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**RELIGION AND GENDER: THE STORY OF FEMALE MINISTERS IN THE  
PRESBYTERIAN CHURCH OF GHANA**

**BY**

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## **DEDICATION**

This dissertation is dedicated to my family with deep thankfulness. My parents, Daniel Asiamah (late) and Florence Osei who have shaped, molded, and loved me unselfishly ever since. My siblings were also there for me in all this hard times Eugene, Margaret and Alfred.

My wife, Mavis, and our daughter, Jecolia (who helped edit the dissertation all of the dissertation!).

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## **LIST OF ABBREVIATIONS**

AU	-	African Union
NEPAD	-	New Partnership for Africa's Development
OAU	-	Organization of African Unity
OECD	-	Organization for Economic Co-operation and Development
PCG	-	Presbyterian Church of Ghana
SPSS	-	Statistical Package for Social Science
UN	-	United Nations.

## **ABSTRACT**

This study presents an understanding of how religion and gender play a role in opportunities given to female ministers of the Presbyterian Church of Ghana. The study adopted a case study with a cross-sectional design. Using a Random Sampling Technique, the study collected data from 80 female ministers in Presbyterian Church of Ghana scattered across the country. The study revealed that, being a female Presbyterian Minister comes with unexpected opportunities which may enhance and motivate ministry work among clergy women. However, majority of the respondents opined that being a female Presbyterian Minister affects them economically since they are unable to engage in other economic activities. The study revealed that female Ministers in the Presbyterian church of Ghana perceive the notion that the exclusion of women in decision making, mainly is as a result of lack of will capacity or confidence. The study revealed that the church has embraced the capacity of women in later parts of the 20<sup>th</sup> century, given equal and level playing field to both male and female ministers/pastor alike. The study recommends that, there should be equality in privileges between men and women ministers. Also, the study recommends that younger women be encouraged to enter the priesthood with various programs, such as workshops and seminars, focusing on the ordained ministry.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Background to the Study**

The idea of gender has become one of the key classes utilized in sociologies and in the field of religious investigations and its different dimensions (Leszczyńska & Zielińska, 2016). In this way, gender is frequently perceived in research on religion as an illustrative and historical aspect. This implies that it portrays specific life circumstances of women (infrequently men) with regards to religion, including their encounters, religious practices in day-to-day existence and at varied levels of religious order (Avishai et al., 2015). As per Attah (2017), gender can essentially be characterized as the social construction of the assumptions, conduct, privileges, and requirements related with those distinguished as male or female.

The social commitments of women and their social, monetary, and political expectations are presently important for both academic and social endeavours. As in many fields, the presence of feminist examination in religion has been strengthened on the grounds that the question of gender has become an important subject of scholarly concern (Haskins, 2003). Economically, most religious bodies in Ghana seek to empower their members through training of women in particular vocation, certain religious groupings give fiscal capital to their needy members. The Ghana Presbyterian Church, The Ghana Catholic Convention, the Pentecost Church of Ghana, and host of others have made tremendous socioeconomic contributions to the state aiming to support the Government to make adequate provision to the citizenry.

For quite a long time, women have battled to acquire equity in all everyday issues from the home to the work environment, and particularly in places of leadership. Despite being 50.8 percent of the populace, just 14.6 percent of top executives in organizations are women, and generally, women just acquire 80 pennies for each dollar men make (Haase and Koehler, 2018). However, women of faith have generally assumed a crucial part in testing gender imbalance, and they keep on resisting generalizations in governmental issues, the work environment, and places of worship (Attah, 2017).

#### **1.1 Problem Statement**

In postcolonial settings, liberation and empowerment are regularly and argumentatively arranged within colonial talks of mistreatment and disempowerment (Bawa, 2019). In Sub-

Saharan Africa, the capability of religious bodies to contribute emphatically to women's freedom is exceptionally questionable. Specifically, women's capacity to decipher Christian strict doctrines to propel their longing for equivalent rights relies generally upon other utilizing elements like schooling and financial status.

Nason-Clark (1987) has contended that theological translation alone cannot represent men's conservative gender orientation and that religion can fill in as a way to communicate chauvinist views in light of the historic images of women that might be found inside Christianity. In addition, since this time, the presence of women in ordained service will, probably, have tested the exactness of to some extent some of these acclamation (Bagilhole 2006; Nason-Clark 1987).

The presence of women in more senior posts, like clerics, implies that men are not just bound to come into contact with ordained women, yet in addition that these ladies can be in places of power over them. It is subsequently important to investigate how convictions about the ordinations of women have created. Sani and Reicher (2000) have utilized self-categorization hypothesis as a method of understanding the reasons for fight displayed by ministers in the approach the main ordination of women in 1994. They contended that the presentation of women ministers drove some to see that the notable character of the congregation was under threat, driving them to communicate dissident conduct towards it. In any case, while they utilized a hypothesis that is broadly relevant and exactly upheld, they did not zero in on evangelical clergy.

Considering that gender is an exemplified phenomenon, present in actual settings (Hein€amaa, 2012), it is essential to comprehend how clergy see their gender values to work out in their lives, and what this features regarding the variables that shape them. Nyhagen (2018) has drawn on Bagilhole (2003) to contend that men articulate both instrumentalist and expressive ideas of manliness. That is, these men accept that specific attributes are natural for one's sex, yet that while a few qualities are commonly female, males can try to fuse a portion of these into their own lives.

In the same vein, Delap (2013) has contended that, during the 20th century, men regularly revealed inter-personal ties and that ideas, for example, love were not thought to be inherently feminine yet were a piece of the Christian talk on manliness. Later however these examinations are, they do not investigate gender values In postcolonial social orders, liberation and

strengthening are regularly argumentatively arranged inside frontier talks of mistreatment and debilitation (Bawa, 2019). In Sub-Saharan Africa, the capability of strict foundations to contribute emphatically to ladies' freedom is exceptionally questionable. Specifically, ladies' capacity to decipher Christian strict convention to propel their longing for equivalent rights relies generally upon other utilizing elements like schooling and financial status.

This study there would seek to address the aforementioned problems by recognising how religion and gender play a role in giving female ministers of the Presbyterian Church of Ghana equal opportunities as male ministers.

## **1.2 Research Objectives**

The main purpose of the study was to understand how religion and gender play a role in giving female ministers of the Presbyterian Church of Ghana equal opportunities to male ministers.

The specific objectives are:

- i. To understand how religious teachings, beliefs, policies and practices impede gender equality in Presbyterian Churches in Ghana.
- ii. To identify and investigate the roles unique to female ministers in Presbyterian churches in Ghana.

## **1.3 Research Questions**

The study was guided by the following questions;

- i. How do religious teachings, beliefs, policies and practices impede gender equality in Presbyterian churches in Ghana?
- ii. What are the roles unique to female ministers in Presbyterian churches in Ghana?

## **1.4 Significance of the Study**

Female ministers of the Presbyterian Church of Ghana should have a level playing field with their male pastors. Therefore, this research contributes to policy, practice, and literature. And encourages stakeholders, especially church leaders, to get involved and address all issues related to gender differences. This will break the silence about the practice of a small number of female ministers entering the ordination ministry of the Presbyterian Church in Ghana.

The research would also illustrate the need to understand how religious teachings, beliefs, policies and practices impede gender equality in Presbyterian Churches in Ghana. And also, identify and investigate the roles unique to female ministers in Presbyterian churches in Ghana.

### **1.5 Scope of the Study**

This study turns to focus on only female ministers in the Presbyterian Church of Ghana. The researcher will employ a quantitative method of approach with its sample size population being 80 (eighty) female ministers selected across the 19 Presbyteries of the church in Ghana who have been ordained and have acquired minimum three years' experience working in the Presbyterian Church of Ghana.

### **1.6 Organization of the Study**

The study will be organized in five chapters.

The chapter one consists of research background, research problem, objectives of the study, research questions, research significance and limitation of the research. The chapter two will review related studies on religion and gender. The Chapter three will cover methodology which consist of the population from which the research is organized, research design, sampling techniques and sample size, data collection instrument method, data processing, ethical consideration and mode of analysis. The fourth chapter will focus on discussion of findings whilst the fifth chapter comprises of the summary, conclusions and recommendations. The references and appendices follow after the last chapter.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This section reviews concepts on gender and religion, the role of women in early twenty first century church, analysis of women relationship with religion and theories explaining gender differences on religion and presenting the research gap.

#### **2.1 Theoretical Framework**

##### **2.1.1 Feminist Ecclesiology**

Watson (2002) is a strong proponent of this theory. The problem of defining the terms 'church' and 'feminist ecclesiology' is a difficult one for feminist ecclesiology. Feminist ecclesiology, according to Watson (2002), empowers women by assisting them in naming and defining the church. It is a theology that acknowledges women as members of the church (Radford Ruther, 1996). The church was not meant to be stratified in the way it is now, and women cannot securely call it home (Russel 1987).

The bible does not depict a hierarchical church; rather, it paints a picture of disciples who are on an equal footing (Rakoczy 2004, p.199). This idea is appropriate for this research since it empowers women and encourages them to question the church's current status quo. The concepts of feminist ecclesiology will be utilized to explore and analyze the PCG's activities in respect to women leadership in this research. It will also be utilized to analyze the participants' comments from a narrative standpoint. Because the study's focus is on an African church, specifically women's experiences in that church, African women's theology and feminist ecclesiology are pertinent to this research because it aims to understand the issues experienced by female pastors.

African women theologians also strive for equity and justice for both male and female pastors, so that they all feel and know they are part of the church. It is also significant to this study since it is based on and steeped in African culture and worldview, which appears to be a major factor in how female pastors are treated in the PCG.

#### **2.2 The Concept of Gender and Religion**

In the study of religion, the status of women in general remains a hot topic. A lot of research studies have been written about the role of women in many parts of religion, demonstrating

this. Women have not been treated equally in religious circles, according to studies on women and church leadership (Chirongoma 2019; Kwaramba & Dreyer, 2019).

According to Darko (2015):

A member of the church is officially acknowledged as having been called into Christ's ministry by being ordained, and such a person is normally qualified for any leadership position within the ecclesiastical hierarchy. (p. 38)

One thing that Darko (2015) makes apparent is that ordination is all about helping others. However, when some ordained pastors, particularly female pastors, are faced with several problems, serving becomes a difficult duty. As a result, it is necessary to restate and accept that women were made in the image of God since they possess the Holy Spirit, making them living souls. This indicates that they are intellectual, creative, and morally aware. As a result, rather than facing the problems that male pastors face, female pastors must be granted the same privileges as their male counterparts.

Despite the fact that certain researchers, such as Muringa and Makaudze (2014), Machingura and Nyakuhwa (2015), and Makaudze (2014, 2015), argue that African culture, is not limiting to women, most churches especially the Pentecost Church continues to struggle to accommodate women as pastors. They use a number of instances to show that African culture is adaptable enough to allow women to hold positions of leadership. Muringa and Makaudze (2014) claim that African culture, that is, the culture before to the arrival of missionaries and colonisers, does not exclude women from holding positions of leadership.

Machingura and Nyakuhwa (2015) argue that in the African context, women were powerful and respected. According to these academics, women may become spirit mediums, and queens, as well as mothers and aunts, were held in great regard. Machingura and Nyakuhwa (2015) claim that any event or occasion in which women are marginalized or treated with disrespect is not representative of authentic African culture. Using culture as a scapegoat, African researchers have emphasized how women have been marginalized in many facets of life.

Gender is fundamental to most religious orders (Denteh, 2019). Thus, religions altogether affect gendered relations. The investigation of gender and religion originates from a more extensive interest in feminist anthropology, and different ways to deal with the investigation of gender and religion have been created (Armour & Susan, 2006). An early methodology

investigates the manners in which that religious practice impacts male and female conduct. Studies in this vein investigate changing gender standards attending to transformation to new religions, or the manners in which women's and men's roles are compelled and formed by religious practice (Denteh, 2019).

More-recent work examines the manners in which gender itself structures religious and profound morals and practice (Alcalde *et al.*, 2020). While male centric relations are integral to numerous worldwide religions, this is not an all-inclusive rule. Some religious orders stress participation and regard for women over chain of command. Others might focus on male authority however by implication furnish women with kinds of moral personalities and profound places that make spaces for women to practice their own agency and forms of power. The ethnographic record likewise exhibits that there is frequently a critical distinction between how man centric how patriarchal gender orientation relations are focused on in conventional religions spaces and how they are practiced (Delap, 2013).

Gender regularly shapes the religious implications of space and materiality. Researchers concentrating on women's participation in non-liberal religious developments have shown that regularly women take part in male centric religions chasing after their own interest (Cherry & Swain, 2020). Indeed, even though submission, women can develop specific moral selves or foster connections that are perceived as attractive. A broad literature exists investigating female submission and agency inside man centric religious spaces, quite a bit of which challenges liberal presumptions that what people need is freedom. Through ethnographic investigations of female members in male centric religions, researchers have uncovered the various reasons women partake in religious gender hierarchies. Numerous religions have likewise perceived nonbinary sex jobs.

### **2.3 Practices of Worship and Gender in the Early 21st Century**

Gender continues to shape worship in the early 21st century, even perhaps particularly as traditional gender frameworks have unequivocally debilitated (Berger, 2015). Somewhat, the manners by which gender molded past worship practices look so antiquated today on the grounds that the traditional gender codes that underlay this exchange are no more, or they have become one choice among numerous methods of doing gender (Bradshaw, 2012). This advancement is exemplified in the key moves that have occurred in women's lives throughout the last century through immeasurably growing educational freedoms, the supported section of women into work past the domestic realm, the ascent of modern reproductive advances with a

subsequent drop in rates of birth, expanding family designs, and the decay of gender-specific disparities (Mowczko, 2012).

With these movements, the customary story of "woman" severed in the twentieth century, a break that likewise affected men's lives in significant ways. In tandem with these turns of events, women additionally turned out to be more noticeable, active, and outspoken members in life (Rwafa, 2016). In many places of worship, women formally entered places of pastoral leadership. In the Roman Catholic Church, for instance, women currently function as clinic and jail pastors, campus ministers and directors of liturgy (Peter, 1988). Alongside by the observable expansion in women's pastoral authority came the ascent of women's activist voices in the congregation, with worship turning into an especially challenged territory (Heinamaa, 2012). Feminist liturgies and entire feminist liturgical communities arose, paralleling the ascent of women's activist activism as a wide friendly development. As women gained ecclesial force and impact, particularly in churches that started to ordain women, they worked for changes in traditionally androcentric ritualistic liturgical language and liturgical books (Elius, 2012).

At this point, a portion of the women specific gains in liturgical language in ceremonial language have been surpassed by more up to date gender-specific concerns, a sign of the speedy change in the present gender codes and their linguistic and liturgical effect (Krieschef, 2020). A model for such women-specific increases in liturgical language that currently are becoming dated is the expansion of "sisters" to the conventional "brothers." This hard-won phonetic change has been replaced in certain networks for a liturgical language that doesn't imitate the traditional gender binary twofold however rather flags receptiveness to all sexes (Berger, 2015). Different people group may not go that far yet endeavor effectively to invite gay, lesbian, sexually open, and transsexual Christians in. These communities bless same-gender unions and ordain ministers paying little mind to their sex and partnering inclination (Petersen, 2019). The theological contentions progressed for such acts of welcome by and large harken back to scriptural objectives, particularly Jesus' extreme table cooperation. Simultaneously, these practices are clearly upheld by more extensive social patterns like the developing social acknowledgment of gay freedoms, and gender-non-conforming lives (Sherman, 2018).

With respect to theological reflections and liturgical materials identified with Christian worship and gender, a wave of distributions started in the early mid-1970s committed to "women and worship" and feminist liturgies (Berger, 2015).

Contemporaneously, Christian communities exist all throughout the planet where sexual orientation works out in altogether different ways. The more than two billion Christians worldwide live in startlingly unique social and temporalities (Mowczko, 2012). On the off chance that one took a gander at Christian congregations gathered for worship today and did a formal body count, the congregation would obviously be predominantly female. Simultaneously, this congregation is gendered in more than binary ways. Regardless of whether women are regularly most of those present at worship, there may likewise be an intersex individual in the gathering or potentially a transsexual individual, and possibly somebody who distinguishes as queers or gender-non-conforming. In this multigendered regardless of whether predominantly female Christian people group, sexual orientation is acted in very instable ways (Warmer, et al, 2018). Such sexual orientation precariousness is profoundly engraved into the liturgical tradition itself, yet might be most apparent today in internet based ceremonial practices. In the cyberspace, worshippers can pick every sex equivocal existences and regularly do. Sex insecurity, all in all, arises not just in an incidental naming custom for a transsexual Christian, yet in addition is more far reaching. All this goes to suggest that the Christian church may never have been and certainly is not now overwhelmingly male, its conventional male leadership notwithstanding (Berger, 2015).

There is no chance of knowing how gender differences will inflect Christian practices of worship in the future, but three points can securely be all in all. Initial, an irreducible diversity exists and will no doubt keep on existing in how different churches and their worship practices are formed by. Second, its sphere of influence, gender has turned into an open-ended undertaking more so than a fixed and stable marker of identity. This is recognizable not least in the gender performances of online worshippers who not inconsistently epitomize a self that is gender-ambiguous or transgender. Socially, gender ambiguity and fluidity are on the rise and this will shape Christian worship in a variety of ways in the future. Third, and identified with the previous point, it likely could be that gender will not remain the hyper-marker it is in contemporary culture. Such a shift might permit Christian communities' group to rediscover that their worship of God can be an encouragement to oppose the absolutizing of sexed personalities.

## **2.4 An Analysis of Women's Relationship with Religion**

While backtracking the course of the literature on women and religion, remember that generally it has sprung from the need to perceive the significance of the pretended by women determined to show the uniqueness of the female experience of examining the job of analysing the role of women in religion, of guaranteeing fairness among women and men, or of addressing sexual orientation imbalance. Consequently, the wellsprings of this re-evaluation are to be found in social science and throughout the entire existence of religions, in women and eccentric investigations and throughout the entire existence of feminism ( (Browder, 2021).

Most importantly, women's activist philosophy tends, by and large, to grow chiefly inside monotheistic practices (Christianity, Islam, Judaism): the central questions are the re-perusing of the heavenly texts according to a women's activist viewpoint and the investigating of imaginative techniques of "opposition" (Delap, 2013; Michelle & Olulade, 2020). Contemporary feminist theology views the ideas of 'God', 'Christ', and 'Church' as representative spots around which strict networks fabricate their confidence and practices, i.e., as the essential thoughts, or elaborate types of emblematic information, fundamental such communities (Olulade, 2020: 220). Remembering this, the pressure in the connection among religion and ladies' privileges is seen more as an authentic possibility than a hostile distinction.

A second especially critical field of study is the examination of female devotion. The examinations on profound developments or on New Religious Movements vouch for the assortment of encounters and to the methods of building and utilizing sexual identity and gender relationships (Mowczko, 2012) just as of investigating the female element of spirituality (Sunter, et al, 2018). Different examinations center rather around the types of female legalism and the of and men in monotheistic and traditional religions, particularly in traditionalist and fundamentalist religious forms, showing that there exist different sorts of organization and force for women (Enright, 2013; Nelson, 2018).

This second field of studies reveals insight into the development of the religious female subject in a secular age. The third significant pattern in the literature involves studies within feminism or on feminism. In the previous case, a few women's activists engaged with types of elective otherworldliness investigate, according to the perspective of sexual orientation contemplates, the deconstructive and generative force of a number of religious practices, like apostasy and irreverence, comparable to male and female personality (Chong, 2021). In the last case,

considers on strict women's liberation re-evaluate the connection between female liberation, ladies' privileges, organization and strict structures.

Ultimately, sex and eccentric investigations of religion dissect the development of gender and sexual personalities and practices of obstruction and exchange inside strict customs (Omenako, 2015). We can distinguish three kinds of commitments. An important piece of such investigations centre around the connections between sexual direction and strict practices, character, and convictions (Browder, 2021), for instance by dissecting homosexuality in several religious traditions (Giorgi, 2016). Another pertinent centre concerns the investigation of the development of gendered subjects and gender differences in religions (Delap, 2013). A third sort of commitments utilize an eccentric viewpoint to examine the mind boggling and complex interweaving of strict and sex character, particularly as to "personal" citizenship (Donald & Hughes-Daniel, 2017), that is, all angles identified with the option to settle on a singular decision of one's body, values, heartfelt connection and sexual and gender identities (Taylor, 2014).

These examinations support the scrutinizing not simply of the binary constructions of gender identity (male/female) and sexual orientation (hetero-, homo-, bi-sexual), yet additionally of the binary construction of the religious mainstream subject, accounting for a more nuanced and steady investigation of the social and political ramifications of these double casings. Comprehensively talking, these investigations raise doubt about the verifiable polarity among religion and sexual freedoms, showing how "women's activists and eccentric activists can't be essentially common, or be mainstream in a straightforward or plainly obvious sense". Michelle and Olulade (2020), in light of the fact that the – common – society in which they live is the very society that restricts their liberation. Simultaneously, they recommend an alternate logical viewpoint, in light of the multifaceted subject instead of parallel arrangements.

The investigation of the literature on women, gender, and religion features four significant components. In the first place, the battle for women's freedom does not advance exclusively inside a course of secularization, as is obviously shown by the experiences of religious feminism as well as by feminist and womanist religious philosophies (Dame, 2012). Second, female liberation from subordinate or inconsistent connections isn't only identified with types of political organization; there are a few types of office, even inside strict customs, and the role of women in religion is a perplexing and various one (Dame, 2012). Third, a secular context does not guarantee rights and self-assurance; the battle of recorded women's liberation show

that a mainstream state doesn't consequently ensure full citizenship for every one of its occupants (Dame, 2012). Fourth, an examination that depends on practices of personality as opposed to on arranged subjects might be more compelling and steady for the investigation of the job of religion in contemporary social orders (Dame, 2012).

## **2.5 Theories Explaining Gender Differences in Religion**

Women's generally greater level of religiosity has been seen by researchers for quite a long time; it has displayed in studies returning similarly as the 1930s (Novieto, 2019). But not until the 1980s did scholastics start a purposeful work to discover a clarification for the phenomenon (Fairchild, 2012).

At first, a few researchers expected women were generally more religious across all religions and societies (Pew Research Center, 2016). This supposition that was possible built up by the early focus on examples of religious behaviour in predominantly European and North American nations with huge Christian populaces. Slowly, in any case, as studies gave expanding consideration to different beliefs and nations, various examples of gender differences were identified (Pew Research Center, 2016). Analysts started to find that while women generally were more religious than men, this was not generally the situation (Gabaitse, 2015).

Over thirty years of exploration have yielded a huge amount of information and a more prominent appreciation for the intricacies of the connection among sexual orientation and religion (Pew Research Center, 2016). Be that as it may, a conclusive, experimentally based clarification of why women generally tend to be more religious than men stays subtle (Pew Research Center, 2016).

Here is a short synopsis of some driving speculations proffered by experts who have inspected the strict gender orientation gap. The clarifications for the most part fall into three general classes: nature, nurture or a blend of both.

### **2.5.1 Nature Explains It**

Under the "nature" umbrella are speculations that differently trait sex contrasts in religious commitment to physical or physiological causes such as hormones, genes, or biological predispositions (Sani & Reicher, 2000). For instance, a hypothesizes is postulated that men's physiology – explicitly their more elevated levels of testosterone – accounts for gender

differences in religion (Sani & Reicher, 2000). Their contention lays on what he sees as expanding proof that testosterone is related with men's more noteworthy inclination to face challenges, which he contends is the reason men are less than women. By deduction, women are more religious because they have less risk-promoting testosterone.

Stark's (2012) theory elaborates on a previous proposition presented by sociologists (Miller et al., 1995). They noticed that men seem to have a more prominent inborn propensity to face challenges, and thusly are more willing than women to bet that they won't confront discipline in life following death. Accordingly, men are less religious. Since they are by and large more risk-averse, this hypothesis sets, they turn to religion to avoid eternal punishment or to get a spot in paradise. Dissimilar to Stark, Hoffman and Miller do not relegate a particular hotspot for men's more prominent readiness to take risks (Sani & Reicher, 2000).

While the two sociologists perceive a role for social and ecological impacts, they battle that "biological predispositions remain a feasible, and untested, clarification for gender differences in religiosity" (Bradshaw et.al, 2009, p.5).

Jeremy et al. (2007) proposed that psychological differences could throw light on gender differences in religiosity. They advocate for more investigation into which psychological aspects are most influential on religious devotion and how contrasts are formed by qualities and social conditions. Specifically, they might want to see more examination concerning how character characteristics regularly connected with "womanliness" and "manliness" identify with sexual orientation contrasts in religiosity (Jeremy et al., 2007).

### **2.5.2 Nurture Explains It**

In the nurture category are speculations that try to clarify the religious gender gap by such factors as socialization into traditional gender roles, lower rates of female workforce participation and public financial designs. Be that as it may, the predominant justification behind the gender gap, in the perspective on Trzebiatowska and Bruce (2012), is the "delay" in the manner in which secularization in current occasions has affected men and women. Men's pre-eminent roles in the workforce and public life implied they "were for the most part influenced sooner than women by the secularizing forces that diminished the plausibility of religious beliefs and turned religious rectitude from an important condition for citizenship into an individual inclination (Trzebiatowska & Bruce, 2012). As women become more like men in exercises outside the home, they theorize, women also may become all the more alike and

gender equality becomes more ordinary. Enough women are currently liberated from the social roles that unintentionally carried them into the circle of coordinated religion to obliterate the web of assumptions that arranged them to be more positive, as a class, to religion (Trzebiatowska & Bruce, 2012)

In a connected vein, researchers have seen how women's place in the public eye, particularly their rates of labour force cooperation, may influence their religious commitment. Indeed, they figure out that full-time female workers are not just less religious than women who do not work, yet in addition show a religious orientation similar to men (Berger, 2015). Work outside the home, the two conjecture, could give "sociopsychological benefits" in any case gotten from religion and "makes religion less significant and less applicable for some people (Trzebiatowska & Bruce, 2012, p 4).

To some degree diverse understanding for working women's lower religious commitment emerges from studies in the U.S. by Schnabel (2018). He recommends that women in the workforce, especially those in lucrative, regular positions, are less strict in light of the fact that they get less social validation and assertion from religious congregations compared with women who follow more gender-typical roles and expectations (Schnabel, 2018). Woodhead (2008) hypothesizes that as Christian women in Europe and North America progressively entered the workforce beginning during the 1960s, they wanted to make more free, vocation situated characters separate from or close by their ways of life as homemakers. In any case, since most conventional types of Christianity did not uphold working women's new identities, women's overall religiosity decreased. "In this mind boggling venture of totally refashioning personality, customary types of religion are bound to demonstrate an obstruction to women than an assistance" (Woodhead, 2008, p. 4).

### **2.5.3 A Synthesis**

The nature versus nurture debate is not likely to be settled at any point in the near future (Pew Research Center, 2016). The "nature" speculations that emphasis on physical, biological or genetic differences between men and women have not tracked down a quantifiable factor that has been absolutely connected to greater religiosity. And the "nurture" theories that pinpoint social variables as the standard component in clarifying the religious gender gap all deal with an issue: Despite the immense social changes and gender role transformations of recent decades, the religious gender gap persists in ongoing many, contemporary researchers of

religion appear progressively to join on an agreement that the religious gender gap most likely arises from a convoluted blend of numerous components (Pew Research Center, 2016).

## **2.6 Challenges Ubiquitous to African Clergy Woman**

The African continent is blessed with a multitude of resources, including natural resources, cultural diversity, and human resources. Its citizens, on the other hand, remain impoverished. In making an attempt to meet this issue, innovative thinking and leadership are required. With the dawn of the New Millennium, African leaders have been defining a new destiny for the continent. The New Partnership for Africa's Development (NEPAD) and the Organization of African Unity's (OAU) transition. The African Union is known as the Organization of African Unity (OAU) (AU).

In Africa, the majority of impoverished women reside in rural regions. They are Africa's largest agricultural producers and are involved in commerce and the informal economy, but they are nevertheless limited by a lack of rights, resources, and economic prospects. We call for increased action to expand women's land and property rights, including support for the African Union's, African Development Bank's, and UN Economic Commission for Africa's joint Land Policy Initiative, as well as new initiatives to improve women's access to and control over productive resources and agricultural inputs such as seeds and fertiliser, and to reduce their burdens by improving access to water and sanitation.

Women in both rural and urban areas require access to and control over financial services, such as banking, microcredit, and insurance, as well as management training and business development and support services, in order to realize their full economic potential, such as through the establishment of small and medium businesses and product development. In any new initiative(s) to enhance access to financing and banking facilities, we urge a special focus on increasing possibilities for women. We also commit to work together to include gender concerns into overall national development strategies and development partner support.

Women's full and equal involvement in decision-making at all levels, including the community and district level, as well as at the highest political level, requires capacity building. The World Bank's Gender Action Plan includes capacity building as a key component. We ask for continued and increased efforts to ensure that this strategy is fully implemented from 2007 to 2010, as well as the "Call for Action" agreed upon at the Berlin Conference on Women's Economic Empowerment in February (2007).

In the 'Solemn Declaration on Gender Equality in Africa' and the 'Protocol to the African Charter on the Rights of Women in Africa,' African states made significant pledges to gender equality. We applaud the progress that has already been done in terms of signing and ratifying this Protocol, and we hope that it will be implemented quickly.

Women's land and property rights are significantly less firmly established than men's, and therefore demand immediate attention. Current obstacles to women's access to and management of land must be addressed by policies that include women's rights and needs. The establishment of national commissions to review property and land distribution issues, as well as the introduction and implementation of legislation where necessary, are proposed as two key actions for African governments to take in order to fully establish equal land and property rights for women and to put them into practice.

Good economic governance is critical for the continent's growth and development, and it's critical to make sure that resources are allocated in ways that assist to address gender inequality and close the gender gap. Gender equality in public finance is a comprehensive and strategic approach that comprises mainstreaming a gender equality concept into the budget. Gender budgeting serves to promote accountability and transparency, and consequently effective economic governance, by documenting how money is spent. Both African governments and development partners may take action in this area.

Due to barriers such as inadequate access to productive resources, African women have been unable to profit from investment and the growth of agricultural commerce (land, credit, transport, extension services etc). This paper examines investment and trade policy in the context of the meeting's overall subject, "Investment for Growth and Development." Women produce up to 80% of essential food items, but according to an analysis of credit systems in five African nations, they only receive 10% of the credit offered to male small-holders.

### **2.6.1 Economic Exclusion**

Women's economic empowerment is critical to achieving gender equality and women's rights. Women's economic empowerment entails increased voice, agency, and meaningful participation in economic decision-making at all levels, from the household to international institutions, as well as equal access to and control over productive resources, decent work, and control over their own time, lives, and bodies. Empowering women in the economy and closing gender gaps in the workplace are critical to achieving the 2030 Agenda for Sustainable

Development and the Sustainable Development Goals, particularly Goal 5 on gender equality and Goal 8 on full and productive employment and decent work for all; as well as Goal 1 on poverty alleviation, Goal 2 on food security, Goal 3 on health, and Goal 10 on reducing inequalities (UN Women, 2018).

Increased educational attainment among women and girls helps to women's economic empowerment and more inclusive economic growth. Women's and girls' health and welfare, as well as their income-generation prospects and involvement in the formal labor market, depend on education, upskilling, and reskilling throughout their lives, especially to keep up with rapid technological and digital developments impacting occupations. Over the last 50 years, increased educational attainment has accounted for over half of the economic development in OECD nations. Significant advances in education, however, have not translated into better labor market results for the majority of women (McKinsey & Company, 2018).

Economic equality for women is beneficial to business. Companies gain tremendously from expanding women's employment and leadership options, which has been proved to improve organizational performance and growth. Companies with three or more women in top management positions are seen to perform better in all aspects of the firm (Global Entrepreneurship Monitor, 2017).

### **2.6.2 Financial Systems that Perpetuate their Discrimination**

The Financial Inclusion strategy continues to gain traction, as seen by the World Bank's newly released Global Findex 2017 data set. A variety of global and national players worked together to decrease the gap in financial access, moving from a shocking 49 percent unbanked adult population in 2011 to a more promising 31 percent in 2017 (Global Findex, 2018). Despite tremendous development, there is a persistent gender difference in access to basic bank accounts, with 72 percent of males having an account and just 65 percent of women having an account; this gender gap has remained stable since 2011.

Closing the gender gap in financial inclusion might have favorable impacts on smoothing consumption, decreasing financial risks and costs, giving security, improving saving and investment rates, and promoting new business prospects, according to a large body of literature. Women may contribute to economic development not just by starting enterprises, but also by better managing their finances. Access to the usage of a variety of financial services improves not just women's and women-led businesses' contributions to growth, but also their autonomy,

enabling them to make better use of their personal and household resources, and minimizes their household's susceptibility.

Women's financial inclusion, on the other hand, necessitates a more gender-inclusive financial system that tackles the unique demand- and supply-side hurdles that women confront. It's also important to have a welcoming regulatory environment.

It is critical to recognize that larger societal restrictions such as intra-household bargaining power and women's social standing limit the overall influence of financial inclusion on economic empowerment for women. While these are external restrictions that are outside the reach of financial inclusion programming, they must be recognized in order for financial inclusion to have a transformative impact (Ngwemo et al. 2018).

### **2.6.3 Harmful Cultural Practices**

Africa is a big continent with a diverse range of cultures, people, and lifestyles. Cultural rights are well-protected in our constitutions, especially in light of the colonial history. These customs protect our African identities, but it's also true that some of these traditional practices stifle the continent's progress by oppressing women. Many of the successes we've made so far in combating traditions like female genital mutilation and child marriage have been due to their exposure, thanks to the efforts of African women leaders and foreign allies.

One of the reasons why behaviors that go unnoticed in headlines and policy papers is that they are highly localized and rarely cross district or country borders. Furthermore, most occur during private initiation ceremonies or in the seclusion of the home, resulting in a conspiracy of silence between young girls and female community leaders who protect traditions. This complicates any form of scaled response, especially when there is no firm evidence on prevalence.

It's no wonder that standard data gathering methods fail to account for these acts, given their sensitivity and societal taboos. We need creative means of collecting victims who are kept invisible by silence in order to build an evidentiary basis on which to base treatments. The Human Rights Commission of Malawi, for example, has begun on a statewide examination of harmful cultural practices by area. The study cataloged detrimental habits and their widespread prevalence through focus group discussions and face-to-face interviews with traditional and religious leaders (Trivelli & Clausen, 2015).

## **2.7 Introduction of Presbyterian Faith in Ghana**

The Presbyterian Church of Ghana is a mainline Protestant church in Ghana. The oldest continuously existing established Christian church in Ghana, it was started by the Basel missionaries on 18th December, 1928. The missionaries had been trained in Germany and Switzerland and arrived on the Gold Coast to spread Christianity (Asamoah-Prah, 2011). The work of the mission became stronger when Moravian missionaries from the West Indies arrived in the country in 1843, the Basel Mission Church set up a seminary, now named Presbyterian College of Education, Akropong, for the training of church workers to help the missionaries work (<http://pcgonline.org/brief-history>). The Ga and the Twi languages were added as part of the doctrinal text used in the training of the seminarians (Adasi, 2012; Omenako, 2015).

In the 19th and the 20th centuries, the Presbyterian Church had its missions concentrated in the southeastern parts of the Gold Coast and the peri-urban Akan hinterland. By the mid-20th century, the church had expanded and founded churches among the Asante people who live in the middle belt of Ghana as well as the northern territories by the 1940s. The Basel missionaries left the Gold Coast during the First World War in 1917. The work of the Presbyterian Church was continued by missionaries from the Church of Scotland, the mother church of the worldwide orthodox or mainstream Presbyterian denomination (Adasi, 2012).

## **2.8 Chapter summary**

This part chapter examined gender and religion themes, the position of women in early twentieth-century churches, an investigation of women's relationships with religion, and hypotheses explaining gender differences in religion, as well as presenting the research gap.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

Methodology is a systemic process of analyzing the methods used in the field of study theoretically (Imy & Rose 2005). This chapter seeks to outline the methodological approaches that will be used for the study. The methodological considered issues discuss here will provide the details of research design and type of study, measuring instrument for study research population, sample and sampling design source of data, data collection methods and methods of data analysis as well as anticipated problems of the study. This research chapter provides an overview of the research field, the methods used, the research design, and the procedures for collecting data from the interviewees to answer the research questions and research objectives. It also captures the data analysis procedures used and highlights the ethical issues or principles observed during the research.

#### **3.1 Research design and type of study**

According to Saunderson (2007), research design basic plan on how research question should be answered. It is centre structure for conducting research. It collects, measures and analyses data using blueprint (Leedy & Ormod, 2001), descriptive survey study is associated with conditions, practice beliefs, process or trend / relationship of a present phenomenon. Descriptive research survey which is quantitative in nature as stated by Leedy & Ormod (2001) will be used since the research is quantitative in outlook which involves numerical and statistical procedures in analyzing phenomena using the standardized form either to agree or disagree the suggested hypothesis (Welman, et al, 2006). This study was descriptive in nature therefore a quantitative type of study was used. The design was adopted because it has an advantage of been able to collect the date within a short time.

The cross-sectional design was used. It entails collecting date on more than one case at a point in time in order to collect a body of data to help pattern of association (Azumah, 2015). This study employed this type of design and not the others because the study is not limited to a particular category of female ministers but five different ministers with different experiences and years of service are considered to get the accurate information base on the involvement.

### **3.2 Sources of Data**

Data used for research work can be sourced from two main ways, namely primary data and secondary data (Saunders et al, 2007). For this study both primary data and secondary data were adopted to achieve the objectives. In this study, the data will be collected from the primary source which is the original source on which the research is based with the purpose specifically in the mind and inevitable in research studies. The data was also collected from secondary source where the data are already collected from other source which include journals, books, articles, online, websites, published printed sources and others on issues that is relevant to the topic of study. The secondary data helped the study to assess that the area that has been done and the various procedures used.

### **3.3 Case study**

The research was conducted among majority of female ministers in Presbyterian Church of Ghana scattered across the country. Presbyterian Church of Ghana is amongst the pioneering church organization to admit females into the ordained Ministry. Therefore using the church the study was to understand how religion and gender play a role in giving female ministers of the Presbyterian Church of Ghana equal opportunities to male ministers.

### **3.4 Population**

According to Lunsford and Lunsford (1995), population refers to an entire group of well-defined people, events or objects with common characteristics. In this study, the population included all female ministers in the PCG. According to the Human Resource Manager at the General Assembly/ Head Office of the Church, there were 250 ordained female Ministers as at December, 2020.

### **3.5 Sampling Technique**

For this study, a simple and targeted random sampling technique was used to select the participants. Creswell (2002) states that in intentional sampling, researchers intentionally select individuals and places to learn or understand a phenomenon.

According to Cohen, Manion and Morrison (2003), intentional sampling allows researchers to manually select which cases to include in the sample on the basis of their assessment and their typicity. Again, Polit et al (2001) define sample size as the proportion of the population.

This makes it possible to create a model adapted to specific needs. To this end, the study is limited to female PCG ministers who have served for three years or more.

### **3.6 Sample Size**

Measurement involves observation and record keeping as part of research efforts collected (William 2006), there are four levels of measurement, namely; nominal, ordinal, interval and ratio. This study will use ordinal measures describing a phenomenon in order of rank (Garger, 2010). In this study, issues of religion and gender in the Ghana Presbyterian Church will be ranked according to internationally recognized standards. The ordinal level is used because there is no objective distance between male ministers. A sample size of 80 was used in the study.

### **3.7 Unit of analysis**

This section talks about what or who is being studied. In this study, the unit of analysis will be clergy women working in the Presbyterian church of Ghana of the 19 Presbyteries in Ghana to compare or address the gender differences in relation to the work of the ministry.

### **3.8 Data Collection Methodology**

All primary and secondary data will be collected within a month for the study. This study used open and closed surveys to obtain information from the PCG Women's Minister. This study used a quantitative method to deliberately obtain primary data through the use of questionnaires. According to Ary, Jacobs and Razavieh (2002), interviews and surveys are two basic ways to collect data from surveys.

The questionnaire included closed-end items which allowed researchers to get specific answers from respondents. All female pastors sampled responded to questionnaires to gather data regarding their experiences of their service as ministers of the PCG.

### **3.9 Data Analysis Methodology**

The study data received from respondent was evaluated to cross check for the effectiveness or consistency of the answered question to find out if the questions have been answered in the order required. The items were coded and analyzed using the Statistical Package for Social Science (SPSS Version 21.0) and the statistical tool to use to analyze the data will descriptive statistics. The SPSS was used because it makes it easier to draw graphs, pie charts, tables and frequencies was used.

### **3.10 Ethical consideration**

Research ethics is important in our daily life research endeavours and requires that researchers should protect the dignity of their subjects and publish well the information that is researched (Fouka & Mantzorou, 2011). The current study was done with consideration of ethics across the processes especially in data collection and how the data is used. For the purpose of this study, ethical clearance was obtained from the Head office of the Church (Presbyterian Church of Ghana, Osu) of the intention to use Female Ministers of the church for study.

To access study population, a letter of ethical approval was sought from the Head office of the Church (Presbyterian Church of Ghana, Osu). The study addressed the rights of respondents including confidentiality, privacy and the decision to forfeit a questionnaire at any point during the process.

Prior to the commencement of the administration of the research instruments, permission was sought from the minister in charge of the congregations to conduct the study with the Female Ministers of the church. Although the respondents were implored to respond to all the questions in the respondents, their preference not to answer particular question(s) was also considered their right. The study ensured that names of respondents were withheld as part of the initial rapport processes for confidentiality purposes.

Moreover, no money or anything of the sort was given to any respondent before, during or after the survey were completed.

### **3.11 Chapter summary**

This chapter concentrated on the technique utilized in this study. A description of quantitative research as a data collecting and analysis approach was provided. This chapter examined the measures used during data collection and offered information on the sample. The next chapter focuses on the data presentation, analysis and discussion.

## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS AND DISCUSSION

#### 4.0 Introduction

This chapter provides the data analysis and discussions of findings of the study. The chapter has been presented based on the research objectives. The results have been analyzed descriptively and presented in the form of frequency distribution tables, pie charts and bar graphs.

#### 4.1 Demographic Characteristics

This section analysis the socio-demographic data of respondents. These include age group of respondents, educational level of respondents and respondents' presbytery in the church.

**Table 4.1: Age Group of respondents**

Age Group	Frequency	Percent
25 - 34	4	5.0
35 - 44	24	30.0
above 44	52	65.0
Total	80	100.0

Source: Field Data (2021)

As shown in Table 4.1, majority 52 (65%) of respondents were above the age 44 years. On the other hand, 24 (30%) of respondents were between the age 35 and 44 years. The age distribution of respondents depicts that majority female ordained Ministers in the Presbyterian Church of Ghana are above 40 years of age.

**Table 4.2: Educational level of respondents**

<b>Educational level</b>	<b>Frequency</b>	<b>Percent</b>
Tertiary	80	100.0

Source: Field Data (2021)

In terms of the highest educational level of respondents, all respondents indicated they have attained tertiary education as shown in the Table 4.2. This outcome shows that female ordained Ministers in the Presbyterian Church of Ghana have attained high levels of education. The church has mandated educational policies regarding the educational qualification of their pastors, which is standard across all genders.

**Table 4.3: respondents Assigned Presbytery**

<b>Presbytery</b>	<b>Frequency</b>	<b>Percent</b>
Akyem Abuakwa Presbytery	4	5.0
Asante Presbytery	20	25.0
Asante Akyem Presbytery	4	5.0
Dangme Tongu Presbytery	4	5.0
Ga Presbytery	16	20.0
Ga West Presbytery	20	25.0
Northern Presbytery	4	5.0
Volta Presbytery	4	5.0
Western Presbytery	4	5.0
Total	80	100.0

Source: Field Data (2021)

The study also ascertained the Respondents' Presbytery (3<sup>rd</sup> highest court of the PCG) of operation. As shown in the Table 4.3, out of the 21 presbyteries in the Church, respondents from 9 Presbyteries participated in this study. Thus, 25% from the Asante Presbytery participated in the study. Similarly, 25% from the Ga West Presbytery participated in the study, 20% from the Ga Presbytery participated in the study while 5% each from the other Presbyteries participated in the study. This rate of participation impacted on the findings of the

study with regards to a broader national outlook since each Presbytery of the church is unique in terms of the location and resources which influences the operations of female ministers.

**4.2 Objective one: To understand how religious teachings, beliefs, policies and practices impede gender equality in Presbyterian churches in Ghana.**

**Table 4.4: Opportunities as a Female Minister**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Few occasions	36	45.0
Many occasions	36	45.0
Never	8	10.0
Total	80	100.0

Source: Field Data (2021)

Respondents were asked whether being a female Presbyterian Minister has given them some opportunities they did not expect. As shown in the Table 4.4 above, 45% indicated that on many occasions, being a female Presbyterian Minister has given them some opportunities they did not expect. Similarly, 45% indicated they have received unexpected opportunities as a female minister on few occasions. However, 10% of the total respondents indicated that being a female Presbyterian Minister has never given them opportunities. This implies that, being a female Presbyterian Minister comes with unexpected opportunities which may enhance and motivates ministry work among clergy women.

**Table 4.5: Denied of privileges as a female Minister**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Few	52	65.0
Never	24	30.0
Several	4	5.0
Total	80	100.0

Source: Field Data (2021)

Study respondents were asked whether there are privileges they have been denied since they became female Presbyterian ministers. According to the responses in the Table 4.5 above, majority of the respondents, thus 65% opined that they have been denied of few privileges

since they became female Presbyterian ministers. However, 30% of the respondents indicated that they have they have never been denied of any privileges since they became female Presbyterian ministers. Also, 5% of the respondents indicated that they have they have been denied of several privileges since they became ministers of the church. This implies that female Presbyterian ministers are denied of privileges which may affect their work.

**Table 4.6: Challenges encountered by women who desire to be minister of the church**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Little	28	35.0
Never	48	60.0
Severe	4	5.0
Total	80	100.0

Source: Field Data (2021)

According to Table 4.6, 30% of the respondents indicated that they never faced challenges from parents, husband or other family members when they desired to be female Presbyterian Ministers. However, 35% of the respondents indicated that they have they were faced with faced some challenges from parents, husband or other family members when they desired to be female Presbyterian Ministers. Also, 5% mentioned that they were faced with severe challenges from parents, husband or other family members when they desired to be female Presbyterian Ministers. This implies that the desire to be female Presbyterian Ministers do not encounter impediments from family and relations.

**Table 4.7: Ministerial call and its economic effect**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
It has had no economic influence on me	20	25.0
It has increased my income	16	20.0
It has prevented me from engaging in other economic activities	44	55.0
Total	80	100.0

Source: Field Data (2021)

Study respondents were asked whether being a female Presbyterian Minister affected them economically. As shown in the Table 4.7, 55% of the respondents opined that being a female Presbyterian Minister has prevented them from engaging in other economic activities. On the flip side, 25% of the respondents indicated that being a female Presbyterian Minister has increased their income while 20% indicated that being a female Presbyterian Minister has had no economic influence on them. This implies that, being a female Presbyterian Minister affects them economically since they are unable to engage in other economic activities.

**Table 4.8: Exclusion of women in decision making**

Response	Frequency	Percent
Maybe	20	25.0
No	48	60.0
Yes	12	15.0
Total	80	100.0

Source: Field Data (2021)

As shown in the Table 4.8, majority of the respondents representing 60% responded 'No' to the assertion that exclusion of women in decision making, mainly is as a result of lack of will capacity or confidence. Also, 25% responded 'Maybe' to same assertion while 15% responded 'Yes' to the fact that, exclusion of women in decision making, mainly is as a result of lack of will capacity or confidence. This implies that, female Ministers in the Presbyterian church of Ghana perceive the notion that the exclusion of women in decision making, mainly is as a result of lack of will capacity or confidence.

**Table 4.9: perceived as a female Presbyterian minister**

Response	Frequency	Percent
I am now seen as an exceptional person	48	60.0
Society see me weirdly	8	10.0
Some feel I am being against the natural rules	12	15.0
The normal perception about me before I became a pastor	12	15.0
Total	80	100.0

Source: Field Data (2021)

Study respondents were asked about how they are perceived as female Presbyterian ministers. As shown in the Table 4.9, 60% responded that, ‘I am now seen as an exceptional person’. Similarly, 15% responded that, ‘Some feel I am being against the natural rules’ while 15% responded that, ‘The normal perception about me before I became a pastor’. Interestingly, 8% of the respondents indicated that, ‘Society see me weirdly’. This implies that people perceived female Presbyterian Ministers differently especially as exceptional people.

#### **4.3 Objective two: To identify and investigate the roles unique to female ministers in Presbyterian churches in Ghana.**

**Table 4.10: Perception of Female Presbyterian Minister on human rights standards in faith-based organization.**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Maybe	20	25.0
No	16	20.0
Yes	44	55.0
Total	80	100.0

Source: Field Data (2021)

Study respondents were asked whether they think that human rights standards are already or yet to be an integral part of the implementation of development efforts when it comes to faith-based organization. As shown in the Table 4.10, 60% responded ‘Yes’ to the assertion. Also, 25% responded ‘Maybe’ while 20% responded ‘No’ to the assertion. This implies that female Ministers of the Presbyterian church of Ghana perceive human rights standards are already an integral part of the implementation of development efforts when it comes to faith-based organization.

**Table 4.11: Perception of Female Presbyterian Ministers on gender when it comes to Ministering**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Negative	16	20.0
Neutral	24	30.0
Positive	40	50.0
Total	80	100.0

Source: Field Data (2021)

The study sought what perception they have of gender when it comes to ministering. As shown in the Table 4.11, 50% indicated a positive perception towards gender when it comes to ministering. Similarly, 30% remained neutral to the assertion while 20% indicated a negative perception towards gender when it comes to ministering. This implies that, female Presbyterian ministers have positive perception on gender when it comes to ministering.

**Table 4.12: difficulty in Multi-tasking as a wife and a minister**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
A bit difficult	48	60.0
Not at all	20	25.0
Very difficult	12	15.0
Total	80	100.0

Source: Field Data (2021)

The study sought to ascertain the whether multi-tasking as a wife and a minister is difficult. As shown in the Table 4.12, 60% of the respondents indicated that it is a bit difficult combining duties as a wife and a minister of the church. Similarly, 15% of the respondents indicated that it is very difficult combining duties as a wife and a minister of the church whiles indicated multi-tasking as a wife and a minister is not difficult at all. This implies that females Ministers of the church multi-tasking as a wife and a minister encounter difficulties.

**Table 4.13: encouragement from husband of a female minister**

Response	Frequency	Percent
Daily	56	70.0
Never	8	10.0
Occasionally	16	20.0
Total	80	100.0

Source: Field Data (2021)

The study sought to find out if female minister who are married have received any encouragement from their husband as a minister. As shown in the Table 4.13, majority of the respondents representing 70% indicated they receive daily encouragement from their husband as a minister. Similarly, 20% indicated that they receive occasional encouragement from their husband. Interestingly, 10% indicated they have never received encouragement from their husband. This implies that, majority of female ministers who are married have received encouragement and support from their husband in their ministerial work.

**Table 4.14: Status as a female Presbyterian minister and relationship**

Response	Frequency	Percent
A bit	36	45.0
Deeply	8	10.0
Not at all	36	45.0
Total	80	100.0

Source: Field Data (2021)

Respondents were asked if their status as a female Presbyterian minister has affected the relationship between them and their friends. As shown in the Table 4.14, 45% responded ‘a bit’ while 45% responded ‘Not at all’. However, 10% responded that their status as a female Presbyterian minister has affected the relationship between them and their friends deeply. This implies that, status as female Presbyterian ministers somehow affect the relationship between them and their friends.

**Table 4.15: Regret in their ministry**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
No	76	95.0
Yes	4	5.0
Total	80	100.0

Source: Field Data (2021)

The study sought to ascertain the if respondents sometimes regret being a female Presbyterian minister. As shown in the Table 4.15, a greater majority representing 95% of them responded ‘No’ to the assertion. This implies that female Presbyterian ministers do not have any regret in their ministry.

**Table 4.16: Encouragement of any female to become a Presbyterian Minister**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Maybe	12	15.0
No	4	5.0
Yes	64	80.0
Total	80	100.0

Source: Field Data (2021)

Respondents were asked whether they would you encourage any female to become a Presbyterian Minister. As shown in the Table 4.16, a greater majority representing 80% indicated ‘yes’, thus, they would you encourage other female to become a Presbyterian Minister, 80% responded ‘Maybe’ to same assertion whiles 5% responded ‘No’ to the assertion. This implies that, respondents would encourage other females to become a Presbyterian Minister.

**Table 4.17: Pivotal role-played faith-based organization**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Agree	44	55.0
Disagree	8	10.0
Neutral	4	5.0
Strongly agree	12	15.0
Strongly disagree	12	15.0
Total	80	100.0

Source: Field Data (2021)

As shown in the Table 4.17, 55% of the respondents agreed that faith-based organization play a pivotal role in proposing alternative power structures to aid ministry work across gender. Similarly, 15% Strongly agreed to same assertion. This implies that, faith-based organization play a pivotal role in proposing alternative power structures to aid ministry work across gender.

#### **4.4 Discussion of findings**

The study presented an outline of the roles and challenges faced by ordained women ministers in the Presbyterian Church of Ghana (PCG). The PCG has a goal that all of its members want to attain. Women participate directly or indirectly to the holistic ministry, growth, and evangelistic efforts that expand Church membership, according to the PCG's mission statement. Some of their efforts also contribute significantly to the church's and society's self-sufficiency and economic growth.

The findings of this study show that women have made significant contributions to the PCG's growth and development. However, until the early 1900s, the pattern suggested that women were not intentionally being trained to participate in the rising clerical order in the PCG's decision-making institutions. According to Aboagye (2013), theological education, which was the primary qualification for Church leadership at the time, was not available to women. Women were barred from some ecclesiastical posts in the PCG not just because of their gender and lack of theological education, but also because of their cultural and customary circumstances.

At the time of conducting this study, the status quo has changed. The demographic data analysed revealed a gradual increase of ordained female ministers in the church. This revelation refutes the assertion by Chirongoma (2019 and Kwaramba and Dreyer (2019) that women have not been treated equally in religious circles, according to their studies on women and church leadership. According to the survey, Female ordained ministers in the Presbyterian Church of Ghana have attained a minimum of college education. This implies that, females in the church are given equitable academic qualification in training as Ministers of the church. Also, the majority of female ordained ministers in Presbyterian Church Ghana are over 40 years old, according to the report. This revelation suggests that, much younger females are nurtured to make clergy work attractive to them. According to Rakoczy (2004, p.199), the bible does not depict a hierarchical church; rather, it paints a picture of disciples who are on an equal footing. Thus, the church according to female ministers same opportunities as their male counterparts is commendable according to the Biblical standards.

According to the findings, being a female Presbyterian Minister provides unanticipated chances that may enrich and inspire clergy women's ministry work. According to Delap (2013), female pastors are denied advantages that might impact their ability to do their jobs. However, the survey contrasted Delap (2013)'s assertion, thus, women who want to be ordained as Presbyterian ministers have no obstacles from their families or relatives.

According to the study findings, majority of respondents believe that being a female Presbyterian Minister has a financial impact on them since they are unable to engage in other economic activities.

According to the findings, female ministers in Ghana's Presbyterian church believe that women's exclusion from decision-making is mostly due to a lack of will power or confidence.

People viewed female Presbyterian Ministers differently, particularly as exceptional people, according to the study, whereas female Ministers of the Presbyterian Church of Ghana believe that human rights standards are already an integral part of the implementation of development efforts in faith-based organizations.

Female Presbyterian preachers have a good view on gender when it comes to ministering, according to the survey.

According to the findings, female church ministers who multitask as a wife and a pastor have challenges.

In their ministerial work, the majority of married female pastors have received encouragement and support from their husbands.

The connection between a female Presbyterian preacher and her friends is influenced by her rank.

Female Presbyterian pastors had no regrets about their vocation to ministry, according to the report, and would urge more women to follow in their footsteps.

Faith-based organizations, according to the respondents, play a critical role in presenting alternative power structures to facilitate ministry work across gender lines.

## CHAPTER FIVE

### SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.0 Introduction

This chapter presented the summary of the study including major findings derived from the study. Conclusions arrived and recommendations arising from the findings were provided in this chapter.

#### 5.1 Summary of findings

This study revealed that majority of the female ordained Ministers in the Presbyterian Church of Ghana are above 40 years of age female. More so, PCG has favourable policies that encourage women to attained high education and be ordained as Minister of the church.

The study revealed that, being a female Presbyterian Minister comes with unexpected opportunities which may enhance and motivate ministry work among clergy women. These female pastors vary from their male counterparts in terms of personal qualities, motives for selecting the clerical profession, and aspects of church service that women find gratifying. While their numbers have grown, clergywomen continue to encounter a number of challenges in their profession. These include institutional impediments, placement challenges, lay resistance, clergy hostility, and the church's typically male iconography and liturgy.

The study brought to light that female Presbyterian ministers are denied of privileges which may affect their work. Privilege is typically unnoticeable to those who have it. People in dominating groups frequently assume that they have earned their privileges or that everyone might have access to these benefits if they worked hard enough. In reality, privileges are undeserved, and they are bestowed upon members of dominating groups whether they desire them or not, and regardless of their claimed goal. The study revealed that the desire to be ordained as a female Presbyterian Ministers do not encounter impediments from family and relations.

Also, majority of the respondents opined that being a female Presbyterian Minister affects them economically since they are unable to engage in other economic activities. Despite the numerous problems they confront, pastoral women are inventive in finding methods to meet

the fundamental necessities of their homes. Their important significance, however, is only partially understood. Pastoral women are particularly disadvantaged because of the constraints they suffer within their own cultures, such as the inability to own property or participate in decision-making processes. Raising awareness of women's concerns and the significance of their individual contributions is a step toward enhancing women's roles in pastoral communities and, as a result, lowering their sensitivity to external shocks.

The study revealed that female Ministers in the Presbyterian church of Ghana perceive the notion that the exclusion of women in decision making, mainly is as a result of lack of will capacity or confidence.

The study found out that, people perceived female Presbyterian Ministers differently especially as exceptional people whiles female Ministers of the Presbyterian church of Ghana perceive human rights standards are already an integral part if the implementation of development efforts when it comes to faith-based organization.

The study found out that female Presbyterian ministers do not have any regret in their call into ministry and would encourage other females to become Presbyterian Ministers.

The respondents agreed that faith-based organization play a pivotal role in proposing alternative power structures to aid ministry work across gender.

## **5.2 Conclusions**

The concepts of feminist ecclesiology was utilized to explore and analyze the PCG's activities in respect to women leadership in this study. Because the study's focus is on an African church, specifically women's experiences in that church, African women's theology and feminist ecclesiology are pertinent to this research because it aims to understand the issues experienced by female pastors.. The findings of the study conforms to the Feminist ecclesiology theory, propounded by Watson (2002). The PCG empowers women through recognition, training, ordination and assigning them roles in high echelon of the church. The respondents agreed that the church play a pivotal role in proposing alternative power structures to aid ministry work across gender. This study fully examined the denominational subtleties of gendered administration elements in the PCG.

The study concludes that, there exists a wide scope of women's leadership patterns and encounters moulded by churches philosophy, hierarchical design, segment synthesis, and monetary standing. According to the Feminist ecclesiology theory, by and large, Protestant churches, like the PCG commonly offer the most great climate for women's formal leadership advancement, paralleling the chronicled insight of numerous western settings.

Despite what appears to be overwhelming evidence that being a woman in ministry is difficult, and despite the fact that some people oppose the concept, others embrace it. This results in women's empowerment that results in satisfying and fulfilling job, as well as the production of not to mention the spiritual and eternal advantages, motivation and retention are all important factors. According to the bible, disciples in a hierarchical church do not exist; rather, they are on an equal footing. For this study, this concept is appropriate, since it empowers women and encourages them to challenge the status quo in the church. African women theologians also strive for equity and justice for both male and female pastors, so that they all feel and know they are part of the church. It is also significant to this study since it is based on and steeped in African culture and worldview, which appears to be a major factor in how female pastors are treated in the PCG.

The concept of cultural acceptance has not only benefitted some women in Presbyterian Church of Ghana, but also has the potential for encouraging approval from denominations that hesitate in recognizing women as pastors. It is conceivable that the Presbyterian Church of Ghana, has made impact in sub-Saharan settings as ascertained in this study, since they turn out to be more open to women's leadership.

### **5.3 Recommendations**

Based on the findings, the study recommends the following guidelines to necessary to:

- a) While women are achieving more educationally and participating more in the Ministerial work more than ever before, female Presbyterian ministers are denied of privileges. The study recommends that, there should be equality in privileges between men and women ministers.

- b) To encourage younger women to enter the priesthood, the church should start various programs, such as workshops and seminars, focusing on the ordained ministry. Bible study leaders should be educated to be attentive to these gender difficulties, according to the leaders. On the character features of some women, there should be a contextual biblical interpretation.
- c) Again, the PCG should ensure that gender-sensitive language policies are developed in its theological training institutes, resulting in the use of inclusive language. It is suggested that the PCG pay attention to women and learn about their concerns.
- d) The exclusion of women in decision-making is a marker of a flawed democratic system, therefore the study recommends that, the process toward increasing the visibility of women in decision-making across the church must be encouraged.
- e) The study recommends a policy that would support females Ministers of the church multi-tasking as a wife and a minister.

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## APPENDIX - QUESTIONNAIRE

### GHANA INSTITUTE OF JOURNALISM

#### SCHOOL OF GRADUATE STUDIES AND RESEARCH

#### THE STATE OF THE FEMALE MINISTER OF THE PRESBYTERIAN CHURCH OF GHANA WHERE RELIGION AND GENDER PLAY A KEY ROLE

Dear Respondent,

This questionnaire has been developed to solicit information for a project work being undertaken to determine the state of the female minister of the Presbyterian Church of Ghana where religion and gender play a key role. The data collected will be used for academic purpose only and confidentiality is assured. This questionnaire will take 15 minutes of your time. Please answer the questions that follow. Thank You

- |                        |                              |
|------------------------|------------------------------|
| A. Benefits/Privileges | D. Aftermath of the ministry |
| B. Challenges          | E. Recommendation            |
| C. Perception          | F. Family and Ministry       |

#### **PART 1: DEMOGRAPHIC CHARACTERISTICS** *(please tick [✓] the appropriate box)*

1. **Sex**

Male [ ]

Female [ ]

2. **Age**

18-24 [ ]

25-34 [ ]

35-44 [ ]

Above 44 [ ]

3. **Education**

No Education [ ]

Primary [ ]

Secondary [ ]

Tertiary [ ]

**4. Years of Service as a Minister**

Less than 12 month [ ]

1-3 years [ ]

4 years and above [ ]

**5. Your current Presbytery**

A. Akuapem Presbytery [ ]

B. Akyem Presbytery [ ]

C. Asante Presbytery [ ]

D. Asante South Presbytery [ ]

E. Brong Ahafo Presbytery [ ]

F. Central Presbytery [ ]

G. Dangme Tongu Presbytery [ ]

H. Ga Presbytery [ ]

I. Ga West Presbytery [ ]

J. Kwahu Presbytery [ ]

K. Northern Presbytery [ ]

L. Northern Presbytery [ ]

M. Sefwi Presbytery [ ]

N. Sekyere Presbytery [ ]

O. Upper Presbytery [ ]

P. Volta Presbytery [ ]

Q. West Akyem Presbytery [ ]

R. West Brong Presbytery [ ]

S. Western Presbytery [ ]

**PART 2: BENEFITS/PRIVILEGES**

**1.** Has being a female Presbyterian minister given you some opportunities you did not expect?

A. Many occasions [ ]

B. Few occasions [ ]

C. Never [ ]

**2.** Are there privileges you have been denied since you became a female Presbyterian minister?

A. Several [ ]

B. Few [ ]

C. Never [ ]

### **CHALLENGES/SET-BACKS**

3. Do you face challenges from your parents, husband or other family members when you desired to be a female Presbyterian Minister?

A. Severe [ ]

B. Little [ ]

C. Never [ ]

4. Has being a female Presbyterian Minister affected you economically?

A. It has increased my income [ ]

B. It has prevented me from engaging in other economic activities [ ]

C. It has had no economic influence on me [ ]

5. Does the exclusion of women in decision making, mainly as a result of lack of will capacity or confidence?

A. Yes [ ]

B. No [ ]

### **PERCEPTION**

6. How are you perceived as a female Presbyterian minister?

A. The normal perception about me before I became a pastor [ ]

B. I am now seen as an exceptional person [ ]

C. Society see me weirdly [ ]

D. Some feel I am being against the natural rules [ ]

7. Do you think that human rights standards are already or yet to be an integral part of the implementation of development efforts when it comes to faith-based organization?

A. Yes [ ]

B. No [ ]

C. Maybe [ ]

8. What perception do you have of gender when it comes to ministering?

A. Positive [ ]

B. Negative [ ]

C. Neutral [ ]

### **FAMILY AND MINISTRY**

**9.** Has combining your duties as a wife and a minister being difficult?

A. Very difficult [ ]

B. A bit difficult [ ]

C. Not at all [ ]

D. Single [ ]

**10.** If married have you received any encouragement from your husband or he is impeded your functions as a minister?

A. Occasionally [ ]

B. Whenever I have to perform my pastoral duties [ ]

C. Daily [ ]

D. Never [ ]

E. Single [ ]

**11.** Has your status as a female Presbyterian minister affected the relationship between you and your friends?

A. A bit [ ]

B. Deeply [ ]

C. Not at all [ ]

### **AFTERMATH**

**12.** Do you sometimes regret being a female Presbyterian minister?

A. Yes [ ]

B. No [ ]

### **RECOMMENDATION**

**13.** Would you encourage any female to become a Presbyterian minister?

A. Yes [ ]

B. No [ ]

**14.** Must faith-based organization play a pivotal role in proposing alternative power structures to aid ministry work across gender?

A. Yes      [   ]

B. No        [   ]