AN ANALYSIS OF PERCEPTIONS AND ATTITUDES TOWARDS FEMALE PASTORS IN TWO DISTRICTS IN THE PRESBYTERIAN CHURCH OF GHANA.

BY

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INTEGRI PROCEDAMUS

THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF MPHIL AFRICAN STUDIES DEGREE.

JULY, 2015
DECLARATION

I declare that this thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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I dedicate this work to my mum, Madam Joyce Ramah and my husband Mr. Oti-Boateng, who have faith in me and invested so much to make me who I am today.
ACKNOWLEDGEMENT

I give glory to the Almighty God who has not only given me life but has also given me strength and courage to have this work done.

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OPERATIONAL DEFINITION OF SOME KEYWORDS

a) **PCG**: is the same as the acronym for Presbyterian Church of Ghana. PCG is used in this study only as a matter of convenience and not for any other reason.

b) **Generational groups**: The generational group in PCG is a form of age set where members of PCG have been categorised according to their ages. The generational groups consist of YPG (18-30 yrs.), YAF (31-40 yrs.), Men fellowship (41-60 yrs.), Women fellowship (41-60 yrs.) and pensioners (61 yrs. and above). A person, dependent on his/her age is mandated to join the appropriate group.

c) **Women**: The term “Women” to put it schematically is historically, discursively constructed and always relative to other categories, which themselves change; “women” is a volatile collectivity in which female persons can be positioned differently. However for this research, the use of the word ‘women’ refers to all human beings of the female sex, however it excludes girls- those below the age of 18 years. It includes those who are 18 years and above who are either single, married, separated or widowed. It includes females who have wealth or are poor; those caring for the vulnerable or children and those who are advanced educationally, with little or no education. A woman as used here can be part of the clergy or laity.

d) **Pastor /Minister**: until 2000, the clergy in the PCG were referred to as pastors, but now most clergy persons prefer to be call Ministers. These clergy persons prefer the tithe Minister because they believe the tithe ‘Minister’ accurately reflect the changes taking place in the manning of the Church.

According to them a pastor refers to someone who is in charge of the congregants. Someone who is more or less like a shepherd in charge of the sheep, whilst the minister is more or less a servant of the Lord and the congregants. Based on this, most clergymen and women in the PCG prefer to be called ministers rather...
pastors. However, it is agreed that both tithes are the same and can be used interchangeably.

e) **Theology**: in this context, it refers to discourse about God and interpretation of the scriptures.

f) **Leadership**: in this context refers to the process of heading a church committee, congregation or church board. A leader can refer to those who fall within the five-fold ministry as stipulated in the book of Ephesians 4:11; “It was he who gave some to be apostles, some to be prophets, some to be evangelists and some to be pastors and teachers” (The Holy Bible, 1998).

g) **Ordination** is a form of ritual that is practiced in the church for vesting a person with authority in the office of leadership. This is done through the laying on of hands by somebody who is already ordained and who holds a higher ministerial position than the one ordained. In the PCG, the ordinard (yet to be pastor) is commissioned into office by the officiating pastor who acts on the authority of the General Assembly. The act of ordination comes off after a number of prayers, singing of hymns, reading of addresses by the clerk of the General Assembly and the ordinard(s), saying of vows by the ordinard(s), laying of hands on the ordinards by the officiating minister and at least two other appointed ministers, offertory, declaration and appointment into office by the Moderator or his representative, thanksgiving and dedication and finally the saying of benediction (Presbyterian Church of Ghana, 1987).

A person who has gone through these ordination rituals becomes a minister/pastor and is ready to be assigned to a congregation.

h) **Church**: In this context, it refers to either the church in Africa in general or the Presbyterian Church of Ghana.
i) *Congregation*: refers to the smallest unit in the PCG’s organisational structure. A group of congregations is called a district and a group of districts forms a presbytery.

j) *Patriarchy*: is a term used to describe the situation in which women’s stories and their experiences have been ignored, forgotten, misinterpreted and devalued while stories about men and their experiences have been elevated, remembered, emphasised and overvalued. It refers to systematic social structures that institutionalise male physical, political economic and social power over women.

k) *Presbyterian*: it is from the Greek word ‘Presbyteros’ which means elders and it describes a system of church government consisting of elected boards of ministers and elders.
ABSTRACT

Leadership as has been portrayed historically, carries notions of masculinity. And the belief that the male counterparts in most of the existential realities make better leaders than women is still common today. Despite this notion, a lot of women are taking up leadership positions in all spheres of society today. Women are also rising through the corporate, political and religious structures of society today. Several factors can account for this phenomenon. Nonetheless, it is being popularly asserted that attitudes and perceptions towards females are accountable for the increasing numbers of females in leadership; especially female leadership in the church. Could this popular assertion account for the steady increasing of females entering into priesthood in PCG (*the first Orthodox Church in Ghana to allow the ordination of females into the priesthood*)? This thesis therefore through a systematic analysis and documentation of attitudes and perceptions of the laity and pastors of PCG towards female pastors of two districts in the PCG, investigated the above assertion. The data obtained was analysed using the African feminist post-structural theory, which espouses change on women’s issues from an African feminist point of view. Among the many outcomes of the research it was found that members of the PCG accept the leadership of female pastors. And this is mainly so because of transformations in their attitudes and perceptions towards female leadership. It was also found that some of the negative perceptions that were used earlier to keep female pastors from the ordained ministry still persist. In addition, it was found that the permeating of feminist ideologies into all decisions and discussions recently, play a major role in the changes in perceptions and attitudes towards female leadership (female pastors) in the PCG. This work is important because it brings to light information on the post-ordination activities and experiences of the laity and clergy in Ghana using the PCG as case-study.
CHAPTER ONE

1.1 Introduction

Leadership, like any other social phenomenon, is gender structured. Positions of leadership in general are often associated with traits such as independence, competiveness and assertiveness; traits often considered inconsistent with the traditional norm of the female gender. Due to societal norms and gendered organisational structures, women are frequently discouraged from seeking out positions of leadership while simultaneously being socialised to play traditionally stereotyped roles of femininity and domesticity. Most research conducted on women and leadership reveal that women who strive to become leaders face a great number of internal and external barriers. Despite this, women are increasingly taking up leadership positions. Many women are occupying top positions of power in government, the private sector and the church—which used to be a no-go area for women until the 17th century (Ulrike, 2010).

In the PCG, women started taking active part in decision-making positions from the 1900s (42nd Minute of the PCG). They started vying for leadership positions like presbyters, deaconesses, counsellors, caretakers, children service teachers, women fellowship leaders, session clerks but not pastors. In 1976, the synod unanimously accepted the ordination of women into the ministry of the Church, but the first female pastor was ordained in 1979. After the decree the number of women entering into the priesthood has been increasing steadfastly, although top leadership positions in the church remain predominately male occupied. Based on this premises, this work set out to answer questions on how the number of women entering into priesthood is increasing despite the persistence of the notion of ‘male only’ when it comes to leadership in the Church.
1.2 Background to the Study

Many sources confirm that Christianity, at the end of the twentieth century, remained the largest of the world’s religions, although not as large a percentage of the world’s population as was the case in 1900 (Porterfield, 2008). Porterfield (2008) does not give an estimated percentage of Christians in the 1900; nevertheless, recent articles on religious population census peg the population of Christians at almost 60% of the World’s religious population.

Christianity in Ghana has its beginning in 1417. Christian missions to the then Gold coast (now Ghana) can be divided into four periods. Depending on a particular historian and his/her ecclesiology, the beginning of Christianity in Ghana in a particular period is subjective and not static. Based on the works of three historians (Ward 1948; Wiltgen 1956 and Debrunner 1967), the first period is pinned at the period between 1417 and 1735; the second from 1737 to 1828, the third from 1828 to the end of 1978 and the fourth is from 1979 to present.

The Basel Evangelical Missionary Society from Switzerland was the first to arrive and establish a permanent and viable mission church on the Gold Coast in the 19th century (Nkansah-Kyeremateng, 2003). Before its permanent establishment, the Missionary Society faced a lot of difficulties ranging from continental blockage to unfavourable weather conditions and finally to the presentation of the Gospel to an African Society in transition (Smith, 1966). The Missionaries were able to overcome most of these difficulties through education and the decentralisation of administrative powers. After the chaos that accompanied the two World Wars, end to slave trade and other political litigations among the then the super powers, the Basel Missionary Society recognised the importance of
localising the Gospel, that is, the need to include Ghanaians in the presentation of the Gospel to Ghanaians (Smith, 1966). The leadership of the Society acted on this and the outcome is what ensured its permanency in Ghana and catalysed its spread to other parts of Ghana (Sanneh 1983; Asana 1988).

African men were solely recruited for this task but after some time, women of African descent were also recruited to engage in the enterprise (Sanneh 1983). Sanneh (1983) further adds that this new methodology of the Basel Mission is what resulted in its massive mark-scoring in evangelisation and gave it a head start among its contemporaries. Thus, for a long time, women had been associated with the growth of the Christian mission and the ministry of the PCG (Ulrike, 2010). It is, therefore, not surprising that recently the importance of women in missionary work has become the subject of much discussion. It is worth noting, however, that around 1815, women’s main roles in the Basel Missions were that of wives and handmaids to the men on the mission fields and educators of their children as well as children of other missionaries on the field. They were never regarded as co-partners and this attitude made some women feel valueless. According to an ex-missionary, 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 missionary…” (Haas Waltrand, 1990: p44).

Though to the ex-missionary above, the domestic roles performed by women on the mission field made women feel dominated, the Basel Mission, during the Pre-colonial era, viewed Missionary women’s domestic roles as propagating Christian femininity and
therefore empowering (Ulrike, 2010). In fact, it was on the basis of propagating Christian femininity that the first Women’s Mission was conceived (Ulrike 2010:p35).

From 1841, the Basel Mission reconstructed its thoughts about the importance of women. The teacher/trainer roles of women were being constructed to become Professional. Missionary women were to become teachers to other women and children on the Mission field and propagate Christian ideologies which included Christian femininity (Ulrike, 2010). This led to the creation of the Women’s Mission Committee in 1841, whose main objective was to educate, pray for and raise funds to support missions (Schweizer, 2001; Ulrike, 2010). Such contributions of women towards the Christian mission had a massive impact on the rapid spread of Christianity. Professor Baeta affirms the impressive contributions of women in Christianisation by asserting that, “the contribution of missionary women to the formation of Christian congregation overseas was incomparably more important than anything their missionary husbands ever did!” (Waltrand, 1990:p43).

From the 1900s onwards, women in the PCG decided to contribute their quotas to decision making in the church. They started vying for leadership positions such as presbyters, deaconesses, counsellors, caretakers, children service teachers, women fellowship leaders, session clerks and many others. They also led group discussions and Bible studies and generally participated fully in almost all aspects of the church’s activities.

In 1976, the synod unanimously accepted the ordination of women into the ministry of the Church, but the first female pastor was not ordained until 1979. This directive was communicated to the congregations at all levels, and as was to be expected brought about changes in the attitudes of the clergy, laity and the church in general towards women.
Women in PCG felt proud about this achievement and decided to work hard not only to make their voices heard but also to aid in increasing the number of women entering the ministry. After 1976, the number of women entering into the priesthood has been increasing steadily, although top leadership positions in the church remain predominately male dominated.

From the historical background given, it can be concluded that a number of factors contributed to this achievement of PCG. This research sought to examine the views of the laity and clergies on female pastors in the PCG in order to find out how perceptions and attitudes toward women have been playing out in the development of female leadership in PCG and how these views impact the development of women in the ministry.

1.3 Statement of the Problem

At the 47th synod of the PCG held in Sunyani in 1976, the issue of female ordination was brought forth. It was agreed, amidst the religious, socio-cultural, psychological and theological factors against women’s ordination, that women should be ordained as pastors. This directive was communicated to members of the PCG at the various levels of the Church structure. And members of the PCG expressed diverse attitudes toward this directive. Whilst some members were in support of the decision of the Synod, some members expressed their disapproval of women’s ordination. Based on the proliferation of literature on the persistent resistance to female ordination, it can be deduced that some PCG members still despise the ordination of women. Despite the persistence of resistance to female ordination by some PCG members, the Ordained Minister Record Book at the headquarters of PCG shows that the number of women being ordained as pastors in PCG is increasing steadily. Based on this background, this thesis attempts to offer an
explanation for this phenomenon—the increasing number of females entering into the priesthood in PCG.

1.4 Significance of the Study
A lot of literature on the PCG focuses more on the history, organisational structure and struggles for the acceptance of women’s ordination into the ministry. Information on the post-ordination activities and experiences of the laity and the clergy in PCG is limited. This thesis seeks to provide needed information on the post-ordination activities and experiences of the laity and clergy in PCG to be used as referencing by PCG churches in Ghana and churches in Africa. The study adds to the literature on the perceptions and attitudes towards women in the Ghanaian society and the changes that are taking place in the attitudes and perceptions toward women, women in leadership and women in church leadership. Further, this study contributes to an understanding of the dynamics of changes in gender attitudes including how masculinities are implicated when women move out of their stereotypical private sphere into the male structured public sphere. By examining and explaining existing gender stereotypes in the church, the study suggests ways to empower more women to take up leadership positions in the church, and society in general. Finally, this study also contributes to the debate on cultural hermeneutics on the Bible and culture from an African-Ghanaian perspective.

1.5 Objectives
The objective of this study is to document and analyse the perceptions and attitudes of members of PCG towards female pastors. I am also interested in finding out how these perceptions and attitudes towards female pastors affect leadership development of women
in the church, including how members of PCG think women can be empowered to develop their leadership skills.

1.6 Research Questions

The following research questions guide this study:

What perceptions and attitudes do members of the PCG have about the female pastors in terms of the body and structure of the church as well as the women pastors’ behaviours and performance?

Related to the above, this study seeks to extrapolate how these perceptions and attitudes towards female pastors affect the leadership development of women in the church?

In what ways can women be empowered to develop their leadership interest in PCG?

1.7 Theoretical Framework

The study is analysed based on post-structural theory within African feminist context. African feminism has been defined as “an intellectual and activist movement, rooted in the experiences of slavery, colonialism, and patriarchy and striving to end interlocking systems of multiple oppressions resulting from these experiences and their conditions” Adomako Ampofo and Arnfred (2009) as cited in Ampofo, Adjei, & Brobbey (2015: 909). Similar to most Non-Western feminist scholars, African feminist scholars have problematised White Western feminism(s) and the production of knowledge on Africa, introducing alternative concepts, methodologies, and theorisations that valorise African-centred knowledge. African feminists advocate that for a better understanding of gender politics in Africa, there is the need for contextualisation of knowledge production and the important place femininity-masculinity interactions hold in Africa. Contextualisation of knowledge production in Africa will aid in appreciating how gender relations in Africa are
designed, produced, contested and accepted as a result of underlying structures that still adhere to patriarchy. This study shares similar ideologies with African feminism. This is because this work is taking place within a Ghanaian context and the work highlights the tenets of femininity within a masculinity context and the changes such tenets are effecting in the church and the Ghanaian society at large.

Most African feminists are of the view that for a better understanding of women’s experiences in relation to changes taking place in their social and political circumstances, post-structural theory should be used. It is on this ground that post-structural theory is used in this work to aid in understanding the dynamics of changes in gender attitudes in the PCG. Post-structural theory has brought many changes to ways of thinking and perceiving the world. This theory as used in this study can be appreciated if more light is shed on structural theory.

The structural theory believes that meaning/reality is produced and reproduced in culture through various practices due to underlying universal structures. In addition, structuralism believes that every culture has an underlying structure which governs every interaction. These structures govern human behaviours and thoughts, and are created by the human mind, which operates on binary opposition. The structures produce objective truth that defines what is known, what can be known, how it can be known, and what is real all within a binary opposition. Although this school of thought has been used to explain reality for a long time, in the wake of post-structural theory, it has been realised that knowledge based on this thinking is limiting. The structural theory is of relevance to this study as it highlights the basis of the negative perceptions and attitudes towards women.
In the light of the post–structural theory, reality produced by structural theory reinforces the androcentric nature of society- where knowledge is designed, created and sustained through the opinions of men in positions of power, excluding the ideas of women, other races and other classes. Post-structural theory offers different ways of assuming reality by assuming multiple meaning and explanations for situations in society. By challenging the status quo, post structural theory opens space for a plurality of points of views and brings to consideration those on the margins of dominant discourses and theory. Although post structural theory has its own challenges, it accommodates contradictions and encourages the acknowledgement of diversity.

African feminists who advocate the use of post-structuralism in studying society assert that reality is socially constructed, adding that the terms and forms by which we achieve understanding of the world and ourselves are socially derived products of historically and culturally situated interchanges among people. This means that reality is regulated through discourse and therefore all knowledge is socially produced and regulated. From this assertion, the perceptions that people have are socially constructed and socialisation plays a vital role in influencing people to know what they know and to be the way they are. For Africans, perceptions of womanhood are socially constructed in particular ways with particular social outcomes. A woman is considered to be a “real” woman if she is able to live up to the standards set by society that include being submissive, dependent and conforming (Amoah (1991) cited in Adomako Ampofo (2001:p198). If she fails to meet these standards, she is regarded as a deviant and, not a real woman. And because real women are supposed to be submissive and dependent, a woman cannot be a leader.

Nevertheless, from the outset of feminism, stereotyped gender roles have been undergoing changes. Now women are vying for leadership positions although they are still facing the
barriers that were used against them previously. In the PCG, attitudes to women’s roles, particularly women’s roles in leadership in the church, have undergone transformations due to the positive attitude of members of the church towards women, the indefatigable efforts of women in PCG to be part of the leadership in the church and the acceptability of the changes feminists are enforcing in the secular society.

The post-structural theory assists this study in explaining the transformation going on in PCG. It is also useful because it has enlarged previously held notions about gender, raised questions, and suggested new possibilities for men and women and their perceived roles.

1.8 Research Design and Methodology

1.8.1 Methodology

This work used both a qualitative and quantitative approach - it used questionnaires to gather information/data in the form of words, and also used data in the form of numbers or percentages to indicate varying perceptions of respondents on the subject. Qualitative approach is aimed at answering “questions about the nature of phenomena with the purpose of describing and understanding the phenomena from the participants’ point of view” (Leedy 1997:p104). Thus, respondents are given questions, which they answer and describe on their own, saying what they understand about the said issues.

Quantitative approach has certain distinguishing features, such as the use of precise measurements and the use of quantities expressed as numbers capable of being analysed by statistical or computational methods (Walliman 2005). Walliman points out that the moment one starts counting how many and measuring how much, then that signifies that a quantitative approach has been used. This work used quantitative approach to collect data
in the form of percentages to indicate the varying perceptions of respondents on the female leadership in the church/PCG.

The data were collected over a period of eight months from October 2013 to May 2014 and comprising sixteen (16) visits.

1.8.2 Instruments used for the Data Collection

The instruments used in obtaining information from the respondents were questionnaires, interviews and participant observation. Four sets of questionnaires were used for the four groups of respondents selected. The first set of questionnaires, which were made up of both closed and opened-ended questions were administered to the female pastors. The open-ended questions were included to allow respondents to assign reasons to some of the responses they gave. Peculiar to these set of questionnaires were questions that sought to explore attitudes and perceptions female pastors had towards other female pastors and female leadership in the broader sense.

The second group of respondents, which comprised only male pastors also filled questionnaires which sought to explore their perceptions of work performance of female pastors as against male pastors and to know their perceptions and attitudes towards female leadership based on what they said about female pastors.

The third group of respondents, which included members in the top hierarchy, filled questionnaires similar to those of the male pastors. Nevertheless, some of their question items sought to elicit the PCG position on female leadership and ways in which the church is promoting its position/stand.
The fourth group, made up of the congregants, answered similar questions as those above. However, some of their questions sought their responses regarding their attitudes towards female leadership.

To ensure that all the questions were answered, the researcher, with the help of two trained persons from PCG, aided those respondents who could not read or write in answering the questions by interpreting the questions to them in the local dialect and writing down the answers the respondents gave. The female pastors, male pastors and church administrators were also interviewed by the researcher in their various offices after they had filled their questionnaires. This was as a result of the belief that such persons as a result of their positions had great knowledge about the topic under investigation and that it would be advantageous to obtain clarity and more information from them concerning the research while they were relaxing in their offices. In addition, I partook in some church meetings and activities in order to have first-hand information on the attitudes congregants displayed towards female pastors.

One hundred and seventy-five (175) sets of questionnaires were administered by hand to the members of the various congregations and all of the questionnaires were filled and returned.

1.8.3 The Setting, Sampled sites and Congregations

This study uses both primary and secondary sources in collecting its data. The secondary data used included published works, the Revised Standard Bible, journals, articles, the constitution of PCG, reports and minutes of Synod and the internet. This literature covered traditional roles and the place of women in Africa and Ghana, the role of gender in
leadership, female leadership in the church and the beliefs and practices of PCG in relation to female leadership.

The primary sources were from interviews among the male and female pastor-respondents, the synod clerk and the Ga Presbytery chairperson; a questionnaire survey among the congregant-respondents and observation of congregant-respondents during Sunday church services and generational meeting days were also used. The primary data were collected from two churches in the Sakumono District in the Greater Accra Region of Ghana and two churches in the Abiriw District of the Eastern Region of Ghana. The churches were chosen through the purposive sampling techniques based on their geographical location, their population size, their age and the sex of the pastor heading the church.
Table 1.1: Table displaying data of the sampled sites

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>SAMPLED CONGREGATIONS</th>
<th>LOCATION</th>
<th>POPULATION SIZE</th>
<th>POPULATION OF MEN</th>
<th>POPULATION OF WOMEN</th>
<th>APROXIMATE AGE (YRS)</th>
<th>SEX OF PASTOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>SAKUMONO</td>
<td>MOST HOLY TRINITY</td>
<td>COMMUNITY</td>
<td>400</td>
<td>130</td>
<td>240</td>
<td>50</td>
<td>FEMALE</td>
</tr>
<tr>
<td>SAKUMONO</td>
<td>PAROUSIA</td>
<td>BAATSONAA</td>
<td>300</td>
<td>130</td>
<td>170</td>
<td>18</td>
<td>MALE</td>
</tr>
<tr>
<td>ABIRIW</td>
<td>PRINCE OF PEACE</td>
<td>ABIRIW</td>
<td>550</td>
<td>250</td>
<td>300</td>
<td>52</td>
<td>MALE</td>
</tr>
<tr>
<td>ABIRIW</td>
<td>DAWU</td>
<td>DAWU</td>
<td>500</td>
<td>230</td>
<td>270</td>
<td>25</td>
<td>FEMALE</td>
</tr>
</tbody>
</table>

The churches chosen in the Sakumono District were the Most Holy Trinity Congregation, to represent large congregations and the Parousia Congregation, to represent small congregations. In the Abiriw District, the Prince of Peace congregation was to represent large congregations and the Dawu congregation was to represent small congregations. The Akuapem Presbytery where the Abiriw District is located is noted in the history of PCG as the home of Presbyterianism in Ghana. It can therefore be assumed that it is familiar with the PCG journey towards achieving gender equity/equality in leadership. On the other hand, the Sakumono District located within the Ga Presbytery is the latest addition to the cluster of districts being created by PCG. It can, therefore, be assumed that its experience with gender politics in the leadership of PCG is minimum. It is based on these diverse origins, ages, locations and experience with the minutiae of gender politics in leadership that these two research areas were selected.

1.8.4 Sampling of Respondents

The respondents for this research were selected using the non-probability sampling technique – quota and accidental.
Quota is a type of purposive sampling technique whereby a quota from among a group is selected to represent proportions of the total. Purposive sampling is done when researchers use their special knowledge or expertise about a group to select subjects who represent the group. The researcher selects a sample that exemplifies certain characteristics of the population to be studied and focuses on the exploration and interpretation of experiences and perceptions (Dawson, 2002). As the name suggests, the researcher selects the people ‘with purpose’ to enable him/her explore the research questions or develop a theory. The people/cases are selected based on characteristics or experiences that are directly related to the researcher’s area of interest or research questions, and will allow the researcher to study the research topic in-depth. The cases/people chosen are those that can reveal and shed more light on the research issue.

The Quota sampling technique was chosen because only a quota of the entire congregants in the various churches was chosen to represent proportions of the total congregants in PCG. I used the quota sampling technique to select the congregant-respondents for this research. Ten percent each of male and female congregants within the various generational groups in a congregation were interviewed after church services on Sundays and during the various meeting days of the groups. For example, the following constitute the total population of the congregants from Parousia congregation: 100 (50 males and 50 females) members constitute YPG, 60 (20 males and 40 females) constitute YAF, 50 males constitute the Men’s Fellowship, and 60 females constitute the Women’s Fellowship and 30 (10 males and 20 females) constitute the Pensioners group. And 10% of each generational group were as follows: YPG (5 males and 5 females), YAF (2 males and 4 females), Men’s Fellowship (5), Women’s Fellowship (6) and Pension. Thus in all 17 females and 13 males from the various generational groups of the Parousia congregation.
of the PCG were interviewed using the quota sampling method. In other words, after getting an idea about the number and features of the congregants that would be suitable for the study, the researcher approached and interviewed congregants on Sunday and other meeting days until her quota was complete. (See Table 1.2 below for more details)

Table 1.2: Table displaying sampled congregant-respondents according to their generational groups

<table>
<thead>
<tr>
<th>SAKUMONO DISTRICT – MOST HOLY TRINITY</th>
<th>TOTAL CONGREGANTS (400)</th>
<th>10% OF CONGREGANT-RESPONDENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>YPG</td>
<td>60</td>
<td>50</td>
</tr>
<tr>
<td>YAF</td>
<td>30</td>
<td>80</td>
</tr>
<tr>
<td>MEN’S FELLOWSHIP</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>WOMEN’S FELLOWSHIP</td>
<td></td>
<td>90</td>
</tr>
<tr>
<td>PENSIONER’S GROUP</td>
<td>20</td>
<td>50</td>
</tr>
<tr>
<td>TOTAL</td>
<td>130</td>
<td>270</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SAKUMONO DISTRICT – PAROUSIA</th>
<th>TOTAL CONGREGANTS (300)</th>
<th>10% OF CONGREGANT-RESPONDENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>YPG</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>YAF</td>
<td>20</td>
<td>40</td>
</tr>
<tr>
<td>MEN’S FELLOWSHIP</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>WOMEN’S FELLOWSHIP</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>PENSIONER’S</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>TOTAL</td>
<td>130</td>
<td>170</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ABIRIW DISTRICT-PRINCE OF PEACE</th>
<th>TOTAL CONGREGANTS</th>
<th>10% OF CONGREGANT-RESPONDENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>YPG</td>
<td>60</td>
<td>90</td>
</tr>
</tbody>
</table>
The Accidental Sampling Technique was used. In this technique, subjects are selected because of their convenient accessibility and proximity. This sampling technique was used for this study because the subjects were within reach. The Synod clerk and the Ga Presbytery chairperson were sampled by this technique. These people were sampled because the researcher wanted to get views about female leadership from members in the top hierarchy of PCG. I met these two people when I was accessing information from the PCG headquarters in Accra.

The female pastor-respondents and male pastor-respondents were sampled mainly because they headed the churches that were chosen for the study.
1.8.5 Ethical Issues

Respondents were briefed about the objectives of the study at their various congregational meetings and after Sunday church services. This was done to ensure that the respondents would be more relaxed and not tempted to favour the researcher with his/her response. Furthermore, no respondent was called in or invited for an interview in the home of the researcher. Again, although the researcher and two assistants filled out the questionnaires for the respondents, the respondents’ points of views were adequately represented. Respondents answered questionnaires independently and most of the time, their answers were read back to them for confirmation. Also, they were given the liberty to make changes to their answers.

1.8.6 Assumptions and Limitations of Study

There were a number of limitations to this study. First, the results are limited in their external validity. The congregations selected for this research were selected through purposive sampling and not random sampling. Because not all congregations in PCG were analysed, the results of this study may not be generalisable beyond the selected congregations. Also the use of the quota sampling technique to sample the congregant-respondents means the congregant-respondents were not chosen randomly and it was therefore quite impossible to determine the possible sampling error. This also means that making a statistical inference from the sample to the population will be quite impossible.

1.9 Organisation of Chapters

The work is organised into five chapters. The first chapter contains the introduction and overview of the research area, background, statement of problem, significance of study,
objectives and research questions, theoretical support for the study, research design and methodology, organisation of chapters and definitions of some important keywords.

The second chapter presents a review of relevant literature to the study. The literature provides a general overview of the position of women in Ghanaian society; perspectives of theological feminists, womanist, African theologians and Ghanaian feminists on perceptions towards women in church leadership.

Chapter three deals with the history of the emergence of women into leadership positions in the church, adding further a brief history of PCG and how women came to be ordained in PCG. It starts with the coming of the missionaries into the country and the tradition they followed in relation to women. Discussions on why women were kept out of the ordained ministry and why they are being accepted today is reviewed within the theological, socio-cultural and psychological context.

Chapter four deals with the methodological procedures from the field. It discusses and analyses the findings on the respondents’ attitudes towards women’s roles, particularly women’s role in leadership in the church, thereby bringing out an understanding of the dynamics of changes in gender attitudes in PCG.

Chapter five which is the last chapter presents personal reflections on the whole study and conclusions and recommendations for further research on the church as drawn from the study.
CHAPTER TWO

REVIEW OF LITERATURE

2.1 Introduction

This chapter reviews related literature on the subject under study. The literature discusses the general overview of the position of women in the Ghanaian society. Some perspectives of theological feminists, womanist and African theologians on perceptions and attitudes towards women in church leadership; and literature from some Ghanaian feminist scholars will also be reviewed.

2.2 General overview of the position of women in the Ghanaian society

It is practically impossible to make general statements concerning the position of women in Ghanaian society. It is too diverse. The different geographical locations and other unforeseen factors influence the cultural perspectives between the North and South. However, one thing that is apparent is that the Ghanaian society is a gender-stratified society. And gender in addition to factors such as age, marital status and economic capabilities of women determines women’s position in the society.

All individuals are expected to perform certain roles that may be ascribed, achieved, or even thrust accidentally upon a person. Roles as defined by McCormick & Ilgen (1992) “are the expected patterns of behaviours, which focus on specific positions within a group and are directed towards the individuals who occupy those positions”. Roles are culturally determined; thus, appropriate roles played by specific sex in a given society are dependent on what is accepted in that social context. In every group, there are systems of beliefs about what constitute appropriate behaviour of women and men. Some of these systems of beliefs stem from the influence of religious norms and rules imposed by overarching
external forces or are as a result of traditions and conventions that have come down through the ages and have gained strength of facts which cannot be easily challenged (Nukunya, 2003).

In Africa, specifically in Ghana, women are considered significant because of the roles they play towards the sustenance of their communities (Kasomo, 2010). These roles include reproductive/parental (being the mother of children), occupational (engaging in economic activities), domestic (being a homemaker), conjugal (being a wife), kin (being related to people), community (being a citizen) and individual (self-actualisation) (Oppong & Abu, 1987). It is asserted that, these roles give women identity and arguably underlines their positions as the second-sex. Although all the roles performed by a woman are deemed important because it is believed they give a woman an identity, the worthiness of a woman’s life in the Ghanaian society as well as Africa is her reproductive/parental prowess; having and raising children, caring for them by providing them with food, clothing etc. Therefore, in Africa/Ghana, all women are regarded as mothers. Not in the limited sense of bearing children, but in the larger sense of being the ones God has blessed with the gift of continuity of the family line or of the human race. Nonetheless, sometimes a childless woman is treated with scorn and suspicion, and is considered useless. She becomes the target of insinuations and occasionally branded as a witch, child eater and a bloodsucker. According to Mbiti (1991), children are the backbone of marriage. To him, through childbearing, parents are remembered by their children when they die and thus anyone who dies without leaving a child or close relative to remember him (or pour out libation for him) is often regarded as an unfortunate person. Children are not only seen as essential for a woman’s happiness but they are also considered companions and helpers. A woman’s identity is paired with that of her children and her own name sometimes
disappears into obscurity as she is called mother of so-and-so child, for example, “Kwesi Maame.”

Closely related to childbirth, in order of importance is marriage, even though, most often than not marriage is ranked higher than childbirth (Oppong & Abu, 1987). Women are expected to perform their conjugal roles when they marry. As a result of the bride price a man pays to a woman’s family members, he has claims to the service of the woman and is entitled to her productive and reproductive services (Nukunya, 2003). The limit of the claim a man is entitled to over a woman’s economic and domestic services is dependent on a cultural group’s system of marriage and inheritance. In the patrilineal societies like the Ga, marriage payment/bride price gives the married man and his relatives’ full access to the bride’s productive and reproductive work. Nevertheless, among matrilineal societies like the Akan, marriage payment gives the married man access to the woman’s productive and reproductive services and limited right over the outcome of her reproductive service – children.

Most women perceive marriage as very important for personal happiness and companionship, ranking it the second most important role after motherhood (Oppong & Abu, 1987). With this in mind, a woman can become psychologically disturbed when her husband is ill or pays less attention to her. According to Tetteh (1999), marriage is viewed as the determinant of a woman’s personhood. Thus, the fear of losing a husband either through death or divorce, like Damocle’s sword, always hangs on the head of a woman.

As found in other African societies, women perform all domestic works. Such duties usually include preparation of meals, cleaning, threshing, grinding grains and other activities geared towards the general upkeep of their homes. Most feminist scholars assert
that women’s domestic activities can take up to 50 percent or more of their time (Elyson, 1997) and may even be as high as fifty (50) hours a week (Manuh, 1998). However, Oppong & Abu (1987) suggest that the domestic roles of women in Ghana vary depending on the composition of the domestic group or age. Thus, for instance, younger women living with their parents or other senior kin may perform junior household roles such as sweeping or fetching water. The general up-keeping of the house and food preparation are done by older women. The domestic role performance by women is taken for granted as it is considered as not work (Elyson, 1997). Yet in asking for a woman’s hand in marriage, it is proverbially said “to ask the girl to come and be fetching water for the man”, a direct reference to the domestic role.

Reproductive/parental and domestic roles are incidental to the conjugal roles of women as it is through the fulfilment of the conjugal roles that an opportunity for the fulfilment of the reproductive roles would be attained.

The individual roles of women are of little importance in most African cultures. The only form of self-actualisation that a woman could think of is getting married and giving birth to children. Girls are normally not sent to school and even if sent to school, they do not get to the highest pinnacles of education. This is reflected in the high level of illiteracy and school dropouts among women. Statistics from Ghana Ministry of Education (2012) and Ghana Statistical Service (2008), which display a low number of females in tertiary institutions across the country proves and validate this point. A number of reasons have been given for discouraging girls from pursuing education. Among them are: girls will always end up becoming homemakers for some other families and, thus, sending them to school is like ‘pouring water into the sand.’ The water will sink and cannot be collected again. According to Nanbigne (2001), in the traditional Dagaaba society, a woman would
not think of improving herself without the express permission of her husband. And even with the permission, she may be termed as a strong-willed woman.

A woman is also, besides her individual responsibility to herself, expected to care for her kins and her in-laws. The care for the kins and her in-laws is one of the main purposes or benefits of marriages in Ghana. A woman is to visit and render services to her kinsmen as well as that of her husband’s. She also ought to make financial contributions occasionally towards the development of the family. In addition, she has to make sure to expand her lineage by procreating. Kin roles are important to Ghanaians and it is one of the reasons why marriage is valued in the Ghanaian society. One main purpose of marriage is to form alliance with other clans and families for future benefits. And according to Nanbigne (2001), the assertion above is one of the reasons why girls in Dagaaba are betrothed when they are still babies. Traditional African countries are patriarchal in nature. The community role (citizenship) is therefore restricted to the dictates of men. Women may perform services for the community as members residing there. They can, however, only join and participate in community organisations with the permission of husbands, fathers or other male authority (Periera, 2004). Although Periera gave us experiences of women citizenship in the Nigeria context, Ghanaian women face the same difficulties. A documentary on Ghanaian Assembly women by Badoe (2004) depicts how women have to depend on male figures in order to contribute their quota to development.

The occupational/economic role is also an important role that depicts the position of women in the Ghanaian society. Every woman is encouraged to engage in one form or other economic activities. To the Akan woman, work is synonymous to womanhood (Clark, 1994). Any woman who does not exercise this right falls short of the generic term
– woman. Women engage in economic activities for reasons such as joy, monetary gains, status elevation, to supplement the incomes of their partners and so on. Ideally, women are to keep their economic gains to themselves and utilise it any how they deem fit but unfortunately, in typical traditional societies, women are obliged to share knowledge of their incomes with their husbands. Though there is some exception to the rule as noted by Hagan (1983) and Clark (1994), women in general do not enjoy the full benefits of their labour.

The Ghanaian society has, however, undergone structural transformation and this has led to women competing for jobs in the public and private sectors of the economy. The introductions of occupational roles, which have emerged through skills in literacy, vocational training, professional knowledge and access to economic and political status have given women recognised status in the society. Nevertheless, at the same time, it has increased the responsibilities of women; considering the static roles women play in the domestic sphere. Women in recent times have to combine their occupational responsibilities with all their static roles discussed above. Such domestic, maternal and conjugal duties of women are not regarded as work/labour; and therefore, not included in the macroeconomic activities that contribute to Ghana’s GDP. The labour that is invested into these role goes unpaid for and despite the contributions of working women to their family’s budget, there is still a great disparity between the hours spent by women and men on household duties (Kabeer, 1994; Elyson, 1997).

Although women undertake very significant roles for the sustenance of societies, they are saddled with certain outdated beliefs to insist that they are incapable of holding any leadership position outside the domestic sphere. Positions outside the domestic spheres are
considered as important, ‘scientific’ and thus preserved for men, who are traditionally considered as being of higher intellectual capabilities than women. According to Oduyoye (2000), the idea of male superiority and female inferiority accounts for such perceptions. Women are perceived to be incapable of exceptional performance and wives who achieve great feats are viewed to have been influenced by their husbands. Proverbs such as “Obarima Na etu Na Obaa etiamu (it is a man who takes the lead for a woman to follow)” connotes such ideas. In most cases, a wife is expected to let her husband take precedence in decision-making, “Obea to tuo a etweri obarima dan mu”. This is because decision-making is considered the prerogative of men. Women are not expected to take initiative, for the fear that they might not be able to examine the pros and cons of it. Their “adwene nntra kwankora – they are not deep thinkers.”

Perceptions and attitudes towards women and their capabilities start from gender socialisation, which begins from birth and stays throughout one’s life span. In the traditional societies, on the day a baby girl is named, a basket which contains a broom and/or a cutlass and/or earthenware is dramatically placed over her head to symbolise her roles as a homemaker and provider of food for her family. When she starts her ‘menses’ or becomes of age, she undergoes puberty rites, which ushers her directly into marriage. Beside learning about gender socialisation through these rites of passage, folktales, proverbs, myths provide a rich source of imagery about women and attitudes to display towards them (Oduyoye, 2000). Women themselves have been lulled by their socialisation to accept the way they are viewed. They are being lulled in their everyday lives not to notice how culture through socialisation influences them and what messages are being received about who one can be and who one cannot be. The media also communicate the entrenched perceptions and attitudes towards women to a larger audience.
A girl undergoes rigorous training for her future role as a responsible mother and an obedient wife. She is reprimanded if she shows a sign of waywardness. She, together with her mother provide for the upkeep of the entire family and this training is to mould her for her husband.

Persistence of traditional forms of gender socialisation is identified as the main source of female subordination (Kabeer, 1994). Girls are made to feel inferior and to perceive themselves as only worthy when they are male dependent. This phenomenon is labelled by Bennet & Royle (1995) as the soft face oppression while Andersen (1993:p15) calls it patriarchy. To Andersen, patriarchy is “a hierarchical system of social relation among men that creates and maintains domination over women.” In other words, it is a system, which prioritises men and their interest while making women feel like second-class citizens. To further explicate this point, Adomako, Okyerefo & Perverah (2009) assert that the process of differentiating the women from men while establishing the privilege of men to operate, is partially on the level of ideology that centers the phallus in the series of symbols, signs and languages, which divides the private world from the public world. Debeauvoir cited in (Kassain 1992:p17), asserts that, “the world seems to belong to men and men seem to be the standard of measurement for everything including women” but this is not supposed to be so. Debeauvoir indicts women as being the cause of their status (second class citizen) in society; women refuse to free themselves from the shackles of patriarchy by doing nothing to bring about changes in how they are perceived in their stereotyped position. Like most feminists, she encourages women to form or join organised corporate groups, which have the passion to resist gender-based oppression. Women must unanimously resolve to improve their positions in their societies by diversifying their roles.
The aforementioned discussions have shown how gender socialisation has stifled women’s effort to develop their potentials. The cultural influence on perceptions and expectations of what a woman is supposed to be and where she cannot be is a major contributing factor. These gender inequalities existed long before the interference of Europeans into the affairs of Africans (Mbele, 1997), though scholars like Oyewumi (1997) think otherwise. Western influences have nevertheless further reduced the position of women, relegating them further to the background. According to Van Allen (1972) and Odotei (2006), the process of erosion of women’s power could be traced to as far back as Europeans discovery of Africa. Africa’s riches in human and natural resources led to the scrambling of her land by most European countries. Lack of a stable centralised government, sophisticated warring instruments and greed led to the enslavement of many African societies. After the conquest, Europeans restructured and realigned already existing political chiefdoms. This action made many African societies unstable. In addition, slave trade became very lucrative at this time. The high demand for slaves and the already inter-ethnic conflicts, led to a weakened political organisation as large and powerful political societies enslaved weaker and less powerful societies. Odotei (2006) affirmed that due to these wars of conquest and the struggle for slaves, there was a shift of power into the hands of the more militant male species. Additionally, colonial policies in Africa contributed to the reduction of women’s influence in the Ghanaian society. Christian missionaries and colonial administrators did not appreciate the significant roles played by Ghanaian women. With the introduction of the indirect rule, administrative power was placed in the hands of male leaders, ignoring the complementary female leadership.
In the church, the clergy, trailing the patriarchal nature of the larger society, did not allow females into its highest structural organisation. Women played the roles of wives to the missionaries, teachers and catechists (Debrunner, 1967).

Furthermore, the enforcement of European system of monogamous marriage and nuclear system of family weakened the power by which Ghanaian women enjoyed by virtue of being attached to their extended families and, thus, being able to have access to family property. The abolishing of the bi-focal administration and the traditional forms of marriage took away women’s sense of autonomy in their finances and other areas that disenabled them to contribute to national development. Akan women who were once regarded as the most autonomous women in Ghana and were considered more important than their male counterpart (Rattray, 1923) have had their powers eroded due to colonialism and persistent patriarchal sensibilities. Recent evidences presented by Boateng (1992), shows that the former powerful positions of Queen mothers have been weakened not only by colonialism but also by the male dominant nature of society, which takes different forms depending on the social change. Boateng (1996) highlights some of the changes and areas in which the traditional positions of female leaders have been undermined. He asserts that over the years, some traditional rulers surround themselves with several male courtiers and elders. And in order to perpetuate their rule, the elderly chiefs deliberately install minors as queen mothers. Until such a person becomes matured, her role as an advisor like all traditional roles has been usurped. To add to the erosion of female authority is the low level of academic achievement among Ghanaian women. Data obtained from Ghana Statistics Services (2008) indicate that about 31 percent of adults (representing a little over 4 million people) have never been to school. A further 17 percent (representing 2.3 million people) attended school but did not obtain MSLC/BECE
certificate. About 39 percent of adults (5.1 million people) have the MSLC/BECE certificate and only about 14 percent (1.8 million adults) obtained secondary or higher level qualification. Thus, about half (6.4 million) of adults in Ghana neither attended school nor completed middle school/JSS. There is, however, a huge gap between male and female. As many women (2.7 million) never attended school as against (1.4 million) males. In addition, there are fewer females (0.7 million) than males (1.1 million) with secondary or higher qualification. Many researches have highlighted the causes of such disparity but governments have done little to improve upon it. The low level of education among Ghanaian women demonstrates their minor representation in decision-making organisation.

The above discussion, notwithstanding, there have been many changes in the status of Ghanaian women since the structural adjustment and the United Nations (UN) decade for Women’s Emancipation. Most feminists’ scholars, advocates and researchers have taken steps to enable the Ghanaian and for that matter the African woman reach her liberalisation status as early as possible. Affirmative action in the area of education has generated an increase in the number of females obtaining education; FIDA, an association of female lawyers who offer free Legal Aid Service in Ghana particularly for women and children who could not afford legal services of any kind because of their economic condition, have aided women and children in abusive relationships to gain their freedom; the passing of the Domestic Violence Bill and Ghana’s adoption of the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) treaty have helped in one way or the other to enable women obtain justice. The introduction of free maternal care for expectant mothers is improving the health statuses of women. Individual groups and NGO’s are also not relaxing in their efforts to see the Ghanaian (African) woman totally
liberated from all forms of gender based oppression. There is however more room for improvement.

2.3 Perspectives of Western/Europenised feminists, Womanist and African theologians on perceptions and attitudes towards women in church leadership

There have been quite an extensive amount of literature that has been produced on women’s leadership in the church, and it will be a difficult task to produce an overview of all the literature. That being so, this section of the study will focus on issues that are of specific interest to the thesis at hand. It seeks to dissect and critically analyse what the various theological books and scholars have discussed about female leadership and perceptions and attitudes people display towards them. To that extent, some views from Western/Europeanised feminists, Womanists and African theologians are discussed below.

2.3.1 Overview of Feminist Theology

Different scholars depending on their social orientation, history, experiences and context have defined feminism. However, they all acknowledge the fact that, feminism is the effort to recognise all claims for women’s (political, legal, religious etc) right. Although the first step to achieve the world feminist have been advocating is through emancipation, (and feminism is mechanically seen as synonymous with emancipation) there is a distinction between emancipation and feminism. Ackermann (1985) as cited in Hayashida (2005:p24) distinguishes between “feminism” and “emancipation”. Feminism is the school of thought that seeks to ensure that women enjoy equal or equitable rights claimed and possessed by men. The emancipation of women is the first step towards their liberation and freedom to make choices in all areas of life (politically, educationally, professionally,
religiously etc) without the limitation of gender. Feminism embodies women’s critical attitude in asking how so-called free women experience the existing patterns and structures in society. They constantly ask the question: “Is it right or not to accept the current societal norms and values?” and are critical of norms and patterns established by history and tradition.

In this sense, feminist theology therefore, “ask how a conscientised woman experiences male hierarchical church structures and what may be done to effect change” Ackermann (1985) as cited in Hayashida (2005). Feminist theology has become a global movement as women with different histories and cultures challenge the patriarchal teachings and practices of the church and give their own interpretation of their faith in understanding of God (Kassain, 1992). Although each feminist theology is unique, feminist theologies have the commitment to reflect on their common faith in God as revealed in Jesus Christ in terms of women’s experience (Clifford, 2001). According to Clifford, through a variety of scholarly methods, feminist theology is able to express women’s experience of God and their interpretation of Christian sources. Clifford argues further that it is the simplistic interpretation of the Bible by Christians that has shaped Christianity’s thinking about women and has resulted in women’s marginalisation in decision making positions in the church.

On the flipside, however, the word “feminist” is seen as synonymous with Western/European viewpoint. This is because its usage is often associated with the dominant perspectives of white, middle class, western women (Mikell, 1997). But it goes without saying that, like all other feminist epistemologies, Western feminists seek to advocate a theological liberation that is accessible to all women. In this regard, Elisabeth
Schüssler-Fiorenza (1985:p4) defines feminist theology as a “critical theology of liberation, which explains how androcentric language, theological frameworks and theological scholarship function to sustain and perpetrate patriarchal structures in society and the church”. She continues further by indicating that feminist theology seeks to unmask the oppressive function of such a patriarchal theology by exploring women’s experiences of oppression and discrimination in society and in religion. Sister Bernard Mncube (1991:p358) as cited in Hyashida (2005:p24) affirms this feminist theological ideology by asserting that, “feminist theology began with the declaration that in Christ a New Human Being has arisen. This Human Being includes the female personhood just as it supports and promotes the male personhood”. A new social order where mutuality and wholeness is established and women have the opportunity to explore their unique experiences with renewed religious understanding. In short, feminist theology is a liberation theology, which seeks to allow women to define themselves in their own terms, for their own reasons, without the male-controlling institutional church setting they are in now.

Though Western feminists are in agreement with Schüssler-Fiorenza (1985) and Mncube (1993)’s definition, nonetheless, in their definition of “feminist theology,” western women theologians often deal injudiciously with western experiences as the standard for women’s experiences of hope, love and faith in the struggle for liberation and wholeness (Martey, 1993).

Notwithstanding the discussion above, feminist theologians have made invaluable contributions to the fields of the interpretation of the scriptures and the history of misogyny in the church. Ruether (1998:p273), for instance, notes that nineteenth-century Christian
feminism developed after the classical Christian paradigm had defined women in terms of being created to be dominated, while feminism declares that women and men are created as equals and denounces the male domination of women as a sin. In addition, feminist theologians have contributed extensively to the field of women’s ordination. In fact, the role of women in the church creates the greatest dissension amongst committed evangelicals. Churches, denominations and Christian organisations have even been ripped apart over the issue of ordaining women for the priesthood (Morgan, 2004). Morgan argues that Christian women who desire to serve the Lord are perplexed and confounded by contradictory arguments about the proper role of women in the church. She states further that the aggrieved and spiritually conscious women did not give up the fight, as they received added impetus from the advancement the secular women’s movement have made in demanding for more educational and employment opportunity for women.

Having established its own method, feminist theology has evolved from its previous position of trying to be the standard of all women’s theologies. Ruether (1998) acknowledges and congratulated the Circle of Concerned African Women Theologians for becoming the major vehicle for the exchange and development of African Christian women’s theological work. She points to the fact that African women scholars bravely endeavour to do their work from a post-colonial point of view, challenging their present context that is still shaped by colonial experiences and ongoing neo-colonial relations with the western world. To Ruether (1998), African feminist liberation theologians have the sovereign right to evaluate all the cultural patterns they have received from traditional African cultures. This is because the culture is theirs, and therefore, it should be constantly analysed to shape its outcome.
Feminist theology developed through three distinct steps: it begins with a critique of the past – a recovery of the dangerous memory of women’s oppression by the male patriarchal church and culture. The second step seeks alternative biblical and extra-biblical traditions that support women’s personhood, her equality in the image of God, her participation in prophesy, teaching and leadership. In a final step, feminists set forth their own unique method of theology, which includes the re-visioning of Christian categories (Ruether, 1998).

Finally, it needs to be noted in this overview, that feminist theology still intends to complete a number of tasks. It has moved from the initial stance of allowing only women to do research and reflect on women’s issues, to a position where partnership between men and women in theology and church is encouraged (Oduyoye cited in Dwamena, 2013). The question then is: “what, then do women and men, interested in equality, equity, liberation and feminist values, aim for?” According to Oduyoye (cited in Dwamena, 2013), the answer is when men and women enact the “love your neighbour” command of the church, using imaginative methods to change their way of participating in church leadership structures, and by putting the history of misogyny behind them.

### 2.3.2 Feminist Theologians and Ordination

Over the last three decades, feminist theologians have engaged actively in bringing to light issues pertaining to women, the church, sacraments and worship – and the struggle is far from over. The issue of women’s ordination has been the focus of feminist theological attention within traditions that endorses ordination of only men and those that do ordain women. On the reasons for the non-ordination of women, feminist theologians point to the
fact that scriptural interpretation of the bible plays an active role. Ross (2002) summarises this in terms of the position of the Roman Catholic Church as follows:

Feminist theologians argue that biblical interpretations that relegate women to the background of apostolic ministry fail to consider the patriarchal situation of church and society at the time the New Testament narratives were written; moreover, they take a more literalist approach to the issues than other biblical examples (e.g. holding all goods in common, rejection of violence, the calling of married Jewish men).

The persistence of feminist theologians on the issue of women’s non-ordination makes it impossible to put it aside. The Catholic and Orthodox churches still deny ordaining women despite the rhetoric about the equality of all (Ross 2002:p230).

Three relevant and universal documents declare the fundamental equality of the human beings. The Bible, the Vatican II and the Universal declaration of the human rights.

The Bible asserts that:

All baptized in Christ, you have all clothed yourselves in Christ and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are in Christ Jesus. Gal. 3:28. And you are all brothers and sisters. Matt. 23:8.

The Vatican II also asserted that:

Men are plainly not equal in physical, intellectual and moral powers. But we should overcome and remove every kind of discrimination which affects fundamental rights, whether it be social and cultural discrimination or based on sex, race, colour, class, language or religion. All such discrimination is opposed to God's purposes. It is really deplorable that the fundamental rights are still not everywhere securely guaranteed as when women are not allowed freely to choose a husband or adopt some other state of life, or are denied educational or cultural equity with men. (Kasomo, 2010:p126)
Article I of the Universal Human Right law asserts:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood and sisterhood. (Kasomo, 2010:p126)

Based on the afore mentioned assertions and the stance of some churches in denying women access to leadership roles, Isherwood & McEwan (2001) say that whereas women want to move from exclusion to inclusion, the church does not aim at inclusion, but at exclusion.

On the issue of women and the sacrament of priestly ordination, Clifford (2001) makes reference to the era of the second wave of feminism, when debates regarding the ordination of women began to occur in different churches such as the Roman Catholic, Protestant Episcopal and Anglican Communion churches. She addressed the issue of ordination of women in these different churches and concluded that such issues keep on recurring as a result of long held traditions operating in these churches. Listing the arguments below, Clifford (2001) cited the declaration that was issued by the Sacred Congregation for the Doctrine of the Faith (CDF) to explain why the Roman Catholic Church leadership did not consider itself authorised to admit women to priestly ordination. The following are the three arguments:

• The argument regarding tradition – that the history of Roman Catholic Church shows no evidence based on women’ ordination.

• The argument regarding the sacred scriptures that the New Testament provides no evidence that Jesus considered any women for the priesthood, and the apostles, all those who were ordained by Christ, were men.

• The argument regarding religious symbols signifies that the priest acts in the role of Christ to the point of being his very image, therefore it is required that the priest be male.
The issue of ordination is a growing source of frustration among many Roman Catholic scholars and laity, because not all of them are against the priestly ordination of women. Roman Catholic theologians like Reuther find the above argument not convincing. Like many theological scholars, she questions the suppositions that Jesus’ words to the twelve constitute ordination, as it is understood today. The twelve were the only precursor of ordination of ministers. Today in light of the fluidity of ordination in the early church, the title “apostles” does not only refer to “the twelve”, but is used to refer to other subsequent followers of Jesus Christ like Paul. In addition, it can be argued that by choosing only men for the twelve, Jesus did not intend to express his will concerning the sex of those who would preside at the Eucharist in the future. That is why Jesus left the church under the guidance of the Holy Spirit to make many decisions on its own regarding the organisation of his ministry.

Undeniably, ordination of women has been an issue in the church that has not yet been completely resolved. This is because while some support it, others oppose it. In this regard, Clifford (2002:p140-148) points out that not all (Catholic) feminists support the priestly ordination of women. She asserts that this is the case because these feminists believe that the goal of attaining full partnership in the church will not be achieved by ordaining women priests and that the hierarchical distinction between ordained priests and the laity exacerbates the existing problems. The church needs to be relevant to the experiences of women while remaining faithful to its calling as the church. On this note, Clifford suggests that the church should be seeking the guidance of the Holy Spirit continually and should also be “testing the spirits.” Currently, through the “testing of the spirits”, many Christian feminists are following their calling and are working towards the transformation of the
Christian churches through what they believe to be an authentic biblical vision of ministry for women.

Feminist theologians also investigate the problems experienced by ordained women. Russell (1993:p50-54) cites two specific problems experienced by ordained women. The first is the separation of the gift of the ministry from ordination. Women who claim to have obtained gifts of the “Spirit” sometimes feel they are either to be called into the clergy or to be positioned above the ordinary laity. This has disastrous effects on the church, causing class divisions. Russell asserts that this causes frustration on the part of women clergy, and they recognise that there is a need to transform the church structures that divide the clergy from the laity.

Secondly, Russell states that women clergy are confronted by tensions that are not only sexist in nature, but they have to deal with the practice of ministry that evolved from the old patriarchal models. One of the tensions discussed, is the tension of being a biological female in the ordained ministry, which is male sensitive in nature. Russell (1993) comments as follows:

In a church, that has had a dualistic view of sexuality and spirituality, even to have women in leadership confronts the myth that identifies women with sexuality and body and men with spirit and intellect. Women are embodied pastors. They bring their sexuality with them, and they make it clear that sexuality and spirituality go together as both women and men are embodied persons before God and in the world. By office, women who are ordained are granted power to function as clergy, but as female persons, they are traditionally denied access to the power of sacred masculinity that resides in the clerical ordination Russell (1993:p52).

The above scholars discuss a feminist theology – liberation theology, which addresses patriarchal theology and women’s experiences regarding oppression as its core problems. To some extent, this school of theology influences this study. Nevertheless, it should be
noted that Western feminist theology differs in terms of the context of Ghanaian women. Western feminist theology lacks a critique regarding the core struggles with which Ghanaian women have to contend on a daily basis, such as sexism and social classism. Furthermore, the practicality of conducting a research is for the research to become relevant to one’s context.

This research, therefore aims to interpret Ghanaian women’s reality in terms of religion (the Bible) and culture. When Ghanaian women speak of the Ghanaian culture, they are speaking about their “mother tongue,” which is not likely to be the case in all feminist circles.

### 2.3.3 Womanist Theology

African and African American women who write from the context of their experiences have challenged western feminism, which historically was at the peak of the academic world. Williams (1995:p114-115) states that an African American poet and novelist Alice Walker, re-coined the term “womanist” based on her experience in the African American context. Thomas (1997) as cited in Hayashida (2005:p 26), however, highlighted that during the early 1980s, Chikwenyu Okonjo Ogunyemi (an African) and Alice Walker (an African American) used the term Womanist/Womanism separately from each other. They were both sharing compatible experiences in specific institutions, societies and cultures of which they have intimate knowledge about. Both Ogunyemi and Walker define Womanism “as a distinctive praxis for gathering and narrating spheres of knowledge about the lives of black women” (Thomas 1997:p10) as cited in Hayashida (2005). It is understood that the emergence of Womanist theory enlarges the frontier of black theory. While western feminism creates an unnecessary contention against men, womanism
acknowledges patriarchal traditions as troublesome for the whole black community—men as well as women and children (Mikell, 1997). According to Williams (1995:p114-115) suggested that the term Womanist, as according to Alice Walker, originated among the African Americans for the following reasons:

• There was tension between African American women about how to define the existential experience of the African-American women, and how they thought their experiences was defined.

• Some black women had reservations about the primary cause of oppression as defined by white feminists.

• Many African-American women became womanist theologians because they needed their own theological voice to affirm different cultural foundations for identical assertions made by both feminists and black women who later became womanists.

Factors like racism, sexism and classism affect and shape the lives of Africans, African-American women more than western women (Grant, 1989). Consequently, Grant argues that to ignore any aspect of this experience is to deny the holistic and integrated reality of Black womanhood. In the context of Black women’s experience, Grant (1989:p198) mentions three dimensions of how the oppressive practices of slavery were continued even after legal slavery was abolished. The three dimensions were: the continuation of physical brutality toward blacks; the immediate relationship between white women and black women did not change; the oppression of black women by white women as well as the treatment of black women as slaves. It is against the background of these dynamics that black women feel it would be meaningless to engage in theological studies without considering their unique experience. The unique experience that Grant (1989:p198) calls “the particular within the particular.”
2.3.4 Womanist Theologians and Ordination

Womanist theologians also have their own struggle with the issue of women’s ordination against the background of their particular context. Williams (1995) states that black female theologians are aware of the qualitative difference between the experiences of black women and that of black men. Despite the fact that they both experienced racial oppression in the United States, black women are oppressed in terms of their sex in the black communities as well as the white communities. Williams argues that this is the case because of the proxy roles women have been forced to fill from the time of slavery to this day. In addition, Williams states that the African-American denominational churches have been a safe haven for black women especially. Black women have sought emotional relief as well as decisive theological reasons from these churches. Womanist theology serves as a prophetic voice reminding African-American denominational churches of their mission to seek justice and voice for all people, of which black women are the overwhelming majority in the congregations. Williams adds that there are multitudes of sins against black women in the African-American denominational churches. One of those sins is sexism; which denies black women equal opportunity in the churches’ major leadership roles. She therefore implores black women in the church to realise their plight and make conscious effort to stand-up for themselves. Williams (1995:p214-215) asserts that:

“When black women accept the realization that far too many black men and white men in power agree on the subordination of black women, perhaps they will begin a serious women’s movement within the denominational churches- a movement to free women’s minds and lives of the androcentric indoctrination and the exploitative emotional commitments that cause many women to be tools of their own oppression and that of other women.”

One of the challenges of womanist theology is to address the class issue in the church. Black women recognise that the style of leadership and basic structures of the church still resemble and ensure the continuation of the privileged class. This aspect cannot be left
behind as this would not address the experiences of black women and as Grant (1989:p210) puts it, “the daily struggles of poor Black women must serve as a gauge for the verification of the claims of womanist theology.”

It is clear that womanist theology fundamentally challenges oppression in terms of racism, sexism and classism. There is a considerable resemblance between the context of womanists and that of African-Ghanaian women, so that one can easily feel at home within this approach. On the other hand, Ghanaian women have their own unique experience of African culture and its oppressive elements, which is absent in womanist theology. Consequently, the relationship between womanist theology and the African theology that will be proposed in this study will be one of mutuality as well as distance.

2.3.5 African Women Theologians

General overview

Mercy Amba Oduyoye is one of the leading African women theologians who have extensively explored women and church leadership in Africa. With regard to this work, her contributions deserve to be considered.

Oduyoye (2001:p22) describes theology as an expression of faith in response to experience. She indicates that the primary context of women’s theology is that of a Christian theology in Africa that reflects the experiences of both women and men, both lay people and the ordained. In addition, she points out that this theology includes the whole of life as its context. However, Oduyoye states that there are classic elements in African culture that do not make similar impact on the lives of both men and women, these elements and their effect needs to be reflected upon. She therefore calls for the
establishment and study of a “woman’s culture” within the general cultural experience of Africans. This is one of the reasons she gives for playing a major role in establishing the Circle of Concerned African Women Theologians, hereafter referred to as the “Circle”, to reflect theologically on the impact of religion and culture on the lives of African women. The Circle has contributed a great deal to addressing theological issues pertaining to women. The Circle, according to Dube (2001) is:

A “circle of women” that describes those who are seated together, who are connected and who seek to keep the interconnectedness of life. It signifies life as a continuous flowing force, which must continue to be nurtured by all and at all times. A circle of women pursuing theology together in different African contexts is an approach that insists that African women are also part of the life force in creation: they are in the circle of creation. It is an approach that pays attention to all that denies the fulfilment of women’s lives and the assertion that African women are part of the circle of life. It is a circle for it seeks to ensure that power flows from all and to all among those who are in the circle of life (Dube 2001:p11).

Women of the Circle are committed to ensuring that their many unrecorded experiences, perspectives and reflections in different fields of theology and ethics become visible in bookstores and in libraries. They do this through inviting all those who care about African affairs to engage with them in critical listening and conversation as they creatively articulate the many oppressed voices of children, youth, women and men. These women feel that those who interpret scriptures should also take the perspective of the rural African woman into mind. Dube (2001) also remarks that:

African biblical hermeneutics interested in the experiences and hopes of African women must take seriously a reading strategy that takes into account the text’s silent characters- a reading strategy that ‘reads between the lines’ using women’s experience as a resource. The reading of those who live on the periphery of power is very different from that of those in power. For those who live in the margins, the focus in the narrative would be the unnamed persons and the silent characters of the narrative. There is identification with the other and a struggle to find God’s word in such a situation (Dube, 2001:p11).
Focussing on the activities of both women and men in the Roman Catholic Church in the Democratic Republic of Congo in an attempt to investigate the role of African women, Mbuy-Beya (2001) documented how African women have been living their experiences of God and how they have expressed this experience at various ecumenical meetings. She then makes a call upon all churches in Africa to bring about a radical change of mentality and a redefinition of the man-woman relationship in the church. Furthermore, Mbuy-Beya recommends that African women should take up their places and positions in the churches without waiting for others to invite them and urges that the churches should spare no effort in preaching against all forms of exploitation frequently directed against women and children. She believes that the Spirit of the Lord is upon the women, so no one should quench this Spirit that resides in women.

2.3.6 African Women Theologians and Ordination

For the church in Africa, the ordination of women into leadership roles in the church continues to be a complex issue. When Oduyoye (2001:p80-84) addresses the issue of women and the church, she contends that the church is still divided within, against itself. She mentions further that nowhere in Africa do we find churches in which the unity of the church is seriously pursued when it comes to the unity of humanity and certainly not regarding gender unity; nowhere in Africa are men and women treated as equals in the church. In addition, she points out that the church’s attitude to and teachings about women are an indication of what the church is, as opposed to what the situation is in the church and as opposed to what it claims. Oduyoye states further that these attitudes of the churches regarding women are not only found among men but also among women, because women have internalised this low opinion about themselves to a large extent, so that they become accomplices in the suppression of their own gender.
Different contributors in Phiri (2002) to the “Circle” tell the stories of women of faith, whose stories continue to shape our lives. These are the stories of the powerful women of Africa who played crucial roles in the Christian heritage that Africa has come to own. Some of these women tell of their difficulties in accessing theological training, while others tell of their experiences and difficulties with exercising their gifts in ministries in their different churches. Others recount their crucial roles in different disputes on theological training and how they stood together in solidarity in the struggle against inequality in the sexist hierarchy. These women continued to claim the Bible in the African context, reminding the church of biblical heroines who built their faith and trust by working for God. The courageous spirits of these women in the midst of all the struggles inspire both the young and the old to become that which God has intended them to be. Among these women of faith, Phiri (2002) tells the story of Reverend Victory Nomvete Mbanjwa in the United Congregational Church in Southern Africa, who was called to the ministry at the age of twenty-seven and ordained at age seventy-three. Mbanjwa went to the theological school where she was the only woman in her class. At that time, no women ministers were being accepted into the ministry and so she had to become a Christian education worker. Subsequently, she experienced sexism both in the church and in society. In the church, some even reminded her that women were not permitted to be in higher positions than men were. However, she refused to be frustrated either by the male dominated church or by cultural setting. She submitted an application for ordination three times in a challenge to the status quo. With reference to the attitude of men towards women ordination, this is what Phiri (2002) states:

   "Some men are undermining the ordination of women. They do not want to see Black women in ministry. May I tell you of what one of the ministers said when we were at the meeting? He stood up and said 'I really don’t know what is wrong with the women. They asked to be ordained and that was given to them. Now they ask to be representatives of women
organization at the Central Committee. I don’t know what is wrong with women. They just want to take the church away from us (Phiri, 2002:p133).

The question of men not knowing what is wrong with women not being ordained for ministry is problematic for African women theologians who are in pursuit of justice and women empowerment in the church and society. It is of particular significance to this study that the Bible was used against the ordination of Mbanjwa. Biblical texts that are used in arguments against women’s ordination force African women theologians to commit to women’s liberation in an attempt to find the proper interpretation of these texts. Stories such as these serve to encourage other marginalised women to press on in their struggle for their affirmation. It is regrettable that it is still necessary to put the blame for the oppression of women on the church in this 21st century. Makoro (2007), like most feminist theologians states that there are challenges to the leadership of women in the churches. One of such challenges is the fact that churches still hold the view that women should not take up positions of power in the church. She asserts that such view is a challenge because of the church’s unwillingness to alter its doctrinal viewpoint and the patriarchal nature of the church management. Makoro (2007:p59-60) further mentions some of the barriers that prevent women from assuming leadership positions in the church. They include:

- The doctrinal barrier – the teaching that women should not lead the church.
- The economic barrier – when women want to further their studies, they are barred by financial constraints, as some families are still hesitant to educate girls and women.
- The female barrier – there is frequently an absence or lack of support from other women in the church committees.

To affirm the points made above, Makoro highlights the fact that women are limited in the ministry because of the invisible resistance of churches to the ordination of women. In addition, she also argues that the pace at which the Church claims to be creating a healthy
environment for women to take up ministry is slow. She therefore urges women to take up
the leadership mantle and face this situation of resistance in the church if changes are to
happen.

Furthermore, as Njoroge (2005) states, it is not that women do not theologise and articulate
their faith and the struggle to comprehend the divine aspects in their lives; instead, it is
that women’s voices are not heard, heeded to or taken seriously. According to her, the
denial of women’s full participation in the church is based on the misuse and
misinterpretation of the Bible, a practice that victimises both black and white women. In
this regard, Njoroge (2005) remarks:

In other words, African women have named the “evil” and “injustices” that
hinder half of humanity’s full participation in God’s mission in the church
and in the society. It is no secret that even in this country (USA)
theologizing and theological education and leadership in the church and
participation in decision-making organs of ecclesial institutions has been
the preserve of men over the centuries. Even today, there are people who
cannot comprehend that women are equally endowed with theological mind
and leadership qualities, especially if they happen to be black women
(Njoroge 2005:p34).

The question of the exclusion of women from the church goes beyond the issue of gender;
it has to do with the interpretation and association of authority and power within the
ordained ministry (Njoroge, 2000). Njoroge thus emphasises the need to re-read and
reinterpret the Bible from different perspectives.

Uchem (2001), a missionary sister and lecturer at the Graduate Theological Foundation in
Indiana, writes about her personal experiences with gender issues within two different and
distinct contexts and women’s subordination in the church. She relates that growing up in
the Igbo culture; she never experienced discrimination against girls in favour of boys with
regard to education. Consequently, she also had no personal experience of her spirit being crushed through this discrimination. She was thus surprised when one of her friends told her of her experience of being denied secondary education in favour of her brothers; resulting in her having to pay her own way through school. Consequently, Uchem never struggled with the question of leadership being reserved for boys. She recounts how she was given an equal chance like all the boys in her undergraduate days for a leadership position. It was much later in life, in what she calls the larger church context, that she first became aware of negativity and prejudice against women. She discloses, “It was in church matters that I felt hurt for the first time on account of my “woman-ness” (Uchem 2001:p134-156). It is regrettable that the church that women expect to be a place where God resides, should exhibit this kind of attitude toward women. Basing on her background and experiences, Uchem asserts that the church should have been more welcoming than it has been. Her experiences due to colour and gender revealed to her that the Bible and its interpretation have been and continue to be used to legitimatise a male-centred world and this has served to maintain the subordination of women in the church, family and society. In a sense, we could infer from what has been said so far that feminists, womanists and African women theologians have common ground regarding the oppression of women. The difference, however, lies in the methodological approach used in the different contexts. The perspective of African women theologians is based on their belief that the African culture has influenced interpretations of the Bible, and also with regard to the issue of women ordination in the church. To some extent, and reading in today’s cultural sensitivity and milieu, this assertion seems to be true. The Biblical interpretation endorses oppressive cultural discourses.
In the above section, an overview of feminist, womanist and African women theologians and their views on women ordination has been presented. It has become apparent that the discourses that influence the ordination of women and their leadership roles in the church are based either directly or indirectly on the interpretation of the Bible. In the next section, we shall briefly listen to the voices of some Ghanaian theologians and scholars on the interpretation of the bible and culture in relation to women in the church.

2.3.7 Ghanaian Women Theological Perspectives

The position of women within the wider society and within religion in Africa is normally prescribed by what is deemed beneficial to the welfare of the whole community of women and men (Oduyoye, 1992). However, since most of the prescribing tend to be set and carried out by male authorities, the resulting roles of women tends to be bounded by an unchanging set of norms enshrined in a culture that appears to be equally unchanging. Throughout her work, Oduyoye (1992) forecast the injustices that the church inflicts on women through supporting patriarchal discourse entrenched in African culture. Recounting key rituals that mark the developmental stages of an African, she gives us insights into how religion informs and shapes women’s life. Some of the rituals such as widowhood rites expose women to abuses; nevertheless, such harmful rituals are extremely powerful. This is because the laws of the country do not affect them and they are supported by the deep structure of societal experience where such discourses rule. Likewise, Ghanaian culture seems to maintain this patriarchal hegemony that has plagued most cultures in Africa. In a sense, whatever Oduyoye maintained as patriarchal hegemony can be identified in some Ghanaian cultures as well. To different extent, we could identify some key rituals such as widowhood rites, witch hunting, trokosi and others. The aforesaid examples have been some of the rituals that has sustained and perpetuate the dominance
of the male thinking and ideas in some Ghanaian socio-cultural experiences. To explicate this idea further, we can infer from Oduyoye’s thesis, which Oduyoye herself somewhat maintained, that these ritual activities draw their power from the majority of the community that believe in the truthfulness of them, as it also regulates the lives of the people who believe in them. Through the performances of such rituals, patriarchal authority bestows various identities on women. Identities, which could be likened to what Landman (2008) states: the identity of sin, the identity of acceptance, the identity of forced belonging and the identity of failure. Most African myths identify the woman as the gate through which sin came to the world (Mbiti, 1988). The woman therefore needs to go through certain rituals to be cleansed off her crimes and thus be accepted, and then become part of a man so as to have a sense of belonginess, else she becomes a failure as she has always being without a man’s protection. To Oduyoye (1992), these harmful ritual discourses should be addressed through the social construction theory, given that the theory assumes that the lives of people are constructed through social and religious discourses. Oduyoye (1992) advocacy for deconstruction of harmful discourses (as they affect the lives of women) is relevant to this study, as this study also campaigns for the deconstruction of harmful discourses that affect women in church.

The concern and search for gender justice in the church and society in Africa have advanced the development of women’s theologies in Africa (Oduyoye, 2000). Oduyoye (2000) affirms that the question of women’s full participation in the ecclesia in most African churches continues to be a highly emotionally charged and contentious issue even today. Using the World Council of Churches (WCC) as a key example, Oduyoye states that the early history of the WCC shows that special efforts had to be made in the provisional constitutions of Utrecht and Amsterdam in order to ensure the inclusion of the
“laity women and men”. The patriarchal nature of the church demanded such decision. It was agreed upon that one-third of WCC would be made up of the laity (women and men). Although she admitted that such goal, as at the time she wrote, was yet to be reached, her report against the backdrop of what is happening in recent context indicates how the church’s attitudes towards women leadership positions has been dragging on. It also indicates the contradictory message the church is sending to women, namely, the equality of women in decision-making and the silence of women in the church. The acceptance of more women on the WCC board shows that the church acknowledges the right of women to be part of decision making in the church but the restriction placed on them using the literal interpretation of 1 Timothy 2:11-12 ‘to remain silent during meetings’ leaves them handicapped. She states further that the church tends to justify its refusal of women’s full participation in the Church by resorting to theological arguments and biblical texts. Analysing the concept of Imago Dei (the image of God), she demonstrates how literal understanding of the bible and cultural hermeneutics have been used as the basic tool to prevent women from expressing their leadership intention in the church. The concept of Imago Dei suggests that although God claimed to have created men and women in his likeliness, the woman is not made in the image of God in the same way that the male counterpart is. God who transcends gender is yet imaged in the masculine terms, and there is the tendency to suggest that the female is created in the image of the male and not directly of God (Oduyoye 2000:p41). The above conception about the image of God has given way to many inaccurate theological interpretations in favour of males in holding higher offices of responsibilities in the church and promotes violence/aggressive behaviour towards women seeking the same higher offices in the church. In other words expressed by LenkaBula (2008):

The marginalisation of women in the church and in church history has painfully demonstrated the ways in which the church participates or
colludes with structures of violence and discrimination when it denies women’s ministry. It also demonstrates how churches colluded with unjust systems that create and develop hierarchies of oppression, which feed on injustices such as gender injustice (LenkaBula, 2008:p7).

This research concurs with what Oduyoye asserted concerning the contradicting messages that the church is sending to women, namely, on the equality of women in decision-making and the silence of women in the church. It is an objective of this study to address the impact of religious discourses such as these on the leadership of women in PCG.

In addition, Oduyoye (2000) states that, the church is not doing enough when it comes to its commitment to justice (gender justice) that needs to be meted out to women. She argues that African culture and the misinterpretation of the Bible in the church deny women the opportunity of taking up positions of leadership in the church. Although this assertion is true to an extent, the PCG has been reinterpreting the bible in such a way that women are now encouraged to take up more leadership roles in the church. This research aims to illustrate the church’s effort by using the PCG as a case study.

2.3.8 Women in Leadership Position in the Church

In Ghana/Africa, women are not new to leadership positions in and outside the church. They have held various leadership positions in various groups such as women’s fellowship, bible studies, government ministries, etc., despite the persistence of the patriarchal structures (Adasi, 2012). Sackey (2006) examines the new dimension in gender relations in African Independent Churches (AICs) as pertaining to women in leadership positions in the church. She highlights how women have managed to break through the glass ceiling to get to the pinnacle of leadership in the church. In her own words, women have “reclaimed” their leadership rights, which were taken from them. Citing examples
using Akan women in Ghana, Igbo and Yoruba women in Nigeria, Sackey relates that women have over the years enjoyed high statuses of authority in socio-political, economic and particularly religious realms.

She further stated that women in AICs have been involved in finding alternative solutions to issues affecting the nation and this has brought them into the high echelons of decision-making bodies. Some women members of AICs, as stated by Sackey, are today involved directly in political decision-making in their capacity as members of parliament, negating the old-age idea that women are apolitical. Sackey further stated that, in spite of all these achievements, it has been observed that the contributions of women in mission churches such as PCG is slow in forthcoming. In giving reasons for this situation, Sackey highlighted the differences between mission churches and spiritual churches. She states that the male-oriented nature of the mission churches like PCG contributes to its reluctance in developing of females’ capabilities as leaders. Also she further stated that while women in the Spiritual churches are credited with complementing the spiritual vacuum in the lives of their members, mission churches like PCG who are male biased are literally hindering the birthing of the spiritual gifts of their female members. Even though Sackey acknowledges the fact that in mission churches, women feature prominently in church activities, she asserts that they have not been accorded the significant statuses they deserve. From my field research, this assertion about PCG by Sackey is lacking substantial facts. Though facing some challenges, PCG is apparently the only missionary church in Ghana, which has the highest number of female leaders – pastors. The data I collected also indicated that the number of female pastors is increasing steadily. Substantial evidence on the effort being made by PCG to improve women enrolment into the ministry will be made available in subsequent chapters.
Sackey, however, commends women who are presently in leadership positions. She states that they have excelled beyond expectations with the passage of time and have set the precedence for other women to follow suit in future.

Ampofo (1998) hypothesizes that the critical factor in the development of the church in Africa for more than a century now is that women form the majority of its adherents and have acted as agents of change. However, due to the patriarchal orientation of mission in the PCG until the late 1970s, women’s roles have been largely supportive and supplementary. In other words, in terms of gender planning, women’s roles have been mainly reproductive and community management in nature without much room for taking up leadership positions. The roles were more of being wives, teachers, sustainers of family in the absence of their husbands and providers of knowledge, and skills to new converts. From the later part of the 19th century, women started exercising their leadership roles in the church though their visibility was limited because the church restricted them. Ampofo said, for instance in 1943, due to the organisational resourcefulness of the women themselves, the church established a departmental women’s committee for them but under a male convener. After some time, changes took place in the roles of women and they became consecrated as deaconesses and catechists and then later as ordained ministers. Ampofo (1998) gives reasons for this change as reflection of the world’s efforts to redress the lack of recognition of women’s potentials, increase numbers of educated women and the necessity for more church agents.

Though (Ampofo, 1998)’s work is an important contribution to this research, her work does not emphasize much on persistence of women’s limited involvement in church leadership. And also it mentioned in passing that, right from the very beginning of the
church, mainly men took up leadership roles of being catechists, ministers in the church in the Gold Coast without shedding much light on the contributions of theological, cultural and educational factors.

Agyemang & Ampofo (1997), enumerate the special contributions of Basel missionary women to the development of Christianity in the early 1900s. These missionary women for instance, played an important role in the coming of the West Indies families into the Gold Coast. The people from the West Indies introduced cash crops, which later became very important for the development of the Ghanaian economy. Also, the establishment of training schools like the Aburi vocational institute, which was aimed at encouraging girl education, was started by women. Nevertheless, despite the immense contributions of women to the growth of the church; they were not given the mandate to take up leadership positions until later. The women were always to give accounts of their works to a male convener. Agyemang and Ampofo (1997) assigned some reasons for the above situation. Among them was the fact that women were so critical of each other. They treated each other harshly and the Mina Maurer – Katharina Rudi’s conflict is used as evidence of women’s negative attitude towards their fellow women and, thus, their inability to take up leadership positions. The conclusion drawn from this experience seems to lack credibility, given that it is based on the fallacies of hasty generalisation and composition. The conflict between two individuals cannot be used to make a general categorisation of a whole group and generation after. It is not that conflict is anything new. There have always been violent disagreements and disputes among (male) missionaries, which had repeatedly led to people being transferred or even dismissed. Nevertheless, this has never led to the conclusion that men cannot handle their affairs and take up leadership positions. Agyemang and Ampofo (2007) further, credited the church for modelling women into ‘proper being’ without
recognising the role of traditional culture. These authors did not highlight the role Christianity played in the subordination of women on the Gold Coast as a result of the misinterpretation of the bible. The present work looks briefly at the role both traditional culture and the church’s (PCG) tenets play to keep women subordinated and also how women have emancipated progressively over the years.

Amoah (1990) also gives us an insight into the impact of religious teachings on women. Her conclusion seems to connote that beliefs, customs and practices of many Ghanaian societies discriminate against women. She asserts that traditional roles and positions of women are not inherently bad but it is the attitudes towards these roles and positions that are bad and need to be radically changed. Like the other feminists above, she writes that women are equal inheritors and participators with men of the common wealth of God’s creation. Thus, women are part of God’s household – a community where all are given opportunity to take care of God’s creation. Such assertion is made over and over again in this study. She also made useful suggestions that society can learn from other cultures that permit free expression of the potentials of women and launch campaign against beliefs and practices that have become obstacles to women’s progress.

Oduyoye (1986), in her reflection on Christianity in Africa, says women’s social status depend more on their relations to others as being mothers or wives rather than their other achievements in society. She further points out that no real power resides in the hands of women and the church is not showing much concern about this situation. In other words, Oduyoye is saying that the church has never tried to build a community of women and men working and cooperating together, rather the church is prepared to sacrifice the community of women and men for its own unity. Though, to some extent, this assertion is
true, it is incorrect to say that ‘no real power’ resides in women. As examples, the roles of
queen mothers as custodians of tradition and the selectors of a potential king in most
traditional societies and the financial contributions women make towards the growth of
the church should not be underestimated. Again, the fact that not many women will like to
take up leadership positions in the church should not be blamed so much on either the
church or society alone, the whole area of socialising children should be re-examined and
transformed in both the church and society.

However, Oduyoye (1986) recommends that for women to take up leadership positions or
to feel empowered, the church should align itself with the hopes and fears of women in
solidarity. She further states that women’s struggle for presence has gone on from centuries
and the church should participate in it. The church and for that matter Christianity have
failed to influence some perceived negative aspects of culture it came to meet in Africa.
This study as with Oduyoye, however, emphasise that the church is capable of changing
the plight of women and this should be its priority.

Oduyoye and Kanyoro (1992), in their introduction indicate that by reading the scriptures,
some women have seen that God’s call has never been passive but compelling and
compulsory. It is a call to wholeness and the challenge to the will and intellect. They
mentioned some of the controversial elements of life that affected women as culture,
sexuality, ritual and rites of passage and religious misinterpretation. Though the church
has spoken on numerous occasion against such practices that demean women, such
practices persist. But, the question is whether the church “practices what she says”? For
there are many indications, as said earlier on in this study, that the church has failed many
women concerning the role of women in her ministry and mission. Therefore, if the church
itself is not doing much to stop such practices, then speaking alone will not perform such magic.

In conclusion, the above literature review have suggested that within African society and the Bible, women have performed significant roles which have facilitated the sustenance of their societies. And through their role performances they have shown interest in taking up leadership roles in church. The reviewed works also establish that the factors that have contributed to the stance against women’s ordination/leadership are mainly perceived social and traditional African worldviews, which have also been used in the misinterpretation of the bible. Some of the reviewed literature presents variety of concepts on the deconstruction of religious and cultural discourses as they are socially constructed. The literature suggested deconstruction of powerful discourses that have negatively influenced the lives of African women. The assertions by the above scholars to an extent is extremely geared towards the stance against women’s ordination/leadership into the highest order in church. This thesis therefore through a systematic analysis and documentation of perceptions and attitudes of the laity and pastors of PCG towards female pastors of two distinct districts in the PCG seeks to validate whether the above assertion is true or not.
CHAPTER THREE

THE CHURCH AND THE ORDINATION OF WOMEN

3.1 Introduction

This chapter is divided into three sections. It begins with the emergences of women’s ordination in most protestant-reformed churches in the world. It is important to know the basis of women’s ordination in earlier protestant reformed churches because it forms the basis of PCG request for the ordination of women into the priesthood. For the purpose of this thesis, a protestant church is defined as a church that is not subject to papal authority and is in favour of a more reformed view and understanding of the Bible and Christianity. In addition, it highlights the roles women were allowed to play, women’s struggle in being accepted into the priesthood, the role of men in aiding women to be accepted into the priesthood and the challenges of women who were finally accepted into the priesthood.

The second section examines some arguments used to prevent women from the ordained ministry. The arguments are grouped into theological, socio-cultural and psychological. As much as these arguments are used against women’s ordination into the ministry, it was also used to acknowledge the essence of women’s ordination within the PCG.

The third section highlights the debate and outcome on the ordination of women in the PCG.

3.2: The Emergences of women’s ordination in some Protestant Churches

Ordination in general religious usage is the process by which a person is consecrated (set apart) for the administration of various religious rites. Within the PCG context, it can be defined as a group of rituals that is performed to invest a person with authority in the office of leadership/Ministry. Ordinations are performed by ministers who hold higher ministerial position than the one ordained. And the act of ordination is done through
prayers and the laying on of hands on the ordinands (Presbyterian Church of Ghana, 1987).

It is also an act by which the church commissions those who have been called (Rosenhager & Stephen 1993:p34). From the above definitions, it means it is the church that recognises and validates one’s personal sense of the urge to serve Christ’s people in a specific way. By ordination, a member of a church is publically affirmed as being called into the service of Christ and usually such a person is viable for any leadership position within the ecclesiastical structure. According to the reform understanding, ordination has no sacramental characteristics and it is related to the call from a particular Christian community (Rosenhager & Stephen 1993).

Ordination of women therefore refers to the admission of women into the ministry and seeing them as potential leadership candidates. For centuries, women were excluded from becoming office bearers and preachers, although, there is significant evidence that women took leading roles in the early churches (Sackey, 1999). Female leadership in the churches became visible from the seventeenth-century colonial period; however, it was not until the 1970s that women clergy as official leadership position in mainline Protestant churches began to increase (Williams, 2002). Before the 18th Century, the Quarkers were ordaining women preachers as far back as 1830. The Church of England in 1860 considered women’s roles in the church as necessary but not substantial to the church’s leadership development. The first deaconess, Elizabeth Ferard, who was ordained by the Church of England in 1862, essentially assisted the male clergy in visiting, attending to the sick and conducting Christian education. She was never given the license to lead public worship and her ministry was therefore considered inferior to that of her male counterparts (Torto, 1998:p2). As the debate for women’s ordination in England continued, an Anglican bishop of Hong Kong, Bishop Hall ordained Florence Li Tim Qi as priest in the Portuguese
Colony of Macau in 1944. This action by Bishop Hall was met with a lot of opposition from the Canterbury, the worldwide Anglican community. At the Lambeth Conference in 1948, the Chinese bishops passed a resolution in regret to Bishop Hall’s action. Li Tim Qi’s ordination was declared as invalid and she was asked to resign from her ministry. Nevertheless, at the same conference, the Chinese bishops presented a proposal to the conference requesting that they should be allowed to experiment with the ordination of women for a period of twenty years. The proposal was rejected, however after the 1968 Lambeth Conference, it was resolved that a deaconess belongs to the same order as a male deacon. Members of the Anglican Communion were afterwards encouraged to deliberate on the issues of women’s ordination and give their findings to the newly formed Anglican Consultative Council (ACC) that met in East Africa in 1971 (Torto, 1998:p1-5). The ACC at its maiden meeting encouraged all Anglican Churches to show their support for Bishop Hall’s successor Gilbert Baker who intended to ordain two women, Jane Hworg and Joyce Bennet in 1977.

In Scotland, for example, the question of women in the ministry of the church of Scotland was first raised in 1931 when the Marchioness of Aberdeen presented a petition on behalf of three hundred and thirty-five women. The presbyteries of Edinburgh, Hamilton, Forres and Nairn and Manchuria also presented their petition on women’s ordination before the Assembly of the Church of Scotland. Their petitions were denied but two years later, a report on the ministry of women was published with a recommendation that women should be admitted into the diaconate and eldership of the church (Torto, 1998: p1-5).

In South Africa in 1944, the Assembly of the Presbyterian Church declared itself in favour of the principle of sex equality regarding the holding of office in the church and remitted
the matter to other presbyteries to ascertain the views of the sessions and congregations. When the votes were pooled two years later, it was affirmed that less than ten percent (10%) of the congregation and less than a third of the session showed favour in accepting the ordination of women into the ministry. The unfavourable response from the majority of the congregations and sessions led to the dismissal of the discussion.

In England, soon after the First World War, the Assembly of the English Presbyterian Church, declared that there was ‘no barrier in principle to the admission of women into the ministry’ and recommended that churches were to use the services of women for preaching. Women were, therefore allowed into the eldership in 1922; however, women in the Presbyterian Church in the United States had not yet received such privilege.

Again, in the Dutch Reformed Church, there was a long discussion on the ordination of women. The matter was first raised and rejected by the church’s synod in 1931. It was raised again 1946 when the constitutional reform of the church was under discussion. A strong committee appointed in 1942 made presentations to the Synod highlighting the need for a constitutional reform, which will include opening of all three church offices of ministry, elder and deacon to women.

In Holland, it was ‘unanimously’ agreed by all the churches that ‘Women by nature and in accordance with Holy Scriptures could not exercise governing power and could not, therefore hold any power’ (Torto 1998:p4). The committee’s recommendations were therefore not considered. According to Torto, some liberal groups in the church in Holland, then broke away and formed societies in the Dutch Reformed Church and started ordaining women as pastors. These women pastors however, do not administer sacrament.
The liberal group, Remon Strrentche Kerk had women pastors since 1915, but in the yearly assembly of 1937, a request was made to the theological seminary to stop the admission of women for a while. The reason being that the church did not have enough congregations available to accommodate the number of women constantly passing out from the seminary. The number of women entering into the theological seminary outnumbered the male students. The church therefore restricted the entry of women into the seminary to one third of the number of men. This restriction is not surprising as most societies prefer to have more men than women in leadership positions.

During the First World War, there was the shortage of women to preach to the hurting souls. It was due to this, that the reformed church of Alsace, accepted the ordination of women. During this time, there were already women available who had taken full theological courses at the University of Strasbourg and regulations were made to enable such women work in the parishes. However, the women were to retire on marriage! It was also thought best that they were to work under the supervision of male pastors. Nevertheless, there were many small parishes without pastors, so the female ministers were put in charge of such parishes. Their main duties were to preach and administer sacraments, marry and bury the dead, though in the case of the latter functions, a male minister was usually called on if he was available.

In 1939, the reformed church of France met in Synod at Bordeaux and appointed a commission on the ministry of women to survey the field of women’s work for the church and report to it. At every subsequent Synod, the commission’s report was reviewed and discussed. In 1943, the commission decided against the ordination of women into the full ministry of the word and sacrament but recommended to the church to explore the
possibility of using women’s gifts in the parishes. Among the main reasons for the decision against women’s ordination was the belief that female ministers would not be able to travel many miles to give the sacrament to isolated protestant families. In addition, despite the commission’s assertion that the New Testament teaching speaks of the cultural subordination of women to men, and not a spiritual subordination, they believe women would be incapable of combining their social roles as wives and mothers with their occupational roles as full time ministers. However, in the same year, the National synod at Valence decided to commit the training of younger women for church works to the school opened by the deaconess community in 1941. The general provision was for a two-year course, mainly in bible study, for women who had reached the age of twenty-five, and were either unmarried or widows and had some occupational or professional training. Such women would be enrolled into this school and like what happened to women in Alsace, these women were to understand that their contract in the ministry would be terminated immediately they marry.

The accounts of the difficult beginnings of women’s ordination in Europe were not different in any part of the world where the initiatives were advanced. In the USA, after many deliberations on women’s capability to hold offices in the church, the first female deacon was elected in 1971. In 1974, Sue Hiatt led other women to convince three retired bishops to ordain eleven women as priests at a parish in Philadelphia. As it is to be expected, this action was condemned and opposed. The ordination was declared irregular because it was done outside the canonical structures of the church, but it was accepted as valid because canonical bishops performed it. The acceptance of the ordination as valid saved the female priests from being asked to resign. In 1975, four more women were ‘irregularly’ ordained in Washington by another retired Bishop. In November 1993, the
first woman Diocesan Bishop, in the USA was consecrated in Vermont in the Anglican Church. She is in the person of Mary Adelia. The Presbyterian Church was also influenced by the happenings of the time, thus in 1930 the Presbyterian church of USA ordained its first female pastor.

3.3 Some Arguments on Women’s Ordination.

The question of women’s ordination in the church is not a new one. Many arguments have been raised for and against women’s ordination by the lay, theologians and non-church members. For this study, the various arguments are grouped into theological, socio-cultural and psychological factors.

3.3.1 The Theological Arguments

Theological arguments were based on biblical and non-biblical text. The Bible is still being used to serve as a strong basis for arguments opposing women’s ordination. This raises questions on what the Bible is really saying about women, whether it is true that it denies women the opportunity to be ordained or whether it does not say anything about ordination. Those who speak against women’s ordination claim the bible explicitly details reasons that restricts priestly ordination to men. This argument is in two folds: firstly, that Christ did not call women to the apostolic ministry. This is because Christ selected only men as members of the twelve. Biblical evidence purported to support the view that Jesus chose only men argued that the words at the Last supper ‘do this in remembrance of me’ (1 Corinthians 11: 24) were addressed to only men and therefore, the priesthood was restricted to men. Epiphanes used this argument as far back as the fourth century: ‘Never has a woman been appointed among the bishops and priests’ (Chapman, 1967:p21). It later became evident that such a premise cannot be a basis for a theological exclusion of women.
from the sacerdotal ministry. This is because, such conclusion was more of a historical fact than a theological fact. Christ did not ordain any woman as a priest but we cannot justifiably affirm that Christ intended to exclude women from the priesthood forever. As Chapman asserts, ‘if the new status of women today is an obvious fact, then in the time of Christ, her position was obviously inferior’. Nevertheless, even if we agree that Jesus intentionally excluded women from amongst the Apostles, it still does not follow that his intention was to exclude women from the priesthood subsequently. His intention may have been to accommodate the social arrangements of his time. This is not to say that he was ‘bound’ by the social prejudices of his time or ignorant of the requirements of fairness, but rather that he chose to act within these social constraints in order to achieve his ends. He chose to work with the stuff of the material world and the cultural milieu of first century Palestine, and to submit to the constraints this imposed on his action, not to commend them but in order to become truly incarnate. He worked as a carpenter because that was the family business, not in order to commend carpentry as a profession for his followers. There is no compelling reason to think he intentionally excluded women in order to mark gender as theologically significant or establish the tradition of an all-male priesthood in perpetuity.

Also, in Acts 1:8, Jesus left the church under guidance of the Holy Spirit to make decisions on its own regarding the organisation of its ministry. It is doubtful that he intended to lay down such a particular prescription regarding the sex of future candidates for ordination. The second fold of the theological argument against women’s ordination is the fact that the apostles themselves, faithful to the practice of Christ, chose only men for priestly offices. As stated above, the apostles acted within their cultural settings. In the early
periods of the New Testament, St Paul had a number of women as his co-workers in the ministry.

Another biblical argument used against women’s ordination is the observance of silence by women in church found in 1 Timothy 2:11-12. The reason that the author of the Pastorals gave for this exclusion however, had nothing to do with an example given by Jesus. Instead, the author based the unsuitability of women for these roles on interpretations of the story of the Eve and her role in the fall as found in 1Timothy 2: 13-14. It is the infusion of patriarchal traditional belief in most churches into this biblical passage that has contributed to the belief that women were unsuited for ordination into the priesthood. That is why Ratzinger noted in his commentary on Dei Verbum, that not everything existing in the church must for that reason be seen as a legitimate tradition. According to him, traditions must not be considered only affirmatively but also critically. This is because a traditional practice that seemed appropriate in the past might no longer be appropriate in a new cultural context. And it is through a critical examination that one can tell whether a traditional conviction is based on cultural attitudes or on divine revelation.

Other arguments against women’s ordination make explicit reference to alleged gender differences. This includes the Misbegotten Male Argument developed by the early church fathers, which invokes the notion that female progeny are begotten when the process of generation goes awry. This argument can be subseted into three. That is: defective individuals cannot be ordained to the priesthood; women, in virtue of their gender, are defective and therefore, women cannot be ordained to the priesthood. For those who depend on this argument to prevent women from entering into the priesthood, they hold
the male sex as an absolute requirement for the reception in to the priesthood.
Nevertheless, this argument fails since it does not explain why the ‘defect’ of female
gender is significant while other defects e.g. baldness and obesity are not.

3.3.2 The Socio-cultural Arguments
Socio-cultural factors have been one of the barriers that have hindered women’s
ordination in Africa and the world. As stated at least by two prominent African women
theologians, Musimbi Kanyoro and Mercy Oduyoye, African cultures are replete with
aspects that are both liberating and harmful to the lives of women. Kanyoro (2002) argues
that cultural practices, such as female circumcision, polygamy, and the stigmatisation of
barren women are acts of injustices which can, however, be changed without abandoning
culture altogether. The words of Oduyoye (2001) concerning culture clarify the concept of
‘culture:’ she says:

Culture is a broad concept, which always needs fine-tuning, but in the
African women’s language, the broad description used for it is ‘What
human beings have made from nature and because of nature and
community’. All that is not nature has been ‘cultivated’, worked upon,
devised, dreamed up, and given shape and meaning by the human mind and
hands. Culturing, therefore, is a continuous activity of the human
community, and culture has become the locus of resistance
(Oduyoye, 2001:p12).

This explains why in the traditional religion women are allowed to take up leadership
positions even in the spiritual arena whilst they (women) who want to take up leadership
positions in the church are barred or prejudiced in the Christian religion.
One of the reasons assigned by those who argued against women’s ordination in Africa is
the low level of women’s education. They emphasise that women lack formal academic
and subsequently theological education needed to qualify them as candidates for
ordination. They also argue that roles such as home making, child bearing and child rearing
are feminised roles that are more appropriately performed by women thus women going into the priesthood means either they are forfeiting these roles of theirs or these roles are going to render them inefficient.

Those who argue along this line forget that life is dynamic and not static. Women have device various means to efficiently perform all their roles effectively. Presently, women are developing themselves and they are taking up positions of authorities. Therefore, the assertion that women are academically and theologically incompetent to be ordained as pastors/priests is no longer valid.

Another issue raised against women’s ordination is the perceived periodic uncleanness of women. According to Gyimah (1987:p19), the monthly menstrual flow of women is considered by many Africans as dangerous but potent. Thus, any direct contact with it is believed to render all powers void, impotent and inactive. That is why most priestesses in traditional religion were/are not allowed to minister to their gods in their menstrual period. Ordinary women are also not allowed to enter a shrine for consultation during this period. This cultural view has been transferred into the Christian religion. As a result most women when in their menses do not partake in the Eucharist. And such view is considered by those against women’s ordination as enough reason to banned women from taking up priesthood positions in the church.

On the other hand, those in favour of women’s ordination assert that the bible says in God’s sight, everything is good (Gen 1: 31) and therefore clean. Women are therefore not to be considered as inferior to men and neither are they to be considered impure when their bodies are performing its natural function. The monthly blood flow prepares the woman
for procreation, which is of considerable importance in most societies. Also in the traditional settings and some indigenous (spiritual) African Christian Churches, women after their menses undergo purification rituals before partaking in worship in the temple. And women in such institutions are performing all these rituals adequately. Thus, women should not be banned from the priesthoods as a result of their monthly blood flow.

3.3.3 The Psychological Arguments

This argument refers to mental or intellectual capabilities of women to take up leadership positions in the church. Generally, it has been argued that psychologically women do not have the right intelligence, temperaments and verbal skills to make them good candidates for the ministry. Women are considered more emotionally expressive than men are and this can make them empathetic in the wrong way. This erroneous idea about a woman’s mental capabilities is what led some early fathers of the church to barred women from developing interest in leadership. this is summed by (Francois De Salignac, 17th Century):

“A woman’s intellect is normally more feeble and her curiosity greater than those of a man…Thus (women) can dispense with some of the more difficult branches of knowledge which deal with politics, the military arts, jurisprudence, philosophy and theology”.

Women, however have proved themselves to be psychologically sound and better than men in certain fields. In a report on ordination of women, a psychologist, Roland Johnson as cited in (Sirkka, 1970) in his background paper said:

Women even in professional roles and task oriented interaction situations tend to initiate acts of socio-emotional supportive, healing type, whereas men initiate acts of a task fulfilling type. Men try to get a job done; women try to see that people are happy doing the job, that feelings are not unduly hurt’…. As the number and proportion of ordained women increase, right knowing will recede before the advantage of wellbeing; the idea of saving people for the church; evangelism in the classical sense, aggressive male type activity will wane in the face of healing and supporting in the here and now(Sirkka, 1970).
From this extract, it can be ascertained that the psychological attitudes display by women aids in the development of emotional and physical well – being of other humans. In the same way the stereotypical traits display by men also aid in developing aspects of the well – being of human. Basing on the essential capabilities of women’s trait for human development, Roland Johnson advocates for the increment in the number of women entering into the priesthood. Adding that when such action is taken negative behaviours born out of male’s stereotyped traits will wane and the world will gradually become a peaceful place. In short, women have the psychological abilities to become leaders and their leadership will lead to better human development than men.

Sabini (1992:p227-230), on the other hand says ‘Men and women are simply different in their psychologies and that in the light of these psychological differences it must be true that men and women occupy different social positions. Accordingly, on social roles, men and women are assigned different places in the social world regardless of the basic similarities in their psychologies. He made this assertion based on the results of a test on the differences between men and women conducted in the controlled environment of the laboratory in four areas: verbal abilities, mathematical ability, visual spatial ability and hearing ability. The results of the test showed that the differences between the genders are narrow.

He therefore thinks differences in mathematical ability, verbal ability, gender roles and socialisation between men and women should not take the centre stage in understanding gender personalities. He argues that the family succeeds in socialising girls to grow up with the right personalities to become ideal mothers and boys to become ideal fathers. Sabini emphases that socialisation in the family led to the development of men and women
to act in their respective ways as the adults in their own families. The developing little
girls and boys therefore see division of personalities by sex as natural. Boys were not only
to become breadwinners but also to recognise themselves fitting as they grow up to become
breadwinners. The same applies to girls. Girls are to see growing up to become mothers as
natural and proper. Men and women were to be seen playing out their assigned roles as the
‘natural’ unfolding of their personalities. Although this assertion may be true to an extent,
socialisation is partly responsible for the hierarchical positions of gender roles, and the
hierarchical positioning of the gender roles is believed to be the cause of gender
inequalities.

Modern researchers and equality movements reveals that attitudes for and against the
ordination of women are often connected with other economic, political and sexual
attitudes that have an impact on the status and roles of women. Recent discoveries in
biology, psychology, cultural anthropology, history and sociology all lead to new
reflections about the nature of being human. Women and men complement each other and
they have social roles that are explored in the context of new life styles and social and
economic realities of partnership in marriage and work. The equality of status of persons
is a basic principle of justice and this principle is hard to maintain in societies where
racism, classism and sexism prevailed. The move to ordain women is therefore arguably
an important part of realising justice right in the centre of the Christian tradition and re-
awakening the vision of women and men as co-heirs in God’s household.

3.4 The Debate on Women’s Ordination in PCG.
The factors that shaped the processes and debate on women’s ordination within the PCG
can be described as external and internal. Externally, the Protestants churches like the
Presbyterian church of the USA, the Anglican church of Scotland, the Dutch Reform Church and the Reform church of France had been agitating for women’s ordination and some of them were ordaining women priests.

Internally, the PCG had been commissioning women as deaconesses and catechists who were performing roles such as providing social services in the PCG’s health and educational institutions whereas their male counterparts were pastoring churches. After some number of years in the positions of deaconesses, catechists and church helpers, women in the PCG felt the need to move into higher leadership positions; thus the request for the ordination of female pastors.

In Ghana in 1970, the synod committee deliberated and discussed the issue of women’s ordination (minutes of 1970). A memorandum on the question of ordination of women in the church was prepared by A.L. Kwansa and circulated before the meeting but the discussion was deferred for thorough study. At the 42nd synod meeting in 1971, A.L. Kwansa presented a paper to Synod on the need to ordain women. Ruth Epting – a female minister and the then Principal of Cameroon Trinity College was allowed to address the synod on the subject. She said though she was ignorant about the Ghanaian cultural and social tenets, she believes men in general do not accept the authority of women. She shared with Synod some of her own personal experiences on the subject from her European cultural background. She highlighted that even when the bible is clear on the non-discrimination of women seeking leadership positions in the church, the patriarchal vision of society will not allow women to hold leadership positions in the society. A statement confirmed by (Labeodan, 2007). Labeodan asserts that the roles assigned to women take root from cultural and historical traditions that prevent women from any form of self-
dependence or empowerment. Women are supposed to be pious and to refrain from sex, but if they happen to indulge in it at all, they are not to enjoy it. Home making is their exclusive domain (Labeodan 2007:p113). She continues further that, women’s gender roles require a strict adherence to the ideal female judged by the standards of patriarchy. This kept women’s progress under control and prevented them from attaining any real form of power or sense of control over their lives. Women were supposed to live in a kind of perpetual childhood and thus passively responding to the actions and decisions of men.

Ruth Epting however argued that women should be allowed to be themselves and explore their full potential to the benefit of society and humanity. She therefore urged the church to lead the crusade in empowering women to take their proper place in the society and church as a whole. The church should not only preach the gospel but was also to help people interpret the gospel in the context of their life situations. To consolidate her point on the reasons to ordain women as pastors, she classified the roles women have been playing in the church into three main groups. According to her, women performed pastoral counselling roles that are helping other women to develop their psychic on the total nature of womanhood. Secondly, they work among the lay members of the church and as such, the gifted women should be encouraged to use their gifts for the service of the church. Thirdly, women fostered co-operation and they were the means through which various ministries within the church were shared between men and women (42nd Minutes of PCG, 1971:p53-61). Ruth Epting said in Europe, the need for such co-operation was already in motion and as at the then time, the churches had allowed the ordination of women, and she is one of such women. A.L. Kwansa also introduced Paulina Danquah, who was studying Theology in the University of Cambridge but on holidays in Ghana. Paulina Danquah challenged the participants at the synod to deliberate on the injustices they will be doing
to women like her who have the desire to spread the gospel but are prevented by some barriers which can be done away with. A.L. Kwansa then added that educational, social and economic opportunities have placed Ghanaian women at the same level as men. He therefore entreated the leaders at the synod to ensure equity between men and women by providing equal training to women who have the academic and moral qualification to become ministers. The synod members were impressed with the proposal presented by A.L. Kwansa and his team. The issue was debated upon and majority of the synod members voted for the accepting of women to be ordained. Nevertheless, women were not ordained until the issue of women’s ordination resurfaced at the 47th Synod meeting held at Sunyani in 1976. At that Synod, the delegates agreed that women could be ordained.

However, until further notice, women ordained into the ministry were not to be employed as district Ministers but should serve in institutions such as hospitals, prisons and churches as chaplains. Meanwhile, Dora Ofori Owusu, a Presbyterian, who had obtained a Master of Divinity (MDiv) degree, was sent down from the USA to come to PCG to be commissioned and subsequently be ordained as a minister, although she has been commissioned under a special dispensation as the first African woman minister to work for the Atlanta Presbytery in the USA. In Ghana, she was commissioned in the same year (1976) when the church had not agreed fully on women’s ordination. Thus, even though she was commissioned, her status and functions in Ghana as a pastor were deferred until a later date. This means she is considered a layperson until the church gives further notices. This attitude seems unfair but on the other hand, it opened the door for further discussions on women’s ordination.
In 1979, at the synod in Koforidua, PCG approved women’s ordination for the first time. This progress saw the ordination of the Gladys Maku Nyarko as the first female minister of the PCG, and commissioning of Alice Kyei-Anti. The naming of Gladys Maku Nyarko as first female ordained minister of the PCG generated a lot of controversy. This is because Dora Ofori Owusu was commissioned earlier than Gladys Maku Nyarko. Those arguing against her being named as the first female minister based their arguments on the conditions which lead to her being commissioned. Firstly, she was commissioned at a time when the church had not agreed on women’s ordination. And the then church was not given the chance to assess her and her performance. The PCG was under a seeming pressure from the Atlanta Presbytery in the USA to commission her. Gladys Maku Nyarko on the other hand, had been a deaconess and a tutor at the Presbyterian Women’s Training College (PWTC) at Aburi. She also had a degree from Canada. According to (Adasi, 2012), A.L. Kwansa recommended Gladys Maku Nyarko’s ordination. A.L. Kwansa recommendation of Gladys was based on her comportment and her in-depth knowledge on the beliefs and practices of the church. One day when Kwansa went to PWTC to administer communion, he got impressed with the way Gladys had perfectly set the communion table. Thus, he invited her to assist in the administration of the communion. That was the first time a woman was allowed to participate in the administration of the Eucharist.

On the day of her ordination, Gladys wore a Kaba and Sleet (a common Ghanaian traditional attire similar to the Western tailored Top and Skirt). She was not given a gown as her male counterparts. This could mean that though the church had accepted that men and women were equally capable of being ministers, it still saw women pastors as not equal in status to men. In 1981 at the 52nd Synod held at Abetifi, Alice Kyei- Anti was
ordained. Afterwards, the church decided women could do all that men do, thus vowed to give women entering into the ministry equal chance and opportunity just like the men. In 1982, the Presbyterian church of Nigeria followed Ghana’s footstep by ordaining females as ministers.

This chapter looked at the ordination of women into the Presbyterian Church of Ghana. It highlights the gradual development of women’s ordination on the world scene and how this development affected the ordination of women into the priesthood in the PCG.
CHAPTER FOUR
ANALYSIS OF DATA AND DISCUSSION

4.1 Introduction

This chapter deals mainly with how data collected from the research field is analysed in accordance with the aim of the study. The aims of this study as stated in chapter one are threefold. The first aim is to document the perceptions and attitudes of members of PCG towards female pastors. This will entail finding out what members of PCG think about female leadership (using female pastors) in the church. In addition, to know whether their educational background and age have any influence on the perceptions and attitudes they display towards female pastors.

The second aim of this study is to find out how these perceptions and attitudes towards female pastors affect leadership development of women in the church.

The third aim of this study is to find out ways in which members of PCG think women can be empowered to developing their leadership interest in PCG.

Both quantitative and qualitative approach with descriptive methods of data collection are utilised to realise the aims of this study. Questionnaire, interviews and observations are used to solicit responses from the four groups of respondents in this study. These groups of respondents are female pastors, male pastors, church leaders and congregants of PCG. The data are presented firstly for the female pastors, and then followed by the other groups after which they are discussed in comparison to each other to show the differences in perceptions and attitudes towards female pastors among members of the different groups.
Demographic Background of Respondents

The study had a population of 181 respondents broken down as follows: two female pastors, two male pastors, two church leaders and 175 congregants selected from four PCG congregations. Overall, the sample included 104 females and 77 males (see Table 4.1).

Table 4.1: Distribution of Respondents by category

<table>
<thead>
<tr>
<th>RESPONDENTS</th>
<th>Female Pastors</th>
<th>Male Pastors</th>
<th>Church Elders</th>
<th>Congregants</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>101</td>
<td>104</td>
</tr>
<tr>
<td>Male</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>74</td>
<td>77</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>175</td>
<td>181</td>
</tr>
</tbody>
</table>

The age distribution of the respondents showed that the age range of 41-60 years had the highest frequency and those of 60 years and above were in the minority, constituting 16.02 percent (See Table 4.2).

Table 4.2: Age Distribution of Respondents

<table>
<thead>
<tr>
<th>Categories of Respondents</th>
<th>Female Pastors</th>
<th>Male Pastors</th>
<th>Congregants</th>
<th>Church Elders</th>
<th>Total</th>
<th>Percentages (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age Distribution (yrs)</td>
<td>Males</td>
<td>Females</td>
<td>M</td>
<td>F</td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td>18-30</td>
<td>-</td>
<td>-</td>
<td>24</td>
<td>25</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>31-40</td>
<td>-</td>
<td>-</td>
<td>13</td>
<td>23</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>41-60</td>
<td>2</td>
<td>2</td>
<td>25</td>
<td>36</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>61 -70</td>
<td>-</td>
<td>-</td>
<td>12</td>
<td>17</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>2</td>
<td>74</td>
<td>101</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

*NB: The age distribution is based on the generational age distributions used universally by Presbyterian churches.*
4.2 Female Pastors: Experiences and Perceptions

Two female pastors were interviewed, and for the purpose of this study, the female pastor from the Abiriw pastoral district (Dawu congregation) will be called Rev. Amoabea and the pastor from the Sakumono pastoral district (Most Holy Trinity congregation) will be named Rev. Dromo.

Rev. Amoabea is the younger of the two, aged 41 years. Rev. Dromo is 53 years old. Both are married and have obtained university education. Nevertheless, Rev. Dromo is a PhD degree holder. Both of the female pastors have been teachers but the very last occupation of Rev. Amoabea before entering into ministry was catering.

Rev. Amoabea has been serving as a pastor for 15 years and Rev. Dromo for 25 years now. On why they entered the ministry, they both indicated that they did so because they received the call of God. Rev. Dromo added that she also wants to be part of God’s labourers who are on the field to save ‘lost’ souls and to make her society aware that a woman can also be used by God to serve in his highest order in the church. She stated, “Whatever may be said against a female speaking, or praying in public, I care not; for when I feel confident that the Lord calls me to speak, I cannot refuse. God can do all things and he can use women to serve as pastors in his church.”

Though both pastors entered into seminary at different times; Rev. Dromo entered in 1986 and Rev. Amoabea in 1996, the proportion of female students in their class was the same. That is less than 25% of the total class population. When asked whether there was any difference in their admission requirements compared to their male counterparts, both said
no. However, Rev. Dromo indicated that the low level of education of most females in Ghana, generally, is responsible for the low numbers of women entering the ministry.

4.2.1 Views on roles of women in Ministry.

On the question of roles women are allowed to play, both pastors responded that women in the PCG are allowed to play all available roles in the church provided they have the required expertise. In addition, they said that men in the PCG are also allowed to play any available roles in the church. Subsequently they were asked to allocate percentage to the number of males or females who play particular roles in their congregation. Both Rev. Amoabea and Rev. Dromo declared that males make up between 60-70 percent of leaders of committees and groups.

Adding also that, throughout the church’s calendar year, more males than females mount the pulpit to preach on Sundays. Rev. Amoabea estimated that approximately 70% of men preach on most Sundays than women whilst Rev. Dromo asserted an equal proportion of men and women do preach on most Sundays. Rev. Amoabea added that some female leaders unlike male leaders always want to be coerced into preaching and sometimes such female leaders refuse to show up in church on occasions they have been assigned to preach. She further added that some female leaders see such ‘opportunities’ as ploys to disgrace them in public and thus retaliate violently. She gave an example by recounting an incident that happened at her last duty post. She said a few weeks after a WMF leader she has ‘convinced’ to preach refuse to show up, she realised the number of females attending Sunday church services was reducing. Her investigation revealed that apparently this WMF leader who refuses to come preach on the appointed day has convinced most of the women in the church to boycott church services and rather attend WMF meetings where
they will hear better preaching from ‘outside’ preachers than what Rev. Amoabea preaches. She has therefore decided to encourage only women who show interest in preaching to do so. Rev. Dromo also said she noticed the passion in most women in her congregation to preach but when she offers them to the platform to preach, they are most often reluctant. She has thus developed a working plan wherein she informs women whom she wants to preach months ahead of time and sometimes encourages such women to rehearse by volunteering to preach during midweek services and other less prominent services.

Both pastors also agreed that women play more auxiliary roles such teaching children and aged and rendering other domestic services. Nevertheless, whilst Rev. Amoabea stated that 80 percent of females perform auxiliary roles in her congregation, Rev. Dromo said only 60 percent of females perform auxiliary roles. From their answer, it was deduced that most women play auxiliary roles such as rendering of domestic services; and assisting in teaching and counselling children and the aged. And the men take up most leadership roles-being the main preachers during Sunday church services.

Both pastors felt that women should not be restricted to particular roles. They indicated that though most women prefer to play roles other than leadership roles such preaching during Sunday church service, everyone can play any of the available church roles. Adding that women should therefore not be restricted to the performance of particular roles, since such act would amount to discrimination.
4.2.2 Views on women’s leadership in PCG

Both pastors said the attitudes of congregants and members of the clergy towards them as pastors have improved since the last decade. They all felt that they are respected more than their colleagues were in the early 80’s, though on some occasions they have had challenges. The challenges include unwillingness of some of their male subordinates to accord them the respect as leaders. Rev. Amoabea cited an incident that reflected such challenge. She narrated that during her early days as a pastor, a male catechist warned her to desist from taking the lead in speaking anytime the church asks them to represent it in community meetings. According to the male catechist, even though she is a pastor, she is still not important than him (*because he is a male*) so he should rather be doing the speaking during such meetings and she should convey her opinions to him. Rev. Dromo also cited a similar example. She said most often her effort to abreast herself with her congregation’s financial status is met with opposition by the male accountants. She recalls how on one occasion, a male accountant of a congregation she once headed told her to concentrate more on preaching to save souls for the kingdom of God and leave the financial management issues with the men. *What insolence!* She said she receive no rational response from the accountant when she asked him if she would have received the same response from him if she was a male pastor. Another challenge is the strict judgement they face when their private domestic issues gets into the public domain. For example, Rev. Amoabea said the Women’s Fellowship leader in one of her previous congregations told some members of the congregants not to seek her advice on marital issues, because she (Rev. Amoabea) once accommodated a female cousin who was been physically abused by her husband. The WF leader deemed her action as improper and verbally called her the ‘asunderer’ whom the bible warned married people to desist from. She (Rev. Amoabea) rhetorically asked if a male pastor would have received the same harsh judgement had he
been in her position. Rev. Dromo on the other hand said there have been a number of occasions where members of her congregation have hinted directly or indirectly their distrust of her capability to offer good parental advice to parents of recalcitrant children. This is because she has no children of her own.

Despite, some challenges such as the ones stated above, they all acknowledged that on a general level they receive a lot of respect from members of their congregations and the clergy. Furthermore, they both agreed that female pastors are capable of occupying the position of a moderator. On this note, they debunked the assertion that women are easily intimidated concerning decision-making and women easily fail to abide by their decision when under pressure. Rev. Amoabea said that “the issue of indecisiveness was a reality that also affected men, and although some women exhibited this trait, the generalisation that all women were indecisive was false. Furthermore, she argued “that men who failed in this respect had both men and women around them to support them to do what they could not do themselves and nobody criticized them for their shortcomings”.

Both also acknowledge that they are embarking on a number of developmental programmes to improve gender relationship among their congregants. They said they are doing this through gender sensitive interpretation of the scriptures, reviving the counselling and mentorship departments with the pivotal aim of shaping relationships and encouraging congregants to partake in programmes with other churches in the district. For instance, Rev Dromo said during occasions like wedding ceremonies she makes sure to interpret the diverse discourses Genesis 2: 18, 21-22 presents so as to desist from recapping the idea that that since women are created to be the helpmates of men, women are inferior to men and therefore evil. She gave an excerpt as:
“It is on this second version of creation that those who uphold the superiority of the male folk base their argument. According to them being made from man’s rib, woman was made from man and for man. Supposing the doctrine of the rib is correct, is it not significant that the Lord God took a rib from man’s side, and not a bone from either his head or his feet? This implies that God intended that man and woman should walk side by side as partners in progress. If woman were originally meant to be under man’s feet, the bone in question would have been either the tibia or the fibula, but not the rib. God’s intention is further highlighted when the bible said that at the beginning God made human beings both male and female so that a man should leave his father and mother and cling to his wife and the two shall become one flesh- identity in difference”.

Rev. Dromo further stated that it is through such developmental activities that the numerical and spiritual growth of her congregation has improved.

Both female pastors gave a comparative analysis of the work performances of female pastors and male pastors by drawing on their experiences whilst working with both male and female pastors as superiors, subordinates and colleagues.

As superiors, both pastors acknowledge that the male and female pastors they worked with were very efficient. Nevertheless, whilst Rev. Amoabea says subordinate female pastors are better than subordinate male pastors in communicating effectively, inspiring and supporting others, Rev. Dromo thinks otherwise. Rev. Amoabea also asserts that subordinate male pastors are better than their female counterparts in team building but Rev. Dromo thinks both subordinates are equally good at team building. They both agree that unlike subordinate female pastors, male pastors most often than not demand
appreciation (in cash and goods) for work done. In addition, they stated that both male and female pastors are also good with problem solving and building networks.

As subordinates, both pastor-respondents acknowledge that both superior male and female pastors work very efficiently. Nevertheless, Rev Amoabea stated she prefers working with superior male pastors than female pastors of the same rank because male pastors inspire their subordinates to be very creative in their work performance than the female pastors. She continued by saying that female pastors always want to follow the status quo and insist all their subordinates do so.

As colleagues, they both again asserted that male and female pastors work efficiently. Except for creating networks where Rev. Dromo thinks female pastors are lacking, both pastor-respondents agree that female pastors just like their male colleagues inspire and support others, gives rewards for work done etc.

Both female pastor-respondents indicated that positive perceptions and attitudes display by the laity and clergy towards them would encourage existing female pastors to work efficiently and encourage more females who are interested in the ministry to join. Rev. Amoabea also added that positive attitudes towards female pastors in PCG will also ensure that PCG becomes the standard for marking gender sensitive churches in Ghana. She said: “When PCG continues to display positive attitudes towards us, it will not be long before PCG will become the hallmark of good gender sensitive churches in Ghana, Africa and the world.”
Interesting Rev. Dromo indicated that negative perceptions and attitudes towards female pastors in PCG will also encourage existing female pastors to work efficiently and encourage more females who are interested in the ministry to join, though this will be at a slower pace. Rev Amoabea also asserted that negative perceptions would mean the church is far from reaching its goal as Christ-likes. This she said is because in a Christ-like mode, “all are one”.

Finally, on what the PCG should do to ensure that female pastors are empowered and more women can also be empowered to enter into the priesthood, Rev Amoabea said that most women who are in the ministry lack advanced formal training. Most women just responded to the call of God and goes straight into the ministry without any formal training. She gave an example of a female colleague during her (Rev Amoabea’s) seminary days who failed all her exams because she could not express herself in English. According to Rev. Amoabea, this woman left basic school at an early stage and after responding to the call of God did not see it as appropriate to improve her education. She therefore suggested that there was a need for such female pastors to seek formal education. She further suggested that there should be courses in the seminary that are designed with women leadership in mind. These courses should incorporate the way women understand leadership, women’s style of leadership, women’s struggles in leadership and women’s effectiveness in leadership.

Rev. Dromo was also of the view that the church should set up jobs to generate incomes purposely for pastors - especially those into full time ministry. She added that since most female pastors are into full time ministry, they do not have any other source of income to supplement their meagre salaries they receive. Thus, the church establishing other sources
of income means it can increase the salaries of female pastors. This she said will help improve the lots of female pastors.

In addition, both pastors said women pastors should preach about women’s liberation, and serve as mentors for the youth. This way they ensure that the next generation is gender sensitive and the persistence of some negative notions against women’s leadership will be totally eradicated.

4.3 Male Pastors: Perceptions and Experiences

In order to have a representative view of perceptions and attitudes towards female pastors in PCG, the views of male pastors are congregated. Two male pastors were interviewed and for the purpose of this study, the male pastor from the Abiriw pastoral district (Prince of Peace congregation) will be called Rev. Sekyi and the pastor from the Sakumono pastoral district (Parousia congregation) will be named Rev. Lomo.

Rev. Lomo is the younger of the two, aged 40 years. Rev. Sekyi is 55 years old. Both are married and have obtained university education. Both of them were in the teaching field before entering into ministry.

Rev. Lomo has been serving as a pastor for 15 years and Rev. Sekyi for 29 years now. Just like Rev. Amoabea, Rev. Lomo entered into the ministry in 1996. Rev. Sekyi entered in 1982. And like the female pastor-respondents above the proportion of female students in their class was less than 25% of the total class population. Rev. Lomo suggested that the low number of female students during their seminary days was as a result of stereotypical beliefs associated with been a female taking up pastoralship.
4.3.1 Views on roles of women in Ministry.

Both pastors responded that women just like their men in PCG are allowed to play all roles, provided they have the required knowledge, expertise and interest.

Subsequently they were asked to allocate percentage to the number of males or females who play particular roles in their congregation. From their answer, it was deduced that most women play auxiliary roles such as rendering of domestic services; and assisting in teaching and counselling children and the aged. And most men lead the adult class during bible studies, preach and see to the general administration of the church. The female pastor-respondents above said the same. It was realised that the roles played are not gender exclusive, some men play roles considered as roles for women, for example assisting in teaching and counselling children. And some women also play roles considered as roles for men, for example preaching. From this finding, it can be concluded that role playing in the PCG is subject to preference and availability of the sexes. This assertion is also in confirmation with assertion by the male and female pastor-respondents that women should not be restricted to playing particular roles. All four respondents indicated that though most women prefer to play roles other than leadership roles, women can perform all other roles available in the church. There is therefore no need to restrict women to the performance of particular roles.

4.3.2 Views on women’s leadership in PCG

In order to solicit their views on the capabilities of females to take up leaders positions, they were presented a table which contains all the positions in PCG, and asked to match the sex they perceive is capable of holding a particular position. Apart from the position of moderator and synod clerk, the male pastors assert that female pastors are capable of holding all other leadership positions in the church. Most of the reasons they gave for the
inability of female pastors to take up the position of a moderator were based on cultural perceptions about female occupying the topmost position in an organisation; assumed emotional and physical incapabilities of women to take up the physical and spiritual workload associated with being a moderator or synod clerk. Rev. Lomo gave an insight to the reason why women are said to be spiritually incapable of occupying the position of a moderator. He said because of the ‘eveic’ (the nature of eve- her inability to sense deceit and thus falling prey to the devil) nature of women, women have slow spiritual growth. Thus, women cannot become moderators. Even though Rev. Lomo’s assertion needs more probing, it was deduced that women always find it difficult to climb unto the topmost position in the church. This viewpoint raises serious concerns regarding the criteria used in measuring maturity for both men and women and it shows that despite the steady growth in the number of female leaders, stereotypical cultural perceptions play a key role in determining the level women can get to.

In order to assess perceptions of the relative work performance of female pastors the male pastors gave insights to the experiences they have had whilst working with female pastors as their superiors, colleagues and subordinates.

As superiors, both pastors acknowledge that the male and female pastors they worked with were very efficient. All the same, whilst Rev. Sekyi says subordinate female pastors are better than subordinate male pastors in communicating effectively (using different means of communication; verbal and non-verbal expression), inspiring and supporting others, Rev. Lomo thinks otherwise. He insists female subordinates unlike male subordinate cannot work alone on task without systematic guidance. To him, this makes it difficult to communicate with them. Rev. Lomo also asserts that subordinate male pastors are better
than their female counterparts in team building – encouraging internal competition but Rev. Dromo thinks both subordinates are equally good at team building; stating that whilst female prefer to use the act of sharing information to build a team, men focuses on the act of information hoarding and solo winning. They both agree that unlike subordinate female pastors, male pastors most often than not demand appreciation (in cash and goods) for work done.

As subordinates, both pastor-respondents acknowledge that both superior male and female pastors work very efficiently. Nevertheless, Rev Lomo stated he prefers working with superior male pastors than female pastors of the same rank because female pastors focus more on creating and maintaining relationships than task accomplishment. He for example stated that female pastors in superior positions emphasis on interacting more frequently than men with congregants, non-congregants, professional colleagues, and subordinates, which make them, take longer time in meeting timelines. Male pastors in superior positions, on the other hand, stress task accomplishment and they tend to lead through a series of concrete exchanges that involved rewarding employees for a job well done and punishing them for an inadequate job performance. He added that it is such traits that causes more men to climb the leadership ladder at a faster rate than women. Rev. Sekyi agreed with Rev. Lomo that female pastors in superior position concentrate more on creating and maintaining relationships than task accomplishment but stated that such traits does not make female pastors less efficient. Rev. Sekyi added that it is rather because of such traits that most women fellowships have experienced growth in membership than the various men fellowships.
In addition to the above assertion, Rev. Lomo said his colleague female pastors work assiduously as the male pastors. He pointed out that female pastors need to be more forceful when in subordinate positions so that they can ascend unto topmost leadership position at a faster rate like their male colleagues. Rev. Sekyi on the other hand said, in general both female and male pastors work efficiently just that both sexes have different leadership styles of leading. The various assertions implies that they are differences in men and women leadership styles. Nevertheless, the variances do not mean that one has dominance over the other. The difference could in part be that men see leadership as leading and women see leadership as facilitating – enabling others to make their contributions through delegation, encouragement and nudging from behind.

A follow-up question to the above was for the male pastor-respondents to indicate which sex of a pastor did they perceive as performing specific activities such as preaching etc. (See table 3) effectively.

The male pastor-respondents agreed on most issues. They agreed that female pastors are more efficient in managing every aspect of church life except for presiding over a meeting of a large group. Rev. Sekyi and Rev. Lomo asserted that both male and female pastors are good at preaching, teaching adult class during bible studies, counselling, organising and motivating paid and voluntary staff. Again, they all agreed that male and female pastors are equally good at planning and leading worship, managing church budget, teaching children’s class during bible studies. Adding further that female pastors are effective in maintaining relationships by visiting their congregants on regular basis and stimulating congregants to engage in services to others outside the church.
The male pastors affirmed that in general female pastors are accorded the same respect as male pastors. This finding confirms the response given by the female pastor-respondents that they are accorded the necessary respect by the clergy. They however stated that some female pastors face peculiar challenges pertaining to their sex. They listed some of the challenges as sexual harassment of single female pastors, disrespect from male biased congregants and clergy and absent or lack of support from other women.

On what they think, the perceptions and attitudes towards female pastors of PCG have on the ministry. They, just like the female pastor-respondents indicated that positive perceptions and attitudes would encourage female pastors to work efficiently and encourage more females who are interested in the ministry to join. Rev. Sekyi further added that the increment of females in the priesthood would help curb to an appreciable extent, the leadership crisis PCG is currently experiencing and also aid PCG in achieving its mission - “That they may all be one”. Rev. Lomo also added that positive attitudes towards female pastors in PCG would also ensure that PCG becomes the standard for marking gender sensitive churches in Ghana.

They both indicated that negative perceptions and attitudes towards female pastors in PCG would retard the physical and spiritual growth of the church.

Finally, both pastors asserted that the following steps should be taken to ensure that female pastors are empowered and more women can also be empowered to enter into the ministry.

- Male pastors together with women pastors should preach about women’s liberation using biblical examples of Jesus’ speeches on such topics to buttress their points.
- They also said the church needs to make conscious efforts to include women in all aspects of its Life. This way, women with potential leadership traits can be
identified and mentored into becoming leaders. Mentorship of the youth as according to these respondents is one of the keys PCG can use to ensure immortialisation of this feat. This way they ensure that the next generation is gender sensitive and the persistence of some negative notions against women’s leadership will be totally eradicated.

4.4 The church Leaders: Perception and experiences

One man and one woman, a synod clerk and Ga presbytery clerk respectively were interviewed. Both are married and had university education. The synod clerk is Rev. Dr. Samuel Ayetey Nyampong and the clerk of the Ga presbytery is Rev. Rose Abbey, the first female to be shortlisted for the position of Moderator in 2004. Rev. Rose Abbey was, however, not elected to the moderatorial position. Both respondents are above 50 years and have been in ministry for more than 25 years.

4.4.1 Views on Women in Leadership in PCG

Just like the female and male pastor-respondents above, Rev. Dr. Nyampong and Rev. Rose affirmed that both men and women are allowed to play all available roles in PCG. Nevertheless whilst Rev. Dr. Nyampong asserts that a near equal number of male and female occupy leadership positions in the church, Rev. Abbey disagreed. She said though the number of females occupying leadership positions in PCG is increasing steadily, there is still a gap between the number of male and females occupying leadership positions. She added that there are more males than females occupying leadership positions from the congregational levels right to the general assembly level.
The two respondents indicated their pleasure in seeing more women entering the priesthood and affirmed that female pastors have established their presence in the church. Rev. Dr. Nyampong however hinted that the female pastors are not showing much eagerness in wanting to occupy key position in the administration of PCG.

Since both respondents have raised through the ranks Of PCG administration, they were able to give a relative performance of female pastors in comparism to male pastors. From their assertion it was deduced that both female and male pastors are effective leaders, nevertheless their leadership styles is what varies.

Female pastors were rated as been effective communicators when issuing out instructions for the performance of a task. As stated by Rev. Rose, the female pastors will continue their strong contributions to the task at hand when the group is doing well, whereas men will reduce their contributions as the group does better. Rev. Dr. Nyampong affirmed Rev. Rose’s assertion, saying that female pastors spend more time communicating about the task on hand than men. He said most male pastors prefer to make more off-task comments.

Secondly, Rev. Dr. Nyampong stated that female and male pastors are equally effective in conflict management styles. Adding that the only difference in female and male pastors conflict management styles includes age, education and managerial experience. Rev. Rose however stated that female pastors are more effective than male pastors in conflict management. She stated that female pastors generate twice as many procedural suggestions in resolving conflicts than men do. For example, she stated that during most congregational conferences that she has witnessed, most female pastors give systematic
procedures in resolving a conflict whilst most of the male pastors usual states their solution, paying little or no attention to how best to arrive at their conclusion.

Also they both asserted that female pastors meet the social-emotional needs of their congregation slightly more than male pastors do. Rev. Dr. Nyampong self-confessed that most female pastors are very welcoming during first encounter with them than male leaders. He also added that from his own survey most female pastors do visit their active and inactive congregants than their male counterparts. He said most often it is the wives of male pastors who deem it their responsibility to take care of the social-emotional needs of their husbands’ congregation.

Lastly from the interview with the two church leaders, it was realized that subordinates of female pastors are more collaborative than those of male pastors. Rev. Rose stated that “men and women who have female bosses are more collaborative, and less aggressive than men and women with male bosses. She added: subordinates with female bosses seek consensus, emphasize team building, are more nurturing and empathetic, and more approachable.”

A sweep over look of the characteristics stated by these respondents will show that female style of leadership is appropriate than the male style. And it would have meant that female leaders would be rated more positively than male leaders. However, as acknowledged by Rev. Rose Abbey, males who exhibit the female style of leadership are rated more positively than the females. She said such males whether pastors or in any other jobs are mostly desired for hiring, merit a higher salary, and given responsibilities that are more lucrative. However, female leaders who exhibit the same behaviors are/would be rated as
more emotional and thus less attractive than males. Although this assertion is true, it is to an extent; this is because sometimes, female leaders are desired because of their feminine leadership characteristics and such females get equally better incentives. Rev. Rose Abbey therefore advised women to increase their individual power, independence, assertiveness, and competitiveness.

Both respondents affirmed that female pastors like their male counterparts are effective leaders and their effectiveness can be attributed to their individual gender leadership styles and their adoption of each other’s style of leadership in order to be competent in leader roles.

The respondents were asked about PCG stand on women leadership in the church. They responded by saying the church believes women like men are all capable of becoming leaders. And this is the reason why since PCG approved the ordination of women in 1976, it has never deliberately discouraged women from entering into the priesthood. Though they admit, the church has some shortcomings in providing a conducive atmosphere for women to enter into the priesthood.

In a follow up question to the above, the respondents were asked to enumerate the means through which the church’s stand on women leadership in the church has been communicated to the congregants. Their responses indicated that apart from preaching sermons based on female characters in the bible, there is not much effort put into conscientizing the congregants on women leadership. Nevertheless, when asked what could be contributing to the positive attitudes towards female pastors in the church, the respondents identified three main factors; the liberal nature of PCG in not restricting
ordained women in aspiring for key positions in the church; secular education on the benefits of women’s contributions taught in schools and found in all forms of the media and lastly, acculturation by western cultures.

Both respondents however added that female pastors face some challenges peculiar to their gender. They listed some of the challenges as disrespect, constant opposition especially from older male subordinates and departmental women head, sexual harassment and pressure to overwork. Rev. Dr. Nyampong however added that men are not excluded from such plights too though theirs is on the minimum. Both asserted that in general the perceptions and attitudes of the clergy and congregants towards female pastors are positive. Adding that these positive attitudes are what have led to the material and spiritual growth of PCG in general. Rev. Rose Abbey stated that although she could not make into the final nomination stage for the moderatorial position, she felt the positive attitude displayed towards female leadership is chiefly responsible for her getting the courage to contest for such a position. But she immediately added that sometimes negative attitude has also made some females take up leadership positions.

Finally, on what the PCG should do to ensure that female pastors are empowered and more women can also be empowered to enter into the priesthood, the respondents asserts that pastors and other church leaders who have the privilege of preaching, should make conscious effort to preach about women’s liberation using biblical verses.

Rev. Rose Abbey said the church needs to make conscious efforts to increase the number of women in all aspects of its Life. This way, women with potential leadership traits can be identified and mentored into becoming leaders.

Finally, they both agreed that female pastors who are not economically sound should be empowered economically.
4.5 The Congregants: Perceptions and Experiences of men and women on the leadership of women in the church

The sampled congregants were one hundred and seventy-five (175); a hundred and one (101) females and seventy-four (74) males. These respondents were selected from the churches headed by the female and male pastor-respondents. The Female pastors head Most Holy Trinity and Dawu congregations of the PCG and Parousia and Price of Peace congregations are headed by male pastors.

In each of the four congregations, ten percent of the total church populations were sampled to be interviewed for this research. See Table 1.1 and 1.2 for more details.

4.5.1 Sample selection of Congregant-respondents

To ensure that all groups within the congregations are represented, this research made use of the quota sampling technique. Ten percent each of male and female congregants within the various generational groups in a congregation were interviewed after church services on Sunday and during the various meeting days of the groups. The generational groups consist of YPG, YAF, Men fellowship, Women fellowship and pensioners. For example, the following constitute the total population of the congregants from Parousia congregation. 100 (50 males and 50 females) members constitute YPG, 60 (20 males and 40 females) constitute YAF, 50 males constitute the Men’s Fellowship, 60 females constitute the Women’s Fellowship and 30 (10 males and 20 females) constitute the Pensioners group. And 10% of each generational group will be as follows: YPG (5 males and 5 females), YAF (2 males and 4 females), Men’s Fellowship (5), Women’s Fellowship (6) and Pension. Thus in all 17 females and 13 males from the various generational groups of the Parousia congregation of the PCG were interviewed using the quota sampling method. In other words, after getting an idea about the number and features of congregants I want for my sample, on Sundays and during the various meeting days of the groups I
approached and interviewed congregants until my quota is complete. See Table 1.2 for more details.

The demographic background of the congregant-respondents is summarised in Table 4.3 below.

**Table 4.3:** Sex, Marital status, Educational background, Occupation of Respondents and Number of years with a congregation.

<table>
<thead>
<tr>
<th>Variables of Marriage, Education, Occupation and Number of years with a congregation</th>
<th>Sex</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital Status</td>
<td>Married</td>
<td>40</td>
<td>43</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>Single</td>
<td>22</td>
<td>39</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>Divorced</td>
<td>7</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Widowed</td>
<td>5</td>
<td>12</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>74</td>
<td>101</td>
<td>175</td>
</tr>
<tr>
<td>Educational Background</td>
<td>Basic</td>
<td>6</td>
<td>13</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>21</td>
<td>34</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>43</td>
<td>47</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>None</td>
<td>4</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>74</td>
<td>101</td>
<td>175</td>
</tr>
<tr>
<td>Occupation</td>
<td>Professional - eg teachers, nurse</td>
<td>12</td>
<td>25</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>Administrators</td>
<td>28</td>
<td>25</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>Artisans - eg masons, beauticians</td>
<td>12</td>
<td>13</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Elementary worker - eg cleaners</td>
<td>4</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Security personnel – eg Police</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Private Business</td>
<td>10</td>
<td>16</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Unemployed</td>
<td>4</td>
<td>11</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>74</td>
<td>101</td>
<td>175</td>
</tr>
<tr>
<td>Number of years with a congregation</td>
<td>1-5 years</td>
<td>20</td>
<td>35</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>6-10 years</td>
<td>14</td>
<td>26</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>11-15 years</td>
<td>30</td>
<td>13</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>16-20 years</td>
<td>5</td>
<td>20</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>21-25 years</td>
<td>5</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>74</td>
<td>101</td>
<td>175</td>
</tr>
</tbody>
</table>
The educational background of the respondents ranged from basic to tertiary with a few not having received any form of formal education ever. In all 19 had basic education (that is primary, junior secondary school/middle school leaving certificate). They were made up of 6 males and 13 females. Fifty-five of the respondents had received secondary education. Twenty-one males and 34 females made up this group. Ninety respondents have received tertiary education. This group was made up of 43 males and 47 females. Eleven of the respondents had not received any form of formal education. They comprises of 4 males and 7 females.

The respondents had varied occupations. Some of the occupations indicated included teaching, nursing, administrative, beauticians, masons, police personnel and businesspersons. The respondents have been in the congregations for a number of years ranging from one year to twenty-five years. On the average, women do stay in a congregation for a long period of time than men.

Eighty-three of the respondents (40 males and 43 females) were married and 61 of the remaining respondents were not married (22 males and 39 females). Seven males and 7 females were divorced and 17 of the respondents comprising of 5 males and 12 females were widowed.

4.5.2 Views on roles of women in Ministry.

Through the questionnaire, respondents were asked questions based on personal experiences concerning issues of women in the ministry and the roles that women played. The intention was to see whether men and women were able to see what women were
doing in the church and to ascertain what types of roles women were playing and how they viewed women.

All the respondents responded that women in the PCG are allowed to play all roles especially if they have the required skills needed. And they all responded that men just like women in the PCG are also allowed to play all available roles. Nevertheless, it was deduced that most women play auxiliary roles such as rendering of domestic services, assisting in teaching and counselling children and the aged, and the men take up most leadership roles - being the main preachers during Sunday church services, heading committees etc.

Further probing proved that the misinterpretation of the biblical creation story, the perceived cultural tenets, women’s perceptions about themselves and historical setup of the church are what have influenced this structuring. For instance, one male respondent basing on the creation story said women are not taking up leadership position because from the onset of creation, women were not to be leaders. Women were taken from the ribs of men and were instructed to become helpmate to men and not rule over men. He further added that, it is because of this status of women that is why in Africa, men do seek for women’s hand in marriage and not the other way round. He stated “how can your helpmate or your ‘property’ (he used his hands to do this action) becomes your master?! Women themselves understand this command and concept that is why they usually shy away from leadership positions when men are there”. A careful analysis of the creation story shows this perception by this respondent is not accurate. And if such perceptions are not curbed, they can hinder efforts in achieving leadership equity in the church.
It was also deduced that apart from the misinterpretation of the biblical creation story, the perceived cultural tenets, women’s perceptions about themselves and historical setup of the church, male-favouritism is another factor that is influencing the disparity in the leadership. As according to a female respondent, sometimes, when a man and woman are competent for a leadership position, the woman is coerced to allow the man to take up the position. And this according to her does not encourage more females to compete with males for leadership positions.

On the issue of whether women should be restricted to certain roles, 86% of the respondents (34% of males and 51.4% of females) responded in the negative. They indicated that though most women prefer to play roles other than leadership roles, women can perform all other roles available in the church. There is therefore no need to restrict women to the performance of particular roles. They added that if this is done, it would amount to discrimination.

4.5.3 Views on Women’s Leadership in PCG

To the question of whether women should be pastors, 81.71% of the respondents (36% of males and 46% of females) expressed the opinion that women should be pastors. Some contended that men and women are equal before God and therefore there should be no restriction in accepting women into the ministry especially on the grounds of their gender. One man expressed his opinion in the following manner: “I think God is raising and using women in our area in things that men were not used to that extent.” Explaining further, “I mean it is a woman (Rev. Christine Doe-Tetteh) in this area who began to broadcast her ministry through a television station.”
To throw more light on their perceptions of female pastors, the respondents were given a vignette (Supposed the search committee had narrowed the choice of a new pastor down to a man and a woman. Assuming all other characteristics besides sex of the two candidates were equal, which of the two candidates do you prefer?) and asked to choose their preference of pastors with statuses based on age, marriage and physique. This is shown in Table 4.4 below.

**Table 4.4: Responses of Congregant-respondents based on preferences**

<table>
<thead>
<tr>
<th>Questionnaire Items</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Prefer Male</td>
</tr>
<tr>
<td>If both candidates are single persons in their middle age sixty years old</td>
<td>52</td>
</tr>
<tr>
<td>Married but without children</td>
<td>48</td>
</tr>
<tr>
<td>Married with children below ten years old</td>
<td>60</td>
</tr>
<tr>
<td>Divorced</td>
<td>42</td>
</tr>
<tr>
<td>Widowed with children under ten years old</td>
<td>40</td>
</tr>
<tr>
<td>Physically a very attractive person</td>
<td>30</td>
</tr>
</tbody>
</table>

The responses of the respondents indicated that, members of PCG do not pay much attention to the sex of a pastor; they will accept a pastor irrespective of their sex.

Nevertheless, quiet a number of these respondents do not think female pastors are capable of occupying the position of a moderator. They believe female leaders should occupy the positions on the bottom of the leadership ladder of PCG whilst male pastors should occupy the positions on the top of the leadership ladder of PCG. Their responses are presented in Table 4.5 below.
Table 4.5: Responses of Congregant-respondents on positions female pastors should occupy on the PCG leadership ladder.

<table>
<thead>
<tr>
<th>Positions</th>
<th>Perceive Male pastor</th>
<th>Perceive Female pastor</th>
<th>Perceive any of the sexes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moderator</td>
<td>89</td>
<td>68</td>
<td>18</td>
</tr>
<tr>
<td>Synod Clerk</td>
<td>90</td>
<td>50</td>
<td>35</td>
</tr>
<tr>
<td>The director of depts. of the church</td>
<td>87</td>
<td>62</td>
<td>26</td>
</tr>
<tr>
<td>Presbytery Clerk</td>
<td>25</td>
<td>55</td>
<td>95</td>
</tr>
<tr>
<td>District Minister</td>
<td>75</td>
<td>78</td>
<td>4</td>
</tr>
<tr>
<td>Catechist</td>
<td>42</td>
<td>96</td>
<td>37</td>
</tr>
<tr>
<td>Senior Presbyter</td>
<td>70</td>
<td>40</td>
<td>65</td>
</tr>
<tr>
<td>Adult bible studies Teacher</td>
<td>77</td>
<td>38</td>
<td>50</td>
</tr>
<tr>
<td>Children service Teacher</td>
<td>30</td>
<td>92</td>
<td>53</td>
</tr>
</tbody>
</table>

Out of the 175 congregant-respondents interviewed, only 26% (46 congregant-respondents) and 20% (35 congregant-respondents) have experienced leadership under only male and female pastors respectively throughout their stay in PCG. And 54% (94 congregant-respondents) have been in congregations which have once been headed by male or female pastor. In other words, 54% of the congregant-respondents indicated that they have experience leadership under both male and female pastors.

As regards the relationship that exist between the congregants and the female pastors, 80% (20 persons) of congregant-respondents who are presently under the leadership of female pastors and 70% representing 66 of the congregant-respondents who have ever experienced leadership under both female and male pastors indicated that female pastors have cordial or positive relationship with their congregants.
On the issue of whether female pastors are accorded the same level of respect as male pastors, 80% (75) of the congregant-respondents who have ever experienced leadership under both female and male pastors asserted that female pastors enjoy the same level of respect as male pastors. This finding confirms the response given by the pastor-respondents that female pastors are accorded the necessary respect by both men and women in the congregations they oversee.

The respondents who have ever experienced leadership under both female and male pastors were asked to assess the effectively of these pastors in their work performance. Their responses are displayed in Table 4.6

<table>
<thead>
<tr>
<th>Activity</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Only Males were Effective</td>
</tr>
<tr>
<td></td>
<td>Only Female were Effective</td>
</tr>
<tr>
<td></td>
<td>Both are equally Effective</td>
</tr>
<tr>
<td></td>
<td>M</td>
</tr>
<tr>
<td></td>
<td>M</td>
</tr>
<tr>
<td></td>
<td>M</td>
</tr>
<tr>
<td>Preaching sermons</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>12</td>
</tr>
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Most of the respondents as according to Table 4.6 indicated that both female and male pastors discharge their duties effectively. In addition, female pastors were indicated as very effective in discharging their duties as compared to the male pastors.

After this, the main sample of the congregant-respondents (N=175) were asked to indicate the church ceremonies that they think female pastors should not perform. The ceremonies include baptism, confirmation, offering Holy Communion, officiating marriage ceremonies and funerals. Eighty-five percent of the respondents (51% of females and 34% of males) claimed female pastors should perform all church ceremonies. Actually, there was no absolute objection to female pastors performing any of the church’s ceremonies, nevertheless, 10% of the respondents (5% of males and 5% of females) contended that they would not allow female pastors who are not married to officiate or bless their own marriage; they however, did not offer any explanations for the opinions expressed.

These congregant-respondents were asked to list some of the challenges female pastors face or can face. Among the answers, they gave were sexual harassment, lack of support from other females in the church, disrespect, role conflict, inactiveness during certain biological stages such as pregnancy or menstruation etc.

Subsequently they were asked if they thought a female pastor should not be allowed to perform her ministerial duties during pregnancy and menses. Eight-five percent (51% of females and 33% of males) of them shared the opinion that there was nothing wrong with a female pastor performing her religious duties during pregnancy or menses. However, a section of such respondents indicated that knowledge of female pastors in such situations usually affects their sensibility (it is surprising how people can tell when a woman is menstruating or having her periods).
Further, eighty-nine percent (49% of females and 40% of males) of the congregant-respondents were of the view that female pastors can combine their social roles as wives and mothers with their ministerial duties. Eight percent (6% of males and 2% of females) shared the opinion that it will be difficult for female pastors to cope with their multiple task roles.

To the question on how they think the perceptions and attitudes towards female pastors affect leadership development of women in the church. They, just like the female pastor-respondents indicated that positive perceptions and attitudes encourage female pastors to work efficiently on one hand and on the other hand encourage more females who are interested in the ministry to join. One of the respondents further added that the increment of females in the priesthood would help curb to an appreciable extent, the leadership crisis PCG is currently experiencing and also aid PCG in achieving its mission - “That they may all be one”. They also added that positive attitudes towards female pastors in PCG will also ensure that PCG becomes the standard for marking gender sensitive churches in Ghana. They indicated that negative perceptions and attitudes towards female pastors in PCG will retard the physical and spiritual growth of the church. Some of the respondents asserted that some women still suffer from feelings of inferiority and low self-esteem because of the way culture regarded women. So if PCG does not take steps to educate people to accept female pastors, the church will continue to have leadership crisis which subsequently will affect the numerical growth of PCG.

Finally, on what the PCG should do to ensure that female pastors are empowered and more women can also be empowered to enter into the priesthood, 80% (41% of males and 39% of females) of the congregant-respondents said the church needs to make conscious efforts
to include women in all aspects of its Life. This way, women with potential leadership traits can be identified and mentored into becoming leaders.

Seventy-one males and sixty-nine females (80%) of the congregant-respondents suggested there is a need for women to collaborate with other women and to form partnerships with men. The word “partnership” in this context is used to depict the need for participation, sharing, and inclusive ministry in the understanding of the life of the church. Partnership in the ministry takes cognisance of the fact that women are leaders in the church and that their leadership ought to be recognized by the church.

One respondent’s advice to other women in the church is that if they are elected or appointed to serve in a leadership position, they should not think too little of themselves. She has always believed that there is nothing that a woman cannot do, and that men are just as liable to fail as women are. Women should know that God wants them to be in leaders. Further, she asserted that people respect a woman if she understands herself, if she fulfils her role and if she respects those, she is leading. Thus, PCG can ensure more women are empowered to enter into priesthood if she (PCG) aids women in boosting their self-confidence.

In addition, the respondents asserted that women and female pastors should be mentored and be made to mentor other women and the youth as well. In this study, a mentor is someone with the experience and insight to become a source of inspiration that will be helpful in women’s ministries. Mentoring is therefore a process of helping somebody to succeed. Seventy percent (40% of males and 30% of females) of the congregant-respondents suggested that there was a need for the development of mentorship
programmes aimed specifically at women. The few that claimed to have mentors declared it is because of mentorship that they have been able to survive the pressures of the ministry. These women also thought that the mentors for female leaders need not necessarily be females only, as males could also serve as their mentors. Further, sixty percent (35% of females and 30% of males) of the congregant-respondents advocated that women should be charged with the responsibility of mentoring the youth. They claimed that women have better understanding of children than men have and they can also make good youth leaders as the youth are more likely to open up and share their problems with women than men. Mentorship of the youth as according to these respondents is one of the keys PCG can use to ensure a immortalisation of its achievement and also to ensure that the next generation is gender sensitive and the persistence of some negative notions against women’s leadership will be totally eradicated.

Ninety-five percent of the congregant-respondents (55% of females and 40% of males) suggested women should network with each other in the ministry as a way of building the leadership capacity of women. They suggested that women should have places where they could meet by themselves and discuss leadership issues that affected them, a place where they could share their failures, their defeats, their struggles, their challenges as well as their victories. They also suggested that these meetings could take the form of seminars and workshops.

Most congregant-respondents listed education as the last thing PCG can do to ensure female pastors are empowered and more women can also be empowered to enter into the priesthood. Nevertheless, 82% (43% of males and 39% of females) of the congregant-respondents suggested that there was a need for women to be trained in the field of their
ministry. They based their assertion on the fact that most of the women who are in the church and are leading women, lack any formal training. They said most women just respond to the call of God and either went straight into the ministry or take leadership positions within the church without pursuing any formal training in the area they have chosen. These respondents therefore suggested that women should heed the wake-up call and should not venture into the ministry without training, but should rather receive formal training so that they are well equipped for their pastoral and leadership tasks. In addition, they suggested to female pastors and those who are yet-to-be female pastors that pursuing formal education will broaden their knowledge and expose them to different types of fields that add value to their church work, such as gender studies, human behavioural sciences and ethics.

From the data collected, the following themes became apparent for the realisation of the aims of the study.

4.6 Discussion of Findings

4.6.1 Ordination of Women

Historically, in 1948 the World Council of Churches discussed ordination and noted that the full ordination of women will create a lot of controversy and thus did not give a decisive support for or against it. Then in 1964, the World Council of Churches reported that many churches had welcome’s ordination. It stated that while some of the churches had found the decision advantageous, other churches had such decision segmenting it (Ruether & Keller, 1995).

This notwithstanding, many churches have ordained women as pastors. In Ghana, churches that have embraced women’s ordination include the Presbyterian Church of Ghana,
Evangelical Presbyterian Church of Ghana, African Methodist Episcopal Zion Church, Methodist church, Ghana, Baptist church and some self-founded charismatic churches such as Solid Rock church. Despite these changes, the general attitudes towards female pastors are mixed. Some clergy members and congregants of churches who now allow the ordination of female pastors show stiff opposition to such females (observed in the Baptist churches in Ghana). PCG on the other hand have reacted positively to female leadership-female pastors. Since 1976, it has approved for females to be ordained as pastors and gradually there have been steady increment in the number of female entering into the ministry. It is based on this finding that this study set out to document the perceptions and attitudes of members of PCG towards female pastors.

From the analyses, it was realised that women enter into ministry due to two main reasons. Firstly and mostly through receiving ‘a call from God’ and secondly as a result of the intense desire to serve humankind. This finding is directly opposite to the view that women enter into ministry mainly as a source of income. The finding is in agreement with the Conventional Position on the Ordination of Women (CSTA, 1997). Just like the Conventional Position on the Ordination of Women, this study asserts that the priesthood vocation is usually the result of God’s call. God takes the initiative of choosing persons for the ministry. Thus, human intervention in appointing members for the priesthood is limited. This therefore implies that women who find themselves in the ministry do so mainly in accordance to the will of God and less of their own will. Thus, for men to exclude women who believe that God called them to the priestly ministry would amount to limiting God and replacing God’s will with human will and prejudices. On this basis, it is appropriate to accept the ordination of women into the ministry.
The finding also conforms to the assertion of Wallis (1997) that the ordination to the ministry of word and sacrament is equal for both genders. “The grace is lavishly bestowed on both including that unmerited favour by which a forgiven female sinner and a forgiven male sinner are taken up into Christ’s own continuing ministry in each of its many forms” (Wallis:p82-83).

However, there were some respondents, though in the minority, that felt it was not the will of God that women should be church leaders. They contended that the Bible stated clearly that there were no female apostles in the time of Jesus nor in the early church as it was not the practice in those times. Among such opponents were women. One of the women who was not in favour of the idea of the ordination of women, declared that women in addition to altering God’s plan by seeking leadership position also lacks decision-making skills. According to her, women cannot stand by their convictions and therefore can easily be deceived and be swayed by the majority opinion or by the views of men. Nevertheless, people with such opinions in PCG are limited as more understanding of gender issues grips both the younger and older generations.

4.6.2 Combining the Work of Ministry with Social Roles

In Ghanaian communities, women turn to play multiple roles in whatever situations they find themselves. Women are expected to combine their traditional roles such as wives and mothers with their contemporary roles such as doctors, traders, farmers etc. This implies that female pastors in PCG like other females in other sectors of occupations find themselves combining their traditional roles as mothers, wives and their occupational roles as pastors. The findings of this study indicated that there exists no conflict between women’s traditional/social roles as mothers and wives on one hand and being pastors. This
assertion affirms the LWF African Assembly meeting in Cameroon (1998) that most activities performed in the traditional set up are quite similar to what takes place in the Christian Ministry. They saw an activity like baptism as the closest Christian ceremony to the washing of a child, the Eucharist as the serving of a meal to the faithful etc. (LWF African Assembly Meeting July 7-12, 1988).

Also, this finding to an extent proves as erroneous the impression that the traditional roles of a woman are distinct from that of the pastoral roles and therefore the two roles cannot be effectively combined. Once there is no established distinction between these two roles as according to this finding then it can be deduced that the traditional roles of a female pastor cannot inhibit her performance of her ministerial roles. This finding also opposes Adasi (2012:p200) findings that the combination of traditional roles and ministerial roles by female pastors has strenuous effect on them and such effect can even lead to inefficiency.

In addition to the assertion that female pastors in PCG are able to combine their work with their social roles, it was established that women who are ordained as pastors receive total support from their families. An interview with the female pastor-respondents revealed that married female pastors often have egalitarian marriages that are personally fulfilling. They even affirm that they and their partners make conscious commitment to maintain their marriages. One of the female pastor-respondents indicates that it is a result of the relationship with their families that aid them to take up out-station activities. She further stated that, female pastors plan their activities in such ways that they are able to make the necessary preparations and organized their home affairs before or during undertaking an out-station project.
Again, it was found out that unlike any other occupation, the clergy could not claim private space for themselves away from the demands of the ministry. This assertion was confirmed by the female pastor from the Sakumono district – “people always assume that we are not to have worries and that we are always to be at their service, meanwhile Jesus Christ whom we are all following even claimed some privacy for himself when he asked his disciples to dispatch the crowd that had gathered around him in Galilee”. She asserted that it is assumed the pastor’s doors are to be opened any time to anyone - from the lunatic on the street to the president of a country. It was found out that this expectation makes it difficult for the clergy to find have sufficient personal family time. This affects their development individually and has toil on their family lives.

4.6.3 Outputs of female pastors and elevation to position of Moderator

Another finding closely related to the leadership role of female pastors is the issue of whether they are capable of taking up higher positions in the PCG’s administration. Responses from all the female pastors and over 60% of the sampled respondents indicated that female pastors are capable of taking up higher positions in the PCG and performing effectively in such positions. Nevertheless, apart from the female pastor-respondents and the church administrator-respondents, the male pastor-respondents and approximately 40% of the congregant-respondents do not think female pastors are capable of becoming moderators. Most of the reasons they allocated for the incapability of female pastors were based on cultural perception about female taking up the highest authority of an organisation and assumed emotional and physical incapacities of women to take up the workload associated with being a moderator. Despite these assumed incapacities of female pastors to become moderators, over 60% of all the respondents affirmed that female pastors can take up and perform effectively in any leadership position in the PCG.
Congregant-respondents who have been in congregations headed by female pastors or have had acquaintance with female pastors were of the consensus that female pastors are doing very well in the congregations. They cited examples of some female pastors who are currently serving in various higher positions in PCG. This current finding indicates that female pastors in the priesthood have been able to establish their presence and this is a healthy development.

The current finding also gives the positive indication that the church is not an exclusive sector from society. The church can be influenced and is being influenced by the transformation in perceptions about female capabilities taking place in the secular society. Most literature have proven that during the early 60s through to the 70s less than 10% of an entity would have believe in the capability of women to take up the highest leadership position in it. But now with the increment in knowledge of gender equality, the quest of human to seek justice, the transformation in the studying of women (not as evil and liabilities but as assets), the outcomes of the strategic humane roles women are playing in war zone areas and roles of women in the macro and microeconomics, people are gradually appreciating the capabilities of women to assume the highest leadership positions wherever they find themselves. This assertion further explains why we see a less number of respondents not believing in the capabilities of female pastors to become moderator.

Moreover, women are found to play strategic roles in the community at large. For instance, it is estimated that households that are headed by women continue to rise with increasing war situation on the globe. According to UNICEF-MICS, Measure DHS, 1992-2000, due to the HIV/AIDS epidemic in sub-Saharan Africa because of war and poverty, the number of female-headed households is increasing rather than decreasing at a faster rate. The UNICEF-MICS, Measure DHS, 1992-2000 further indicated that female-headed households...
households are not only increasing because of the absence of males but rather because of the proactive nature of women to act swiftly in humanitarian crisis. And these female-headed households generally assume care of more orphans than male-headed households. For example, in South Africa, there are on average two double orphans (children who have lost both parents) in each female-headed household, while in male-headed households the average is slightly above one.

Added to the above fact of women’s capability to assume highest leadership positions is the growing recognition by planners implementing policies on households for national development to include female-headed households for the successful completion of their work. These testify that women are capable of not only occupying leadership positions such as heads of congregations but also capable of occupying higher position like moderator. And the success which women have attained in various positions both in the secular and religious cycles indicates that women, if ordained and put in critical decision-making position like the moderator of PCG will definitely accelerate the growth of the church.

4.6.4 Opinions on menstrual cycle and the performance of certain clerical duties

Scientifically and culturally, a woman is proven as a female if she is able to menstruate and/ or procreate. In most societies in Africa and the world, when a female experiences menstruation, it means she is now an adult. And in Africa especially, there are certain rituals a woman undergoes to ensure her transition from childhood to adulthood. A woman menstruating means that she has come of age and is ready to handle higher responsibilities in the community. On the other hand, menstruation is also considered as something that renders women as unclean and therefore makes them incapable of undertaking certain
religious obligations. Menstruation is believed to have such potency that it is able to annul all prayers and render rituals ineffective (Nyantakyiwah 1987:p18). In a similar vein, those who hold such a view are more likely to share the same stance with regards to the potency of certain Christian ceremonies such as communion when performed by a woman. If there were any spiritual power in communion, it would be rendered impotent if handled by a female pastor in her menstrual period. The potency of menstruation looms large in Africa traditional thinking and it is one of the factors those against women’s ordination draw on.

In addition, many against women’s ordination are of the view that women in their menses are mostly not having the right temperament and not in the right frame of mind due to the emotional stress accompanying this period. Although such assertion could be true, it is limited. This is because they are some women who do not undergo any emotional changes during their menses and the availability of medications for menstrual pains makes this assertion of those against women’s ordination non-existing. Furthermore, psychologists attest that every human being (both men and women) at some point in life experiences emotional imbalances. As the emotions become intense, for example such as fear, pain, sadness etc., many physical bodily changes such as rapid heartbeat and breathing, increased muscle tension, trembling of the extremities etc. takes place and such changes can/do interfere with one’s work performance. This assertion by psychologists refute the notion that women are those who experience emotional states that could affect their work. The assertion confirms that men and women alike sometimes experience emotional imbalances that do affect their work performance.

Nevertheless, from the findings, all the female pastors responded that they are not hindered by their menstrual periods in the performance of their duties. They claim they are able to
discharge their duties effective both during and after their menses. Eighty percent of the respondents also thought so. The female pastors however acknowledged the fact that some congregants reject them or do not accept them because of the thinking about the potency of menstrual period to annul the spiritual power in communion and prayers. Rev. Rose asserts that Christians who believe in such thought are not matured Christians. Because according to her Christians are no longer under the old covenant that God had with the Israelites, Christians are under a new loving covenant- where Jesus Christ accepts all and sundry.

4.6.5 Cultural Perceptions and Women in Ministry
Another finding of this study indicated that many of the ideas that people express by citing the Bible to discriminate against women as regard their ordination are deduced from their erroneous understanding of the relationship that exists between culture and the word of God. It was observed that the advocates against ordination of women always thought that the relationship between culture and the word of God (from which they draw most of their arguments from) was one-dimensional in nature. As emphasised by Ezeogu (2015), most Christians have a fixed notion about the nature of culture and the word of God. To these Christians the words of God and culture are opposed to each other. That is both are in perpetual conflict with each other, and are ultimately irreconcilable. This polarity is often expressed in the language of contrasting spatial, temporal, and circumstantial metaphors, such as these: the word of God is from "above," culture from "below"; the word of God is "divine," culture "human"; the word of God is "light," culture "darkness"; the word of God is "eternal," culture "time-bound"; and so on. And according to the advocates of this view, the dichotomy between the word of God and culture can be resolved in only one possible way; by culture yielding to the demands of the word of God.
However, these Christians forgot to note that as divine as the word of God is, it ‘came’ to us in “the words of men” and therefore subject to re-examination on the grounds of scholarship, common sense or experience. In addition, competent authorities tell us that the Bible (word of God) is in fact amenable to every culture. A Greek Orthodox bishop states, “The gospel, while retaining its eternal and divine character, finds it not difficult to be incarnated into the concrete cultural body of any time” (cited in Ezeogu 2015). Just like the Greek Orthodox bishop, Archbishop Desmond Tutu (1978:366) of South Africa also affirms, “Many of Africa's religious insights had a real affinity with those of the Bible. In many respects, the African was much more on the wave length of the Bible than the occidental ever was.”

The assertion above implies that the relationship between African culture and the word of God is in two-dimensional (give and take). Therefore, the open-ended character of culture, and the transcending and transforming character of the word of God should be allowed to spearhead in issue of women’s ordination to bring to fruition the possibilities inherent in them.

Apart from the few respondents who had erroneous understanding about the relationship that exists between culture and the word of God, it was realised that majority of members of PCG are gradually understanding the two-dimensional relationship between the Ghanaian culture and the teachings of the Bible. That explains why the church has fully endorsed the candidature of women to be ordained into the ministry. And it further explains the reason for the gradual steady increment in the number of women entering into the priesthood, although there is more room for improvement as most members of the church have not come into terms with the abilities of female pastors to occupy the position of Moderator in PCG.
4.6.6 Educational backgrounds and Perceptions and Attitudes towards Female Pastors

One reason assigned by those against female ordination is the inability of females to attain higher educational qualification. However from the study, it emerged that the least qualification held by the female pastor-respondents was a university degree. One of them even holds a post-graduate certificate.

Currently women are making every effort to improve themselves educationally. Governments, NGOs and other human right organisations are all creating opportunities for women to attain higher educational status. Education is thus giving women better quality of life. As a result of the improvement education has brought into the lives of women, it will be inappropriate to relegate women to the background with regards to their ordination. Also, this study found out that to an extent the educational background of the congregants influences their perceptions and attitudes towards female pastors. For instance, there were divergent opinions as to whether women should be ordained as pastors or not in PCG. Ninety-five percent and ninety-one percent of those who have obtained secondary education and no form of formal education respectively held the view that women should be ordained as pastors. Whilst, 77% of respondents who have obtained tertiary education and 68% of basic education certificate holders affirmed that women should be ordained as pastors. Thus, though differences were noticed between the various levels of formal education and the congregant-respondents opinions towards the ordination of females as pastors, the observed difference is statistically insignificant.

There was also significant difference in the opinions of the congregant-respondents on female pastors’ capability to occupy the position of moderator in PCG. Apart from 56%
out of the 90 respondents with tertiary certificates who were optimistic that female pastors are incapable of occupying the position of the moderator of PCG, 84%, 73% and 44% of basic, non-formal and secondary school certificate holders of the respondents held the view that women are capable of occupying the position of a moderator of PCG.

Opinions deduced from respondents based on their educational background also varied with regard to their approval of female pastors officiating ceremonies such as funerals, baptism and administering of Holy Communion. Ninety-five percent of secondary school levers said female pastors should officiate all religious ceremonies including funerals. This was followed by 88% of respondents with tertiary education certificate and 64% of those with no form of formal education. Only 53% of respondents with basic level certificates indicated their disapproval.

In addition, the responses of the respondents with regards to female pastors in their menses or pregnant performing clerical duties indicated that levels of education have influence on such opinions. Those who have never had any form of formal education were 100% optimistic that female pastors in their menses or pregnant can perform their clerical duties. This was followed by 96% of those with tertiary education, 79% and 69% of those respondents with basic and secondary education respectively.

Lastly, on the issue of whether female pastors can combine marital and homemaking duties with work in the ministry, 100% respondents with no form of formal education again said yes. Ninety-six percent of those with secondary level of education and 90% of those with basic level of education also said yes however only 83% of those who have had tertiary education said yes.
From the above, it could be gathered that the level of education of respondents influence their opinions about female pastors on issues such as: female pastors capability to occupy higher positions such as moderator, female pastors capability to officiate ceremonies such as funerals, approval of the ordination of females as pastors, female pastors capabilities to combine marital and homemaking duties with work in the ministry and approval of female pastors to perform their clerical duties during their menstrual period and pregnancy.

Under normal circumstance, those with higher education were expected to be more accommodative in accepting female leadership whilst those with low or no level of formal education showing dejection of female leadership. However, this study proved the opposite. On two issues, respondents with no form of formal education prove 100% acceptance of female leadership. This assertion shows that issues about gender relations are no longer shrouded in the formal education. It shows that efforts of gender activist to widen the education on gender relation to sundry are really paying off.

And to an extent, the accepting nature of respondents with no form of formal education of female leadership shows that PCG has not relented in her effort to ensure that not only has she fully endorsed the candidature of women to be ordained into the ministry but she is also educating her members to accept female leadership.

Also, comparing the views of those with tertiary education and those with educational qualification below tertiary degree with regards to the capabilities of female pastors to become moderator shows something interesting. The views expressed leads one to ask questions such as: why will respondents with higher education doubt the abilities of female
pastors to become moderators? And why do respondents with low level of education believe in the ability of female pastors to become moderators?

The analysis above also foretells that they could be other factors other than education, which also influence the respondents’ perception and attitudes towards female leadership in PCG. Therefore calls for more research into women leadership in the church.

4.6.7 Comparison of Youth, Young Adult (YAF) and Adult’s attitudes towards Female pastors

From the findings, it was realised that age plays a significant role in determining the different perceptions and attitudes displayed towards female pastors. For instance, while 95% of the Youth supported the ordination of female pastors, 30% of YAF members did not favour this declaration and 50% of the adults were totally against it. The open-ended questions that followed showed that many of the adults held on to the tradition that the church started with only men and therefore that tradition should continue. Meanwhile we know that tradition is part of culture and therefore not static. If the Ghanaian culture have evolve to an extent that women are allowed to partake in secular leadership, why are they prevented from doing so in the church? Moreover, women have improved upon themselves in the last decade and it will therefore be unfair to discriminate against them based on old archaic tradition.

A section of these adults also argued that if women (who menstruate) are not allowed to perform rituals to lesser gods, how can they be allowed to do so before the supreme God! Once again, the erroneous assumption of the perpetual conflict that exists between indigenous Ghanaian culture and the teachings of the Bible comes into play. These adults
assume that performance of rituals to lesser goods as part of Ghanaian indigenous/traditional culture is from “below” and therefore if women are not allowed to partake in it, how can they be allowed to partake in the performance of ritual to a supreme God- who is manifested to us through the Bible and therefore is from “above”. Meanwhile recent religious scholars have asserted that culture and the teachings of the Bible though may be in contrast, they do not contradict. There is a ‘give and take’ relationship between Ghanaian culture and the teaching of the Bible. Therefore, the open-ended character of culture, and the transcending and transforming character of the word of God should be allowed to spearhead in issue of women’s ordination to bring to fruition the possibilities inherent in them.

The 30% YAF members not in favour of female ordination based their argument on the workload associated with being a wife or/and mother and a pastor. They believe the work of a pastor is far tedious than that of any professional and therefore believe female pastor will have a lot of difficulties juggling their occupation with their traditional roles. Although the female pastor-respondents agree with such assertion, they believe just as anyone feel called into a particular line of work, they have been called into ministry. This assertion therefore means that it will be unfair if they are refused ordination or denied the opportunity of taking up higher positions in PCG.

Closely linked to the above issue is that of female pastors officiating ceremonies in the church. Similar to the responses toward the acceptance of women’s ordination, 90% of the youth saw nothing wrong with it, 55% of the adults rejected it. And 30% of YAF members were also in favour. This finding indicates that one’s willingness to accept female pastors
in the church is closely related to one’s acceptance of women performing ceremonies in the church.

As regards female pastor’s ability to combine their marital and clerical duties, 95% and 80% of the youth and adults respectively shared a positive opinion. Seventy percent of YAF members also believe female pastors have the ability to combine their marital and clerical duties. The question that arise is, why would one be of the view that somebody is capable of performing certain functions yet would not be willing to allow that person get the necessary qualification to do so? The responses from the adults and YAF members to this question indicated that rejecting ordination of women as pastors and not accepting them as worthy to officiate ceremonies in the church are mainly attitudinal based. This is because the adult and YAF members claimed that females by nature and socialisation have been trained to play multi roles at any point in their lives thus once they have become pastors they can combine their marital and clerical duties. Nevertheless, they believe women are closer to ‘nurture’ or ‘earth’ or ‘below’ and therefore should not be pastors which is nature’ or heaven’ or ‘above’. One adult emphasized this by saying “a married female who becomes a pastor will automatically have less time for the ministry because by her inbuilt nature as a homemaker. She will give most of her time to her family, leaving her congregants to stave from spiritual malnourishment. A YAF member also added that the duties of pastors never end. This is in the sense that, pastors cannot regularise their work-time. They can be called upon to attend to some ‘odd calls’ not taking into consideration time and location. According to this respondent, such situations make it odd for a female to take up such jobs.
The above assertion by the adult and YAF member is not convincing enough to warrant their rejection of ordination of women as pastor. This is because female pastors are not the only group that suffers the fate of not having a regularised work time. Women in the medical and security profession go through similar experiences. In the same way, female pastors are not different from most professional career women. Most career women are first and foremost women thus will have marital duties; however such women are not barred from working because of their inbuilt nature as homemakers. So why barred women from going into priesthood?

On women in menses performing clerical duties, 92% of the youth and 85% of YAF members respectively indicated that there is nothing wrong with it. There was an even break in the response of the adults; whilst 50% of adults see nothing wrong with women in their menses performing clerical duties, 50% think it is inappropriate for such act to occur. An adult respondent who was not against women performing clerical duties during their menses assessed that “generalisation on such matters is dangerous. This is because people especially women do not call themselves into the ministry, thus whoever is called by God to take on that additional task is also given the grace to take on the duties of the ministry”. Another adult respondent shared the same view by saying “a well knowledgeable Christian should not prejudice about female pastors basing on their menses. Holiness is a gift of and from God. And therefore does not need a human definition.”

A YAF member supported the above assertion by the adults by adding that “men are not holy by themselves; every Christian derives his/her holiness simply from the fact that God who has called them is holy. Holiness therefore does not depend on the individual!”
A youth who did not seem to understand why women are prejudiced based on menstruation said “I do not understand why present day New Testament Christians will allow themselves to be influenced by some archaic Old Testament connotations of clean/unclean in relation to blood”. He added further, “if we agree not to define holy in those old taboo terms, then menstruation may not be a relevant factor.”

From the above assessment, it can be concluded that the youth in comparison with the adults are more willing to see women in the ministry. The stance of the youth could partly be attributed to the fact they are more enlightened and as such do have a more balanced perception of gender issues. Also unlike the adults, the youth might not have had any first-hand experience with Christian colonialization by either the first and second generation of PCG- where women were defined in strict term as supporters, subordinates and homemakers.

The YAF members who are a bridge between the youth and adult also seem more willing in comparison to the adults and less willing in comparison to the youth to see more women in the ministry. Their stance could be attributed to their diverse experiences with gender issues ranging from periods of injustice through freedom fights to periods of near equity or equality between the sexes. They have experienced the advantages and disadvantages of governance under pure patriarchal systems of administration and the present day near-gender sensitive administration in PCG. Since they have not had much experience with leadership under female they feel tempted to continue remaining in their comfort zone of governance under pure patriarchal systems of administration in PCG but at the same time do not want to out on the ‘goodies’ governance under gender-sensitive administration will bring.
From analyses of the views expressed, it can be concluded that outright condemnation of ordination of women into ministry and leadership position in PCG is over, but there are pockets of reservations regarding certain issues that relate to women. There is the need for PCG to continue educating her congregation to dispel notions of negative perceptions about women which can become attitudinal with their consequent psychological influences.
CHAPTER FIVE
CONCLUSION AND RECOMMENDATION

5.1 Introduction

This chapter presents the conclusion and recommendations which emanated from the research. The research aided in understanding the machination of female leadership in PCG by focusing mainly on the role of attitudes and perceptions of the laity and clergy. It documented the various attitudes and perceptions toward female pastors using samples from the Sakumono pastoral and Abiriw pastoral Districts of the PCG. Then, it highlighted how these perceptions and attitudes towards female pastors affected the leadership development of women in the church. In addition, it enumerated ways in which members of the PCG thought women could be empowered to develop their leadership interest in the PCG.

After the conclusion, some recommendations are made with the view that whatever has been said about the sampled respondents have some bearing on the academic field and the whole church. The recommendations will be divided into three sections: recommendation for further academic research, what the PCG should do to improve women’s ministry in the church and thirdly what women can do to ensure their steady development and growth in the ministry.

5.2 CONCLUSION

This research found that with the initial acceptance of the ordination of women into priesthood, members of the PCG displayed various attitudes towards these women. These attitudes ranged from disdain, disrespect to respect. The foundation of the various attitudes displayed towards female pastors was found to be rooted in the theological, psychological,
cultural and educational make-up of members of PCG. Interestingly, both advocates for and against the ordination of females into the priesthood drew their opinions from their encounters with theological, psychological, cultural and educational factors. For example, whilst those who were against female’s ordination used Genesis 2: 21-22 to uphold the superiority of males, those who endorsed female’s ordination used the same verse to uphold the equality of males and females. Those against women’s ordination asserted that since Eve (woman) was created from Adam’s (man) rib, and humans are all descendants of Adam and Eve, women are made from men and for men. Women are, therefore, the subordinates of men and can never become leaders. Advocates for women’s ordination asserted that God created Eve from the rib of Adam to emphasise that the two were partners and, therefore, equal. Despite the differences in opinion, the majority of the respondents endorsed the ordination of women into the priesthood.

This research also found that the age of members of PCG influenced their attitudes towards female pastors. Whilst some members especially the adults were firmly against the ordination of females as pastors, other members comprising largely of the youth were in favour of the ordination of females as pastors. The stance of the youth could partly be attributed to the fact that they are more enlightened and as such do have a more balanced perception of gender issues. Also unlike the adults, the youth might not have had any first-hand experience with Christian colonisation by either the first or second generation of PCG- where women were defined in strict terms as supporters, subordinates and homemakers.

The YAF members who are a bridge between the youth and the adults also seemed more willing in comparison with the adults and less willing in comparison with the youth to see
more women in the ministry. Their stance could be attributed to their diverse experiences with gender issues ranging from periods of injustice through freedom fights to periods of near equity or equality between the sexes. They have experienced the advantages and disadvantages of governance under pure patriarchal systems of administration and the present day near-gender sensitive administration in PCG.

Again, it was found out that the relationship between people’s educational attainment and attitudes towards female pastors is negligible. This is because while ninety-five percent (95%) and ninety-one percent (91%) of those who had obtained secondary education and no form of formal education respectively held the view that women should be ordained as pastors, only seventy-seven (77%) of respondents who had obtained tertiary education and sixty-eight (68%) of basic education certificate holders affirmed that women should be ordained as pastors. These findings debunked the popular assumption that people with higher education are more accommodative than those with lower or no form of education.

In addition, it was realised that despite the acceptance of women into the holy priesthood, the leadership style of most female pastors was not wholeheartedly appreciated by the laity. Some of the congregants expects the leadership style of female pastors to be the same as that of men, whilst some expects female pastors to cave a unique leadership style which is reflective of the stereotypical behaviours of females. Meanwhile the congregants accept any leadership style male pastors chose to manage their various congregations. The administration of the PCG do not also help to disentangle the leadership dilemma of female pastors. On one hand, the Church, through verbal and non-verbal cues communicates to female pastors that they can practice any form of leadership style they are comfortable with, and on the other hand, the patriarchal ideology upon which the church is established
is not modified to become acceptive of this change. This disparity in the perception about women leadership style raises other tensions and three of such tensions were found within the PCG.

The first is the tension caused by their (female pastors) need to function as clergy in a particular context while being asked to conform to the universal norm of what a clergyperson should do. The second tension has to do with the emphasis on sacred rites associated particularly with the sacrament of communion, the ministry of the word and the sex of the officiating minister. Though ordination was enforced mainly for the purpose of preaching and teaching, now the offering of the Eucharist has come to signify the privilege of ordination in Protestants, Roman Catholic and Orthodox churches. And as a result of the outset of feminism and gender issues, the sex of the person offering the Eucharist has gained some importance as the offering of the Eucharist itself. The third tension is between the office and person of the ordained minister. This tension is heightened in particular by the presence of women. This is because in terms of their office, women who are ordained, are granted the power to function as clergy, but as women, they have traditionally been denied access to the power of sacred masculinity that resides in clerical ordination.

Female pastors on the field prove not to be perturbed by the various arguments for or against their ministration. They are harnessing from the support and criticism from the various quarters in the church to improve upon themselves. That explains why there is a steady increase in the number of women entering into the priesthood in PCG. Female pastors in PCG have proved themselves capable emotionally and academically to do the work. Some of them like Rev. Alice Anti-Kyei have been commended for the admirable ways in which they have performed their roles and also handled some difficult decisions.
The study ascertained that to develop women for effective leadership in the ministry, networking and mentorship need to be at the top of the agenda. Women should feature in ministry as capable leaders and, be put in equal positions like their male counterparts.

On the whole, members of PCG show positive attitudes towards female pastors. Thus they acknowledge and accept female leadership. Nevertheless women acted on agency to ensure they get a place on the leadership platform of the church.

5.3 RECOMMENDATIONS

5.3.1 Recommendation for Further Academic Research

This study adds to the existing body of literature by analyzing a sample that in my view has not been given much attention. It looks at post-ordination activities in PCG and the affirmation of women in leadership in the church. It would be helpful for other scholars to continue the research on the post ordination activities of women in other churches as well to further enrich the existing body of literature.

Also, a link is drawn between religion, culture and ministerial leadership with a gender focus that produces new knowledge on the relationship between religion and culture as it manifests itself in a PCG context. This thesis should, therefore, open up the future for further research, inviting African women scholars to contextualise issues related to women’s ordination. In addition, this thesis shows that despite the shift in perceptions and attitudes towards females in leadership positions, women are still subordinate by cultural and religious perceptions. I, therefore, recommend that further studies using different samples and criteria be conducted to see the depth to which women are subjugated not only in the church but also in the African society.
5.3.2 Recommendation for PCG

The acceptance of women into the ministry of the PCG has come to stay. Thus, it is suggested that the various problems that are associated with women in the ministry should be looked at critically and attempts made to remedy them. In cases where there seems to be no problems, some measures should be put in place to improve the level of proficiency of female ministers to enable them to be effective in the ministry.

5.3.2.1 Funding

To the question of what the PCG should do to improve women’s ministry, a number of views were expressed. The responses given by most of the female pastors indicated that their number one difficulty was the issue of funding. As indicated by Rev. Rose Abbey, pastors in the PCG are not paid but rather given allowances which when compared to the rising standard of living in Ghana is negligible. The financial difficulty is what has forced most of the pastors to take on other jobs. This is not to say working is not good but rather it is to say that working in addition to performing pastoral duties and marital duties poses an additional challenge to female pastors.

In addition, customarily, a congregation is to supplement a pastor’s allowance by making regular contributions to his or her well-being. But as asserted by Nesbitt (1977), the original entry points for most female pastors are usually small congregations with limited financial and political resources. Such small congregations are, therefore, not able to make substantial contributions to the well-being of the female pastors. As a result, some of the female pastors expressed the opinion that the PCG must establish some income-generating ventures solely for the catering of female pastors.
In addition, the PCG should make more funding available for scholarships and bursaries specifically to train rural women. A look through the list of PCG ministers’ book suggests that more female pastors are found in the cities, especially Greater Accra than any other region. This could be accepted because Greater Accra is the capital city of Ghana; nevertheless, the rural folks also need to be abreast with the church’s stance on female leadership. My suggestion at this point is that the church should affirm women’s leadership roles in church and society by creating the necessary avenue for them through training. With the leadership crisis that Africa is facing. It will not to be out of place if the PCG affirms, encourages and creates more opportunity for women to lead the church and their communities for posterity since male leadership seems to be failing both church and society.

5.3.2.2 Consciously offering gender-sensitive training to student pastors

Though it seems equal trainings are made available to both male and female student-pastors, most literature in social relation studies suggest that in reality, the opposite happens. This means that in reality male and female student-pastors are not offered the same training. Patriarchal ideologies still dominate teachings in most seminaries. Thus in order to ensure that PCG student-pastors are trained so that they can become gender sensitive in the ministry, the female students need thorough theological training in order to counsel and help other women at all levels. And the male students also need training in areas like home management, childcare and family life to enable them care/help female workers in the church to cater for the congregation.

In addition, the church should initiate some programmes such as workshops and seminars especially on the ordained ministry to encourage young women into the priesthood. The
focus for such workshops or seminars should be based on the development of gender sensitivity through Bible studies and contextual biblical interpretation. There should also be seminars/workshops for male spouses of the ordained female pastors on topics like complementary roles in the home. Male spouses of female pastors are to be educated to appreciate the professions of their wives. They should also be encouraged to see their wives as not trying to usurp their authority from them.

The church should also ensure that unmarried young females undergoing training to become ministers are equipped with the challenges that come with their marital status. These young would-be pastors should be given enough counselling to enable them manoeuvre their way through the marriage maze in order to avoid scandalous situations that will ruin their reputation and that of the church.

PCG should also reconsider its rigid stance on banning couple ministry. After all, deacons and deaconesses have always married (and are still marrying) from among themselves. To ensure limited work-related clashes between couple ministers, PCG should ensure that male pastors in couple ministry should be educated to be sensitive to the needs of their wives and manage conflict that will arise out of their discharging of duties with their wives. PCG can also ensure that couple ministers can be posted to areas where there are more than one congregations.

Again, the PCG should ensure that it develops gender sensitive policies in all its sectors of administration. The use of inclusive language in preaching and teaching should be developed right from its theological training institutes. The various training institutions of the church could join the Women’s Centre at Abokobi to organise specific training
programmes geared towards providing communication tools and managerial and vocational skills for women in the church. This action, I believe, will improve if not transform women’s situation.

The Women’s Fellowship (WF), which is the women’s wing within the Church, also provides some opportunities for women in terms of provision of scholarships for women’s empowerment and progress. Nevertheless, the WF group has overspent its energies on providing vocational training for women. The researcher believes that it is high time the group explored other areas such as theological education and create avenues to absorb women theologian scholars after their training. The group could also consider building/establishing women’s counseling centres or associations that will deal with any unfavourable situations like rape and gender discrimination against women in the church at all levels of the church’s organisational structure.

Just like all patriarchal organisations that have become gender sensitive organisations have the tendencies of relapse, PCG is no exception. The church should, therefore, ensure that it keeps abreast with current trends on gender issues in relation to Christianity. It should also educate its members periodically on gender issues.

5.3.2.3 Creating and Implementation of Local Policies.

Most of the activities of the PCG are concentrated at the local level. This implies that much more activities can go on at that level. Based on this assertion, I suggest that the church help and encourage local congregations to formulate local policies relating to women that would be relevant to the local situation. For instance, a department for counseling to deal with various issues that affect women’s relationship development and empowerment could
be established at the local level. Experienced women of all ages and social statuses should be adequately represented in this department so as to avoid the situation where men will dominate the department in handling women’s crisis. Women should be counseled as to how they could handle the increased responsibilities they find themselves in and, if possible, be given the necessary skills to handle their multiple roles. This action at the local level could be reproduced at the district, presbyteries and national levels.

5.3.2.4 Recognising the worth of Women

Looking at the changes in attitudes towards women in PCG, it can easily be assumed that all is well in the church. Nevertheless, in Kanyoro & Njoroge, (1996:16), Potgieter asserts that:

“Despite the presence of women and the roles they played in the development of the church, the Church is still engaged in heated debates concerning the question of women’s involvement or non-involvement in the first century Christian community after two thousand years”.

The existence of the above debate cannot be ignored. The above assertion also shows that PCG needs constantly to assure its members of the importance of women in the church’s development so as not to fall into the trap of questioning the importance of women after some decades. The desire by women to engage wholeheartedly in the ministry in answer to God’s calling, can be reinforced by the confidence placed in them. Women will only feel a sense of worth in the ministry when they realise that they are valued. Therefore, they should be valued not only because of their femininity, but also because of the fact that the Spirit of God and God’s divine call also rest upon them. When value is placed upon women called by God, then their ministries, preaching and any aspect in which they are involved, will be of importance as well. If value is not placed on their calling, whatever they do will likely be viewed as merely mundane and immaterial. Thus, a positive perspective regarding women involved in ministry is attainable when value is attached to their calling.
Undoubtedly, these women of God will have a bigger impact on our world and help change it for the better if value is attached to their ministry. Accordingly, their efforts and endeavours will not be in vain if their value is not ignored.

Apart from the help PCG can offer to ensure the steady ordination of more women into the priesthood, women (whom all these discussion is about) should also take steps to respond to God’s call and also join the priesthood. They should also ensure that they remain in the priesthood and take up higher positions in the church. From the findings, this research acknowledges that women can undertake the following to ensure their steady development and growth in the ministry.

5.3.2.5 Pursuing Higher Education

Concerning the issue of pursuing higher education, Rev. Amoabea and a section of the congregant-respondents asserted that most women who were in the ministry were often reluctant to pursue higher education. According to Rev. Amoabea, most women, after responding to the call of God and going to the seminary to obtain basic theological knowledge, feel reluctant to pursue higher education. They give excuses for not pursuing higher education and such attitude prevents them from gaining promotions. And when their male and female counterparts who have obtained the right qualifications are being promoted, such women feel disgruntled. She, therefore, suggested that women in ministry should broaden their knowledge by venturing into different types of fields that add value to their church work, such as gender studies, human behavioural sciences and ethics.
5.3.2.6 Mentorship

Regarding the issue of mentorship, approximately 70% of the female congregant-respondents and all the female pastor-congregants also suggested that there was the need for the development of mentorship programmes aimed specifically at women. Based on the answers given by the sampled respondents, a mentor can be described as someone with the experience and insight to become a source of inspiration to women in ministry. Mentoring as a process of helping somebody to succeed can also do the following: offer support and encouragement to someone to aid them succeed faster and with fewer mistakes. Rev. Amoabea affirms how having a mentor had helped her to survive the pressures of the ministry. Nevertheless, mentors for female leaders need not necessarily be females only, as males can also serve as their mentors. In addition, mentors should be selected based on their passion and sensitivity to gender injustice.

5.3.2.7 Networking and Team building

From the findings, this study recommends that one of the surest ways for women to increase their chances of being ordained into the ministry or attaining higher leadership position in the ministry is through networking with each other in the ministry. Women should create spaces where they could meet by themselves and discuss leadership issues that affect them; a place where they could share their failures, their defeats, their struggles, their challenges as well as their victories. These meetings could take the form of seminars and workshops. One of the areas that can help women to engage in teamwork with others is when they are able to recognise the similarities between their situations as well as the common challenges facing them.
Given the extent of the negative impact that certain biblical and cultural discourses have on the leadership of women in the ministry as shown in this study, there is a need for women to partner with other women as well as men. The word “partnership” in this context is used to depict the need for participation, sharing, and inclusive ministry. Partnership in the ministry takes cognizance of the fact that women are leaders in the church and that their leadership ought to be recognised by the church.
BIBLIOGRAPHY


APPENDICES

APPENDIX A: QUESTIONNAIRE SCHEDULE

Letter of Introduction

Date: ……………………

Dear Minister/Pastor/Congregant

I am an MPhil student of the Institute of African Studies undertaking a study on An analysis of perceptions and attitudes towards female pastors in two districts in the Presbyterian Church of Ghana.

By virtue of your position as a member of the PCG, I believe that your personal profile and your involvement in the activities of the church can be of great help to me in the research.

I therefore seek your assistance to provide me with your perception on the subject. Your response will be held in strict confidence.

CONGREGANTS IN PCG

Demographic profile

(i) Name
   (Optional)........................................................................................................

(ii) Sex:  a. Male ( )  b. Female ( )  c. Other ( )

(iii) Age (yrs):  a. 18-30 ( )  b. 31-40 ( )  c. 41-60 ( )  d. Above 60 ( )

(iv) Educational Level:  a. Basic ( )  b. Secondary ( )  c. Vocational/technical ( )  d. Tertiary ( )  e. Others ( )

(5) Occupation:  a. Manager in the formal sector, e.g. CEO ( )  b. Professional, e.g. teacher, nurses ( )  c. Technician and associate professional ( )  d. Clerical support worker, e.g. secretary ( )  e. Service and sales worker, e.g. waiters, market salesperson ( )  f. Craft and related trade worker ( )  g. Plant and machine operator and assembler ( )  h. Elementary worker e.g. cleaners and helpers ( )  i. Armed forces and Police ( )  j. Others ( )


(7) Name of Local Congregation.................................................................

(8) Name of district........................................................................................

(9) Position held in Church (if any)................................................................

(10) How long have you been a member of the church?  a. Less than 1 year ( )  b. 1 - 2 years ( )  c. 3 - 5 years ( )  d. Above 5 years ( )  e. Other (specify).............................
Views on roles played by women in the ministry

(11) What roles are women allowed to play in your congregation? Tick as many as appropriate.
   a. Leaders of committees and groups ( )
   b. Preachers ( )
   c. Teachers/Counsellors for the vulnerable groups ( )
   d. Teachers/Counsellors of any group apart from the vulnerable group ( )
   e. Auxiliary roles such as rendering domestic services ( )
   f. Any other roles apart from leadership roles ( )
   g. Take up roles available in the Women’s Fellowship only ( )
   h. Do not perform any role in the church ( )
   i. Perform every available roles ( )
   j. Others (specify)…………………………

(12) What roles are men allowed to play in your congregation? Tick as many as appropriate.
   a. Leaders of committees and groups ( )
   b. Preachers ( )
   c. Teachers/Counsellors for the vulnerable groups ( )
   d. Teachers/Counsellors of any group apart from the vulnerable group ( )
   e. Auxiliary roles such as rendering domestic services when necessary ( ).
   f. Perform every available roles ( )
   g. Others (specify)…………………………

(13) Are there differences in the roles men and women are allowed to play in your congregation?
   a. Yes ( )
   b. No ( )

(14) If answer to question 13 is yes, give the differences

<table>
<thead>
<tr>
<th>Roles played by only men</th>
<th>Tick here</th>
<th>Roles played by only Women</th>
<th>Tick here</th>
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<tbody>
<tr>
<td>a. Leaders of committees and groups</td>
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<td>Leaders of committees and groups</td>
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<td>b. Preachers</td>
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<td>Preachers</td>
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<tr>
<td>c. Teachers/Counsellors for the vulnerable groups</td>
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<td>Teachers/Counsellors for the vulnerable groups</td>
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<td>d. Teachers /Counsellors of any group apart from the vulnerable group</td>
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<td>Teachers /Counsellors of any group apart from the vulnerable group</td>
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<td>e. Auxiliary roles such as rendering domestic services</td>
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<td>Auxiliary roles such as rendering domestic services</td>
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<td>f. Any other roles apart from leadership roles</td>
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<td>Any other roles apart from leadership roles</td>
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<td>Take up roles available in the Women’s Fellowship only</td>
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<td>h. Leaders of committees and groups</td>
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<td>Leaders of committees and groups</td>
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<tr>
<td>i. Preachers</td>
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<td>Preachers</td>
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<tr>
<td>j. Teachers/Counsellors for the vulnerable groups</td>
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<td>Teachers/Counsellors for the vulnerable groups</td>
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</tr>
</tbody>
</table>
(15) Which roles do you think women should play in your congregation? Tick as many as appropriate.
   a. Any leadership role ( )
   b. Leaders of committees and groups only ( )
   c. Teachers/Counsellors for the vulnerable groups ( )
   d. Marriage counsellors ( )
   e. Ushers
   f. Auxiliary roles such as rendering domestic services as and when it is needed ( ).
   g. Any role apart from leadership roles ( ).
   h. Should not perform any role in the church ( ).
   i. Should only take up roles available in the Women’s Fellowship ( )
   j. Others (specify)………………………………

(16) Are there women in your congregation who are being trained to take up leadership positions in your congregation?  
   a. Yes ( )
   b. No ( ).

(17) If yes, in what areas are they being trained to take up the leadership positions?
   a. Preachers ( )
   b. Evangelists ( )
   c. Teachers for the various groups in the Church
   d. Teachers/Counsellors for the vulnerable groups only ( )
   e. Auxiliary workers ( )
   f. Others (specify)…………………………

Views on Women Leadership in PCG
(18) In your view, who is a leader in the church?
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………
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   ………………………………………………………………………………………………

(19) List the traits you would like to see a leader in the church possesses.
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………

(20) Based on your answer above, do you think, a woman can be a leader in the church?
   a. Yes ( )
   b. No ( )

(21) Supposed the search committee had narrowed the choice of a new pastor down to a man and a woman. Assuming all other characteristics besides sex of the two candidates were equal, which of the two candidates do you prefer and Why?
If both candidates are single persons in their middle age;  
- a. Prefer the man ( )  
- b. Prefer the woman ( )  
- c. It will make no difference ( )  
- d. Neither ( )

Sixty years old or older;  
- a. Prefer the man ( )  
- b. Prefer the woman ( )  
- c. It will make no difference ( )  
- d. Neither ( )

Married but without children;  
- a. Prefer the man ( )  
- b. Prefer the woman ( )  
- c. It will make no difference ( )  
- d. Neither ( )

Married with children below ten years old;  
- a. Prefer the man ( )  
- b. Prefer the woman ( )  
- c. It will make no difference ( )  
- d. Neither ( )

Divorced;  
- a. Prefer the man ( )  
- b. Prefer the woman ( )  
- c. It will make no difference ( )  
- d. Neither ( )

Widowed with children under ten years old;  
- a. Prefer the man ( )  
- b. Prefer the woman ( )  
- c. It will make no difference ( )  
- d. Neither ( )

Physically very attractive person;  
- a. Prefer the man ( )  
- b. Prefer the woman ( )  
- c. It will make no difference ( )  
- d. Neither ( )

Physically not a very attractive person, like been obese;  
- a. Prefer the man ( )  
- b. Prefer the woman ( )  
- c. It will make no difference ( )  
- d. Neither ( )

(22) Which of the sexes do you perceive capable of occupying the following leadership positions in the church and why? Tick appropriately.

<table>
<thead>
<tr>
<th>Positions</th>
<th>Male</th>
<th>Female</th>
<th>Both</th>
<th>Reason (s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Moderator</td>
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</table>

Views on Women Leadership in various congregations in PCG

(23) What is the sex of your pastor?  
- a. Male ( )  
- b. Female ( )

(24) If your pastor is a female, how will you rate the relationship between the congregation and her in general?  
- a. Excellent ( )  
- b. Good ( )  
- c. Satisfactory ( )  
- d. Bad ( )

* If your pastor is a male, please move to answer questions 29 and below?
(25) How effective on the whole is she (your female pastor) when it comes to performing the following duties. (Tick appropriately)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Very effective</th>
<th>Quiet effective</th>
<th>Ineffective</th>
<th>Does not know</th>
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</thead>
<tbody>
<tr>
<td>a. Preaching sermons</td>
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<tr>
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</table>
(26) Does she take special interest in the training/empowerment of women for leadership positions?
   a. Yes ( )  
   b. No ( )

(27) If you answered yes to question 26, then list what the female pastor does to ensure the training/empowerment of more women for leadership positions in the congregation.
   a. Use of affirmative action ( )  
   b. Through gender sensitive interpretation of the scriptures ( )
   c. Counselling ( )
   d. Mentoring ( )
   d. Others (specify) .................................................

(28) Which of the sexes will you prefer to officiate the following ceremonies and why?

<table>
<thead>
<tr>
<th>Ceremonies</th>
<th>Male</th>
<th>Female</th>
<th>Both</th>
<th>Reasons</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Baptism</td>
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<tr>
<td>b. Confirmation</td>
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<tr>
<td>c. Offering of holy communion</td>
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<td>d. Officiating a Marriage ceremony</td>
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<td>e. Officiating a funeral</td>
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(29) Have you ever been in a congregation under the leadership of a female pastor apart from your present pastor?  
   a. Yes ( )  
   b. No ( )

(30) If yes, how will you rate the respect accorded her?  
   a. Very respected ( )  
   b. mixed feeling ( )
   c. Disdain ( )
(31) Comparing the male and female pastor on the whole, how effective is each when it comes to performing the following duties and why? (Tick appropriately)

<table>
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<tr>
<th>Activity</th>
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(32) Which of the sexes do you perceive to perform his/her work better along the following lines and why?

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(33) What are some of the challenges you think an ordained female pastor of PCG faces/can face?

a. Single female pastors might face harassment from male colleagues and male congregants.

b. The female barrier – there is frequently an absence or lack of support from other women in the church committees.

c. Disrespect

d. Opposition to all or most decisions

e. Others

(34) What effect do you think the perceptions and attitudes towards female pastors of PCG have on the ministry?

..................................................................................................................................................................
Roads towards empowerment

(35) How do you think women can be empowered to take up leadership positions in the church?

a. Collective action by all women to refuse injustice ( )
b. Affirmative action ( )
c. Providing mentoring ( )
d. Consistent preaching and holding discussion on the gendered nature of the bible and its impact on perceptions and attitudes within the Ghanaian culture ( )
FEMALE PASTORS

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 was your occupation prior to entering into the ministry?
  a. Manager in the formal sector, e.g. CEO ( )
  b. Professional, e.g. teacher, nurses ( )
  c. Technician and associate professional ( )
  d. Clerical support worker, e.g. secretary ( )
  e. Service and sales worker, e.g. waiters, market salesperson ( )
  f. Craft and related trade worker ( )
  g. Plant and machine operator and assembler ( )
  h. Elementary worker e.g. cleaners and helpers ( )
  i. Armed forces and Police ( )
  j. Others ( )
(5) Marital status:  a. Single ( )  b. Married ( )  c. Divorced ( )  d. Widowed ( )
(6) Name of Local Congregation ...........................................
(7) Name of district .............................................................
(8) How long have you been a leader in this congregation?  a. Less than 1 year ( )
  b. 1 - 2 years ( )  c. 3 - 5 years ( )  d. Above 5 years ( )
  (specify) .................................................................
(9) Number of years in ministry?  a. Less than 1 year ( )
  b. 1 - 2 years ( )  c. 3 - 5 years ( )  d. Others ( ) (specify duration).................................
(10) Why did you enter into the ministry?  a. Call by God ( )
  b. Own will to serve ( )
  c. For income ( )
  d. Others (specify) .............................................................
(11) What was the approximate total number of students in your class when you were at
  the seminary? ..............
(12) Give an approximate percentage range of the female students in your class during
  your training period.
  a. 1-25%  b. 26-50%  c. 51-75%  d. 76-99%

Views on roles played by women in the ministry

(13) What roles are women allowed to play in your congregation? Tick as many as
  appropriate.
  a. Leaders of committees and groups ( )
  b. Preachers ( )
  c. Teachers/Counsellors for the vulnerable groups ( )
  d. Teachers/Counsellors of any group apart from the vulnerable group ( )
  e. Auxiliary roles such as rendering domestic services ( )
  f. Any other roles apart from leadership roles ( )
  g. Take up roles available in the Women’s Fellowship only ( )
  h. Do not perform any role in the church ( )
  i. Perform every available role ( )
  j. Others (specify) ..............

(14) What roles are men allowed to play in your congregation? Tick as many as
  appropriate.
  a. Leaders of committees and groups ( )
  b. Preachers ( )
  c. Teachers/Counsellors for the vulnerable groups ( )
  d. Teachers/Counsellors of any group apart from the vulnerable group ( )
e. Auxiliary roles such as rendering domestic services when necessary ( ).
f. Any other roles apart from leadership roles    g. Take up roles available in the Men’s Fellowship only ( )  h. Do not perform any role in the church ( )  i. Perform every available role ( )  j. Others (specify)………………

(15) Are there differences in the roles men and women are allowed to play in your congregation?
   a. Yes ( )      b. No ( )

(16) If your answer to question 15 is yes, give the differences

<table>
<thead>
<tr>
<th>Roles played by only men</th>
<th>Tick here</th>
<th>Roles played by only Women</th>
<th>Tick here</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Leaders of committees and groups</td>
<td>Leaders of committees and groups</td>
<td></td>
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<tr>
<td>b. Preachers</td>
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<td>e. Auxiliary roles such as rendering domestic services</td>
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<thead>
<tr>
<th>Roles played by more men than women</th>
<th>Tick here</th>
<th>Roles played by more women than men</th>
<th>Tick here</th>
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<tbody>
<tr>
<td>h. Leaders of committees and groups</td>
<td>Leaders of committees and groups</td>
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<tr>
<td>i. Preachers</td>
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<td>m. Any other roles apart from leadership roles</td>
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</table>

(17) Which roles do you think women should play in your congregation? Tick as many as appropriate.
   a. Leaders of committees and groups ( )  b. Preachers ( )  c. Teachers/Counsellors for the vulnerable groups ( )  d. Teachers/Counsellors of any group apart from the vulnerable group ( )  e. Auxiliary roles such as rendering domestic services as and when it is needed ( ).  f. Any other roles apart from leadership roles ( )  g. Perform every available role () Others (specify)……………….
(18) Are there women in your congregation whom you are encouraging to be trained to take up leadership positions in your congregation? a. Yes ( ) b. No ( ).

(19) If yes, in what areas are they being trained to take up the leadership positions?
a. Preachers ( ) b. Evangelists ( ) c. Teachers for the various groups in the Church
d. Teachers/Counsellors for the vulnerable groups only ( ) e. Auxiliary workers ( )
g. Others ( ) (specify) ........................................

(20) And why are you encouraging them to be trained in the particular area chosen above? ........................................................................................................................................
........................................................................................................................................
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Views on Women Leadership in the PCG

(21) In your view, who is a leader in the church?
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

(22) List the traits you would like to see a leader in the church possess.
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(23) Based on your answer above, do you think, a woman can be a leader in the church?
a. Yes ( ) b. No ( )

(24) Which of the sexes do you perceive is capable of occupying the following leadership positions in the church and why? Tick appropriately.

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<thead>
<tr>
<th>Positions</th>
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</table>
Views on Women’s Leadership in PCG

(25) Are you allowed to perform all your duties and responsibilities? a. Yes ( )
   b. No ( )

(26) If No, which ones are you not allowed to perform and why?.............................
.................................................................................................................................
.................................................................................................................................

(27) What are some of the attitudes your congregants display towards you when you are
performing any of these pastoral roles?   a. Baptism ..................
   b. confirmation .................
   c. Offering of Holy Communion ........ d. Officiating a marriage ceremony......
   e. Officiating a funeral..................

(28) What do you think might have propelled the kind of attitudes towards you?  a. misinterpretation of the scriptures ( )
   b. Cultural notion about leadership ( )
   c. Assumed stereotypical defect in women’s character ( )
   d. Assumed psychological instability of women ( )
   e. Assumed biological incompatibility of women's physic with the ideal leader ( )
   f. Others ( ) (specify)

(29) Do you take special interest in the training/empowerment of women for leadership
positions? a. Yes ( )  b. No ( )

(30) If you answered yes to question 29, then list what you have done to ensure the
training/empowerment of more women for leadership positions in the congregation.
   a. Use of affirmative action ( ).
   b. Through gender sensitive interpretation of the scriptures ( )
   c. Counselling ( )
   d. Mentoring ( )
   e. Others ( ) (specify)…………………………………………………………

(31) Have you ever been in a congregation under the leadership of a female pastor?
   a. Yes ( )  b. No ( )
(32) If yes, how will you rate the respect accorded her? a. Very respected ( ) b. Mixed feeling ( ) c. Disdain ( )

(33) Have you ever worked with an ordained minister of the PCG on any committee?
   a. Yes ( ) b. No ( )

(34) If you answered yes to question 33, what was the sex of the minister?
   a. Male ( ) b. Female ( )

(35) And in what capacity did you work with him/her?
   a. Superior ( ) b. Colleague ( ) c. Subordinate ( )

(36) Which of the sexes do you perceive to perform his/her work better along the following lines and why?

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(37) Comparing the male and female pastor on the whole, how effective is each when it comes to performing the following duties and why? (Tick appropriately)
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(38) What are some of the challenges you think an ordained female pastor of PCG faces/can face?

   a. Single female pastors might face harassment from male colleagues and male congregants.
   b. The female barrier – there is frequently an absence or lack of support from other women in the church committees
   c. Disrespect
   d. Opposition to all or most decisions
   e. Others
(39) What effect do you think the perceptions and attitudes towards female pastors of PCG have on the ministry?

Roads towards empowerment

(40) How do you think women can be empowered regarding roles of church leadership?

a. Collective action by all women to refuse injustice ( )  
   b. Affirmative action ( )

d. Providing mentoring ( )  
   d. Consistent preaching and holding discussion on the gendered nature of the bible and its impact on perceptions and attitudes within the Ghanaian culture ( )

e. Others…………………………………………………………………………………………
MALE PASTORS

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 was your occupation prior to entering into the ministry?
  a. Manager in the formal sector, e.g. CEO ( )
  b. Professional, e.g. teacher, nurses ( )
  c. Technician and associate professional ( )
  d. Clerical support worker, e.g. secretary ( )
  e. Service and sales worker, e.g. waiters, market salesperson ( )
  f. Craft and related trade worker ( )
  g. Plant and machine operator and assembler ( )
  h. Elementary worker e.g. cleaners and helpers ( )
  i. Armed forces and Police ( )
  j. Other ( )


(6) Name of Local Congregation..........................................................

(7) Name of district.............................................................................

(8) How long have you been a leader in this congregation? a. Less than 1 year ( )
  b. 1 - 2 years ( ) c. 3 – 5 years d. Above 5 years (specify duration)........

(9) Number of years in ministry? a. Less than 1 year ( )
  b. 1 - 2 years ( ) c. 3 - 5 years ( ) d. Others ( ) (specify duration)........

(10) Why did you enter into the ministry? a. Call by God ( )
  b. Own will to serve ( ) c. For income ( ) d. Others ( ) (specify)

(11) What was the approximate total number of students in your class when you were at
  the seminary? ............

(12) Give an approximate percentage of the female students in your class during your
  training period.
  a. 1-25% b. 26-50% c. 51-75% d. 76-99%

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

(14) If you answered yes to question 3, list the difference(s)..........................................

Views on roles played by women in the ministry

(15) What roles are women allowed to play in your congregation? Tick as many as
  appropriate.
  a. Leaders of committees and groups ( )
  b. Preachers ( )
  c. Teachers/Counsellors for the vulnerable groups ( )
  d. Teachers/Counsellors of any group apart from the vulnerable group ( )
  e. Auxiliary roles such as rendering domestic services ( )
  f. Any other roles apart from leadership roles ( )
  g. Take up roles available in the Women’s Fellowship only ( )
  h. Do not perform any role in the church ( )
  i. Perform every available roles ( )
  h. Others (specify) ............

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(16) What roles are men allowed to play in your congregation? Tick as many as appropriate.
   a. Leaders of committees and groups ( )  b. Preachers ( )  c. Teachers/Counsellors for the vulnerable groups ( )  d. Teachers/Counsellors of any group apart from the vulnerable group ( )
   e. Auxiliary roles such as rendering domestic services when necessary ( ).
   f. Any other roles apart from leadership roles  g. Performs every available role ( )  h. Others (specify) .................................................................

(17) Are there differences in the roles men and women are allowed to play in your congregation?
   b. Yes ( )  b. No ( )

(18) If answer to question 17 is yes, give the differences

<table>
<thead>
<tr>
<th>Roles played by only men</th>
<th>Tick here</th>
<th>Roles played by only Women</th>
<th>Tick here</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Leaders of committees and groups</td>
<td>Leaders of committees and groups</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Preachers</td>
<td>Preachers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. Teachers/Counsellors for the vulnerable groups</td>
<td>Teachers/Counsellors for the vulnerable groups</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. Teachers/Counsellors of any group apart from the vulnerable group</td>
<td>Teachers/Counsellors of any group apart from the vulnerable group</td>
<td></td>
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<tr>
<td>e. Auxiliary roles such as rendering domestic services</td>
<td>Auxiliary roles such as rendering domestic services</td>
<td></td>
<td></td>
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<tr>
<td>f. Any other roles apart from leadership roles</td>
<td>Any other roles apart from leadership roles</td>
<td></td>
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<tr>
<td>g. Take up roles available in the Men’s Fellowship only</td>
<td>Take up roles available in the Women’s Fellowship only</td>
<td></td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Roles played by more men than women</th>
<th>Roles played by more women than men</th>
</tr>
</thead>
<tbody>
<tr>
<td>h. Leaders of committees and groups</td>
<td>Leaders of committees and groups</td>
</tr>
<tr>
<td>i. Preachers</td>
<td>Preachers</td>
</tr>
<tr>
<td>j. Teachers/Counsellors for the vulnerable groups</td>
<td>Teachers/Counsellors for the vulnerable groups</td>
</tr>
<tr>
<td>k. Teachers/Counsellors of any group apart from the vulnerable group</td>
<td>Teachers/Counsellors of any group apart from the vulnerable group</td>
</tr>
<tr>
<td>l. Auxiliary roles such as rendering domestic services</td>
<td>Auxiliary roles such as rendering domestic services</td>
</tr>
<tr>
<td>m. Any other roles apart from leadership roles</td>
<td>Any other roles apart from leadership roles</td>
</tr>
</tbody>
</table>

(18) Which roles do you think women should play in your congregation? Tick as many as appropriate.
   b. Any leadership role ( )
   c. Leaders of committees and groups only ( )
   e. Teachers/Counsellors for the vulnerable groups ( )
   e. Ushers ( )
   f. Auxiliary roles such as rendering domestic services as and when it is
needed ( ).
g. Any role apart from leadership roles ( ).
h. Should not perform any role in the church ( ).
i. Should only take up roles available in the Women’s Fellowship ( )
j. Others (specify)………………………………

(19) Are there women in your congregation who are being trained to take up leadership positions in your congregation?  
a. Yes ( )  
b. No ( ).

(20) If yes, in what areas are they being trained to take up the leadership positions?  
b. Preachers ( )
c. Evangelists ( )
d. Teachers for the various groups in the Church

d. Teachers/Counsellors for the vulnerable groups only ( )
e. Auxiliary workers ( )
f. Others (specify)………………………………

(21) And why are they being trained in such area(s)?....................................................................................
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Views on the Leadership of women in the PCG

(22) In your view, who is a leader in the church?................................................................
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(23) List the traits you would like to see a leader in the church possesses.
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(24) Based on your answer above, do you think, a woman can be a leader in the church?

a. Yes ( )  
b. No ( )

(25) Which of the sexes do you perceive is capable of occupying the following leadership positions in the church and why? Tick appropriately.

<table>
<thead>
<tr>
<th>Positions</th>
<th>Male</th>
<th>Female</th>
<th>Both</th>
<th>Reason (s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Moderator</td>
<td></td>
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<tr>
<td>b. Synod Clerk</td>
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<tr>
<td>c. The director of depts. of the church</td>
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<tr>
<td>d. Presbytery Clerk</td>
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<tr>
<td>e. District Minister</td>
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<tr>
<td>f. Catechist</td>
<td></td>
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<tr>
<td>g. Senior Presbyter</td>
<td></td>
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<tr>
<td>h. Adult bible studies Teacher</td>
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<td></td>
</tr>
<tr>
<td>i. Children service Teacher</td>
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</tbody>
</table>
(26) Have you ever been in a congregation under the leadership of a female pastor?
   a. Yes ( )       b. No ( )

(27) If yes, how will you rate the respect accorded her? a. Very respected ( )       b. Mixed feeling ( ) c. Disdain ( )

(28) Have you ever worked with an ordained minister of the PCG on any committee? 
   a. Yes ( )       b. No ( )

(29) If yes, what was the sex of the minister? a. Male ( )       b. Female ( )

(30) And in what capacity did you work with her? a. Superior ( )       b. Colleague ( ) c. Subordinate ( )

(31) Which of the sexes do you perceive to perform his/her work better along the following lines and why?

<table>
<thead>
<tr>
<th>Items</th>
<th>Male</th>
<th>Female</th>
<th>Both</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Effective communication ie two way communication</td>
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<tr>
<td>b. Team building</td>
<td></td>
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<tr>
<td>c. Rewarding subordinates for work done</td>
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<tr>
<td>d. Delegating of task to members</td>
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<tr>
<td>e. Networking</td>
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<tr>
<td>f. problem-solving</td>
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<tr>
<td>g. Inspiring others</td>
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<tr>
<td>h. Supporting others; financially, spiritually, physically</td>
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</tbody>
</table>
(32) Comparing the male and female pastor on the whole, how effective is each when it comes to performing the following duties and why? (Tick appropriately)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Very effective</th>
<th>Quiet effective</th>
<th>Ineffective</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Preaching sermons</td>
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<tr>
<td>b. Planning and leading worship</td>
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<tr>
<td>c. Managing the church budget</td>
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<tr>
<td>d. Teaching adult</td>
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<tr>
<td>e. Teaching children</td>
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<tr>
<td>f. Presiding over a meeting of a large group</td>
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<tr>
<td>g. Counselling</td>
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<tr>
<td>h. Visiting congregants and homes and hospitals</td>
<td></td>
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<tr>
<td>i. Organising and motivating paid staff and voluntary workers to work efficiently</td>
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<tr>
<td>j. Stimulating congregants to engage in services to others outside the church</td>
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</tbody>
</table>

(33) Which of the duties and responsibilities of a pastor do you think it is inappropriate for the female pastor to perform? ........................................................................................................................................
(34) Which of the sexes will you prefer to officiate the following ceremonies and why?

<table>
<thead>
<tr>
<th>Ceremonies</th>
<th>Male</th>
<th>Female</th>
<th>Both</th>
<th>Reasons</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Baptism</td>
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<tr>
<td>b. Confirmation</td>
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<tr>
<td>c. Offering of holy communion</td>
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</tr>
<tr>
<td>d. Officiating a Marriage ceremony</td>
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<tr>
<td>e. Officiating a funeral</td>
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</tr>
</tbody>
</table>

(35) What are some of the challenges you think an ordained female pastor of PCG faces/can face?

a. Single female pastors might face harassment from male colleagues and male congregants.
b. The female barrier – there is frequently an absence or lack of support from other women in the church committees
c. Disrespect
d. Opposition to all or most decisions
e. Others

(36) What effect do you think the perceptions and attitudes towards female pastors of PCG have on the ministry?

………………………………………………………………………………………………………
………………………………………………………………………………………………………
………………………………………………………………………………………………………

Roads towards empowerment

(37) How do you think women can be empowered regarding roles of church leadership?

a. Collective action by all women to refuse injustice
b. Affirmative action
c. Providing mentoring
d. Consistent preaching and holding discussion on the gendered nature of the bible and its impact on perceptions and attitudes within the Ghanaian culture
FOR CHURCH ELDERS (THE MODERATOR, SYNOD CLERK OR ANY OF THE
CHURCH'S BOARD OF DIRECTORS)

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 was your occupation prior to entering into the ministry?
   a. Manager in the formal sector, e.g. CEO ( ) b. Professional, e.g. teacher, nurses ( ) c.
   Technician and associate professional ( ) d. Clerical support worker, e.g. secretary ( ) e.
   Service and sales worker, e.g. waiters, market salesperson ( ) f. Craft and related trade
   worker ( ) g. Plant and machine operator and assembler ( ) h. Elementary worker e.g.
   cleaners and helpers ( ) i. Armed forces and Police ( ) j. Others ( )
(5) Marital status: a. Single ( ) b. Married ( ) c. Divorced ( ) d. Widowed ( )
(6) How long have you been a leader in PCG? a. Less than 1 year ( ) b. 1-2 years ( ) c.
   3-5 years ( ) d. Others ( ) (specify duration).................................
(7) Number of years in ministry? a. Less than 1 year ( ) b. 1-2 years ( ) c. 3-5 years ( ) d.
   Others ( ) (specify duration).................................
(8) Why did you enter into the ministry? a. Call by God ( ) b. Own will to serve ( ) c.
   For income ( ) d. Others (specify)
(9) What was the approximate total number of students in your class when you were at the
   seminary?..............................................................................................................................
(10) Give an approximate percentage range of female students in your class during your
    training period.
    a. 0% b. 1-25% b. 26-50% c. 51-75% d. 76-99%
(11) Did you notice any difference in the admission requirement into the seminary for
    male and female? a. Yes ( ) b. No ( )
(12) If you answered yes to question 11, list the difference(s)
    ..............................................................................................................................................
    ..............................................................................................................................................
    ..............................................................................................................................................
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Views on roles played by women in the ministry
(13) What roles are women allowed to play in your congregation? Tick as many as
    appropriate.
    a. Leaders of committees and groups ( ) b. Preachers ( ) c.
    Teachers/Counsellors for the vulnerable groups ( ) d. Teachers/Counsellors of any
    group apart from the vulnerable group e. Auxiliary roles such as rendering domestic
    services ( ) f. Any other roles apart from leadership roles ( ) g. Take up
    roles available in the Women’s Fellowship only ( ) h. Do not perform any role in the
    church ( ) i. Perform every available roles ( ) h. Others
    (specify).................................
(14) What roles are men allowed to play in your congregation? Tick as many as appropriate.
   a. Leaders of committees and groups (  )   b. Preachers (  )   c. Teachers/Counsellors for the vulnerable groups (  )   d. Teachers/Counsellors of any group apart from the vulnerable group (  )
   e. Auxiliary roles such as rendering domestic services when necessary (  ).
   f. Any other roles apart from leadership roles g. Others (specify) …………………

(15) Are there differences in the roles men and women are allowed to play in your congregation?
   c. Yes (  )   b. No (  )

(16) If answer to question 2iii is yes, give the differences

<table>
<thead>
<tr>
<th>Roles played by only men</th>
<th>Tick here</th>
<th>Roles played by only Women</th>
<th>Tick here</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Leaders of committees and groups</td>
<td>Leaders of committees and groups</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Preachers</td>
<td>Preachers</td>
<td></td>
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<tr>
<td>c. Teachers/Counsellors for the vulnerable groups</td>
<td>Teachers/Counsellors for the vulnerable groups</td>
<td></td>
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<tr>
<td>d. Teachers/Counsellors of any group apart from the vulnerable group</td>
<td>Teachers/Counsellors of any group apart from the vulnerable group</td>
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<tr>
<td>e. Auxiliary roles such as rendering domestic services</td>
<td>Auxiliary roles such as rendering domestic services</td>
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<tr>
<td>f. Any other roles apart from leadership roles</td>
<td>Any other roles apart from leadership roles</td>
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<td>g. Take up roles available in the Men’s Fellowship only</td>
<td>Take up roles available in the Women’s Fellowship only</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Roles played by more men than women</th>
<th>Roles played by more women than men</th>
</tr>
</thead>
<tbody>
<tr>
<td>h. Leaders of committees and groups</td>
<td>Leaders of committees and groups</td>
</tr>
<tr>
<td>i. Preachers</td>
<td>Preachers</td>
</tr>
<tr>
<td>j. Teachers/Counsellors for the vulnerable groups</td>
<td>Teachers/Counsellors for the vulnerable groups</td>
</tr>
<tr>
<td>k. Teachers/Counsellors of any group apart from the vulnerable group</td>
<td>Teachers/Counsellors of any group apart from the vulnerable group</td>
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<tr>
<td>l. Auxiliary roles such as rendering domestic services</td>
<td>Auxiliary roles such as rendering domestic services</td>
</tr>
<tr>
<td>m. Any other roles apart from leadership roles</td>
<td>Any other roles apart from leadership roles</td>
</tr>
</tbody>
</table>

(17) Which roles do you think women should play in your congregation? Tick as many as appropriate.
   c. Any leadership role (  )   b. Leaders of committees and groups only (  )
   c. Teachers/Counsellors for the vulnerable groups (  ).   d. Marriage counsellors (  )
   e. Ushers
f. Auxiliary roles such as rendering domestic services as and when it is needed ( ).
g. Any role apart from leadership roles ( ).
h. Should not perform any role in the church ( ).
i. Should only take up roles available in the Women’s Fellowship ( ).
j. Others (specify).................................

(18) Are there women in PCG who are being trained to take up leadership positions in the PCG? a. Yes ( ) b. No ( ).

(19) If yes, in what areas are they been trained to take up the leadership positions?
   a. Preachers ( )
   b. Evangelists ( )
   c. Teachers for the various groups in the Church
   d. Teachers/Counsellors for the vulnerable groups only ( )
   e. Auxiliary workers ( )
   g. Others (specify).................................

Views on the ordination of women in the PCG

(20) In your view, who is a leader in the church?

...............................................................................................................................................
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(21) List the traits you would like to see a leader in the church possess.
...............................................................................................................................................
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(22) Based on your answer above, do you think, a woman can be a leader in the church?

a. Yes ( ) b. No ( )

(23) Give reason(s) for your answer to question 22

...............................................................................................................................................
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(24) Which of the sexes do you perceive is capable of occupying the following leadership positions in the church and why? Tick appropriately.

<table>
<thead>
<tr>
<th>Positions</th>
<th>Male</th>
<th>Female</th>
<th>Both</th>
<th>Reason (s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Moderator</td>
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<td>b. Synod Clerk</td>
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<td>d. Presbytery Clerk</td>
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<tr>
<td>e. District Minister</td>
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<tr>
<td>f. Catechist</td>
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<tr>
<td>g. Senior Presbyter</td>
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<tr>
<td>h. Bible studies Teacher</td>
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<tr>
<td>i. Children service Teacher</td>
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</table>

Views on Women Leadership in PCG

(25) Have you ever been in a congregation under the leadership of a female pastor? a. Yes ( ) b. No ( )

(26) If yes, how will you rate the respect accorded her? a. Very respected ( ) b. Mixed feeling ( ) c. Disdain ( )

(27) Have you ever worked with an ordained female minister of the PCG on any committee? a. Yes ( ) b. No ( )

(28) If you answered yes to question 28, in what capacity did you work with her? a. Her superior ( ) b. Her subordinate ( ) c. On the same level ( ) d. Others………

(29) Have you also ever worked with an ordained male minister of the PCG on any committee? a. Yes ( ) b. No ( )

(30) If you answered yes to question 29, please respond to the following questions: in what capacity did you work with him? a. Her superior ( ) b. Her subordinate ( ) c. On the same level ( ) d. Others ( ) (Specify)…………………………
(31) Which of the sexes do you perceive to perform his/her work better along the following lines and why?

<table>
<thead>
<tr>
<th>Items</th>
<th>Male</th>
<th>Female</th>
<th>Both</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Effective communication ie two way communication</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Team building</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. Rewarding subordinates for work done</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. Delegating of task to members</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. Networking</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f. problem-solving</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g. Inspiring others</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h. Supporting others; financially, spiritually, physically</td>
<td></td>
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</tr>
</tbody>
</table>

(32) What is the PCG’s stand on women’s leadership in the church? .................................................................................................................................
...........................................................................................................................................................
...........................................................................................................................................................
...........................................................................................................................................................
...........................................................................................................................................................
...........................................................................................................................................................
...........................................................................................................................................................
...........................................................................................................................................................

(33) Is there a policy to this effect? (To answer given above)

Yes ( ) No ( )

(34) Through what means has the church’s stand on women leadership in the church been communicated to the congregants.

a. Through preaching ( )

b. Through open forums ( )

c. Through the church’s approved written sources ( )

d. Others ( )

(specify) .........................

(35) What are some of the challenges you think an ordained female pastor of PCG faces/can face?

a. Single female pastors might face harassment from male colleagues and male congregants.

b. The female barrier – there is frequently an absence or lack of support from other women in the church committees

c. Disrespect
d. Opposition to all or most decisions

e. Others

(36) What effect do you think the perceptions and attitudes towards female pastors of PCG have on the ministry?

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

5. Roads towards empowerment

(37) How do you think women can be empowered regarding roles of church leadership?

a. Collective action by all women to refuse injustice ( ) b. Affirmative action ( )

c. Providing mentoring ( ) d. Consistent preaching and holding discussion on the gendered nature of the bible and its impact on perceptions and attitudes within the Ghanaian culture ( )
APPENDIX B

INTERVIEW QUESTIONS FOR FEMALE PASTOR-RESPONDENTS

A. How did you manage to find yourself where you are today? How was the situation in the past, how is it now and how did you feel?
B. How was your reception as a female minister then and now?
C. Are there situations that have influenced either positively or negatively on your leadership development?
D. What advice can you give to a novice female minister aspiring to participate in the church leadership?
E. When and how did you know you wanted to be a minister?
F. How do your ministry and personality mesh?
G. Describe the things about your ministry that gives you satisfaction?
H. Do you really feel women should be part of church leadership? How should they participate?
I. How do you understand mentorship?
J. Are there women in your church who are being mentored for leadership? How is this done and what programs are in place?
K. In your experience, is it easy according for women to rise in the echelons of leadership in PCG?
L. How do you think culture affected the involvement of women in the ministry? How did religion or church doctrine affect this involvement?
M. Do you think the scriptures support the involvement of women in church leadership?
N. What is your opinion of the ordination of women in the ministry?
O. How do your congregants perceive you? How does this perception affect you?
P. What expectations do you hold about yourself as a female pastor?
Q. What kinds of risks are you willing to take to see an idea through?
R. How do you handle your male counterparts both in terms of leadership and the ministry?
S. Has there been a change in developing women for ministerial leadership?
T. What changes need to happen to challenge and attract more women for leadership in the ministry?
APPENDIX C

Comparing Basic, Secondary, Tertiary and Non-formal Educational Level of congregant-respondents and their Perceptions and Attitudes towards Female Pastors.

<table>
<thead>
<tr>
<th>NO</th>
<th>Questionnaire Items</th>
<th>Responses</th>
<th>Basic #</th>
<th>Basic %</th>
<th>Secondary #</th>
<th>Secondary %</th>
<th>Tertiary #</th>
<th>Tertiary %</th>
<th>Non-Formal #</th>
<th>Non-Formal %</th>
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<td>1</td>
<td>Should women be made pastors</td>
<td>YES</td>
<td>13</td>
<td>68</td>
<td>31</td>
<td>95</td>
<td>69</td>
<td>77</td>
<td>10</td>
<td>91</td>
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<td></td>
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<td>6</td>
<td>32</td>
<td>2</td>
<td>5</td>
<td>21</td>
<td>23</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>Should female pastors be allowed to become moderators in PCG</td>
<td>YES</td>
<td>3</td>
<td>16</td>
<td>19</td>
<td>56</td>
<td>50</td>
<td>56</td>
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<td>44</td>
<td>40</td>
<td>44</td>
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<td>3</td>
<td>Should female pastors be allowed to officiate ceremonies like funerals in church</td>
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<td>53</td>
<td>31</td>
<td>95</td>
<td>79</td>
<td>88</td>
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<td>5</td>
<td>11</td>
<td>2</td>
<td>4</td>
<td>46</td>
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<tr>
<td>4</td>
<td>Should female pastors in their menses/pregnant be allowed to perform clerical duties</td>
<td>YES</td>
<td>15</td>
<td>79</td>
<td>23</td>
<td>69</td>
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<td>Do you think female pastors can efficiently combine ministry with marital and other social duties</td>
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<td>90</td>
<td>28</td>
<td>96</td>
<td>75</td>
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### APPENDIX D
Comparing the Youth, YAF and Adults with regards to their Perceptions and Attitudes towards Female Pastors in PCG.

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<tr>
<th>NO</th>
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<th>Adults</th>
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<td>Should female pastors be allowed to officiate ceremonies like funerals in church</td>
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<tr>
<td>4</td>
<td>Should female pastors in their menses/pregnant be allowed to perform clerical duties</td>
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<td>Do you think female pastors can efficiently combine ministry with marital and other social duties</td>
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