women in the work of the gospel is not merely an option to be allowed in exceptional circumstance, but is an essential element for the highest success in preaching the gospel as “women can be the instruments of righteousness, rendering holy service”.³¹ She said, the refining, softening influence of Christian women are needed in the great work of preaching the truth and she believed women to be indispensable in ministry, because they can minister in ways that men cannot.³²

Ministry is the calling of all Christians to work for the salvation of others, both women or men. There were many women who devoted their time in doing the ministry of God. Phoebe functioned as Paul’s emissary, as did Titus and Timothy.³³ She was a deaconess which is the same position as church leader. Paul recognizes her leadership and her sharing in the ministry. He also mentioned Mary, Tryphaena, Tryphosa and Persis as having worked hard with him.³⁴ All these show that women were not left out in ministry in the early church. Priscilla (wife of Aquila), in Acts 18:2, 24-26; Rom. 16:3 was found to be a profound teacher. Paul acknowledged her contribution in the instructions of

³⁰ Moon, *A Power that Exceeds that of men* in *Women Ministry*, 190.

³¹ Moon, *A Power that Exceeds that of men* in *Women Ministry*, 191.

³² Moon, *A Power that Exceeds that of men* in *Women Ministry*, 191.

³³ Jo Ann Davidson, *Women in Scripture: A Survey and Evaluation, Women in Ministry Biblical and Historical Perspectives* (USA: Andrews University Press, 1998), 177.

³⁴ Davidson, *Women in Scripture: A Survey and Evaluation, Women in Ministry Biblical and Historical Perspectives*, 177.

Apollos. Similarly Lois the grandmother of Timothy, who taught Eunice the mother of Timothy the word of God and both were engaged in ministry to mentor and taught Timothy to be God fearing (2 Timothy 1:5; 14-15).

Dorcas a benevolent woman in ministry was serving and giving out to the poor in the society (Acts 9:36). Euodia and Synthyche were also mentioned by Paul as his loyal companion who struggled with him in the work of the gospel.³⁵ Paul urges these women to be of the same mind in the Lord for the smooth running of the ministry. Lydia who owns a purple-dye trade business in Philippi was also a church leader, and giving out to the poor in the society.³⁶ In Romans, Paul mentioned the name of Apelles as a sister indicating that she was a fellow worker with him in the ministry (Rom. 16:10a). the next woman was Junia she was referred to as apostolos in (Romans 16:7), she is one who shares responsibility for preaching the good news with Paul.³⁷ Another woman who worked tirelessly with the husband in the ministry is Julia, she was more or less a missionary with the husband (Roman 16:15). Trypaena and Tryphosa are identified as missionaries and of some prominence in the early church, and so Paul, wanting to presenting his own credentials to the Christians in Rome, establishes a connection between himself and the two women as “co-workers in the Lord” (Roman 16:12).³⁸

Paul exhorted the older women to teach and to mentor the younger women in the church (Titus 2:3-5). Mary and Martha were secret disciples of Jesus Christ in ministry. Philip’s four virgin daughters were prophetess, which indicts that they were engaged in the ministry (Acts 21:9).³⁹ Many women were co-workers with Paul as he said it in (Roman

³⁵ Smith, *Women as co-workers with Paul: Women in Mission From the New Testament to Today*, 13.

³⁶ Smith, *Women as co-workers with Paul: Women in Mission From the New Testament to Today*, 12.

³⁷ Smith, *Women as co-workers with Paul: Women in Mission From the New Testament to Today*, 20.

³⁸ Smith, *Women as co-workers with Paul: Women in Mission From the New Testament to Today*, 20.

³⁹ Fredrick J. Long, *Gendered Members in Ministry in Acts and Paul: Women, Ministry and the Gospel, Exploring New Paradigms*, ed. Mark Husband Timothy Larsen (Downers Grove: Inter University Press, 2007), 105.

16:8-15) “Greet Ampliatus, my beloved. Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. Greet Herodion, my kinsman. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hereus and his sister, and Olympas, and all the saints who were with them”, emphasis added. There is a clear indication that women were workers and can be workers in the ministry.

3.2 The Role of Women in Presbyterian Church of Ghana before Women’s Ministry (Women Fellowship)

The women made up majority of the membership of the church but they did not have any leadership roles. Women were relegated to rear in the ministry. All the Agents in the church were males. Women were not having any chance in leadership as said Jesus did not choose any female Apostle among the Twelve Apostles.⁴⁰ Due to this women were denied from participating in leadership roles of the church. However, they participated as decorators, choristers, singing band members, organist. Also, they helped in offertory collection, counting of monies, given tunes of songs at services and teachers of Sunday schools (now known as Children’s Service) but in leadership roles, they were discriminated.

Women were denied leadership roles such as Presbyters, and ministerial roles in the church. They were restricted to domestic roles, and also trained only to become wives of: African pastors (reverend ministers), catechists, evangelists, male presbyters and other male Christians.⁴¹ Women were probably put rear in ministry especially when it concerns leadership roles in the church. The attitudes of men at that time could be said to be influenced by Paul, not permitting women to teach or have authority in the matters of the church affairs and that women were to be silent (1 Corinthians 14:34). Women became alienated in the PCG before the coming of Women Fellowship where as they form the

⁴⁰ Janet Martin Soskice, *Feminism and Theology* (New York: Oxford University Press, 2000), 314.

⁴¹ PCG 50th Anniversary Brochure of the Women’s Work Central Committee (October, 1993), 17.

greater part of the numerical strength of the church. Women were just doing household chores, but with the help of the missionary women the light of God was shown to them through the women fellowship.

3.3 Women Ministry (Women Fellowship) in Presbyterian Church of Ghana

According to Alice Kyei Anti (a retired Reverend minister), Former General Secretary of Women Fellowship Ministry and former Chairperson of West Akyem Presbytery now the teachings and prayer meetings that the women missionary taught the women in the church became accepted by many locals of the PCG. She adds, PCG realized that the women class idea was useful and educative, so they began to name their local classes after the leaders of the classes. Typical examples were the Gas and the Akans. The Gas named theirs after their leaders, for example, Maame Kwaley's and Maame Ashong's class. The Asante's also called theirs mother Afiriyie's class.⁴² All these while, the group was operating on individual basis because they saw that what the women were given to them is of great wealth. Many of the congregations adopted the good fellowship that the women were given to them so it became well known in every corner of the Church but the women were operating it on individual basis as had been said earlier. The Women Fellowship became independent groups at each locality and also was in its autonomy by following its own programmes.

In 1942 when Moderator Rt. Rev. S. S. Odonkor returned from overseas and explained how women were engaged in the church in their church activities.⁴³ Timothy Larsen rightly posit "Although I do not wish to misrepresent Wesley as some sort of feminist, it is fascinating to note that he affirmed the ministries of these women in explicitly

⁴² Interview with Alice Kyei Anti, Former General Secretary Women Fellowship Ministry and formal Chairperson of West Akyem Presbytery (now retired), 26th January, 2015.

⁴³ PCG 50th Anniversary Brochure of the Women's Work Central Committee (October, 1993), 16.

egalitarian language in the same order as that of the men”.⁴⁴ At a meeting with the Church authorities they decided to bring all independent local women class as a wing in the Presbyterian Church and decided to bring all the women class together to form a committee to shepherd the women groups in various congregations. Three women were selected as women workers to coordinate the activities of the women class for the women fellowship. One was for Ga-Adangbe Tongh Presbytery the other two were sent to Asante, Akyem and Brong Ahafo Presbytery. The Moderator Rt. Rev. S. S. Odonkor was the conveyor and President, Sister Catherie Moir as the First Secretary, Annegret Guggnhul as a committee member, Rev. J. Kofi as member, Theresa Swani Kor as a Treasurer, and Mrs. V. Atta Badu was Akuapim Mampong member. Now the Church began to have all the women under one umbrella known as Women’s Work Central Committee (WWCC) in the year 1943.⁴⁵ So, Ghanaian Presbyterian women became like the Presbyterian women in America.⁴⁶ Still the women were ruled by the men, as the Moderator (see appendix three) was the Convener (President) in the year 1943 to 1949.⁴⁷ This implies that the church did not want the women to have their total independence as they did to Presbyterian women organization in America, where by the organization was consolidated under the Foreign National Mission Board.⁴⁸

The appointees were trained, consecrated and commissioned to embark on the missionary work.⁴⁹ Where ever they visited the host was responsible for the welfare and transportation fare of the visitors and the appointee to the WWCC. The Synod of the PCG upon approval of the women class decided to engulf every woman in the church into the

⁴⁴ Mark Husband and Timothy Larsen, eds. *Women, Ministry and the Gospel: Exploring New Paradigm* (USA: Intervarsity Press, 2006), 214.

⁴⁵ PCG 50th Anniversary Brochure of the Women’s Work Central Committee (October, 1993), 17.

⁴⁶ Mary MacClintock, *Changing the Subject: Women’s Discourses and Feminist Theology* (Minneapolis: Fortress Press, 1994), 207.

⁴⁷ PCG 50th Anniversary Brochure of the Women’s Work Central Committee (October, 1993), 29.

⁴⁸ MacClintock, *Changing the Subject: Women’s Discourses and Feminist Theology*, 209.

⁴⁹ Susan Smith, *Women in Mission from the New Testament to Today* (Maryknoll: Orbis Books, 2007), 157.

WWCC. Though earlier on in 1931 and 1933 PCG allowed women to be nominated as presbyters and to pray respectively it took many years before it came to reality. At a point in time in 1964 women were given prominence in the church, they were allowed to pray for the first time among the congregation.⁵⁰ Women's center was established at Begoro to train ministers' spouses in the field of house craft, what is now known as home economics, for the women to be able to manage the Manse [mission house] of the Church.⁵¹

Most of the women who had the initial training were sent outside the shores of Ghana as Missionary Workers. Some were sent to Germany the late Akua Ampofo (a Reverend minister) and Alice Kyei Anti (a Reverend minister) also went to Malawi.⁵² Many of them realized their gifted talents through this fellowship and many gave themselves up to do the work of God as Nancy Vhymeister said "Christianity was seen as a women's religion because in the house churches (home churches) the woman in whose homes the new congregations met assumed much leadership of those communities".⁵³ Women Fellowship became a full-fledge organization within the church in the year 1943. Women were thus in the forefront of mission in their respective congregations. The WWCC was the organizer of programmes in the area of the Biblical studies, Home Management, Social Issues, and Biblical drama especially during Christmas and Easter occasions by the groups at their various congregations. Women were later trained as teachers and were given opportunity to study abroad for one year to enable them to patronize in the leadership role of women fellowship as in the 19th century when the Evangelicals were also leading movements to gain greater equality for women in the society and public life

⁵⁰ PCG 50th Anniversary Brochure of the Women's Work Central Committee (October, 1993), 21-22.

⁵¹ Smith, *Women in Mission from the New Testament to Today*, 206.

⁵² Interview with Alice Kyei Anti, Former General Secretary Women Fellowship Ministry and formal Chairperson of West Akym Presbytery (now retired), 26th January, 2015.

⁵³ Nancy Vyhmeister, *Women in Ministry: Biblical and Historical Perspectives* (USA: Andrews University Press, 1998), 88.

in general so they were educating them.⁵⁴ The way the women went about the fellowship, the researcher quite remember their first secretary A. K. Acheampong (a Reverend minister) of West Akyim who was commissioned at Abetifi and sent to the PCG head office as their secretary to the then men's work (now Men's Ministry), as one of the representatives of women on the synod committee in 1992 to 1993.⁵⁵

Many women are now international leaders to Para-Church Organizations through this fellowship, women like Madam Regina Addo after her course from Scotland was appointed as the first African woman secretary, Women's Aglow National President Mrs. Dorothy Danso is from this fellowship, Mrs. Theodocia Jackson also for Ghana Congress on Evangelization (GHACOE). Most of the women saw that they have to upgrade their knowledge in the area of theology. Some were trained as deaconess, catechists and others also went to universities to do Religious studies which was similar to the United State of America's situation, where the religious women pursued higher theological education. They increased in numbers in order to qualify for parish and teaching ministry.⁵⁶ The fellowship enabled the skillful and gifted women who served the church in their capacity as church agents.

3.4 Women Ordination in Presbyterian Church of Ghana

Women formed the greater part of the numerical strength of the PCG but they did not have any leadership roles, except as children service teachers and other menial errands as noted earlier. Women in the PCG after their secular education began to sponsor themselves for theological education in seminaries and theological institutions. An

⁵⁴ Husband and Larsen, eds. *Women, Ministry and the Gospel: Exploring New Paradigm*, 220.

⁵⁵ PCG 50th Anniversary Brochure of the Women's Work Central Committee (October, 1993), 34-35.

⁵⁶ Interview with Rev. Mrs. Mercy A. Denkyi, Formerly a Deaconess now Reverend Minister, 12th June, 2015.

example is Rev. Dorah Ofori Owusu now retired, whom the church in Atlanta Georgia had before 1976 asked the PCG to ordain to enable her commence work there.⁵⁷

Meanwhile at the 42nd Synod of the Church in 1971, Rev. A. L. Kwansah, a past Synod Clerk (1959-1965) presented a paper on the need for ordaining women. His paper stated that theologically, there is no male or female in Christ as stated in Galatians 3:28 "... nor is there male or female ..." and modern trends demands changes which include the ordination of women because they share the universal priesthood of all believers of God. But the following was considered in objection to women's ordination:

- Provision of equal training facilities, to those with prerequisite academic and moral qualification.
- Their marriage and marital issues as to, their children and family responsibilities.
- Long absence from home.
- "Consideration of the married women as assistant pastors, (Rev. Ministers) and their assignment to specialized ministries as chaplaincy and as religious educators."⁵⁸

Rtuh Eptin (a Reverend Minister) an expatriate was then given the chance to address the Synod. She did it to throw more weight and light on what Rev. Kwansah said by saying that though ignorant of culture and social situations pertaining in PCG, it was an established fact that men did not accept the authority of women. But if the church is to play its role in the emerging new society then due consideration should be given to ordination of women. The matter was then referred to Presbyteries as it was the normal procedure of the Church. At 47th Synod in 1976 the issue about the women's ordination was brought up again and it was unanimously accepted as follows: "Synod unanimously accepted the ordination of women into the ministry of the Church. The Vice Moderator

⁵⁷ PCG Synod Decision and the Rationale behind the Decisions 1975-2000 (Accra: Adwinsa Publications, 2014), 6.

⁵⁸ 42nd Synod, Presbyterian Church of Ghana, 1971.

from Liberia, Ellen A. Sandimmanie (a Reverend Minister), a woman, was the guest of Synod that year; and secondly, Atlanta Georgia had asked Synod to ordain Dora Ofori Owusu to commence work there. Synod unanimously accepted the ordination of women into the ministry of the Church, and rose spontaneously to sing Twi hymn 5.⁵⁹ Svanikier (a Reverend Minister) prayed for God's blessing on this decision. Synod Committee was asked to work out the practical details involved. It must however be pointed out that the matter had been under discussion for some years and this was only the conclusion of those discussions".⁶⁰ Therefore, in the 48th synod which was in 1977, it was decided by 115 votes as against 36 that women should be ordained, but "for the mean time they should not be employed as District Ministers but should serve in institutions including vocational schools, hospitals and prisons".⁶¹ The rationale was that:

"To make ordained women gradually acceptable to members of the Church and Ghanaians generally. The Church was as yet unsure if ordained women would be acceptable to the rank and the file of the church membership to function as District Pastors".⁶²

As soon as the Church came out with the good news to ordain the women, Dora Ofori Owusu (a Reverend Minister) serving in Richmond Virginia Christian Education, USA, then deaconess, returned from America to be commissioned. She was the first woman who took the mantle for the Presbyterian women. She was commissioned by the Moderator Rt. Rev. Sintim Missah in 1976.⁶³ After her commissioning as the first female minister of the PCG, the Head of State congratulated her for such opportunity as a great

⁵⁹ *Twi hymn 5 Verse 2* Se yete ase yi, daa ahonya Nyame no, mma n'ahoto pa no, ne n'asomdwoe no nka yen; omma ne dom kese mmetena yenso ara, na omma yen daa nkwa, fam ha ne soro ho

English verse 2; Oh, may this bounteous God through all our life be near us, with ever-joyful hearts and blessed peace to cheer us and keep us in His grace and guide us when perplexed, and free us from all ills in this world and the next

⁶⁰ PCG Synod Decision and the Rationale behind the Decisions 1975-2000 (Accra: Adwinsa Publications, 2014), 6.

⁶¹ PCG Synod Decision and the Rationale behind the Decisions 1975-2000 (Accra: Adwinsa Publications, 2014), 13.

⁶² PCG Synod Decision and the Rationale behind the Decisions 1975-2000 (Accra: Adwinsa Publications, 2014), 13.

⁶³ Interview with Rev. Dora Ofori Owusu, *The Weekly Spectator*, 21st February, 1976, No. 34

source of honour for Ghanaians especially women and wished her well for the great call. She was then given the word of inspiration for the new assignment in USA. The following day it was captured in the News Paper (see appendix 3), the Headline of the paper read “Kutu with Woman Minister”.⁶⁴ Upon the request from the Atlanta Presbytery in United State of America, she was sent to America as a missionary by the PCG in the same year.

Now the ordination of women had come to stay though not in numbers as compared to their male counterparts. So in 1979 Deaconess Gladys Maku Nyarko was also ordained with four men without being commissioned. She was in traditional “slit and kaba”, here the researcher presumes that her ordination was a rushed one. Rev. Dora returned home for her ordination in the 1979 by Moderator I. H. Frimpong at the PCG, Resurrection Congregation near Makola market. She was also the first woman to be a District Minister at Akosombo in the year 1982 – 1984. Later Alice Kyei Anti (a Reverend Minister) also came to the scene, the Presbyterian Women Ministers called these pioneers “Mother Supreme”. The researcher was told by Paulina Dankwah (a Reverend Minister) that a learned and brilliant woman presently a professor was refused admission into the ordained ministry by the Methodist Church she is in the person of Mercy Amba Oduoye a PhD holder now famous in the whole world through the work the Lord is using her to do.⁶⁵

The ordination was on its course but at that time the women were not being admitted at the Trinity Theological Seminary, they were being trained at Abetifi as Trinity was not for Presbyterian Church alone and they were the only mainline church doing that. According to Kwansah (a Reverend Minister) Trinity Theological Seminary accepted women for training in the year 1980, when Asante Antwi (a Reverend Minister) was the

⁶⁴ Interview with Rev. Dora Ofori Owusu, *The Weekly Spectator*, 21st February, 1976, No. 34

⁶⁵ Interview with Rev. Paulina Dankwah, (Now Retired), 13th January, 2015.

President of the Seminary who gave his boy's quarters as ladies hostel while the seminary was established in 1948. The Presbyterian women became the shining star for the nation in women's ministry. According to Herbert Anim Oppong Clerk of General Assembly the numerical strength of the Presbyterian ministers was 847 and out of that 91 were women as at August that year 2012. Out of these women ministers three of them were having their PhD's and serving in institutions. There were two other aspiring women seriously working on their doctorate as at 11th June 2012. Though is not the best, but little drops of water makes the mighty ocean, with much faith and hope in God things will be well.⁶⁶

3.5 Conclusion

The above chapter dealt with issues concerning women and ministry in the PCG: the role of women in PCG before women's ministry, Women's ministry in the PCG, Women's Ordination in the PCG as well as women and ministry in the New Testament. Chapter four would be the analysis of the data: Challenges of women ministry in PCG – Asante Presbytery to be precise and the implication of findings.

⁶⁶ Interview with Rev. Herbert Anim Oppong, Former Clerk of General Assembly of the PCG, 13th January, 2015.

CHAPTER FOUR

ANALYSIS OF FINDINGS

4.1 Introduction

This chapter presents the research findings, analysis and discussions of the data from interviews of twenty congregational members and ten key informants within the PCG in the study area.

4.2 Analysis of finding

The total number of people interviewed was 30 and comprises of twenty respondents and ten key informants. However, in general, care was taken to take the same number of interviewees in each congregation. 15 of the people interviewed were male and 15 female. The ages of the people interviewed range from 29 to 60 years. An even number of men and women was deliberately chosen to accommodate a representative range of possibilities.

4.3 The analysis of data received from the twenty (20) respondents

4.3.1 Gender equality in PCG

The majority of the respondents responded ‘NO’ (n=15)⁶⁷ forming seventy-five percentage (75%) and ‘Yes’ (n=5) forming 25%. Continued by saying that the issues of gender equality have not come up for discussion in the PCG yet there is the need for the leadership to allow women to play their God-given roles in the church.

4.3.2 Why gender equality so important in PCG?

Currently, as said by the respondents, many women are knowledgeable and have ideas to make meaningful contributions in the church. The women’s percentage is about 60% of the church’s population and the church cannot gloat over such a force in this 21st century.

⁶⁷ “n” represents the number of respondents.

Some women prefer confiding in women more than men since the females go through the same challenges their female counterparts go through. Generally, women all over the world are yearning for gender equality in church and society. We can therefore stress that the discriminatory behaviours of the PCG against women in leadership positions are not justifiable. There is the need to embrace both genders in God's ministry based on their ability to perform.

4.4 Allowing women to occupy leadership position?

The twenty respondents affirmed both the biblical and cultural reasons for women to occupy leadership positions in PCG. Because, to them women were the first people to preach the resurrection of Jesus Christ and culturally, women in our society occupied leadership positions in the households, family, society and the Nation as a whole.

4.4.1 Women holding the highest position in PCG?

The 70% (n=14) of the respondents pointed out that in PCG, most of the key leadership positions in the church are held by men. Two scenarios were cited to attest to why women are being looked down upon in PCG; for instance, in the Ghanaian culture, much recognition is not given to women in society. Again, Adam fell due to the influence of Eve (Genesis 3:17). That is why women are not always represented in key positions. Adam was in his autonomy to 'say no' or resist the seduction of his wife, yet still succumbed to it just as his wife also experienced with the serpent. However, women are made in the image of God and as such; they can equally play roles like their male counterparts. The respondents are of the opinion that in the 21st century, more women are educated and are equally filled with the Holy Spirit. They think the calling of God into the leadership positions is for all persons regardless of gender since Jesus' death has broken down all gender barriers in the church.(Matthew 27:51)

The 30% (n=6) of the respondents mentioned that women should not fight/rub shoulders with men on the issues of gender equality since it is not necessary at all in the church. The Bible entreats women to humble themselves under men or be subject to men (Ephesians 5:22-24). They stated that each gender has his/her specified roles in the church; that men should always be head. This negative view of women based on the story of creation and fall has been the divine norm for determining the role and status of women in the church. The World Council of Churches states that, 'Where Christ is present, human barriers are broken; since both women and men must discover together their contributions to the service of Christ in the church.'

4.4.2 Is there anything which should be done for women which is not done now?

The major outcry was that the church should allow women in leadership positions. Women should be allowed in leadership positions without specifying the leadership positions they are supposed to occupy and to others there was nothing that the church should do which is not now being done.

4.4.3 The Status of Women to Men

The 75% (n=15) of the respondents strongly agreed that given an opportunity, women in PCG can achieve as much as the men while the 25% (n=5) disagreed with comparing the status of Women to Men in the PCG. To them, this attitude that 'whatever a man can achieve a woman can also achieve can have implications on the gender equality in PCG'. It may motivate women to aim high and work towards reaching their full potential. The gender stereotype that a woman is limited in her capability which is based on her sex, on the other hand may hinder women to compete with the men in the key leadership positions in PCG. It may also discourage women from working towards reaching their full potential.

4.4.4 Factors that can promote gender equality

The respondents said that, the status of women in PCG in recent years has improved and the women are catching up with the men due to the following reasons:

- Access to higher education
- The nation had promoted gender mainstreaming in all policies and programs;
- There have been several initiatives and programs that specifically targeted women.

4.4.5 Impediments for achieving gender equality in PCG

While women in PCG have advanced somewhat in all spheres, there is still some mileage to be made, when it comes to the issue of gender equality and female in key leadership positions in PCG. The respondents stated the following two impediments:

First, the most obvious impediments of gender inequality in PCG leadership is the male dominance or in majority as against the women. For example, in the Asante Presbytery out of one hundred and seventeen (117) total Reverend Ministers only seven (7) were females as in 2013 to date.

The next problem faced by women in male dominated leadership position is the nomination and promotion of leadership on “merit”. The argument is often put quite passionately, that at what levels of a leadership, people should be nominated on merit and not because of their gender. The assertion is that discriminatory practices has to be remove from the key leadership positions and any person who has what it takes, be it a man or a woman, should make it to the top. The argument is also often put that it would be a mistake to nominate women to top positions on anything other than merit because the nomination would then be seen as tokenism and would do more harm to the advancement of women than good. “Merit” is a rather difficult term to define. Qualities that may appear meritorious to one person may not necessarily appear as such to another.

The difficulty that women face in competing on merit is that merit is primarily defined by the men who got there first.

4.4.6 Respondents concern on gender inequality

They emphasized on the following concerns:

More women should be given the chance to enter into the priesthood ministry through quota admission at the trinity college because of them been the majority in our church of late.

The church should also institute programs that will encourage the young females to take leadership roles in the church.

The church should start designing policy on the affirmative action for the women in the church to be empowered.

4.6 Dignity of Men and Women

Respondents were asked to state how much they agreed with the statement that ‘men and women have the same dignity and are of equal values because they are both created in the image of God. The findings are summarized in the table 1 below:

	Frequency	Percentage
Strongly agree	13	65
Agree	4	20
I don't know	2	10
Strongly disagree	0	0
Disagree	1	5
Total	20	100

Source: Field Work, 2015

From the findings, it is clear that most people affirmed that men and women have the same dignity and value. This is consistent with what most of the respondents asserted that both men and women were created equal in the image of God. However, there were some who believed that men and women do not have the same dignity and value. This may have implications on the way women are treated in society. The belief that women are equal to men may be reflected in the way society treats women and value their contributions, not demand their submission and respect their self worth. A woman who feel equal to a man on the other hand may not look down upon herself, may demand her rights and may have self confidence. On the other hand, the belief that men and women are not equal may be the reason why some sectors of society including some religious institutions discriminate against women.

4.6.1 Equal access to resources

For women and men to realize their rights, they must have equal access to resources (UNFPA, 2011). In line with this, the researcher wanted to measure the respondents' attitudes by asking the extent to which they agreed or disagreed with the statement that man and woman should have equal access to resources. The majority of the participants Sixty percent (60% n: 12) strongly agreed that women and men should have equal access to resources. Thirty percent (30%) (n: 6) agreed with the statement while ten percent (10%) (n: 2) disagreed to the statement.

4.6.2 Equality between Men and Women

Gender equality is a human right that is recognized international, regional and national treaties. It is critical for full enjoyment of human rights by both men and women and therefore needs to be promoted at every level (UNDP, 2009:4). Seventy percent (70%) (n: 14) of respondents strongly agreed that equality between men and women needed to be promoted while thirty percent (30%) (n: 6) of which agreed respectively. This in

principle would mean that efforts and programs to promote equality between men and women would be supported by both men and women. Furthermore, if women understand that gender equality is their human right, they will be able to demand it and will not tolerate any discrimination of any kind on the basis of their sexes. Men and women who disagree that gender equality is a human right may resist policies and programs that attempt to promote equality between men and women and empower women. Women who do not agree that gender equality is their human right may not challenge public policies and socio-cultural factors that perpetuate discrimination against women.

4.6.3 Women participating fully in leadership

Women active participation in highest leadership positions and decision making process ensures their priorities and needs are reflected in the policies, programs and interventions of the church. Ninety percent (90%) (n: 18) of the respondents strongly agreed that women should be allowed to participate fully in key leadership positions in PCG and decision making process while only ten percent (10%) (n: 2) of the respondents strongly disagree with Women in leadership position.

In principle, what this means is that women who aspire for key positions in the church and other decision making positions would be given equal treatment and would not be discriminated against based on unrelated issues. Nevertheless, those who strongly disagree that women should not participate fully in key positions of the church and decision making process may not support women in decision making positions and may discriminate against women in decision making positions based on their sexes.

Nevertheless, the prevailing negative attitudes across congregations revealed by this study should not be overlooked. It could be because of this negative thinking that most women are not confident to take up challenging positions and most of them are subdued and do

not speak in the presence of men. Unless this attitude is changed, achieving equality will still remain an uphill battle.

4.6.4 Culturally, should a woman compete a man in religious leadership?

The majority of the respondents (100%, n: 20) strongly disagreed that women lose touch with their culture while competing with men about leadership position in the church. This figure suggests that there is no prevailing negative perception about women challenging men in leadership position in the PCG. Although, teaching of submission of women to men in church which means any attempt to empower women with higher leadership may be seen as a threat to cultural and religious norms. This implied that members are more likely to support policies and programs that promote women attainment of higher leadership position in the church.

4.6.5 Are women suited to clerical jobs than leadership roles?

The majority of the respondents eighty percent (80% n: 16) strongly disagreed that women are more suited to do clerical duties than leadership roles while twenty percent (20%) (n: 4) agreed. This implies that the majority of the respondents were with the view that a woman should not be limited in leadership roles of the church because of their huge numbers. This is a step in a right direction considering that for a long time, roles have been characteristically gender determined in PCG. Having positive attitudes towards women engagement in leadership roles is what is needed to increase prospects for women in the church.

4.6.6 Should women be included in leadership just like men?

The majority of the respondents seventy-five percent (75%) (n: 15) affirmed that a woman should not be denied an opportunity because of her sex. One possible explanation for this could be that followers are becoming more aware of their rights.

4.6.7 Gender equality should not be promoted

There were some consistencies between the belief that gender is a foreign concept and attitudes towards attention to gender in leadership roles. Seventy-five percent (75%) (n=15) of the respondents disagreed with the notion that it is a foreign concept and 25% (n=5) of the respondents agreed with the statement. This means that the reason why the respondents felt that PCG should pay special attention to gender equality could be because they felt it was consistent with the word of God. It is important to mention that paying special attention to gender equality in the church will ensure that almost 98% of the church population is reached with gender messages given that religion is the highest institution to which the majority of the population belongs.

4.6.8 Equal opportunity for both sexes

The majority of the respondents 100% (n=20) affirmed that a woman should not be denied an opportunity to stand to compete with man in leadership roles because woman can achieve as much as a man. This is consistent with gender equality as women should not be considered as second class who cannot achieve as men in terms of leadership. It could also mean that the church's social doctrine that promotes equality between men and women is empowering women to claim their position in the Church.

4.7 PCG should pay special attention to gender equality

The majority of the respondents one hundred percent (100%) (n: 20) agreed strongly that PCG should have clear policies and structures on gender inequality. This shows that there is a very strong correlation between the two. This could mean that some respondents felt gender equality is consistent with the word of God and therefore felt it needed to be included in the PCG policies. It is also important to mention here that although a good number of respondents affirmed the need for PCG to have clear policies and structures on

gender. This could mean that PCG are not meeting the needs of their followers as far as issues of gender equality are concerned.

4.8 The key informant interviewed were ten (10), comprising of five reverend ministers each of both sexes

4.8.1 Should there be Gender equality in PCG?

The ten interviewees said 'Yes'. The men ended by saying that equal opportunity exist for both sex but the female ministers think otherwise that women are under privileged in gender issues in PCG.

4.8.2 Gender equality important issues in PCG

The ten respondents explained that after the Fourth World Conference on Women in Beijing in 1995, (popularly referred to as the Beijing Conference) women like men can equally play roles in every aspects of life. The PCG is in the globalized world and therefore cannot remain in isolation about gender issues.

4.8.3 Doctrine of the church limiting women

The ten interviewees maintained that, to the best of their knowledge the PCG has no doctrine that limits women in leadership roles. This implies that women in the PCG can also vie for any leadership position in the church.

4.8.4 Advantages and Disadvantages of women in leadership position

Reasons given by the respondents on their view of women in leadership

Advantages	Disadvantages
Women are more diligent	Women are normally very busy with house chores
Some women have better leadership skills	Jesus had male disciples only, so why should we include women in leadership
Women have the heart for the work	When Adam and Eve sinned, God demanded an account from Adam not from Eve.
Women are good comforters	Women are nick named: Alomo Gyata, Yaa Asantewaa, Margaret Tarcher etc
Women are better organizers	Women are sometimes morally weaker than men.

Source: Field work, 2015

4.8.5 Women becoming Reverend Ministers and occupying key leadership position

The interviewees were of the view that there shouldn't be any impediments or barriers that will deny women becoming reverend ministers and occupying high leadership positions in the PCG.

Also, Women were the first people to preach the resurrection of Jesus Christ and they even supported Jesus' ministry with their substance (Luke 8:1-3). This implies that women, when given the opportunity can perform well in any capacity or leadership position in the church.

4.8.6 Women holding highest position in PCG

From the ten interviewees, they all affirmed to the statement that it will be history and the church will be glad to enjoy the benefits of women in highest leadership position. The interviewees held similar perceptions of women in highest leadership position. They all believed that women could be good leaders if they have leadership abilities. The fact that nowadays, many women hold important positions such as President, Vice President and as Ministers of state the PCG can also take advantage of that. Although more women are assuming leadership roles today than before, the notion of a woman as a leader is still foreign to many individuals, male and female alike. Changes in perception are difficult to achieve because the traditional norms of leadership are firmly entrenched. In our society, as in most others, leaders have customarily been males. In the past, leadership opportunities for women tended to be limited to all female groups in the church.

4.8.7 Biggest challenge for women in leadership position

The majority of the interviewees affirmed that their main obstacle was the Male dominance in leadership positions in PCG. The church accords the greatest values and the exercise of which permits a measure of control over others to men and they are favored in terms of accessing certain economically and socially significant materials and rights, such as being always nominated when it comes to elections in PCG.

4.8.8 Perception of leadership in relation to men in our culture

The ten interviewees affirmed that, Ghanaian women have borne the brunt of cultural traditions, many of which have been described as oppressive, and which limit the advancement of women. They all disagreed with the statement that leadership is more suitable for men in our culture.

4.8.9 Proportion of women leaders in PCG

The ten interviewees said that, women are of small proportion in leadership position due to their low intake in the Trinity Theological Seminary and the Special Ministerial Training. For instance, in 2012, a class of 21 students only one female and in 2013, a class of 33 students only 3 females. This implies that, it will be difficult to get the numbers to consider gender issues in the highest level. The factors that affect this proportion of females in leadership positions in PCG comprises of the low intake of women in Trinity College, inadequate women empowerment and motivation to involve themselves in the PCG leadership and breaking of families ties because most families need to be sensitized on the need to allow their women members to join the full time ministry of the church.

4.9 Conclusion

This chapter discussed and analyzed data gathered from the field. The purpose of this chapter was to test whether the research problem stated earlier have any bearing on the findings from the field and to provide any answers to the research questions. The issue of gender equality has not come up for discussion in the PCG. The church has cultural and numerical challenges when it comes to the selection/appointment of women into leadership positions apart from Women's Ministries. Therefore women in PCG had been playing complementary roles in the church. One can conclude that the issue of gender inequality in leadership roles had not been discussed for consideration into the church doctrine and the need for affirmative action in the PCG leadership hierarch.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of the Study

The issue of gender equality has not come up for discussion in the PCG. The PCG leadership positions which are male dominated could be attributed to their numerical strength and the cultural perception concerning women in Ghana. That God works in culture but the cultural setbacks of our society do not encourage women to hold key leadership positions in the church. Apart from culture, women are denied certain leadership positions due to their small proportion of numbers in leadership such as Reverend Ministers, catechist, etc.

Moreover, can't it also be because of the biblical perception that women are denied leadership position?

Here too, one can observe that gender equality is a human right that needs to be promoted in PCG. Socio-cultural and religious practices and attitudes were identified by the study as major constraints to gender equality in PCG.

The majority of the respondents affirmed that man and woman have the same dignity and value because they were both created in the image of God. Consequently, PCG recognized the right to dignity of all people. The study established that although women play a critical role in the PCG, yet women are largely excluded from highest leadership roles. The study established that PCG has no doctrine and policies on gender equality.

5.2 Conclusion

The leadership roles in PCG should not be seen as gender-specific since God does not intend any gender distinction between men and women in the Christian ministry. God is

more interested in our ability and availability to perform and not necessarily about one's gender. Paul's admonition in 1 Tim.3:2a on women in the church and society is not about the one being either a man or a woman but about a person reproach and having a good reputation in the society.

5.3 Recommendations

Based on the above findings from the field, the researcher put forward the following recommendations for PCG leadership:

Firstly, the PCG leadership should officially open up discussion on the need to create gender equality when it comes to the appointments/nominations of members into leadership positions. Bible study materials could be used to sensitize their members on the issues under consideration.

Secondly, on their numerical strength, the PCG, should come out with an affirmative action policy especially, when it comes to admission in-take in the Trinity Theological Seminary and the Special Ministerial Training.

Thirdly, during nomination of leaders for leadership positions in the PCG gender equality should be critically examined in the light of what transpired at the Beijing Conference in 1995 (What man can do woman can equally do) in the context of contemporary ideas about gender equality in the church.

Fourthly, the church should sensitize the congregational members and the leadership about gender equality, as women presently have some equal rights as men but there is more room for improvement.

Lastly, due to women's large numbers in the church, the church should significantly use women in highest leadership position to serve as role models for the church and society as a whole.

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PERSONALITIES INTERVIEWED

Mr. Kwasi Afrane Banning, Lay Representative of Asante Presbytery on the General Assembly of the PCG, 28th May, 2015.

Alice Kyei Anti, Former General Secretary Women Fellowship Ministry and formal Chairperson of West Akyem Presbytery (now retired), 26th January, 2015.

Rev. Mrs. Mercy A. Denkyi, Formally a Deaconess now Reverend Minister, 12th June, 2015.

Rev. Dora Ofori Owusu, *The Weekly Spectator*, 21st February, 1976, No. 34

Rev. Paulina Dankwah, (Now Retired), 13th January, 2015.

Rev. Herbert Anim Oppong, Former Clerk of General Assembly of the PCG, 13th January, 2015.

APPENDIX I

QUESTIONNAIRE FOR CHURCH MEMBERS

Please share with me some of your background information in terms of:

Sex:

Age:

Marital Status:

Education Level:

1. How long have you been in the church in terms of years?

.....

2a. Is there gender inequality in PCG? YES / NO

.....

2b. Why has gender inequality become so important in PCG?

.....

3. What is your view of women becoming Reverend Ministers and also occupying leadership positions? YES / NO

.....

4. If YES, why would you allow women to occupy leadership positions in PCG?

Biblical reasons []

Cultural reasons []

Both []

5. What is your opinion concerning women holding the highest position in PCG?

.....

6. Is there anything which should be done for women which is not being done now?

.....

7. How do you compare the status of women to that of men in PCG leadership?

.....

8. What are some of the factors that promote gender equality?

.....

9. What are some of the impediments for achieving gender equality in PCG?

.....

10. What is your opinion concerning gender inequalities among women in leadership roles in PCG?

Please rate how strongly you agree or disagree with each of the following statements by marking a place in the appropriate box.

Questionnaire Item	Strongly Agree (1)	Agree (2)	Don't Know (3)	Strongly Disagree (4)	Disagree (5)
11. Men and Women have the same dignity and are of equal value because they are both created in the image of God.					
12. Men and Women alike should have equal opportunities and equal access to resources because they are equal					
13. Equality between Men and Women should be promoted at every level because this is a human right					
14. Women should be allowed to participate fully in all leadership positions in PCG.					
15. Culturally, a woman is not supposed to challenge a man in religious leadership positions.					
16. Women are more suited to do clerical roles than leadership roles.					
17. Women should be included in religious leadership roles just like men.					
18. Gender equality should not be promoted because it is a foreign concept that is inconsistent with our societal and religious values.					
19. Given equal opportunity, a woman can achieve as much as a man can.					
20. PCG should pay special attention to gender inequality					

Any recommendations:

.....

APPENDIX II

INTERVIEW GUIDE

INTERVIEW GUIDE FOR MEN AND WOMEN LEADERSHIP IN PCG (ASANTE PREBYTERY)

Please share with me some of your background information in terms of:

Sex:

Age:

Marital Status:

Education Level:

Leadership Position:

1. Is there gender inequality in PCG? **YES / NO**
 - a) If yes, how do you see it
2. Why has gender inequality become so important in PCG?
3. What is the doctrine of the church concerning the role of women in PCG?
4. What are some of the advantages and disadvantages you have experienced as a woman leader?
5. What is your view of women becoming Reverend Ministers and also occupying leadership positions?
6. What is your opinion concerning women holding the highest position in PCG?
7. What is your biggest challenge you face in order to be successful in your position and what did you have to do to overcome it?
8. It is said that leadership is more suitable for men in our culture. What is your point of view about this perception?
9. What do you think about the proportion of women leaders in PCG? In your opinion, what are the factors that affect this proportion?
10. What other recommendations can you give for women in leadership positions in PCG?

APPENDIX III

RELEVANT PICTURES



General Kutu Acheampong, The Head of State Congratulate the first Female Minister of the PCG Rev. Dorah Ofori Owusu (Now Retired)



Researcher interviewed with Mrs. Florence Gyabaah, District Women's Fellowship Secretary, Asokwa Presby Kumasi.



Researcher interviewed with Rev. Mary Owusu, Minister-in-Charge of Ahinsan Presby, Kumasi.



The Very Rev. S. S. Odonkor
First Convener, Women's Work
Central Committee 1943-49