

CHRISTIAN SERVICE UNIVERSITY COLLEGE

FACULTY OF HUMANITIES

**GENDER AND LEADERSHIP: A PERCEIVED DISCRIMINATION AGAINST
FEMALE MINISTERS OF THE GHANA BAPTIST CONVENTION**

SETH AGYEI FRIMPONG

DEPARTMENT OF THEOLOGY

AUGUST, 2017

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BY

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**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
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DEPARTMENT OF THEOLOGY

AUGUST, 2017

DECLARATION

I Agyei Frimpong Seth do hereby declare that this thesis report is the result of my own original research, except for sections for which reference have been duly made, and to the best of my knowledge, no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

To the glory of God, this work is dedicated to my dearest wife, Mrs. Eunice AgyeiFrimpong, my children – Rufus, Anesis, Exell and Makary.

ACKNOWLEDGEMENT

I first and foremost thank the Almighty God for giving me wisdom, knowledge, understanding and strength to write this project.

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ABSTRACT

Central to leadership is the ability to influence people within a jurisdiction towards the achievement of goals and not gender. However, around the world there is the view that men should naturally lead. This has resulted in low or non-representation of women in major decision bodies in the world. This research examined the perceived discrimination against female ministers in the Ghana Baptist Convention. In the study, an attempt was made to examine the opinion of some members of the Ghana Baptist Convention in the St. James Baptist Church – Bantama and Trinity Baptist Church – Patasi, all in Kumasi, Ghana. The data collected were analysed with simple summary descriptive statistics in accordance with the aim of the study. The findings revealed that the perceived discrimination is as a result of the tradition they inherited from the Southern Baptist Convention/USA. The female ministers raised the issues of discrimination with some of the male ministers agreeing with them. The responses of the members from the churches affirmed the perception of discrimination the female ministers raised. The study recommended that the Ghana Baptist Convention should attempt to remedy the situation and put measures in to improve the competencies of female ministers for effective ministry.

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LIST OF ABBREVIATIONS

GBC – Ghana Baptist Convention

WUM – Women Missionary Movement

BMM – Baptist Men’s Ministry

BYL – Baptist Young Ladies

BYM – Baptist Young Men

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

From time immemorial, there has been a strong view against women occupying leadership positions of any kind and this will not be the first or the last paper addressing perceived discrimination against women in leadership. Gender is about the functions and roles attributed to women and men in society and not about sex. Headlee & Elfin in their reference to a US Republican Congresswoman, Constance B. Morella, a representative of the Seventh District in Maryland writes that in politics, once elected there is equality in terms of salary, but not in terms of leadership. Women are excluded from many issue areas and commissions where they might serve¹. Women notwithstanding their versatility for careers in various spheres of life have faced and continue to face challenging times within their career settings.

Society by default has created a subservient role for women and they are called names anytime they try to rise above that level. Gender and Leadership is one of the many problems plaguing every sphere of human lives including religion. In fact religion has been cited as one of the set leading the perpetration of acts of violence against women in terms of gender and leadership. According to Ojo, women are not found in the forefront of the activities of the church, especially in the orthodox churches and barriers are set for them on spiritual matters and are also deemed unclean when they are in their menstrual period².

¹ S. Headlee, & M. Elfin, *Cost of Being Female* (Westport: Greenwood Publishing Group, Incorporated, 1996), 26.

² M. Y. Ojo, "The Plight of the Contemporary Yoruba Woman within the setting of εκκλησια," in R. M. Amenga-Etego and M. A. Oduyoye, (ed.) *Religion and Gender-Base Violence: West African Experience* (Accra: Legon Theological Studies Series, 2013), 307-08.

1.1 Background of the Study

The issue of women leadership in the church has been an ancient phenomenon and to this end, the church has gone through many phases of restructuring. The twentieth century has seen many female entering the Christian ministry and the critical question however is, how are the treatment as compared with their male counterparts? Many researchers have revealed that even if there are no income disparities, women are discriminated against when it comes to the one to occupy the executive position in the ministry. Labeodan in reference to Remy posited that 'rule by men' takes two forms: 'rule of the fathers' and rule of the brotherhoods and in all of this women are regarded as weak and emotional, incapable of making any important decision on their own and are only good at being good wives and mothers³

The Christ Apostolic Church Ghana was founded in 1917 at Asamankese by Apostle Peter Newman Anim as a prayer group. By 1924, the church spread from Asamankese in the Akim Municipal District to Kwahu, Asanti, Kraboa, Coltar, Asuokyene, Teshie and Nungua and other places like Keta, Anlo, Krobo, Fanti and Winniba. I.L. Bennet from Larteh and Stephen Owiredu, Comfort Nyarkoa and Oparebea two women with aforementioned men, were instrumental in the spread of the Christ Apostolic church.⁴ Comney in several interviews with eminent men of God in the Christ Apostolic Church Ghana outlines the following as why women are not ordained in the church. Firstly God did not appoint any woman as pastor either among the Aaronic priesthood or among the Twelve Apostles of Jesus Christ. Secondly, Jesus Christ himself in his incarnational ministry did not personally choose any of the women who served

³ K. Labeodan, "Religion, Masculinity and Violence Against Women," in R. M. Amenga-Etego and M. A. Oduyoye (ed.) *Religion and Gender-Based Violence: West African Experience*, (Accra: Legon Theological Studies Series, 2013), 116-17.

⁴ P. N. Anim, *The History of the Full Gospel Church in Ghana* (Accra: CAC, 1960), 1-2.

Him with their resources as an apostle among the Twelve Apostle. Thirdly, Paul under the inspiration of the Holy Spirit gave the divine order that since the woman was created from man's ribs, she should not exercise leadership authority over the man in her role as a pastor. Fourthly, women who endeavored to be spiritual leaders erred beyond recovery like Eve and Jezebel in the Bible⁵.

The Basel Mission in an attempt to undo the devastation that their slave trading compatriots meted out on Africa, sent missionaries who were mainly businessmen, industrialists and philanthropists to totally impact Africa differently. The Basel missionaries in 1828 started the Presbyterian Church of Ghana (then Gold Coast). They were interested in a practical demonstration of Christian love to fellow human beings, and therefore attracted people from varying backgrounds and expertise. They also set up training centers to prepare church workers to do mission in humility⁶. Women's main roles in the Basel Missionary activities were the same subservient roles they have been preset to perform— good wives and handmaid. Mintah-Darko citing Haas Waltrand about a sordid experience of an ex-missionary writes, “women felt like ‘caravans’, adding that “many of us felt that though the women in the churches overseas did not regard us as mere appendages, the missionary society itself had made us feel as though we were rather superfluous, like caravans something that could make life more comfortable for the missionary⁷” and until today, women continue to feel demeaned in their immediate environment.

The Southern Baptist Convention in 1984 passed a resolution opposing women's ordination.

⁵ Jacob Kwasi Commy, *A Study of the Ordination of Women as Pastors in the Christ Apostolic Church* (BTh Long Essay, Ghana Baptist University College, 2008), 13-15.

⁶ “Welcome to knowing more about our Church,” The Presbyterian Church of Ghana 2016, accessed February 17, 2017, <http://www.pcg.pcgonline.io/en/pages/im-new-here/>

⁷N. Mintah-Darko, *An Analysis of Perceptions and Attitudes towards Female Pastors in two Districts in the Presbyterian Church Of Ghana* (MPhil Thesis, University Of Ghana, Legon, 2015), 3.

In 1987 the 120-church Shelby Baptist Association in Memphis, Tenn., voted to withdraw fellowship from Prescott Memorial Baptist Church, determining the congregation violated New Testament teachings on the role of women in the church when it elected Nancy Hastings Sehested as pastor. In 1998, the *Baptist Faith and Message* of the Southern Baptist Convention was amended to declare “a wife to submit herself graciously” to her husband and clarified it again in 2000 as, “While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture⁸”

Before the year 2000, female ordination in the GBC was distasteful. Debates to get females ordained as GBC ministers have always been on top of all the agenda discussed at the annual sessions or any forum put there to make decisions to be adopted by the local churches. In 1997, the session resolved that the ministers’ Conference takes a stand on women ordination and refer to the Session at the next annual convention. There was a mixed reaction in the churches to the resolution passed by the session for even considering women ordination. Some members were in support, whilst others expressed their displeasure of female minister’s ordination. After the long debate in and around the local churches on the resolution passed by the session in 1997, the first batch of female ministers recognized as GBC ministers was in the year 2000 at the annual session held in Accra at the Mensah Sarbah Hall, Legon.

Another debate was “can female ministers become head pastors of the local churches” also ensued and this became another front burner issue in the GBC. This was vehemently argued by

⁸ B. Allen, “N.C. church, first to ordain a woman, calls its first female pastor,” Baptist News Global, April 10, 2014. Accessed February 15, 2017. <https://baptistnews.com/article/pioneering-n-c-church-calls-woman-pastor/#.WKdAUPWcHIW>.

the female ministers in the Convention. This matter was referred to the Ministers' Conference of the GBC to deliberate on it and after enough deliberation referred the matter back to the session to take a decision on it. At the 51st annual session in the year 2013, the session voted that Female ministers of the GBC can become head pastors of the local churches. This resolution however was not binding on the local churches because of the autonomy of the local church and since each church was responsible to prayerfully search for a pastor to head the church.

1.2 Statement of the Problem

Man and Woman were created to reflect the image of God. They were together blessed and given equal part to multiply, fill the earth and subdue it (Gen. 1:26-28). God attached equal honour to humankind – male and female and they both enjoyed fellowship with Him. God gave humankind the privilege of work and the responsibility for their actions. In spite of this role God aligned with humankind in the society, the woman is discriminated against in many areas of endeavours especially in the church.

The question of women's participation in Baptist local church as pastors has been a serious topic of debate and many including women, hold strong views against women pastors in the local church. This informed the reason why GBC until 1995 had no provision for women to study at the Ghana Baptist Theological Seminary at Abuakwa, now School of Theology and Ministry of the Ghana Baptist University College. The debate to ordain women to attain full stature of minister in the GBC lasted for ten (10) years. Twelve (12) years after female ministers' ordination, the 50th Annual Session in 2013 at Baptist Women's Retreat Centre, Ejura Ashanti, resolved that the female minister could become the head pastor of Baptist local church.

The female ministers in the GBC are growing in numbers as the researcher would later on disclose and most of them by their profile showed that they were capable in their fields of career before entering into ministry. From their impressive profiles coupled with the 50th annual session resolution that female ministers of the GBC could become head pastors of the local churches, why were they not called to be head pastors? This research critically looked at the reason why female ministers were not appointed to be the head pastors of the local churches.

1.3 Research Questions

Although many gender issues pertaining to leadership in the GBC have been resolved, the researcher however raised these questions to guide this study:

- I. How do Baptists perceive gender and issues relating to women in leadership?
- II. How are female ministers in the GBC discriminated against?
- III. Why are female ministers not sought after to cast vision for the body and structure of the local churches?
- IV. How does the perceived discrimination affect leadership development of women in the church?
- V. In what ways can female ministers be empowered to develop their leadership qualities?

1.4 Aim and Specific Objective

The aim of this study is to ascertain why the GBC is predominantly male led organization.

The broad objective of this study is to listen and review perception and attitudes that fuel the discrimination against female ministers in the GBC, while the specific objectives are:

- I. To find out how the discrimination against female ministers' affect their leadership development in the church;
- II. To find the causes of discrimination against female ministers in GBC
- III. To make representation of women voice to the GBC
- IV. To suggest actions of empowerment of the female ministers.

1.5 Scope and Focus of the Study.

The study concerned the journey of Female pastors in the GBC since its inception in 1952 to 2017. The areacovered in the research was the GBC with particular emphasis on female pastors.

1.6 Research Methodology

This research used qualitative approach since it is aimed at unraveling a perceived discrimination against female ministers filling leadership positions in the GBC. This approach selectedfemale and male ministers in the GBCand the congregations from St. James Baptist Church and Trinity Baptist church in the Kumasi North Baptist Association and Kumasi West Baptist Association respectively.

Qualitative research approach is basically an investigation into a phenomenon. Leedy points out that qualitative research approach aims at answering “questions about the nature of phenomena with the purpose of describing and understanding the phenomena from the participants’ point of view⁹” It aims at uncovering motives and opinions undergirding a phenomenon. Respondents selected for this approach answeredquestions as they understood the issues atstake.

⁹ D. Leedy, *Practical research: Planning and Design* (New Jersey: Prentice Hall, 1997), 104.

This approach used descriptive case study to discover gender discrimination regarding leadership role in the GBC. Ethridge writes that “descriptive research may be characterised as simply the attempt to determine, describe or identify what is, while analytical research attempts to establish why it is that way or how it came to be¹⁰” and Fox and Bayat say Descriptive research is “aimed at casting light on current issues or problems through a process of data collection that enables them to describe the situation more completely¹¹” Citing Cooper and Emory, a case study approach provides a meaningful and accurate picture of events and aids at explaining people’s perception and attitudes. Again they write that a single, well-designed case study can provide a major challenge to a theory and provide a source of new hypothesis and constructs simultaneously¹².

1.6.1 Methods of data collection

The researcher used participant observation and primary sources to obtain information from the respondents.

1.6.1.2 Participant Observation

The background of the researcher stimulated participant observation. The deep understanding and familiarity of the researcher with GBC, their values, beliefs, and way of life, would not be subjective or influenced by the data collected but objective with the findings

¹⁰ D. E. Ethridge, *Research Methodology in Applied Economics* (John Wiley & Sons, 2004), 24.

¹¹ W. Fox, and M.S. Bayat, *A Guide to Managing Research* (Juta Publications, 2007), 45.

¹² D. R. Cooper and C. W. Emory, *Business Research Methods* (Chicago: McGraw Hill Companies Inc., 1995), 33.

1.6.1.3 Primary Sources

The primary instrument for data collection was questionnaires and was supplemented by personal interview and participant observation. Three groups of respondents were selected; consequently three sets of questionnaires were administered.

The first sets of questionnaires were both closed and open-ended questions and they were administered to the female pastors. The open-ended questions allowed the respondents to further elaborate on their responses to some of the closed ended questions they adduced and also seek their views on attitudes and perceptions of their male counterparts that give credence to this discrimination. These questions also sought to elicit the female view of this saying “women are their own enemies”.

The second sets of questions were administered to the male ministers’ who formed the second group of respondents. These questions sought to provoke a reaction in the minister as to whether the female ministers’ are a problem or a gain to the ministry and to elaborate on their work performance. The questions again found out the views of the male ministers’ about the capabilities of the female ministers and whether they qualify to spearhead the affairs of the GBC and its Local churches. The questions again found out how the male ministers are promoting female leadership not only at the fringes but at the apex.

The ministers both female and male were interviewed by the researcher after they filled their questionnaires and this was done via face to face at their offices or video calls. This helped clear the ambiguities the questionnaires could not envision. The third sets of questions were also

administered to the church members or the congregation who formed the third group of the respondents. The questions to these respondents sought to provoke their reactions on female ministers in the GBC spearheading and casting vision for the Convention and the Church.

To ensure a successful work done, the researcher helped trained two persons to assist in the distribution of questionnaires, help the respondents especially in the third group who could not read or write the questions and answers respectively to understand them in their own language.

The primary data was collected from St. James Baptist Church- Bantama and Trinity Baptist Church-Patasi in the Kumasi North and Kumasi West Baptist Associations respectively. The churches were chosen through the purposive sampling techniques based on their geographical location, their population size, their age and the sex of the pastors heading the churches. According to Bernard purposive sampling technique selects participants who have expert knowledge in the phenomenon and are willing to share their expert knowledge on the phenomenon¹³.

1.6.1.4 Secondary Source

Existing records of the Convention- constitution, ministers' manual and church guide were reviewed. The resolutions of the GBC and the Minister's Conference appertaining to women in general and female ministers' in particular were also reviewed.

¹³H. R. Bernard, *Research methods in anthropology: Qualitative and quantitative approaches* 4th ed. (Alta Mira Press; Lanham, 2006), 189-190.

1.6.2 Sampling procedure and Sample Size

In this study, a non-probability quota and convenience sampling technique was used since they allow the researcher to sample a subgroup that is of great interest to the study and a target population that meet certain practical criteria for the purposes of this study. Saunders et al write that quota sampling technique is about gathering a representative sample of participants and ensuring that the sampled group represents certain characteristics of the population chosen by the researcher¹⁴. Quota Sampling Technique is the ideal technique because it aims at investigating traits or characteristics of a certain subgroup and also allows the researcher to observe relationships between the subgroups¹⁵.

The Quota sampling technique was chosen since only a quota of the entire members in the various churches was selected to proportionately represent the total membership of GBC. The quota sampling technique was also used to select the respondents for this research and ten percent (10%) each of male and female members within the subgroups in the churches was interviewed in turn at their various meeting days.

The following cases constituted the total population of the members from Kumasi North Baptist Association: 240 (140 males and 140 females) constituted members at the age bracket 20-35 years, 120 (60 males and 60 females) constituted members at the age bracket above 35-60 years and 60 (30 males and 30 females) constituted members above the age 60 years. The 10% quota as assigned to each group above was as follows: Age between 20-35 (14 males and 14

¹⁴M. Saunders, P. Lewis, & A. Thornhill, *Research Methods for Business Students 6th edition* (Pearson Education Limited, 2012), 233-236

¹⁵“Quota Sampling” Explorable.com, Last modified Mar 22, 2017, <https://explorable.com/quota-sampling>

females), Age between 35-60 (6 males and 6 females) and above 60 years (3 male and 3 female). The representation of male and female in the subgroups to be interviewed using the quota sampling technique for the church in the Kumasi North Baptist Association was 46 (23 males and 23 females). The case as described in Kumasi North Baptist Association was replicated in the Kumasi West Baptist Association with 46 (23 males and 23 females) respondents sharing their opinions on issues as the researcher raised them.

The researcher also used the Convenience Sampling Technique since the target population of the research also meets certain practical criteria and is also accessible to the researcher. Convenience sampling is a type of non-probability sampling where members of the target population meet certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the purpose of the study¹⁶. It is also referred to the researching subjects of the population that are easily accessible to the researcher¹⁷

Using the Convenience Sampling Technique, the researcher sampled the ministers into female, male and retiree ministers'. The female ministers constituted five (3) ministers between ages 25-40 years and five (5) ministers' above 40 years. The Male ministers constituted five (3) ministers between ages 25-40 years and ten (5) ministers above 40 years.

¹⁶ I. Etikan, S. Abubakar Musa, & R. Sunusi Alkassim, "Comparison of Convenience Sampling and Purposive Sampling," *American Journal of Theoretical and Applied Statistics* 5, no 1 (2016): 1-4

¹⁷ S. K. Kristie, & M. Given Lisa, "Convenience Sample: In the *SAGE Encyclopedia of Qualitative Research Methods*" (Thousand Oaks, CA: Sage, 2008)

1.6.3 Data Analysis

This method seeks to interpret the information from the research. Attention was paid to context, consistency and contradictions of views, intensity of comments and their emerging trends to ascertain gender discrimination in the study. The responses in whatever mood shared from the interviews, questionnaires and participation observation would be tailored for uniformity and aligned together for an in-depth analysis for representation of women voice on women empowerment and leadership to the GBC.

1.7 Significance of the Study

There has been a journey of struggles of female ministers in the GBC for equality with their male counterparts in ministry and a sense of respect and dignity in their immediate working environment. A female minister may be senior to a male minister in terms of exposure, experience in ministry, education, yet, the male will assume the headship should these two ministers' be found in the same church. This study does not seek to impose any dogma on the church but to help the church make the ministry an all empowering avenue for the development of both the male and female ministers' in Ghana who are called with the task of reconciling the world to God.

This study also seeks to provide needed information to churches in Ghana and beyond to create an environment devoid of stunting the humanity of women and to promote men as the norm of

humanity and cultivating women to comply to the demands of religion and culture while men comply only when it is to their advantage as posited by Oduyoye¹⁸.

The study again adds to the literary works on discrimination against women in general and female ministers' in all denominations in particular and the changes that should reflect in the attitudes and perceptions of the society and church toward women in leadership. This study further seeks to transform masculinity and male superiority complex over women that seek to subject them to second fiddle role even when they have something better to offer as authored by Okeke¹⁹ hence empowering more women to take up leadership positions in their immediate environment. Finally, this study will contribute to the attempts so far made at emancipating women and to create equality and partnership in gender relations.

1.8 Organisation of Chapters

This work is organised into five chapters. The first chapter covers the overview of the research area, background, statement of problem, research questions, objectives, and research design, Scope of the study and research methodology, significance of study and organisation of chapters and definitions of some important keywords.

The second chapter will also review all the available relevant literature to the study. The literature will review the manifest opposition to women leadership; socio-cultural perspective

¹⁸ M. A. Oduyoye, "Gender-Based Violence in Religiously Pluralistic Societies: The West African Experience," in R. M. Amenga-Etego and M. A. Oduyoye (ed.) *Religion and Gender-Base Violence: West African Experience* (Accra: Legon Theological Studies Series, 2013), 3.

¹⁹ R. Okeke, "Christian Ethical Responses to Masculinity and Violence Against Women in Nigeria," in R. M. Amenga-Etego and M. A. Oduyoye (ed.) *Religion and Gender-Base Violence: West African Experience* (Accra: Legon Theological Studies Series, 2013), 145.

regarding the opposition to women leadership, womanist theories, theological feminists perspectives, and perceptions of African theologians and Ghanaian feminists towards women leadership in the church.

The third Chapter deals with the galvanization of women into positions of leadership in the church with the journey of female ministers of the GBC in focus

Chapter four discusses and analyses the findings on the respondents' perceptions and attitudes towards women's role in leadership in the church, showing many efforts in time past as to the fact that women are in many ways similar to men.

Chapter five which is the last chapter presents conclusions and recommendations for further research as revealed by the study.

CHAPTER TWO

HISTORICAL BACKGROUND OF THE GBC

2.1 Introduction

This chapter unlike the previous one covers the brief history of the GBC, Mid-Ghana Sector, St. James Baptist Church – Bantama Kumasi, Trinity Baptist Church – Patasi Kumasi and the women ministry of the GBC.

2.2 Brief History of the GBC

According to Osei-Wusuh, the current GBC's early beginnings were associated with the Nigerian Baptist Convention and the Southern Baptist Convention of USA. Nigerian Baptist brethren came to Ghana (formerly known as Gold Coast) to trade in the early part of the 1900's. These Yoruba Baptist traders later grouped themselves to form Baptist churches in Ghana. Osei-Wusuh again writes, that in 1947 the Yoruba Baptist Association, involving Yoruba churches formed in 1935 in Ghana, made an appeal to both the Nigerian Baptist Convention and the Nigerian Baptist Mission which is the Southern Baptist Convention missionaries working in Nigeria, to send some missionaries to start indigenous Baptist churches in Ghana. The Yoruba Baptist churches were failing to attract Ghanaians, because the Yoruba language was used in all their worship services. In response to the request of the Yoruba Baptist Association, the Nigerian Baptist Mission in 1947 sent the Reverend and H R. Littleton to Ghana to start Baptist churches among the indigenous people. Their efforts resulted in the establishment of the first indigenous Baptist church in 1952 at Boamang in the Ashanti Region of Ghana²⁰.

²⁰Kojo Osei-Wusuh, "A Brief History of Ghana Baptists," in *Proceedings of the Heritage and Identity Session, Baptist World Alliance Annual Gathering, Ghana, July 2007* (Ghana, 2007), 1.

In 1947 according to Osei-Wusu, the Yoruba Baptist Association changed its name to Gold Coast Baptist Conference to enable the emerging Ghanaian Baptist churches to be part of the group. When Ghana gained her independence from Britain in 1957, the conference was renamed Ghana Baptist Conference. From its beginning as the Yoruba Association, this conference was under the Nigerian Baptist Convention. In 1963, the Nigerian Baptist Convention granted the conference independence. The conference was renamed GBC in January 1964 for legitimacy and autonomy from all other Baptist Conventions in the world in general and in Africa in particular²¹.

The current officers of the GBC are Ernest Adu-Gyamfi - Executive President, and Chancellor of the Ghana Baptist University College, Enoch Thompson – Vice President (Ministries), Washington Komla Darke – Vice President (Administration). The Convention has five Boards that carry out specific functions. They are: Christian Education and Church Development Board, Theological Education Board, Evangelism and Missions Board, Socio-Economic Development Board, and Finance and Administrative Board. In addition to the Boards, other committees like International Missions Committee, Ministerial Recognition Committee, Nominating Committee, are there to perform some duties for the Convention. The GBC consists of about one thousand, one hundred (1,100) local churches in Ghana and for effective handling of the Convention; the country has been divided into four (4) Sectors and grouped into thirty (30) Associations²².

The GBC on 25th November 2006 launched and inaugurated Ghana Baptist University College under the headship of Samuel Boapaeh. Currently the University has the following schools;

²¹Osei-Wusu, "A Brief History of Ghana Baptists," 1.

²² Ghana Baptist Convention, "about us", Last modified date, 2017. <http://gbconvention.com/about-us/>

school of Business Administration, school of Theology and Ministry, and school of Nursing. The President for the University is in the person of Yaw Adu-Gyamfi. The Convention also has Northern Ghana Baptist Theological Seminary in Tamale, Kumasi Academy in Kumasi and Frankadua Baptist Vocational Training Institute. A further expansion of Baptist work in Ghana is the establishment of the Baptist Medical Centre in 1958 and 2016 at Nalerigu in the Northern Region and also at Abuakwa in Kumasi - Ashanti Region respectively²³.

The Convention is likely to add about seven (7) new medical facilities to the other two in operation. They are Nzema Baptist Hospital – Nvellenu, Tanoah Baptist Medical Center – Opuniase, Atiaba Memorial Baptist Medical Center – Sandema, Central Charismatic Baptist Hospital – Gyinyase Kumasi, Baptist Medical Center – Parkoso Kumasi, Living Spring Baptist Medical Center – Atasomanso Kumasi and Baptist Maternity Clinic - Wa²⁴

2.2.1 Northern Ghana Sector

The Northern Ghana Sector comprises seven (7) local associations, namely: Tahima Baptist Association, Tamale Baptist Association, Liberty Baptist Association, Nalerigu Baptist Association, Nakpanduri Baptist Association, Wa Baptist Association and Bolgatanga Baptist Association. The Sector Head is Rufus Paul Kaleem.

2.2.2 Mid-Ghana Sector

²³ Ghana Baptist Convention, “Our History.” Last modified, 201y. Accessed April 3, 2016, <http://gbconvention.com/about-us/our-history/>

²⁴ Ghana Baptist Convention, “53rd Annual Session Book of Reports,” (Ghana, Ejura-Ashanti, 2016), 23-26.

The Mid-Ghana Sector has nine (9) local associations, comprising: Golden Gate Baptist Association, Kumasi South-East Baptist Association, Kumasi South-West Baptist Association, Kumasi North Baptist Association, Kumasi West Baptist Association, Adansi Baptist Association, Behtel Baptist Association, Adom Baptist Association and Sunyani Baptist Association. The Sector Head is Raymond Antwi-Fredua.

2.2.3 South-East Ghana Sector

The South-East comprises eight (8) local associations, namely: Accra North Baptist Association, Accra South Baptist Association, Tema Central Baptist Association, Eastern Baptist Association, North Volta Baptist Association, Dangme East Baptist Association, Dangme West Baptist Association and South Volta Baptist Association. The Sector Head is Kweku Hazel.

2.2.4 South-West Ghana Sector

The South-West Ghana Sector has six (6) local associations, including; Swedru Baptist Association, Sekonde-Takoradi Baptist Association, Hope Baptist Association, and Winneba Baptist Association, Nzema Baptist Association and Cape Coast Baptist Association. The Sector Head is Isaac Mills Owoo²⁵.

2.3 Brief Introduction to Mid-Ghana Sector of the GBC

GBC has divided the country Ghana into four (4) Sectors and for the purposes of efficiency and effectiveness it has sub-divided the sectors into thirty (30) Associations. Mid-Ghana Sector as one of the four sectors has been grouped into nine (9) Associations. The churches in the sector

²⁵ Ghana Baptist Convention, “53rd Annual Session Book of Reports,” 59-161

and for that matter in the associations are three hundred and seventy seven (377). The Mid-Ghana Sector covers three regions in Ghana namely; Ashanti, BrongAhafo and Western. Ashanti region has six (6) associations; namely Golden Gate Baptist Association, Kumasi West Baptist Association, Kumasi North Baptist Association, Kumasi South West Baptist Association, Kumasi South East Baptist Association and Adansi Baptist Association. BrongAhafo has two (2) associations – Adom Baptist Association and Sunyani Baptist Association. Western region has one (1) association called Bethel Baptist Association. The churches in the associations per the regions are; Ashanti two hundred and sixty five (265) churches, BrongAhafo seventy five (75) churches and Western thirty seven (37) churches. The Sector Head is Raymond Antwi-Fredua of Living Spring Baptist Church – Santasi Kumasi²⁶.

2.4 Brief History of St. James Baptist Church – Bantama Kumasi

St James Baptist church is one (1) of the fifty three (53) churches in the Kumasi North Baptist Association of the Mid-Ghana sector of the GBC. According to Boadi, the church was started by Opanin James Kwarteng at Bantama Kumasi in September, 1981. Opanin James Kwarteng who was then a member of New Tafo Baptist Church (Now Central Baptist Church) felt that the church was far away from his residence hence started a prayer meeting on Wednesday evenings with his family in his house near Kumasi Cultural Centre. Other members from New Tafo Baptist Church and Grace Baptist Church who lived at Bantama later joined when they started Sunday morning services. Members from other Baptist who joined were Kwamena Peters (now a Reverend Minister St. James Baptist), Ten-Agyei, Amankwaatia and Family and Osei Mensah. The group increased in number and they sought permission to worship in a classroom near

²⁶Ghana Baptist Convention, “53rd Annual Session Book of Reports,” 63-85.

OkomfoAnokye Nurses' Quarters at Bantama. On the 8th of December 1986, the Church bought a parcel of land for infrastructures. A school block was first started and completed in 1999 and two classrooms which were joined together by a wooden structure were used for church meeting. The mission activities of the Church has resulted in the planting of two churches namely; Prince of Peace Baptist Church – Asuoeyboah in 2000 (now Asuofuah) and Rescue Baptist church at Adoato in 2000. The ministers of the Convention who have served the church are I. K. Adjartey 1981-1983, Kofi OwusuAfriyie 1983-1985, Verner 1985-1988, J. A. Boadi 1988-1992, M. NtiFrimpong 1992-2004, Yaw Ofori 2005-2006, S.N Boapeah 2006-2007 and James B. Bugbey has been an associate minister since 2006²⁷.

2.5 Brief History of Trinity Baptist Church – Patasi Kumasi

Trinity Baptist church is one (1) of the fifty eight (58) churches in the Kumasi West Baptist Association of the Mid-Ghana sector of the GBC. The church was started by members of Grace Baptist Church who were living at Patasi, Atasomanso and Prempeh College. Boadi writes that a crusade dubbed “Manyia” was organized in January 1980 in front of the Police Depot with J. A. Boadi as the resource person for the programme. AduBoahene who was the leader then together with his family appealed to him to help them start a church in the community since they were far from Grace Baptist. The first Sunday service was held on the 10th of February 1980. The pioneering role was played by AduBoahene and Family, AntwiAgyei and family, Augustine Boateng and Sister Veronica Kra and children, J. A.Boadi and his family and BaffourAdu-Gyamfi later joined them on transfer from Mampong in the Ashanti region. J. ABoadi left Trinity Baptist Church for Grace Baptist Church in 1981 upon Grace Baptist Church's invitation and

²⁷ J. A. Boadi, *A Brief History of the Ghana Baptist Convention* (Kumasi, Ghana Baptist Convention Publication, 2008), 170-172

AduBoahene's appeal to him to accept the invitation to go and help solve the leadership problems facing the church.

According to Boadi, after his departure, Rev Benjamin Epton was invited to be the pastor of the church from 1981 to 1991. The church was organized in 1983 under the pastoral administration of the Benjamin Epton. I. K. Adjartey became the pastor of the Church from 1992 to 2001. After I. K. Adjartey, AkwasiAddoDemfeh became the pastor in charge of the church from 2001 to 2006. In 2006, AkwasiAddoDeomfehrelinquished headshipof the church to BaffourAdu-Gyamfiuntil 5th March, 2016. Currently AkwasiAddoDomfeh is again the Pastor in charge of the Trinity Baptist Church. The church has educational structure of Nineteen (19) class rooms. The church has started pre-school through to Junior High School (JHS) and hope to extend it to Senior High School (SHS). The church again in their developmental efforts has put up a very huge edifice as their church auditorium. The church in their mission strides has increased to eight hundred (800) members. Trinity Baptist Church till today has six (6) daughter churches and one (1) adopted church namely; Peace Baptist Church- Daaban, Divine Baptist Church – AnyinamSantase, New Creation Baptist Church – Fawoade, Trinity Baptist Church – Domenase, Trinity Baptist Church – Ajamasu, Trinity Baptist Church – ApemanimKokoben²⁸.

2.6 Brief History of Women Ministry Union in the GBC

Women in the history of the Baptistdenominations have contributed much and have set the pace for Baptist involvement in missions. Boadi is of the view that women ministry was born as a result of William Carey's missionary work in India from 1793. According toBoadi, three young

²⁸Boadi, "A Brief History of the Ghana Baptist Convention," 156-159.

Americans; Adoniram Judson, Ann Judson and Luther Rice having been impressed by Carey's missionary deeds joined him. Luther Rice having broken ties with Congregationalist Mission Board upon his return to America made an appeal to the Baptists for funds for the support of the mission work. Women Missionary prayer meetings were organized in many Baptist churches for prayer and also financial support for the foreign missionaries. These Women meetings according to Boadi gave birth to the WMU in 1888 in America.

Idowu started the WMU at the First Baptist Church in Kumasi on February 9, 1947 according to Boadi, and with the help of Ozzie Littleton, the wife of the first Baptist missionary to Ghana, organized other women in the Baptist churches. The WMU met at Dunkwa on July 16, 1974 to form the national body and had a missionary by name Miss. N. C. Young and Nigeria Convention WMU president, J. M. Ayouride visited them in 1949 with the aim of strengthening them. Felicia Boadi again posited that Lydia Adewale who served as supervisor started WMU in the indigenous Baptist churches. Boadi was the first Ghanaian to become the president of the WMU from 1966 to 1972. Christiana Abankwah became the next president after Felicia Boadi and her husband went to Nigeria and America for further studies. After Christiana Abankwah, Juliana Adu-Gyamfi became the president of the WMU. Philomena Wiredu followed Juliana Adu-Gyamfi as the president of the WMU²⁹. Currently Beatrice Amui is the President of the WMU of the GBC.

It is an undeniable fact that the industrious spirit of the WMU that has won the GBC that vast parcel of land which has now been developed into Baptist Women Retreat Centre. The women

²⁹Boadi, "A Brief History of the Ghana Baptist Convention," 78-81.

ministry of the Convention indeed has contribute immensely to the current state of the Baptist family in Ghana. The Convention's president in his report to the 52nd Annual Session of the GBCacknowledged the churches and the WMU in particular in their purchase of a brand New 76kva generator for the Baptist Women Retreat Centre. He also mentioned of the huge support among other things that the WMU has offered the pastoral ministry. Cataloging them he said, the WMU at their quarterly association meetings offereditems to the resident Pastors of all the host churches. In the report, food items, new clothing and money from the women were also given to the pastors at Grace Baptist Church Pakro and Mpoase Church in Accra. The WMU again in the same year 2015 adopted Rev. Nicholas Achampong, Deacon Antwi Francis and Deacon Simon Musah; three ministers in the Nzema mission field and substantially supplemented their incomes³⁰.Again in the President's report to the 53rd Annual Session, he expressed his appreciation to the WMU of Adenta Calvary Baptist Church for the construction of a 6-bedroom facility Baptist Women Retreat Center in honour of late George Odoi.

2.7 Conclusion

This chapter organized briefly the history of the GBC, the Mid-Ghana Sector to which St. James Baptist church and Trinity Baptist church belong and also the women ministry in the GBC. The next chapter deals with the Church and the Leadership of women in the GBC. This chapter will critically look at the New Testament church and the role of women, the emergence of women leadership in the Baptist Conventions, and the journey of Female ministers in the GBC and leadership.

³⁰ Ernest Adu-Gyamfi, "President's Report to the 52nd Annual Session of the Ghana Baptist Convention," (Ejura, 2015), 6-15.

CHAPTER THREE

THE CHURCH AND THE LEADERSHIP OF WOMEN

3.0 Introduction

The previous chapter sought to organize briefly the history of the GBC, Mid-Ghana Sector, St. James Baptist Church – Bantama Kumasi, Trinity Baptist Church – Patasi Kumasi and the women ministry of the GBC. This chapter of the research sought to review all the available literary works of others which are gender related. Gender issues as per the Christian's Bible was also reviewed with the aid of addressing gender related issues and attempted to resolve them and to make a representation of women voice to the GBC in particular and other denomination in general. The literature was reviewed on; socio-economic status of women in the Ghanaian society, gender stereotyping, womanism and struggles, religion and gender, female gender and leadership, women and Church leadership, the new testament church and the role of women, the emergence of women leadership in the Baptists fraternity, and the female ministers and leadership in the GBC. This was an attempt to ascertain the extent to which gender-based discrimination relating to leadership is deep seated in the GBC.

3.1 Socio-cultural perspectives of women in the Ghanaian society

Societies down memory lane have endorsed patriarchy and according to Anyidoho, Tagoe, Adjei, Appiah, Yeboah-Banin, Crentsil, Oduro-Frimpong, Owusu&Torvikey, it is a social system within which male authority is central to social, political and economic organization. They further stated that women's lives in Ghana, as everywhere else in the world, are a complex

mix of joy and pain, of power and vulnerability under the patriarchal society³¹. In the patriarchal system of society, men ruled and continue to rule leaving women in the less important roles as defined by McCormick & Ilgen, roles are the expected patterns of behaviours, which focus on specific positions within a group and are directed towards the individuals who occupy those positions³².

Gender roles give identity to the male gender on one hand and the female gender on the other hand and according to Oppong and Abu, female gender roles include domestic or home, conjugal or marital, reproductive or parental, occupational or professional, kin or family, community or civic and individual worth³³. Adansi and Frempong citing Grace Adeoti writes that in many societies be it Africa or elsewhere, a woman is seen as the burden bearer with no rights whatsoever to equality with man. She is even seen as an irrational being not capable of reasoning; therefore, she is to be seen and not to be head³⁴. Dolphyne in her view on the general role a woman plays in an African society also writes that every African woman grows up knowing that it is the woman who cooks the meals and generally sees to it that the house is clean and well kept, and that everything is in its proper place. Irrespective of her educational level or professional status, she does not expect her husband to share in the household chores³⁵. According to Sarpong, a good wife is obedient to her husband, faithful, hardworking, helpful and

³¹ N. A. Anyidoho et al, *Roles, Representations and Perceptions of Women: ISSER Final Report for SLIG Project* (University of Ghana, 2016), 5.

³² E. J. McCormick, and D. R. Ilgen, *Industrial and Organisational Psychology* (Routledge, 1992)

³³ C. Oppong, & K. Abu, "The Seven Roles of Women: Impacts of Education, Migration and Employment on Ghanaian Mothers," *Women, Work and Development*, No.13, (1987): 127.

³⁴ G. S. Adasi and D. A. Frempong, "Multiple Roles of African Women Leaders and Their Challenges: The Case of the Presbyterian Church of Ghana," *Research on Humanities and Social Sciences* 4, No.11, (2014): 64.

³⁵ F. A. Dolphyne, *The Emancipation of Women: An African Perspective* (Accra: Ghana Universities Press, 1991), 5.

sees to it that all he wants is forthcoming, without him having to ask first, for example, clean clothes, hot water for baths and food³⁶. Sarpong's view affirms the cultural positions societies have carved for the women.

The society being patriarchal has set differentiation on the basis of sex and according to Aina, this provides material advantages to males while simultaneously placing severe constraints on the roles and activities of females. She further states that there are clearly defined sex roles, while various taboos ensure conformity with specified gender roles³⁷ and as posited by Aweda, women keep the houses, process and cook all foods, help in the planting and harvesting of food crops and cash crops and primarily responsible for the bearing and rearing of children from birth on; with men only assisting when extraordinary discipline was considered necessary especially for the boys³⁸. Tsikata argues that within the division of labour within households, Ghanaian women continue to shoulder the burden of reproductive activities, commonly known as household chores, within the household. Although more men are increasingly involved in some of these activities, successive Ghana Living Standards Surveys point to the fact that women do the bulk of domestic work in addition to their income earning activities and these multiple tasks according Tsikata result in women's workload being far heavier than men's. Also, lack of time is a serious constraint for all women, but with varying degrees of severity depending on class,

³⁶ P. K. Sarpong, *Ghana in Retrospect: Some Aspects in Ghanaian Culture* (Tema: Ghana Publishing Corporation, 1974), 69.

³⁷ O. I. Aina, "Women, culture and Society" in A. Sesay and A. Odebiyi (ed.) *Nigerian Women in Society and Development*, (Ibadan, Dokun Publishing House, 1998), 6.

³⁸ D. A. Aweda, "Sex-Role Inequalities in the African Family: Contemporary Implications," *Ife Social Sciences Review* 7, No. 1 & 2 (1984): 184.

urban or rural residence and the quality of facilities such as water. This compromises their ability to accumulate resources from productive activities and participate in public life³⁹.

Women have a contribution to the community in which they live yet it is at the dictates of patriarchy. Pereira in a Nigerian experience puts out the contradictions faced by married women in public life and wonders if citizenship is primarily about the relations between individuals and the state since male contestants generally do not have their citizenship questioned on marital grounds. Pereira citing the Nigerian's most recent constitution, the 1999 Constitution section.25, 1a, writes that whilst this confers citizenship at a national level, women are expected to derive their state citizenship from a different source. Citizenship at the state level is defined in a masculinist way, in terms of the 'indigeneity' or 'state of origin' of one's father, but not one's mother and again refers to section 15, 3c of the Nigeria constitution, that married women are often denied state citizenship when the 'state of origin' of their husbands is different from that of their fathers. Hence they lose indigeneity as defined through the father without gaining indigeneity as defined through their husbands⁴⁰.

The 1992 Constitution of Ghana, unlike the 1999 Constitution of Nigeria, recognizes women as having equal rights with men in all spheres of life. The Ghana's constitution prohibits discrimination on the grounds of sex, religion, gender and ethnicity. Notwithstanding, a news article by Stacey Knott quoting Benjamin Tawiah, a spokesperson for the Action Aid Ghana; a Non-Government Organisation working to end injustices and poverty says that once women

³⁹D.Tsikata, *Affirmative Action and the Prospects for Gender Equality in Ghanaian Politics* (Accra: Abantu, Women in Broadcasting, 2009), 15-16.

⁴⁰C. Pereira, *Gender, Economics and Entitlements in Africa: Understanding Women's Experiences of Citizenship in Nigeria* (Dakar: Codesria. Piot, 2004), 89-91.

speakers are not catered for it means that things that concern them the most will not be catered for because women are best able to articulate what concerns them than men can do. He again says that it's been a man's world for a long time. Even though we are hopeful, it's not going to change immediately, it will still take a lot of work⁴¹. Current leadership trends in Ghana affirm Benjamin Tawiah's – spokesperson for Action Aid Ghana, claims that the society has been men's world for a long time. The composition of the Seventh Parliament of the Ghana's Fourth Republic constituted on January 6, 2017, as a case in point, is a microcosm of women's participation in the larger society in which they live. From the records of Fact Check Ghana, members of parliament are made of thirty five (35) females and two hundred and forty (240) males⁴². The leadership of the Seventh Parliament of the Fourth Republic according to Myjoyonline.com is made up of nine (9) male and two (2) female with the later at the deputy positions⁴³. Again Myjoyonline.com records show that only one (1) out of the seventeen chairpersons of the Parliamentary select Committees is a woman⁴⁴.

According to Tsikata, women's position in the larger society both women and men are active in community affairs. However, their involvement is gendered, with men dominating community governance institutions such as chieftaincy and the unit committees of the District Assemblies and women participating more in community level activities related to the reproduction of their

⁴¹ S. Knott, "Gender Inequality: Why are there so few women in Ghana's Parliament?" Pulse.com.gh. March 8, 2016, accessed April 7, 2017, <http://pulse.com.gh/features/gender-inequality-why-are-there-so-few-women-in-ghanas-parliament-id4774663.html>

⁴² "Female MPs in Ghana's 7th Parliament" Fact Check Ghana, Last modified 2017, accessed February 15, 2017, <http://www.fact-checkghana.com/female-mps-ghanas-7th-parliament/>

⁴³ "Full list: Leadership of the 7th Parliament", Myjoyonline.com, Last modified 2017, accessed January 7, 2017, <http://m.myjoyonline.com/marticles/politics/full-list-leadership-of-the-7th-parliament>

⁴⁴ "List of Parliament's select committees, leadership", Myjoyonline.com, Last modified 2017, accessed January 29, 2017, <http://www.myjoyonline.com/politics/2017/January-29th/list-of-parliaments-select-committees-leadership.php>

households. In some rural communities, structures such as the Unit Committees are regarded as male associations. This works through to the national level and translates into male numerical and political dominance of the District Assemblies, the Legislature, Executive and Judiciary⁴⁵. Labeodan summing up a quotation by Aristotle in Prescott work writes, as regarding male and female the formal is superior, the later is inferior, the male is ruler and the female is subject⁴⁶.

3.2 Gender Stereotyping

Societies around the world have been conditioned to behave in a certain way and this conditioning processes are aimed at creating roles for proper functioning of the society and the harmonisation of it. In Manea's opinion, whether people realise it or not, gender is a huge part of everyday life. It is there to give us clues on what is appropriate or not, on what to think, what to do or even on what feelings are allowed or not in order for us to be an active part of the society we grow up in⁴⁷. Holmes et al state, that gender stereotypes are categorical beliefs regarding the traits and behavioural characteristics ascribed to individuals on the basis of their gender⁴⁸. Society's attempt to categorise people into masculinity and femininity was well intended; however it has created negative effects on everyday lives of the people – setting limits on personality development and career choices. Nemecek stresses ample evidences to demonstrate the existing stereotypes about gender differences: men are more rational than

⁴⁵Tsikata, *Affirmative Action and the Prospects for Gender Equality in Ghanaian Politics*, 16-17.

⁴⁶Labeodan, "Religion, Masculinity and Violence Against Women," 123.

⁴⁷ Claudia-Neptina Manea, "Psychology and Education Sciences: School and Gender Stereotypes," (Conference Proceedings of the International Conference Literature, Discourse and Multicultural Dialogue, Tîrgu-Mureş, Mureş, December 4-5, 2014).

⁴⁸ J. Holmes et al., "Women Management Discourse in the Workplace," *Women in Management Review* 18, No.8 (2003): 414-424.

women, while women are more emotional, intuitive and biased⁴⁹. Molm maintains that differences based on gender identities serve more harm than good, and that attempt to divide the sexes based on intelligence present dysfunctional consequences for society⁵⁰. Manea again postulates that Gender stereotypes are transmitted through a great number of more or less subtle portraits presented by implicit messages and media to illustrate or even legitimize gender differences⁵¹. According to Dovidio and Hebl, gender stereotyping serves as expectation about the attributes and behaviours of individual group members and are considered as one of the direct antecedents of discrimination at work⁵².

Categorising male and female into masculinity and femininity has disadvantaged the female gender in many ways and this has grave consequences for the society. Peterson and Runyan contend that social construction of gender is actually a system of power that not only divides men and women as masculine and feminine but typically also places men and masculinity above women and femininity and operates to value more highly those institutions and practices that are male dominated and/or representative of masculine traits and styles⁵³. Seshie referencing Strebel et al, and Nukunya writes that social construction theory explores the norms of masculinity, femininity, and the roles allocated to women and men across different communities and within the patrilineal system, all children belong to their father's family and trace their kinship ties through the male line. Male children preserve the family legacy by having children to continue

⁴⁹ S. Nemecek, "The Furor over Feminist Science," *Scientific American* 276, No. 62, (January 1997): 99-100.

⁵⁰ L. D. Molm, "Deceptive Distinctions: Sex, Gender, and the Social Order," *American Journal of Sociology* 95, no. 2 (September, 1989): 526-28

⁵¹ Manea, "Psychology and Education Sciences: School and Gender Stereotypes," 51.

⁵² J. F. Dovidio, & M.R. Helb, "Discrimination at the Level of the Individual: Cognitive and Affective Factors," in R. L. Dipboye and A. Colella, (ed.) *Discrimination at work* (Mahwah, NJ: Erlbaum, 2005), 11-35.

⁵³ V. S. Peterson, & A. Runyan, *Global Gender Issues* (Oxford: Westview Press, 1993), 18.

the family name. Besides patrilineal kinship ties Seshie in reference to La Ferrara Siegel writes that Ghanaians also use matrilineal lineage – a lineage system based on blood relationship. Nonetheless, the matrilineal system is not matriarchy (rule by women). The reason being the formal positions of authority are held by either brother's or mother's brothers⁵⁴

Several African proverbs, idioms and myths otherwise good, have succeeded in making women see and feel subservient to men and in consequence discouraged them from empowering themselves for higher tasks placed in the society. The following proverbs illustrate the stereotypical views of women in their environment. Akan proverbs, “A woman is a flower in the garden, and her husband is the fence,” “When a woman buys a gun, it is kept in the man's room” and “A woman sells garden eggs and not gun powder.” Embu and Mbeere of Kenya in their proverbs as cited by Chesaina also depict women in a very negative way and it is all perpetuating men's dominance over the women. For example, “It is better to make a mistake when buying a garment than when marrying a woman,” “A woman can never be sent to demand a debt (because she cannot be trusted),” “One who is called woman is like one who is called by death⁵⁵”. These proverbs as specified above portray the woman's vulnerability and her needs of man's protection against the background of qualities that objectify man as intellectual, rational, capable and apt in making good decisions.

Another stereotype which militates against women developing upwards in their organization into management level is the second place, society has put women. They are to be ‘supporters and

⁵⁴A. Zita. Seshie, “The Cultural promise of Gender- Based Discrimination of Gender: An autobiographical standpoint,” *Dangerous women project*, August 13, 2016, accessed April 8, 2017 <http://dangerouswomenproject.org/2016/08/13/gender-ghana/>

⁵⁵C. Chesaina, *Oral Literature of Embu and Mbeere* (Nairobi: East African Educational Publication, 1997), 188-192.

not pacesetters. The corporate world and the society at large has few women represented at the top management. The women, as conditioned by the society are expected not to rise above the men in terms of finance, profession and education. Rather, she is to play a supporting role. Research according to Heilman et al, has demonstrated that even when the actual qualifications of men and women are equivalent, men are viewed as having higher performance ability and are expected to perform better⁵⁶. Another study by Heilman et al has again demonstrated that women who succeeded at a male gender-typed job are penalized through negative evaluations of their personal traits. While they were seen as having the agentic qualities needed for successful performance, they were described as being downright interpersonally hostile: abrasive, pushy, manipulative, and generally unlikeable.⁵⁷.

According to Catalyst census in 1999 among U.S. companies reveals that the percentages of women's positions as corporate officers is 11.9% in the U.S. while the numbers of line positions for women is 6.8%⁵⁸. Another survey by Catalyst Census in 1998 in comparison with years down the line revealed that women hold slightly more than one in ten or 11.1% of board seats in the Fortune 500 Companies, up from 8.7% in 1995, when they first began counting⁵⁹. Wirth points out that almost universally; women have failed to reach leading positions in major corporations

⁵⁶ M.E. Heilman et al., Simon, The Vagaries of sex bias: Conditions regulating the undervaluation, evaluation, and overvaluation of female job applicants. *Organizational Behavior and Human Decision Processes* 41, no. 1, (1988), 98-110.

⁵⁷ M.E. Heilman et al., "Penalties for success: Reactions to women who succeed at male gender-typed tasks," *Journal of Applied Psychology* 89, no. 3, (2004), 416-427.

⁵⁸ Catalyst "1999 Catalyst Census of Women Corporate Officers and Top Earners: Part of a series on Women in Corporate Leadership" (New York, Catalyst, 1999), 4-6

⁵⁹ Catalyst. "1998 Catalyst Census Catalyst Census of Women Corporate Officers and Top Earners: Part of a series on Women in Corporate Leadership" (New York, Catalyst, 1998), 5-7

and private sector organizations regardless of their abilities or education⁶⁰. Ellison's view affirms Wirth's assertion that women lack mentors since organizational arrangements perpetuate male appointment after appointment exceptionally into positions of power⁶¹. A research by Fielden et al recommends that the employment of women into construction industries could help to change the attitudes through challenging the stereotypes and encouraging more women entry. Fielden and his colleagues further state that construction organizations should change their culture and practices to recruit women into the senior positions by adopting standard selection criteria and recruitment methods to avoid discrimination⁶².

Tsikata citing CEDAW General Committee on discrimination writes that indirect discrimination against women may occur when laws, policies and programmes are based on seemingly gender neutral criteria which in their actual effect have a detrimental impact on women. Gender-neutral laws, policies and programmes unintentionally may perpetuate the consequences of past discrimination. They may be inadvertently modeled on male lifestyles and thus fail to take into account aspects of women's life experiences which may differ from those of men. These differences may exist because of stereotypical expectations, attitudes and behaviour directed towards women which are based on the biological differences between women and men. They may also exist because of the generally existing subordination of women by men⁶³

⁶⁰ L. Wirth, *Breaking through the Glass Ceiling: Women in Management* (Geneva: International Labor Organization, 2001), 61-70.

⁶¹ L. Ellison, "Senior Management in Chartered Surveying; Where are the Women?" *Women in Management Review* 16, no 6, (2001): 264-278.

⁶² S.L. Fielden, Davidson, A. Gale, and C.L. Davey, *Women, equality and construction* (MCB University Press Limited, 2001), 293 – 304.

⁶³ D. Tsikata, *Affirmative Action and the Prospects for Gender Equality in Ghanaian Politics* (Accra: Abantu, Women in Broadcasting, 2009), 23-25.

Another classic stereotype in the heart of gender is the use of mass media. They consist of press, television, radio, books and the Internet. Mass media plays a very important role in a modern world, by disseminating information to vast majority of people. Mass media notwithstanding its ability to send information to diverse recipients at a faster pace has also the tendency of manipulating people's attitude, opinions and concepts. In the opinion of Durham and Kellner, the media creates a state of dominance and focuses on the elites and the dominant ideologies, and in the same vein presents the subordinate groups negatively and prejudicially⁶⁴ The mass media in this modern age still perpetuates traditional gender stereotypes. Many ads still portray women as house wives with the kitchen as their domain of work. One critical issue that needs addressing is the use of female nudity or sexuality by the media to sell almost every item.

According to Craig's research, women can be presented in commercials in several variants. Firstly, commercials with a housewife obsessed with dinner and other domestic chores. Secondly, commercials portraying women in masculine role, yet still stereotypical. Thirdly, commercials with female vamps – women posing in a suggestive position, as objects of sex for men⁶⁵.

3.3 Womanism and struggles

Womanism according to Izgarjan and Markov was coined by a renowned African American novelist Alice Walker⁶⁶. Walker defines a womanist from her experience as an African American, as a “black feminist or feminist of color” who loves other women and/or men sexually

⁶⁴M. Durham, and D. Kellner, *Media and Cultural Studies* (Hoboken NJ: Blackwell Publishing, 2006), 13-16.

⁶⁵S. Craig, *Men, Masculinity and the Media* (California: Sage Publications, Inc., 1997), 15.

⁶⁶ A. Izgarjan and S. Markov, *Alice Walker's Womanism: Perspectives Past and Present*(University of Novi Sad, 2012), 304.

and/or nonsexually, appreciates and prefers women's culture, women's emotional flexibility and women's strength and is committed to "survival and wholeness of entire people, male and female"⁶⁷. Nnaemeika Obioma in her book *Womanism* as cited by Izgarjan and Markov observes that the concept of womanism has had a profound influence on the formulation of theories and analytical frameworks in women/gender studies, religious studies, African American studies, and literary studies. They further observe that the interweaving of womanism and spirituality in Walker's project have made many African American female theologians incorporate womanist perspectives in their work. African American womanist theologians question the subordination of women and assume a leadership role in reconstructing knowledge about women.

Prominent black womanist theologians and scholars of religion – such as Cheryl Townsend Gilkes, Katie Geneva Cannon, Delores S. Williams, Emilie Maureen Townes, and Marcia Y. Riggs – bring womanist perspectives to bear on their church, canon formation, social equality, race, gender, class, and social justice. The impact of womanism goes beyond the United States and many women scholars and literary critics have embraced it as an analytical tool.⁶⁸

Williams defines Womanistic theology and as cited by Aloysius –Gonzagas as; concerned with a prophetic voice for the welfare of the entire African American community, men and women, adults and children. Womanist theology tries to help black women and to encourage them to have confidence in the significance of their experiences and their beliefs for the determination of the character of Christian religion in the African American community. Womanist theology

⁶⁷ A. Walker, Introduction to *In Search of Our Mothers' Gardens: Womanist Prose*, by Alice Walker (New York: Harcourt Brace Jovanovic, 1983), xi

⁶⁸ Izgarjan and Markov, *Alice Walker's Womanism: Perspectives Past and Present*, 314.

challenges all repressive forces that impede the struggle of black women to survive and to develop a positive, productive life for the freedom and welfare of the family and women. Womanist theology stands against all oppression on the basis of race, gender, class, sexual preferences and physical abilities⁶⁹.

Womanism emerged as a result of black women experiences and their struggles for liberation from oppression. Aloysius –Gonzagas citing Essed Philomena stated the experiences of the black feminine as: Blacks in the United States tried virtually everything in their struggle for liberation - revolt, petitions, armed attacks, economic boycott, demonstrations, riots, court action, and the vote of alliances. Black Nationalism i.e. continuous protests and the demands of market economy, social and political conditions has changed but the legacy of discrimination and legal segregation has continued to affect race relations in the United states. Racism, sexism and class barriers are in fact a global problem and as cited by Aloysius –Gonzagas, whether in Germany or in the United States, there is one indigenous caste system, which of course determined the local conditions or features of the oppression. I believe the female sex is the most affected in such a situation. Aloysius –Gonzagas further stating literary interpretation of the womanist engagement by Alice Walker as; we have agreed to a pact with our Euro-American fellow women against men. The latter have betrayed us. The only alternative left for us is to go back the same way again, and we must come up to a compromise with the men⁷⁰.

⁶⁹ Delores Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Orbis Books, 1995), 67

⁷⁰I. O. Aloysius –Gonzagas, *Womanism as a Method of Literary Text Interpretation: A Study of Emergent Women's Images under Religious Structures in Selected Works of Heinrich Boll* (Nigeria: University of Nigeria Press Ltd., 2013), 61-64

Womanism in reference to Izgarjan and Markov is still dedicated to the struggle against oppression and fragmentation and against any kind of behavior whose goal is to denigrate a community or an individual based on the difference in race, culture or class. It can therefore be asserted that womanism evolved from a policy to a philosophy of life. Walker voices this philosophy in her call to all women to create a platform based on the communality of female experience which would allow them to communicate better with one other⁷¹.

3.4 Religion and Gender

Religion is an integral part of the humankind and like culture; it permeates every activity done in the society and in Mbiti's opinion, the African is notoriously religious⁷². It is about the belief system of a person and such beliefs are, indeed, part of what makes us humankinds and are innate. It governs the thoughts and concepts of a person. Religion according to BBC can be explained as a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.⁷³ World's religion is vast, yet the research narrows the scope to only Islam, Buddhism and Christianity and the gender issues associated with them.

According to Young, all world religions today maintain male social dominance within societal structures⁷⁴ yet;Klingorova and Havlicek citing Renzetti and Curran posited that women are more

⁷¹Izgarjan and Markoy, *Alice Walker's Womanism: Perspectives Past and Present*, 314.

⁷² John S. Mbiti, *African Religions and Philosophy* (London, Heinemann, 1969), 1.

⁷³ "Religion" BBC, Last modified 2014. <http://www.bbc.co.uk/religion/religions/>

⁷⁴ K. Young, Introduction to *Women in World Religions*, by A. Sharma (Albany: State University of New York Press, 1987), 1–36.

inclined to participate in religious life. Klingorova and Havlicek again in reference to Holm, Krejci, Nesor, Seguino put forward that empirical research on developments in the individual religions, especially in the case of Islam, indicate a negative shift in society towards a decreased status of women with the emergence of the so-called advanced religions. They again write that religious norms and prejudices as reflected patriarchal values are characteristic of all societies of the world religions. The role of God as the creator of a religion is always taken by a male and the woman is primarily valued as a mother. Her place is in the household and not in a public position or to lead religious ceremonies.

Due to the patriarchal dispositions of societies in which these religions emerged, the voice of women is rarely heard. The world religions all agree on the respect for women and their crucial role in family life, yet advocacy for their emancipation in the sense of total equality with men is not forthcoming. The most severe restrictions apply to women during their periods of menstruation and pregnancy, when, for example, they cannot enter the temple or touch the Quran. The influence of women on the formation of religious norms and traditions is small, even though in certain doctrines, we can find women who succeeded in having their normative views accepted, or men who advocated equal integration of women into religious ceremonies.⁷⁵

Writings and pronouncements by leaders of World Religions have also helped in fostering this religious discrimination against women. Female Buddhists have played very important duties as nuns and motherly figures yet Buddhist teachings have not given women access to religious spaces and roles as compared to their male counterparts. According to Gethin and also cited in

⁷⁵K. Klingorova and T. Havlicek, "Religion and gender inequality: The status of women in the societies of world religions," *Moravian Geographical Reports* 23, no. 2, (2015): 3.

Pikachu blog, Siddhartha – a novel that deals with the spiritual journey of self discovery of a man named Siddhartha, reluctantly allows women to become ordained after enforcing the Eight Garudhammas – additional spiritual guidelines directly imposed on nuns and not monks, making it impossible or barring them from reaching the highest spiritual level in the Buddhist faith. Some believe that males, given their state of rebirth, could only achieve the highest spiritual enlightenment and therefore become the exemplar of the Buddhist faith. It seems that Buddhist teachings have depicted women as religious interlopers whose place belongs in the fringes of Buddhist worship and leadership among the monastery elite. Thus, Buddhist rules have prevented many women from gaining the privileges that are granted to men. For local residents to view Buddhists positively, men are instructed to avoid behaviors that might be misconstrued by the laity and in consequence prohibiting private conversation with a woman or spending a night in the same house with her and also preventing many female adherents especially in the conservative cultures from having the same access to the social and spiritual fruits of Buddhism that men have.⁷⁶ Josei to Bukkyo and Kyouda no Kenkyu as cited by Kurihara clarifies, that while there are 250 rules for monks, the lives of nuns are to be guided by 348 rules to qualify for ordination.⁷⁷

Quran 4:124 states that if any do deeds of righteousness be they male or female and have faith, they will enter Heaven, and not the least injustice will be done to them. This indication in the holiest book in Islam, suggests that men and women are spiritually equals however, the Quran is not specific on gender roles for men and women. There seem to be a point of departure when it

⁷⁶R. Gethin, *The Foundations of Buddhism* (Oxford: Oxford University Press, 1998), 89-94.

⁷⁷T. Kurihara, "Gender Equality of Buddhist Thought in the Age of Buddha" *The Institute of Oriental Philosophy* 25, no. 3, (2015): 37-46.

comes to the practicality of Quran 4:124. The question that seems to border many in the face of spiritual and religious equality is, why do men align themselves in front when they enter the Mosque and the women at the back and sometimes there is a barricade separating them. This may be an indication that men and women are allotted different rights and different cultural expectations.

According to Carla, women in Europe and the United States are chipping away at the customs that have had a chilling effect on women praying in mosques or holding leadership positions. Carla's report covers Anwar address to a packed auditorium at the University of London's School of Oriental and Asiatic Studies for the release of a powerful new weapon for Islamic gender warriors: a book examining how a single verse in the Quran became the basis for laws across the Islamic world asserting Muslim men's authority and even superiority over women. Quran 4:34 states that, men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend their property for the support of women. Muslim women advocating for reform according to Carla's report argue that male jurists have cited 4:34 as the reason men have control over their wives and the female members of their family. When a wife doesn't want to have sex, but feels she should submit to her husband, this sense of duty derives from the concept of qiwamah – male authority – derived from Verse 4:34. When a Nigerian wife reluctantly has to agree to her husband taking a second or third wife, this is qiwamah in action, notes the book. The concept of qiwamah "is one of the most flagrant misconceptions to have shaped the Muslim mind over the centuries," Carla quoting Moroccan Islamic scholar AsmaLamrabet writes. "It assumes that the Quran has definitively decreed the absolute authority of the husband over his wife, and for some, the authority of men over all

women." As stated in the report, Muslim reformers say, that while the overall message of the Quran is unchanging, new generations must find their own readings of the sacred texts. As it stands, Islamic fiqh, or jurisprudence, was largely forged during the medieval period, when women's roles and the concept of marriage and male authority were very different.⁷⁸

Gender issues appertaining to the Christian church in most cases are not different from the other religions. Women are the majority of believers, yet it is the men who hold the positions of authority. Religious texts for example 1Timothy 2:8-15 have been interpreted to perpetuate universal subordination of women to men. Leadership of the Christians church predominantly male, have used Ephesians 5: 22-24 and other religious text which encourage wives to submit to their husbands to justify gender discrimination. Religious texts are considered sacred, divine and must be sacrosanct; hence women are suffering in silence as way of their proof of worship and obedience to God. Southern Baptists Convention as a Christian denomination in their Baptist Faith and Message 2000 has stated that "While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture"⁷⁹.

The Roman Catholic church, another Christian denomination acknowledges the role of women as something of great significance yet disapproves of their ordination coupled with their headship of the church on the grounds that Jesus chose men as his apostles, not because of social or cultural pressures of his time, but that he acted in a "completely free and sovereign manner."

⁷⁸Carla Power, "Muslim women are fighting to redefine Islam as a Religion of equality" *Times* Mar 20, 2015, accessed April 16, 2017 <http://time.com/3751243/muslim-women-redefine-islam-feminism/>

⁷⁹ B. Allen, "N.C. church, first to ordain a woman, calls its first female pastor." *Baptist News Global*, April 10, 2014. accessed February 15, 2017. <https://baptistnews.com/article/pioneering-n-c-church-calls-woman-pastor/#.WKdAUPWcHIW>

and a tradition that began on a matter of choice, a choice of Jesus the Christ should be honored and upheld always according to Aquino⁸⁰. A story by Fiona Govan on calls for the Pope to open the ranks of priest to women to renew the church and solve a chronic shortage in ministries around the world attracted a negative reaction from the Vatican with its spokesman Fedrico Lombardi emphasizing that while paedophilia should be considered a “crime against morals”, the ordination of women is “a crime against sacraments,” and both would fall under the jurisdiction of the Congregation for the Doctrine of the Faith (CDF), formally known as Supreme Sacred Congregation of the Roman and Universal Inquisition⁸¹.

3.5 Female gender and leadership

Society has evolved and the woman who was deemed as weak and unintelligent is becoming extinct. The world all over has a change in the social roles of the women. Societal influence, perception and attitudes that women domain is domestic and not managing the cooperate world is changing. The overall impact of women in larger world and for that Ghana has been significant. A close look at the socio-economic well-being of women down from motherhood to office worker has seen a tremendous improvement and this must be encouraged at every level of the women’s world. According to Millar, women are active participants in education providing themselves with training in equal numbers to men and women enter graduate recruitment programs in equal numbers⁸².

⁸⁰R. B. Aquino, *Women Ordination in the Roman Catholic Church* (B.A. Long Essay, Dominican University of California, 2014), 41-42.

⁸¹F. Govan, “Vatican says Women Priests a 'Crime against faith'.” *The Telegraph*, July 15, 2010, accessed March 19, 2017, <http://www.telegraph.co.uk/news/worldnews/europe/vaticancityandholyse/7892666/Vatican-says-women-priests-a-crime-against-faith.html>

⁸² M. Millar, “Men lag behind as female graduates go to the top of class,” *Personnel Today* 9, no. 6 (2005): 3

In the opinion of Hall- Taylor, women's underrepresentation in management has at least three negative consequences to the women development, to the organizations development and finally, an economic consequence to the nation⁸³. Chikarovski emphasizes that there are economical deficiencies to society that underutilizes the talent of almost half of its workforce or experience a waster resource such as the underutilization of women's capacities. In other words, Chikarovski says organizations rob themselves of human capital when women capacities are underutilized. Ng and Burke stress that attention to the issues of women in leadership have become most compelling with the reason that talented management are needed in the face of declining workforce numbers⁸⁴. The trend of equality in organizational roles between the gender according to Chi-Ching is changing significantly and most senior management positions are being occupied by men, leaving the female managers lose out for lack of opportunities to socialize with and to develop mentoring relationship⁸⁵ and to this Nesbit posited that women losing their career has a number of direct and indirect, short-term and long term potential cost for organizations including losing sight of senior women manager to the fridges⁸⁶.

Women inherent ability to manage the domestic affairs is a clear indication of their capacity to contribute their quota to the civil society when giving equal opportunity with men. Taylor citing Clark, Heilman et al, Kanter, Pierce and Roth shares two interesting workplace experience. First, women report higher levels of job satisfaction than men even though on average their pay and

⁸³ B. Hall-Taylor, "Writing Women into Management or Writing Ourselves Out: A Dilemma for Women as Authors" *Women in Management Review* 12, no. 8, (1997): 309-319.

⁸⁴ E.S.W. Ng, and R. J. Burke, "Person-organisation fit and the war zone for talent: does diversity management make a difference?" *International journal of Human resource* 16, no.7, (2005): 1195- 1210

⁸⁵ E.Y. Chi-Chan, "Perceptions of external barriers and career success of female managers in Singapore", *Journal of Social Psychology* 132, no.5: (1992): 661-674.

⁸⁶ P.L. Nesbit, and T. Seeger, "The nature and impact of organizational activities to advance women in management in Australian firms," *International Journal of Employment Studies* 15, no.1. (2007): 1-23

working conditions are not as good because they have lower expectations for the quality of their jobs than men. Second, the perception among occupational-minority women that they do not receive support in the workplace and that they do not get information and assistance from supervisors and colleagues likely arises from the fact that they are actually subjected to social penalties for violating ideals of appropriate behavior for women by working in male-dominated occupations. Research shows that both men and women are likely to see women who violate social norms in the workplace as not likeable—and that coworkers will withhold workplace support due to this dislike⁸⁷.

In a study by Brain and Company in tandem with Chief Executive Women and as cited by Sanders et al revealed that out of the 842 population sampled for the research, 76% of women and 55% of men agree that gender parity can result in financial benefits for their various organizations. Sanders et al in explaining the disappointing lack of progress in gender parity write that; first there is a meaningful segment of the business community that is not yet convinced of the business case for change and the business case for diversity is still not well understood or accepted. Until that, achieving gender parity remains a moral imperative rather than a financial one. Second, implementing change is difficult because it requires shifting underlying beliefs and behaviours and the brutal fact is that barriers to women's progression into leadership roles are in large part due to perceptions of a woman's ability to lead⁸⁸

⁸⁷ C. J. Taylor, "Occupational Sex Composition and the Gendered Availability of Workplace Support Cornell University" *Gender & Society* 24,no. 189 (2010): 192-193, accessed April 19, 2017, <http://midus.wisc.edu/findings/pdfs/1309.pdf>

⁸⁸ M. Sanders et al., *What stops women from reaching the top? Confronting the tough issues* (Bain & Company, Inc, 2011), 2-4.

3.6 Women and Church Leadership.

According to Schreiner, women's role in the church is probably the most expressively thrilled issue in American evangelicalism today⁸⁹ and for that matter the world over. This is a front burner issue which has been debated across the denominations. Issues of authority by societal view are manly and this has trickled down to the ministry of the church hence leadership is no venture for the woman. However, critics have argued vehemently that God from the beginning of time has endowed humanity both male and female for the good of the society. Schreiner agrees with Karl Barth's explanation on the image of God that He created women and men with the same fundamental spiritual capacity⁹⁰.

God having blessed them [both] asked them [both] to be fruitful and subdue the earth. Dorothy Sayers writes as cited in Relevant Magazine online, when it comes to doing life- and soul-saving work in the Kingdom of God: As we cannot afford to squander our natural resources of minerals, food and beauty, so we cannot afford to discard any human resources of brains, skills and initiative, even though it is women who possess them. Relevant Magazine online again writes that God is a plural, dynamic reality, not a singular, static one. Within God's self, there is giving and receiving, affecting and being affected—mutuality. The creation of man and woman reflects the community of our Triune God⁹¹.

Critiques against women in leadership postulate that, women brought the fall of humanity therefore were relinquished of their capacity to lead. Grace Communion International in their

⁸⁹ A. Köstenberger and T Schreiner, *Women in the Church: An Interpretation and Application of 1 Timothy 2:9-15* 2nd edition (Baker, 2005), 85.

⁹⁰Karl Baith, *Church Dogmatics: The Doctrine of Creation Volume III* ed.G. W.Bromiley and T. F. Torrance, (Edinburgh: T&T Clark, 2004) 191-95.

⁹¹Jackie Roese "3 Things Christians Get Wrong about Women Leaders: Do we misinterpret what the Bible says?" *Relevant Magazine.Com*, October 13, 2015, accessed April 19, 2017, <http://archives.relevantmagazine.com/god/church/3-things-christians-get-wrong-about-women-leaders>.

survey of scriptures pertaining to women in leadership shares a view which suggests that the first biblical mention man's rule over women is in Gen. 3:16, where God describes the consequences of sin and this verse indicates a change in the relationship between men and women hence man's rule over woman is a result of sin suggesting that when men and women are in the Lord, authority is not based on gender⁹².

One thing worth noting is the biblical examples of women in ministry. Critical view of the scriptures reveals that both authority of civil governance and ministry gifts were opened to both men and women. For example, Prophetess Miriam (Ex 15:20), Deborah a prophetess, judge and co-commander with Barak of Israel's army (Judges 4-5), Prophetess Anna (Luke 2:36), and the virgin daughters of Philip (Acts 21:9)

Williams claims that the apostle Paul commended twenty eight (28) people including Phoebe a minister at the Cenchranean church. Priscilla together with her husband Aquilla formed a ministry team (Acts 18:18). Andronicus and Junia are another husband and wife team. These women and many more were commended as apostles, leaders and workers to show that leadership was not restricted to men in the early church⁹³.

3.7 The New Testament church and the role of women

A cursory look at ministry in the New Testament exposed the fact that women were integral part of ministry and their role for that matter cannot be overemphasized. The New Testament shows a

⁹² "Women in Church Leadership: Conclusion," *Grace Communion International*, last modified 2006, accessed April 25, 2017, <https://www.gci.org/church/ministry/women11>.

⁹³ George Williams, *The Student's Commentary on the Holy Scriptures*, (Michigan: Kregel Publications, 1976), 875-876

tall list of women God inspired for the work of ministry. In John 4, Jesus inspired the Samaritan woman to impact her world with the good news. Jesus in His earthly ministry lived and moved about with women as part of His disciples (Matt 27:55-56) and expected a faith response from them (Matt 15:28) just as He did expect from the male disciples who followed Him. The first human encounter He had just after His resurrection and the first voice to herald the good news of His resurrection was a woman (John 20:15-18).

God's promise to fill His servants with the Holy Spirit also included women (Joel 2:28-29) and Peter seeing a fulfillment of this reiterated the words of Joel in Acts 2:17-18 that

“In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy”

Paul in his many writings has put forward women who occupied influential positions of leadership in the early church. These women Paul mentioned are enough proofs that they were a huge part of leadership of the church. Pheobe was a deaconess of the church in Cenchrea, who gave herself up in ministry to serve many Christians and Paul (Rom 16:1-2). Dunn maintains that Phoebe was the first deacon ever recorded in the history of Christianity." He again maintains that Paul did not only identify her as a deacon, his use of the phrase "of the church" indicates that she held a more recognized position or responsibility within the church⁹⁴. Paul also mentions Priscilla and her husband Aquila (Rom 16:3) who together were pastors of the church in Ephesus, and were responsible for teaching Apollos the entire gospel. This was a woman who was in a very prominent position of pastoring a church with her husband (1 Cor. 16:19). Euodia and Syntyche were two women who were “true yokefellow” who were Paul's fellow workers in the

⁹⁴James D. G. Dunn, *Romans 9-16, Word Biblical Commentary* (Dallas, Texas: Word Books, 1988), 886-87.

advancement of the gospel (Phil. 4:2-3). There was a woman named Junia whom Paul addressed alongside Andronicus as his “fellow-prisoners” and outstanding apostles (Rom. 16:7). Mary, Tryphena, Tryphosa and Persis are other women mentioned of Paul as diligent in the ministry of the kingdom advancement (Rom. 16:6, 12)

God has appointed Christ the head of the church (Eph. 1:22) and all who come to believe in Christ are His servants (1 Cor. 4:1-2). Therefore through the Holy Spirit, He calls whoever He wants; whether male or female to be His chief servant. The spiritual gifts are made available in the church by God for ministry effectiveness (1 Cor. 12:11) and for the equipping of the saint (Eph. 4:12) hence the distribution is without hypocrisy and favoritism as evident in the family of Phillip the evangelist whose four daughters were prophetesses (Acts 21:18-19). John also writes of an excellent woman who was a Christian leader of her house church and how he loved her and not only him but everyone who had an encounter with her (2 John 1ff). Ministry is God’s creation and He determines who should fit where, anything less than this will neutralize the effectiveness of its ministry

Fuller Seminary’s position on women in ministry is that any person who was called and gifted by God and affirmed by the body of Christ, the Church could exercise ministry ... no person called and gifted by God, should be denied any role of ministry or leadership in the Church because of one’s gender⁹⁵.

⁹⁵“Women in Ministry,” *Fuller Theological Seminary*, last modified 2017, accessed May 15, 2017, <http://fuller.edu/womeninministry/>.

3.8 The Emergence of women leadership in the Baptists fraternity

What should the role of women be in the church? Are they only to be seen and not heard? Women to gain and maintain leadership positions in the church have been a struggle from ancient times. Whilesome believe and demonstrate that the Bible forbids women from holding a position in the church others argue that the same Bible gives ample evidence of women leaders in the first century church. The Baptists tradition the world over faces this phenomenon. This phenomenon has left many members leaving the Baptists church including the formal United State President Jimmy Carter. Carter explains his decision to sever ties with his Southern Baptist faith, despite his being a faithful practitioner for more than six decades as “church leaders’ selective interpretation of the Bible discriminated against women and girls”⁹⁶.

Women leadership has been a divisive subject throughout the history of the Baptist church. Baptist Churches in England at their beginnings experienced this division. While one group called the General Baptists permitted women to preach as deaconesses and church members, the other group, the Particular Baptists, believed that women are not suitable but men. John Bunyan, a 17th-century Baptist leader and the author of *pilgrim progress*, expressed the belief that women are not to manage worship service because, “they are not the image and glory of God, as the men are”⁹⁷

⁹⁶ Jimmy Carter “In Theory: On a former president leaving his faith,” *Los Angeles Times*, May 12, 2015, accessed May 14, 2017, <http://www.latimes.com/tn-blr-in-theory-on-a-former-president-leaving-his-faith-20150512-story.html>.

⁹⁷ Trudie Longren, “Baptist Beliefs on Women in the Ministry,” *Synonym.com*, 2016, accessed May 29, 2017, <https://classroom.synonym.com/baptist-beliefs-women-ministry-8324.html>

Dexter on Baptist beliefs on women in ministry writes that the Southern Baptist Convention is the second largest religious denomination in the United States, second only to Catholics. They are the most conservative arm of the Baptist faith, and holds great power in the South, both culturally and politically. According to him, the Southern Baptist Convention has it inscribed in their faith and message that “While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.” To this extent, any Baptist church that calls a woman pastor sever ties with the convention. In contrast to Southern Baptist Convention, many subgroups of the Baptist tradition like Baptist General Association of Virginia, Baptist General Convention of Texas and Conservative Baptist Fellowship, have their doors opened to women in ministry as submitted by Dexter. According to him while many roles have been opened to women in the Baptist church that of pastor and associate-pastor have been limited to the men only. This is the position of the Southern Baptist Convention, the largest faction of Baptists tradition in America⁹⁸. According to Keller, Ruether and Cantlon, women have been movers and shapers of the Baptists tradition in the areas of missions, fundraising, education and denominational work in general, yet their contributions are often omitted from official records except in the news, diaries and oral history. In the face of these struggles and difficulties, Keller, Ruether and Cantlon again account for the numerous strides the women have made to impact the Baptist denomination. They cite Clarissa Danforth among other women and how they held many revivals and influenced the founding of the numbers of the churches. Free Will Baptists was the first Baptists group to ordain women to preach in 1815 and the first woman ordained was Danforth. C. Jones of Seattle, Washington, was also the first woman ordained in the West in 1882. Edith Hill of Kansas was the first woman ordained by the American Baptists in

⁹⁸Hollye Dexter “Baptist Beliefs on Women in the Ministry” *Synonym.com*, June 1, 2017, accessed June 1, 2017, <http://classroom.synonym.com/baptist-beliefs-women-ministry-6778.html>

1894, As it has also recorded by Keller, Ruether and Cantlon, Jennie Johnson who preached in Chatham, Ontario for twenty (20) years was ordained by Canadian Baptists in 1907. Sapphira Philips, Grace Staten and three other African American were ordained in 1907 and 1911 respective in Indiana by the Free Will Baptists group. Muriel Spurgeon Carder was the woman ordained by Ontario and Quebec Baptist Convention in 1947. Addie Davis was the first Southern Baptist woman to be ordained and when she did not find any church to lead in the South, she became a pastor in Readsboro, Vermont. In 1972, the first black woman ordained by the Southern Baptist Convention and also the first to serve as a pastor was Drueciller Fordham.⁹⁹ Pellew argues that female positions in the Baptist tradition to a large extent have been subordinated to that of their male and in consequence are denied the opportunity of attaining positions of sole pastors or senior pastors.¹⁰⁰ This has made great number of ordained Baptist women move into chaplaincy in hospitals, clinics, prisons, military units to extend their spiritual contribution to them.¹⁰¹

3.9 Female ministers and leadership in the GBC

GBC has not been different from the other Baptists tradition world over even though it has made greater strides to improving the ministry of women. GBC since its inception in 1952 to 1995 had not opened its pastoral ministry to women. In 1995, the Convention admitted students for a Denominational Track programme— a modular course designed to train professionals, who are felt called but do not have time to enroll for full-time seminary training, in pastoral leadership. This was women point of liberation in terms of ministry in the church. At the end of the training,

⁹⁹ R. S. Keller, R. R. Ruether, and M. Cantlon, *Encyclopedia of Women and Religion in North America*, (Indiana: University Press, 2006), 294.

¹⁰⁰ M. V. Pellew, *Women in ministry: from Bondage to freedom at last* (USA: Xlibris Cooperation, 2011), 125

¹⁰¹ Keller, Ruether, and Cantlon, *Encyclopedia of Women and Religion in North America*, 295.

the male counterparts had their recognition as ministers of the Ghana Convention at that year's Annual Session – a forum where decisions and resolutions to run the Convention are made. The women were to wait till the following year because the modalities and title for their Recognition were not ready. In the end, the arrangement made for them was to call them Ministers but not Pastors. Otoo in expressing her confusion writes that in her own church, no one objected to a woman (her) as head of the Christian Education Department but worried that she would be called the title “Pastor” and would be a member of the Ministers’ Fellowship.¹⁰² This and many more are the experiences of women in the GBC.

The debate to ordain women to attain full stature of minister in the GBC started in 1997. The session resolved that the ministers’ Conference takes a stand on the ordination of women and refer to the Session at the next annual convention. There were mixed feelings in the churches to the resolution passed by the session for even considering women ordination. Some members were in support, whilst others expressed their displeasure of female minister’s ordination. The Ministers’ Conference referred the women issue back to the session in 1999 and upon further deliberations, the annual session ratified the Ministers’ Conference decision that women who were called to ministry would be ordained but would not be allowed to be a senior minister of a church. The first batch of female ministers recognized as GBC ministers was in the year 2000 at the annual session held in Accra at the Mensah Sarbah Hall, Lagon. Since it was and still is the church that nominates its ministers for ordination and some of the members were not kindly in favour of female ordination, it took some of the women six (6) to seven (7) years after commission or recognition to be ordained. The debates to have female ministers become head

¹⁰² Comfort Ophelia Otoo, *Empowering the Women Minister of the Ghana Baptist Convention* (MTh Thesis, Spurgeon’s College, 2011), 6.

pastors of the local churches have also been argued vehemently by the female ministers in the Convention¹⁰³. This matter was referred to the Ministers' Conference of the GBC to deliberate on it and after enough deliberation referred the matter back to the session for ratification. At the 50th annual session in the year 2013, the session voted that Female ministers of the GBC can become head pastors of the local churches. GBC in theory has resolved that Female ministers can be pastors in charge of its local churches but in practice this is far from realization. Currently, women ministers in the Convention are thirty two (32) out of nine hundred and seven (907) ministers of the GBC. Out of the thirty two (32) female ministers, only twenty (20) of them are ordained by their local churches and the remaining twelve (12) are in various stages of recognition¹⁰⁴. Out of the thirty two (32) women ministers, only Elizabeth Edufu of Divine Baptist Church is a minister in charge of that church. She is a minister by virtue of the fact that she started the church and not because the church searched for her, notwithstanding, her contribution to the church needs not to be over emphasized¹⁰⁵.

Activities in the search of ministers for vacant positions in various churches take the same old forms. Its criterion for the search does not include women ministers. Otoo citing John Brigg writes that in theory we believe in women ministers, women deacons, and women taking their part in leadership according to their gifts but in practice we deny that belief by widespread prejudice against women ministers and women leaders¹⁰⁶.

¹⁰³ Ghana Baptist Convention, 50th Annual Session Book of Reports, (Ejura, 2013), 199-242.

¹⁰⁴ Ghana Baptist Convention, 53rd Annual Session Book of Reports, (Ejura, 2016), 145-162.

¹⁰⁵ Ghana Baptist Convention, 53rd Annual Session, 78.

¹⁰⁶ Otoo, "*Empowering the Women Minister of the Ghana Baptist Convention*, 7.

3.10 Conclusion

The above chapter dealt with issues appertained to women ministry and women leadership in the GBC. The chapter was divided into three sections and the first section focused on the role of women in the New Testament church. It critically looked at whether women ministry was included in the New Testament or not. This second section concerned with the emergence of women leadership in the Baptists fraternity and the arguments so far for or against female leadership in the Baptist tradition. The third section tackled the female ministers and leadership in the GBC.

CHAPTER FOUR

ANALYSIS OF FINDINGS

4.1 Introduction

This chapter relates to the findings obtained from the questionnaires administered, the interviews and personal observations conducted as well as the implications of the study. The respondents were sampled from Trinity Baptist Church – Patasi and St. James Baptist Church – Bantama.

4.2 Analysis of finding

The findings were analyzed using percentages in accordance with the aim of the study in chapter one. The first aim is to review perception and attitudes fueling the discrimination against female ministers in the GBC. The second is to find out how the discrimination against female ministers affects their leadership development in the church. The third aim is to make representation of women voice to the GBC and to suggest actions of empowerment of the female ministers.

Qualitative research approach was used to realise the aims of this study. Three (3) groups of respondents in the following category; female ministers, male ministers, and church members of GBC were sought after to answer questionnaires. Interviews and personal observations were also used to solicit responses from the respondents for the study. The female ministers were listened to and their views were compared with the male ministers and the church members to see the difference in opinions in relation to discrimination against them. The analysis were done under the following, the demographic characteristics of the respondents, determination of discrimination in the GBC, male ministers, their responses and position, and Congregation stands on female ministers and their leadership.

4.3 Demographic characteristics of the respondents

A total number of 108 (100%) respondents from the GBC were involved in the category of sixteen (16) ministers (14.82%) and ninety two (92) church members (85.18%). The demographic characteristics were analyzed in relation to their gender, age, marital status, level of education and designation of respondents in the church. These variables are represented in frequencies and percentages in the tables below.

Table 4.1. Gender Distribution of Respondents

Gender	Frequency	Percentage
Male	54	50%
Female	54	50%
Total	108	100%

The table indicated that fifty four (54) of the respondents representing 50% were male and fifty four (54) representing 50% were female. The idea of equal representation was deliberate to allow difference in opinion on the issue at stake.

Table 4.2. Age Distribution of Respondents

Age range	Frequency	Percentage
20-40 years	60	55.56%
40-60 years	36	33.33%
Above 60 years	12	11.11%
Total	108	100%

The rate at which respondents were represented in the age distribution appeared in the table 4.2 as follows; sixty (60) respondents representing 55.56% were between the ages of 20-40 years, thirty six (36) of the respondents at 33.33% were above 40-60 years and twelve (12) respondents at 11.11% were above sixty (60) years. The age distribution is indicative of the fact that the respondents were adults and have better appreciation of the issues concerning female discrimination in the church.

Table 4.3. Marital Status Distribution of Respondents

Marital Status	Frequency	Percentage
Singles	49	45.37%
Married	46	42.59%
Divorced	6	5.56%
Widowed	7	6.48%
Total	108	100%

The singles that appeared in the marital status distribution were forty nine (49) at 45.37%; the married people out of the respondents were forty six (46) at 42.59%. Six (6) respondents at 5.56% were divorced and seven (7) at 6.48% were widowed. This distribution was not representative enough of the entire Convention; however it showed an important element of the Convention. This distribution therefore has better appreciation of the issues concerning female discrimination.

Table 4.4. Distribution of Respondents by their Educational Level

Educational Levels	Frequency	Percentage
Secondary Education	20	18.52%
Tertiary Education	75	69.44%
Post graduate Education	13	12.04%
Total	108	100%

The education levels as shown by this distribution in the table 4.4 indicated that twenty (20) respondents at 18.52% had secondary education; seventy five (75) respondents at 69.44% had tertiary education. Thirteen (13) others had post graduate education representing 12.04%. The tertiary category of this distribution accounted for the highest percentage among the respondents indicating that more intellectuals with better understanding of the subject matter appraised it.

Table 4.5. Distribution of Respondents by their designation in the GBC

Designation in GBC		Frequency	Percentage
Ministers	Females	8	14.82%
	Males	8	
Youth	Young Ladies	28	51.85%
	Young Men	28	
Adults	WMU	18	33.33%
	MM	18	
Total		108	100%

The demographic characteristics also included the designation of the respondents in the Convention. The respondents included sixteen (16) ministers (8 females and 8 males) at 14.82%, fifty six (56) youths (28 young ladies and 28 young men) at 51.85% and thirty (36) adults (18 WMU and 18 MM) at 33.33%. This distribution in no doubt is the nucleus of the church and all the categories of church members were represented in their proper and suitable manner in the study. Therefore their appraisal of the issues at stake was to a large extent exhaustive.

4.4 Determination of discrimination in the GBC

The chief aim of this study was the establishment of a course of discrimination against female ministers in the GBC. The opinion of the respondents on issues of determination of discrimination against female ministers of the GBC was assessed on the basis of biblical beliefs and practices in the church, Socio-Cultural view of leadership and focus on appearance rather

than achievement. The assessment of respondents opinions were presented in percentages using one hundred and eight (108) respondents with the following category eight (8) female ministers at 7.41%, eight (8) males ministers at 7.41%, and ninety two (92) church members (46 female and 46 males) at 85.18%.

4.4.1 Incidence of discrimination on the biblical beliefs and practices: Female Ministers Experience

Eight (8) female ministers representing 7.41% of the total respondents were interviewed and six (6) of them at 5.56% had attained tertiary education and two (2) had also attained post graduate degree. Some of the issues that appeared obvious from the interview were the fact, that all shared the same salvation experiences which were not different from the male ministers; all maintained that they were in ministry because the Holy Spirit impressed it on them, all realized that women ministry in the GBC is difficult even though there was no policy or regulation banning them from leading a Baptist local church. They cited among other incidences of discrimination against them in terms of their low representation in the ministers Conference of the GBC culminating in their non representation in the GBC's hierarchy. Statistics available showed that only 32 ministers at 3.53% out of 907 ministers of the Convention were female. The Convention until 2014 had banned women from assuming headship position in the church.

Women have been discriminated against on the basis of wrong interpretation of scripture and this makes them feel inferior. Such interpretation surfaced during family enrichment week celebration and wedding ceremonies. This they said has wrongly informed the congregation and they find it difficult to accept women's ministry in the church. Expressing the challenges and

difficulties they have faced in ministry, two (2) of the female ministers responded that they have not faced too many difficulties. One (1) said she had the support of her senior minister and the other one also said because she started the church herself, she has the respect and support of the church members. Three (3) of them said that theirs have been a mixed feeling. On one hand, they see the church at their best treatment of them and on the other hand their attitudes communicated something else. The other four (4) respondents said that they see member's treatment of them as more of a mother than a pastor. In the absence of the senior ministers, members preferred discussing church issues with other church leaders than the female ministers. According to the female ministers, Southern Baptist Convention's faith and message that both men and women are gifted for service in the church but the office of pastor is limited to men, have negatively influenced many Baptists tradition. On the view, that female ministers are seen as weak and vulnerable and need to be supervised and protected. They vehemently refuted it and said that it is a misconception that has arisen due to misinterpretation of the Garden of Eden's story in Gen. 3.

4.4.2 Incidence of discrimination on the grounds of Socio-Cultural: Female Ministers Experience

On the grounds of Socio-Cultural biases against women, they said the woman is seen more as a home maker than a public figure. This according to them has discouraged many to empower themselves through formal education. Flashback to 1995 when the Convention opened the way for women to be trained in theological studies till today has seen only 32 female ministers to 724 male ministers in the same period. Income disparities of men and women however have also accounted for the low numbers of females in ministry. This has also resulted to women been

consigned to low-paid and menial jobs and according to the female ministers this needs to be corrected.

4.4.3 Incidence of discrimination on Societal View of Women: Female Ministers Experience

Societies have perceived and still perceive women by their appearances than their achievements. The women on the statement affirmatively said yes however said that beneath the appearances lie great potentials for great achievements if given the necessary supports and opportunities. The female ministers as well said that stereotypes of women make society look at them with pity instead of capable and ready to effectively partner with their male counterpart to positively impact the world.

4.4.4 Views on women's leadership in GBC

On the question of roles women play in the church, all the female ministers responded that women are not limited to specific ministries in the church and in fact they are allowed to perform every ministry duty including heads of pastorate, leaders of committees, teachers, counselors as men do however the structure (Congregation Polity) as exist in the Baptists, it was difficult for the female minister to become head of pastorate but with diligence and proving our ministry, the results will speak for themselves on their behalf. When asked about their polity, which is seen as a vehicle to fuel this perception, they said, every Baptist church is self governing, self financing and self propagating and there is no external authority to influence their beliefs and practices of doing church. With this environment where even most of our own women continuously make negative remarks about female ministers, will it not be difficult? They retorted.

On what they will do to improve positive attitudes towards female ministry, they said the male ministers who are now in charge of the ministry should carefully teach the church to understand the cultural mandate of the church. Cultural mandate meaning, God created the man and woman equally and none is subservient to the other but are two individuals with equal spiritual endowment ready for use by God. They set out themselves to do the following; to embark on a number of programmes to sensitize and to reorient the church member on women's role in the development of the church, to help build and improve gender relationship among their church members, to embark on gender sensitive interpretation of the scriptures and create mentoring relationships with the church members.

4.5 Male ministers, their responses and position

To have a balanced opinion of the study, eight (8) male ministers also representing 7.41% of the total respondents were interviewed. One (1) of them at 0.93% had attained secondary education, five (5) of them at 4.63% had tertiary education and two (2) of them 1.85% had also attained post graduate degree.

They stated that patronizing female ministers is a negative attitude that would impede the quantitative and qualitative growth of the church. Some issues that appeared identical with the female ministers were the salvation experience and the ministry of the Holy Spirit in their lives. The male ministers said, before the abolition of the banning of women from the role of the head pastor of the local church in the 2013 annual session at Baptist Women Retreat Center, Ejura,

one could point to discrimination but now the women are not limited in anyway. They quickly added that the women would have to be diligent and prove themselves.

The male ministers agreed to most of the issues the women raised. The eight (8) male ministers agreed that they might have contributed to women discrimination because of the way they have interpreted certain scriptures especially the ones that emphasized women submission to men. The male ministers indicated that they have sometimes been illogical in their interpretation of scripture and this in no doubt has contributed to women's plight in the church. Three (3) of the male ministers said that it took their wives to bring their attention to certain sermons they have preached during wedding ceremonies and the king feelings they have generated among the women groups – WMU and Young Ladies in the church. They did not recognize how hurt the women in their churches have been due to those sermons. Notwithstanding the women continued in giving sacrificially to the cause of the church, attendance to church and prayer for the ministry of the church. The command to make Christ known to the world rests equally on men and women. Therefore, the contribution of women is of vital importance and they need not to be stampeded in anyway but be helped in every way necessary to carry out the command.

Five (5) of the male ministers representing 4.63% suggested that the low number of female ministers in the GBC can be attributable to stereotypical beliefs that ministry was the preserve of men. The remaining three (3) male ministers at 2.78% attributed the low number of female ministers in the Convention to Socio-Cultural factors. To them Society's view of women as menial and less intelligent has influenced them negatively and its preference of men to women

has been a conduit for further degradation of women's capacity and desire forempowerment. Women are

4.5.1 Views on women's leadership in GBC: Male Ministers'

All the male ministers responded sharply to the question of women's role in the church. They said who were they to say no to any woman God has called into His ministry! Who were they to judge or disqualify whom God has called His servant? They said both men and women have equal standing before God. Women are not inferior to men, they depend on each other. The male ministers again in their opinion indicated that both men and women have duties and opportunities to serve God and to get them accomplished. The male ministers indicated that because the Holy Spirit was the one who gave gifts to the church and at his own volition, whoever was endowed with his gifts whether a man or woman would be expected to use them. Failure to use them has grave consequences to the gifts bearers and the church in its entirety.

The male ministers said that they would advocate for the women to become the head pastors in the Baptist church. They said that even though it is the local church that calls and appoints a minister, however, they can influence the church's decision by giving them the right information on women. The male ministers indicated that they would embark on intentional Christian education in their churches to orient the church about God's special calling on women into ministry. The indication of the male ministers using their pulpits to direct this training of their members would do the following – to inspire confidence in the women and to create a desire in the church members for women leadership.

4.6 The Congregation's stands on female ministers and leadership

The sampled church members were ninety two (92); forty six (46) females and forty six (46) male. The number of male and female was even to maintain a balanced opinion of respondents. Questionnaires were administered to Forty six (46) female respondents(18 WMU and 28 young Ladies) and forty six (46) male respondents (18 Men's Ministry and 28 Young Men). Twelve (12) of the female respondents representing 11.11% had tertiary education, Eighteen (20) female respondents at 18.52% had secondary education and fourteen (14) of them at 12.96% had primary education. Twenty (20) of the male respondents at 18.52% had tertiary education, fifteen (15) male respondents at 13.89% had secondary education and eleven (11) of them at 10.18% had primary education.

4.6.1 Views on roles of women in Ministry.

On issues of women in the ministry and the roles they have played, the ninety two (92) respondents representing 85.19% countered that women have played tremendous roles in the life of the Baptist church. Women have made the church what it is today. They have prayed for the ministries, taught Sunday Schools, influenced worship services, welcomed visiting pastors to the church, and in many cases tidied the church premises. They further indicated that the women were the hands that had fed the ministers who were part of the churches. The respondents in addition indicated that women have invested their very lives into ministry (service) of the church – their time, energies, talents and money.

When asked of the specific roles women play in the church, they responded that women like men have played every role in the Baptist church. It was deduced that most women preferred roles in

the church like evangelism, teens/youth ministry, marriage counseling, WMU work, however restrictions should not be put on what women can or cannot do.

4.6.2 Views on Women's Leadership in GBC

To the question of whether women should be head pastors, forty two (42) respondents (24 females 18 males) representing 38.89% (22.22% females and 16.67% males) responded that women should be head pastors of the local church. They further explained that men and women were made equally before God and there should be no restriction on women into the ministry on the grounds of their gender. To them, since men and women both participated in the fall and were equally culpable, the Spirit of God set them free from all culpability and give them the same spiritual positioning and in consequence has allowed them equal duties and responsibility. They further explained, that in the New Testament church, the Holy Spirit indwelled all believers including women and they led, taught and instructed men as well as women (Rom. 16:1) in the way of the Lord.

They again said that the image of God in women should be upheld. God has created human kind with equal dignity and this must be reflected in the way society and for that matter the church deals with the female gender. God's image is in the female minister and when they are allowed to function to the best of their ability, the up and coming young women would be empowered for the future.

About Fifty (50) respondents (22 females and 28 males) at 46.30% (20.37% females and 25.93% males) felt they have been put on the spot and were evasive in their responses. The Fifty (50)

respondents (22 females and 28 males) at 46.30%(20.37% females and 25.93% males) further stated that certain boundaries were set for women in the life and ministry of the Church. They can exhort and encourage the young adults and the women ministry as influenced by the Holy Spirit,however, teaching and leading should be men's domain since they assume greater responsibility and a sense of authority. To them, women on the whole are prone to deception than men and 1 Tim. 2:11-15 prohibited women from exercising authority over men.

On issues of members' difficulties in accepting female ministers as head pastors revealed that forty six (46) respondents representing 42.59% accept female ministers' leadership but fifty (50) of the same respondents 46.30% were deep necked in Baptist traditions. Baptist church comes from a tradition where members single handedly decide by voting who should become pastor/leader and have also have been influenced by the Southern Baptist Convention stands so much so that they believe in male leadership in the church. In their view wives should submit to their husbands, women should not speak in public, men and women are all made in God's image yet the office of the pastor is limited to the men etc. This has contributed to the low representation of female ministers in the ministers' register of the GBC. Women have been coerced to allow men occupy leadership positions even when they were both competent. See table 4.6 below.

Table 4.6. Response of Church members on women to be head pastor in the GBC local church

Women to be head pastors Responses		Frequencies	Percentage
YES	Female	24	22.22%
	Male	18	16.67%
NO	Female	22	20.37%
	Male	28	25.93%
Total		92	85.19

4.6.3 Further analysis of the finding on women leadership

Findings of the study revealed that out of the ninety six (96) congregant-respondents at 85.19%, forty two (42) respondents (22female church members and 18 malechurch members) at 38.89% (22.22% female church members and 16.67% male members) claimed that female ministersbe allowed to lead the local church andfifty (50) respondents (22 female members and 28 male members) at 46.30% (20.37% female members and 25.93% male members) contended that they should not be allowed to lead the local church since they easily get compromised. See table 4.6

A closer look again at the figures revealed that out of the forty six (46) female congregant-respondents, twenty two (22) of them at 20.37% were against female ministers’ leadership. This was an indicative of the fact that the 20.37% of women were against their own becoming the head/leaders of the local church. This was again the reason why the female ministers asserted

that becoming the head minister in the local church is difficult since it is the members who are vested with power to decide who should become their leaders. See table 4.6

4.6.4 Discussion of Findings

From the analysis of data gathered, it has been established that there was a stereotyped gender discrimination against women in the GBC. This stereotyped gender discrimination against women was admitted by majority of members. This makes it a majority opinion among the respondents as observed in this study. This finding agreed with the Southern Baptist Convention's Faith and Message, 2000, where it was resolved that:

The husband and wife are of equal worth before God, since both are created in God's image... A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

This accounted for the reasons most of the respondents appeared evasive on the issue of discrimination even though there was no ban on the female minister aspiring to the high office of the pastor. In the study, other factors such as Socio-Cultural factors and societal views on women and leadership accounted for the discrimination against female ministers.

Many other reasons were offered as factors responsible for discrimination against women in the GBC. The respondents submitted that the Holy Bible has set limits to the role a woman can perform in the Church. Other observation by researcher was that the woman was created to be the help mate of the man. This reason having biblical backing and also having been inscribed in the Southern Baptist Convention, 2000, has entrenched the majority stands against women leadership in the Baptist Convention.

From the personal observation and the data gathered, majority of the respondents even those who were in favour of women leadership in the church were evasive. Even some of the female ministers avoided some of the questions and some of them concealed information that was relevant to this study. It was also observed that out of 42.59% of the female respondents, 20.37% of them did not like the idea of their own becoming head pastors of the local churches giving credence to the perceived discrimination against women in the GBC as the study set out to investigate.

A personal observation about the women who were evasive and the 20.37% who were entirely against the idea of women leadership was that women appear clever yet lack decision-making skills. It was evident by the conduct of most of the women that they cannot stand by their convictions and can easily be led into false belief and get influenced by the majority opinion or by the views of men. Again the women lack the confidence to stand up to men and the attempt to bridge this may appear insolent hence suggest seminars for women orientation

4.7 Conclusion

This chapter discussed and analyzed the data gathered from the field through questionnaires, interviews and personal observation. It was also aimed at testing whether the research findings from the field provided answers to the research questions. It was evident that the female ministers were discriminated against but the incidence of discrimination was from the church members who incidentally have the mandate to call and ordain ministers. It was also clear that women were against their fellow women becoming over all leaders the local churches.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 Summary

This study examined perceived discrimination against women leadership in the GBC and to effectively carry out this study, it was organized into five chapters as summarized below: Chapter one presented the background, statement of the problem, research questions, aims and specific objectives of the study. Again the scope and focus of the study, research methodology, significance of the study and the organization of the chapters were presented.

Chapter two reviewed the brief history of the GBC and two of its local churches namely St. James Baptist Church – Bantama Kumasi, Trinity Baptist Church – Patasi Kumasi and the women ministry of the GBC.

Chapter Three interacted with relevant materials in the literature review under the following topics; socio-cultural perspective of women in Ghanaian society, gender stereotyping, womanism and struggles, religion and gender, female gender and leadership, women and church leadership, the new testament church and the role of women, the emergence of women leadership in the Baptists fraternity – arguments for or against female leadership in the Baptist tradition. Here the female ministers and leadership in the GBC was also presented.

Chapter four contained the analysis of the findings gathered for the study. The findings were analysed in the following category; the demographic characteristics of the respondents,

determination of discrimination in the GBC – female ministers’ experiences, male ministers and their responses and position, and Congregation stands on female ministers and their leadership.

Chapter five presents the summary, conclusion and recommendations which were derived from the study. The recommendations follow the conclusion in this category; recommendation for further academic research, steps to improving women’s ministry and leadership in the Baptist church.

5.2 Conclusion

From the outcome of the findings as shown in the chapter four of this study, the overall conclusion was that there was a stereotyped discrimination against women in GBC. Stereotyped gender discrimination against women was seen from the polity of the Baptist tradition, scriptural interpretation of women’s position in the church, and the socio-cultural views of women. Gender stereotypes are holding female ministers of the GBC back, consequently, accepting the position the church has placed them.

On the polity of the Baptist tradition and as demonstrated by the respondents especially the church member-respondents, the women were to serve as men’s helper in managing the household and nurturing the next generation and to graciously submit themselves to the servant leadership of the men even as the church willingly submits to the headship of Christ.

Conceptual generalization of certain scriptures in itself had been harmful in terms of the leadership development of women in the church and this had impacted women negatively in the

church, hence have undermined their leadership potentials and positions in the church. Scriptural interpretation of women position in the church has also contributed to this gender discrimination. To the Baptists, even the uneducated, a clear word of Scripture settles any issue of faith or practice. Consequently scriptural passages like women should remain silent and if they want to inquire of any issue, they should ask their husbands at home (1 Cor. 14:34), and the overseer must be above reproach and must be faithful to his wife (1 Tim 2:8-9) had given credence to this discrimination against women in terms of leadership positions in the Baptist denomination.

5.3.0 Recommendation

5.3.1 Recommendation for Further Academic Research

In the researcher's view, this study needs a further attention. It would be helpful if other researchers attempted to research on women leadership in other churches as well to supplement the existing body of literature.

5.3.2 Recommendation to GBC

The policy that banned women from becoming head pastors in the local churches of Baptist denomination have been abolished suggesting that women have been invited to show their fullest presence in the leadership of GBC. Looking at the attitudes and perceptions of church members vis-a-vis women leadership, the Convention should critically look at and attempt to remedy all possible scenarios that are affront to their resolution during the 50th Annual Session at Ejura in 2013. Women like men are also gifted to lead therefore measures should be put in place to help improve their competences for effective ministry. Women population in the church is a little more than half of the churches' population and to help them, the GBC should be intentional with

matters concerning women ministry because women are best able to articulate what concerns them than men can do. A woman in power is good for everyone, leave a man in power and everyone suffers to paraphrase Kwegyir-Aggrey's statement to educate a man is to educate an individual, but if you educate a woman you educate a nation.

5.3.2.0 Steps for Women Empowerment

Situations left undone will see no progress. Women are gifted to lead however, they need to be coached. Accordingly, this section would be looked at in the following category; women and seminars as a form of empowerment, women and mentorship as a form of empowerment, team building among female ministers and Christian education on women in the church.

5.3.2.1 Women and Seminars as a form of Empowerment

Women empowerment involves participation of women in decision making processes. Suggestions by the respondents revealed that seminars be organized to conscientize the women who have the call of God to go into ministry. They need to be exposed to what women ministry entails to influence their decisions. This can open up the minds of the women to know the in and out of ministry they are venturing into, for their toughness. The women ministers should be exposed to the opportunities and struggles involved in women ministry. This will help developing the self-worth and self-confidence of the female minister.

5.3.2.2 Women and Mentorship as a form of empowerment

The women respondents suggested that there should be mentorship programmes specially targeted at women to groom them for leadership. It was evidently clear that female ministers who have undergone mentorship programme had the tenacity to survive the pressure in the

ministry. At the core of the mentoring activity is the relationship between the mentor and the mentee, where the development of the mentee is the key focus. The mentor is not there to provide ‘the answers’, but to guide the mentee towards ‘the answer’ that is right for them.¹⁰⁷ (MRC Guidance for Mentor: 1).

5.3.2.3 Team building among female ministers

To develop women for effective leadership in the ministry, the female ministers who are in ministry must work together as a group for their voices to be heard. Remaining segmented weakens their front and they will not survive the pressure. Joining forces with each other culminating into having one voice in all matters concerning them will result in their voice being heard. This will increase women advocacy and education among the church members on issues concerning women ministry. In a team work, members become proactive and take initiative to get things done. This agrees with Beach’s view that, ‘To have a voice is to be fully present, to feel counted in, and counted on, to have something to say and to be heard’.¹⁰⁸

5.3.2.4 Christian education on women ministry in the church

The autonomous nature of the Baptist denomination makes it imperative that members are made to understand why women ministry is very important in the church. Modules on women leadership regarding; ways to understand women leadership styles, struggles and effectiveness can be put together for the orientation of the church members. Orientation of the church members

¹⁰⁷Medical Research Council, *Guidance for Mentors* (MRC, 2010), 1-2.

¹⁰⁸ Nancy Beach, *Gifted to Lead: The Art of Leading as a Woman in the Church* (Grand Rapids: Michigan, Zondervan, 2008), 107.

to recognize, encourage and utilize women's leadership potential can be done through Sunday schools, Auxiliary groups and conferences.

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APPENDIX 1

SURVEY QUESTIONNAIRE ON

**GENDER AND CHURCH LEADERSHIP: A PERCEIVED DISCRIMINATION
AGAINST FEMALE MINISTERS OF THE GHANA BAPTIST CONVENTION**

FEMALE MINISTERS

Part One: Demographic profile

1. Name (Optional).....
2. Age (yrs.): a. 18-30 () b. 31-40 () c. 41-60 () d. Above 60 ()
3. Educational Level: a. Basic () b. Secondary () c. Vocational/technical () d.
Tertiary () e. Others ()
4. Marital status: a. Single () b. Married () c. Divorced () d. Widowed ()
5. Name of Local Church.....
6. Name of Association

Part Two: Issues on Ministry and Women Leadership

7. What was your career before entering into the ministry?
 - a. Manageress in the formal sector ()
 - b. Professional, e.g. accountant, teacher, nurse ()
 - c. Technician and associate profession ()
 - d. Clerical and Officer Worker, e.g. secretary ()
 - e. Sole Proprietorship and related careers
 - f. Others (). Explain

8. How did you receive a call to ministry?

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9. How have people accepted the expressions of your call?

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10. What area of ministry are you currently involved in?

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11. How long have you been working in this area of ministry?

- a. Less than 1 year () b. 1 - 2 years () c. 3 – 5 years () d. Above 5 years ()

12. How many years have you been involved in ministry in general?

- a. 1 year and below () b. 1 - 5 years () c. 5-10 years () d. Above 10 years

13. What difficulties or challenges have you faced in ministry as a female minister?

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14. Which other area of ministry would you like to be involved in?

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15. What roles are allowed to be performed by both males and females in the ministry of your church? Tick as appropriate.

	Roles	By Male	By Female
a.	Heads of Pastorate		
b.	Leaders of committees and groups		
c.	Preachers		
d.	Teachers for the Teen's Chapel		
e.	Counselors for the vulnerable groups		
f.	Counselors for the Women Ministry/ Young Ladies		
g.	Counselors for the Men Ministry/ young men		
h.	Teachers/Counselors for the Young men/ladies		

16. What opportunities are there for female minister to become head pastors?

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17. What difficulties or challenges do female ministers face in their quest to become head pastors?

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18. What attitudes are meted out to you by some members of the church in performance of your ministerial duties?

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19. Have you worked or seen any local church with a female as the head pastor?

a. Yes () b. No ()

20. If yes, how would you rate the respect accorded her?

a. Very respected () b. Mixed feeling () c. Disdain ()

21. In your opinion, can a woman effectively be the head pastor of a Baptist local church?

a. Yes () b. No ()

22. On what grounds are women discriminated against when it comes to the number one personality in the Church? Tick as appropriate.

	Reasons	Tick
a.	Socio-Cultural view on leadership	
b.	Misinterpretation of the scriptures	
c.	Gender Stereotypes	
d.	Perceived psychological instability of women	
e.	Seemingly biological inconsistency of women's physic with the ideal leader	
f.	Focus on appearance rather than achievements	

23. Do you agree that women are vulnerable and mistrusted people who need to be protected and supervised at all time?

a. Yes () b. No ()

24. Do you agree that men are preferred leaders to women?

a. Yes () b. No ()

25. Have you seen or heard of any woman ever been approached by a pastor select committee to fill a vacation of head pastor's position in the local church or churches?

a. Yes () b. No ()

26. If yes, what percentage of the total do you think it is?

27. Do you treasure any desire of becoming a head pastor of a local church in future?

a. Yes () b. No ()

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28. If No, why have you come to that conclusion?

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29. If yes, how would you confront all the difficulties or challenges militating against women becoming head pastors?

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30. What would you have the church do to improve its attitude towards female ministers?

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31. What can you do differently from the male pastor if you are appointed a head pastor?

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APPENDIX 2

SURVEY QUESTIONNAIRE ON

GENDER AND CHURCH LEADERSHIP: A PERCEIVED DISCRIMINATION

AGAINST FEMALE MINISTERS OF THE GHANA BAPTIST CONVENTION

MALE MINISTERS

Part One: Demographic profile

1. Name
(Optional).....
2. Age (yrs.): a. 18-30 () b. 31-40 () c. 41-60 () d. Above 60 ()
3. Educational Level:
a. Basic () b. Secondary () c. Vocational/technical () d. Tertiary () e. Others ()
4. Marital status: a. Single () b. Married () c. Divorced () d. Widowed ()
5. Name of Local Church.....
6. Name of Association.....

Part Two: Issues on Ministry and Women Leadership

7. What was your occupation before entering into the ministry?
 - a. Manager in the formal sector ()
 - b. Professional, e.g. accountant, teacher, nurse ()
 - c. Technician and associated profession ()
 - d. Clerical and Officer Worker, e.g. secretary ()
 - e. Sole Proprietorship and related careers
 - f. Others (). Explain

8. How did you receive a call to ministry?

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9. How long have you been in Ministry?

a. Up to 1 year () b. 1 - 5 years () c. 6 – 10 years d. Above 10 years (specify).....

10. How long have you been the head pastor of this Local Church?

a. Up to 1 year () b. 1 - 5 years () c. 6 – 10 years d. Above 10 years (specify).....

11. Was any female your course mate at the Seminary?

a. Yes () b. No ()

12. If yes, what was her work output as a student?

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13. Did you notice any differences in the admission requirement into the seminary for male and female? a. Yes () b. No ()

14. In the Ghana Baptist Convention, are there limits in terms of leadership role beyond which women are not allowed to minister? a. Yes () b. No ()

15. If yes, what are the limits?

16. If no, why do female ministers perceive discrimination?

32. Do you agree that women are vulnerable and mistrusted people who need to be protected and supervised at all time?

b. Yes () b. No ()

17. Do you agree that women could be better leaders?

b. Yes () b. No ()

18. Do you affirm or deny the women assertion that there is discrimination when it comes to the one who should be in charge of the local church?

19. There are no laws banning women from becoming head pastors, why are they not head pastors?

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20. Would you advocate for a woman to become a head pastor of a Baptist's local church?

a. Yes b. No.

21. If No, why would you not?

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22. If yes, how would you initiate it or prepare the church to come to terms with a woman as their head pastor?

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APENDIX 3

SURVEY QUESTIONNAIRE ON

GENDER AND CHURCH LEADERSHIP: A PERCEIVED DISCRIMINATION

AGAINST FEMALE MINISTERS OF THE GHANA BAPTIST CONVENTION

FOR CHURCH MEMBERS

Part One: Demographic profile

1. Name (Optional).....
2. Age (yrs.): a. 18-30 () b. 31-40 () c. 41-60 () d. Above 60 ()
3. Educational Level:
 - a. Basic ()
 - b. Secondary ()
 - c. Vocational/technical ()
 - d. Tertiary ()
 - e. Others ()
4. What career are you involved in?
 - a. Formal sector as CEO, Manager etc ()
 - b. Professional, e.g. Accountant, teacher, nurse ()
 - c. Technician and associated profession ()
 - d. Clerical and Office worker, e.g. secretary ()
 - e. Sole Proprietorship ()
 - f. Craft and related trade worker ()
 - g. Plant and machine operator and assembler ()
 - h. Elementary worker e.g. cleaner and waiter or waitress ()
5. Marital status: a. Single () b. Married () c. Divorced () d. Widowed ()

Part Two: Issues on Ministry and Women Leadership

6. How long have you been a member in the Baptist Church?
a. Up to 1 year b. 1year – 5years c. 6years – 10 years d. above 10 years
7. Has a woman ever become a head pastor of a Baptist local church?
a. Yes b. No
8. Do you affirm or deny the women assertion that there is discrimination when it comes to the one who should be in charge of the local church?
9. Are there reasons why women are not appointed as head pastors of churches? Tick as appropriate.
a. Biblical reasons ()
b. Cultural reasons ()
c. Perception of women as vulnerable ()
d. Low level of education ()
33. Do you agree that women are vulnerable and mistrusted people who need to be protected and supervised at all time?
c. Yes () b. No ()
10. How would you want female ministers to be treated in the Baptist Church?
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11. Would you support the idea of women becoming Head Pastors of Baptist Local Churches?
a. Yes b. No

12. If yes, why would you support the idea?

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13. If No, why would you not support the idea?

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14. How are individual's attitudes and perceptions toward the female minister?

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15. Why is it difficult for church members to accept a female minister as the Head pastor of a local church?

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16. Are you aware that no code or law banned female minister becoming head pastor of the local church?

- a. Yes b. No

17. Is your church aware of this?

- a. Yes b. No

18. Has the church any programme to teach its members to accept women to be equal with the men in every way?

- a. Yes b. No

19. How is the church helping to empower women for greater achievement?

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APPENDIX 4

INTERVIEW QUESTIONS FOR FEMALE MINISTERS

- a. How did you manage to find yourself where you are today?
- b. How was the situation in the past and how is it now?
- c. How was your reception as a female minister then and now?
- d. How have you been influenced either positively or negatively in your leadership development?
- e. What advice will you offer an up and coming female minister in the ministry?
- f. How do your ministry and personality link?
- g. What is it about your ministry that gives you satisfaction?
- h. How do you think female minister can really be a head pastor given the denomination Baptist?
- i. How do your congregants perceive you and how does it affect you?
- j. How would you handle your male counterparts in terms of leadership and ministry?
- k. How do you agree to the statement that women are their own enemies?

APPENDIX 5

17 Select Committees of the Parliament of Ghana with only one woman

1. Government Assurance Committee

Chairman: Yaw FrimpongAddo, Manso-Adubia

Ranking Member: Emmanuel Bedzrah, Ho West

2. Subsidiary Legislation Committee

Chairman: MahamaAyariga, Bawku Central

Ranking Member: OseiBonsuAmoah, Akuapem South

3. Finance Committee

Chairman: Dr Mark AssibeyYeboah, New Juaben South

Ranking Member: CassielAtoForson, Ajumako-Enyan-Essiam

4. Public Accounts Committee

Chairman: James KlutseAvedzi, Ketu North

Ranking Member: Kinsley AboagyeGyedu, BibianiAnhwiasoBekwai

5. Communications Committee

Chairman: Ken OheneAgyepong, Assin Central

Ranking Member: A B A Fuseini, Sagnarigu

6. Education Committee

Chairman: Siaka Stevens, Jaman North

Ranking Member: Peter Nortsu-Kotoe, Akatsi North

7. Trade, Industry and Tourism Committee

Chairman: Titus Glover, Tema East

Ranking Member: FifiKwetey, Kwetey

8. Constitutional, Legal and Parliamentary Committee

Chairman: Ben Abdallah, Offinso South

Ranking Member: InusahFuseini, Tamale Central

9. Foreign Affairs Committee

Chairman: Patrick Boamah, Okaikoi Central

Ranking Member: Samuel OkudzetoAblakwa, North Tongu

10. Environment, Science and Technology Committee

Chairman: Emmanuel Agyarko, Ayawaso West Wuogon

Ranking Member: Ebenezer OkleteyTerlabi, Lower ManyaKrobo

11. Lands and Forestry Committee

Chairman: Benito Owusu Bio, AtwimaNwabiagya South

Ranking Member: Collins Dauda, Asutifi South

12. Works and Housing Committee

Chairman: Nana Amoakoh, Upper Denkyira East

Ranking Member: Sampson Ahi, Bodi

13. Health Committee

Chairman: Augustine Collins Ntim, Offinso North

Ranking Member: Joseph YielehChireh, Wa West

14. Mines and Energy Committee

Chairman: William OwurakuAidoo, AfigyaKwabre South

Ranking Member: Emmanuel Armah Kofi Buah, Ellembelle

15. Local Government Committee

Chairman: Patricia Appiagyei, Asokwa constituency ✓

Ranking Member: Edwin NiiLanteyVanderpuye, Odododiodoo

16. Agriculture and Cocoa Affairs Committee

KwakuAgyenimBoateng, Berekum West

Ranking Member: Eric Opoku, Asunafo South

17. Defence and Interior Committee

Chairman: Major Derek Oduro, Nkoranza North

Ranking Member: James Agalga, Builsa North