

UNIVERSITY OF GHANA, LEGON
DEPARTMENT FOR THE STUDY OF RELIGIONS

**WOMEN IN THE METHODIST CHURCH GHANA: A CASE STUDY OF
THREE SELECTED WOMEN**

BY



**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA,
LEGON IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR
THE AWARD OF MPhil RELIGIONS DEGREE**

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DECLARATION

I here by declare that, with the exception of specific quotations or paraphrases used in this work, which have been duly acknowledged, the work is my handiwork carried out at the Department for the Study of Religions, under the supervision of Rev. Dr. Brandford Yeboah and Dr. Mrs. Rose Mary Amenga- Etego.

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DEDICATION

To my late brother Mr Albert Osei Antwi (May his soul rest in perfect peace) how he wished to have seen this day, to my daughter Albertina Anna Appiah- Kubi for her encouragement and to my parents Mr and Mrs Antwi (May their souls rest in perfect peace). I thank God for their lives and for the gift of knowledge they bequeathed to me.



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My gratitude also goes to Rev. Mrs. Patricia Foli, Mrs. Georgina Baiden, Nana Adwoa Amankwaah and Nana Kwadwo Owusu the relatives of Mrs. Agnes Afriyie Amankwaah for the passion and interest with which they accepted my research proposal. Their support and cooperation was essential in the accomplishment of the task.

I am also grateful to the Ministers and leaders of Bethany Methodist church, Dzorwulu Accra, Calvary Methodist church, Adabraka, Accra, Emmanuel Methodist church, Lapaz, Accra, Bethel Methodist church, Takoradi and Wesley Methodist church, Adum, Kumasi. Their support and cooperation was very essential to the accomplishment of this research. I am also grateful to Mr. George Appiah- Kubi, Diana Adjei-Fianko and all and sundry who contributed in one way or the other to the success of this research. Thank you.

ABSTRACT

This study examined the contributions of women in the Methodist Church Ghana (MCG) which is one of the mainline Churches in Ghana. The study aimed at finding out the contributions of women to the development of the Methodist Church Ghana. The researcher concentrated on three selected women in the Methodist Church Ghana. They are Reverend Mrs. Patricia Foli, Mrs. Georgina Baiden, and the late Mrs. Agnes Afriyie Amankwaah.

The main methodology of the study is phenomenological approach. The major research tools were interviews and administration of questionnaires, important literature on the research topic was reviewed. The main finding was that the women in the Methodist Church have contributed significantly to the development of the Methodist Church Ghana. The study made known that through the help of women in the Methodist Church Ghana some under privileged children have gotten access to higher education. Again the three selected women have also contributed to the development of the Methodist Church for instance, one of them has established an organization in the Church and through their activities a lot of women have been drawn to the Church.

This study is very significant in that it would serve as a source of document to the Methodist Church to understand the challenges facing women in the Church. Finally, this study would serve as a catalyst for further study on women in the church as a whole.



LIST OF ABBREVIATIONS

AB	Administrative Bishop
GES	Ghana Education Service
GNAT	Ghana National Association of Teachers
LP	Lay President
MCG	Methodist Church Ghana
NCWD	National Council on Women and Development
OM	Ordained Ministry
PB	Presiding Bishop
SUWMA	Susana Wesley Mission Auxiliary
WF	Women's Fellowship
WM	Women Ministers
WMC	World Methodist Council

TABLE OF CONTENTS

Declaration.....	i
Dedication.....	ii
Acknowledgment.....	iii
Abstract.....	iv
List of Abbreviation.....	v
Table of Contents.....	vi

CHAPTER ONE: INTRODUCTION

1.1 Background.....	1
1.2 Statement of the Problem.....	5
1.3 Aims and Objective of the Study.....	6
1.4 Research Questions.....	6
1.5 Scope of the Thesis.....	7
1.6 Research Methodology and Methods of Data collection.....	7
1.7 Literature Review.....	12
1.8 Definition of Terms.....	18
1.9 Structure of Study.....	19
1.10 Limitation.....	20
1.11 Significance of the Study.....	20

CHAPTER TWO: WOMEN IN THE METHODIST CHURCH GHANA

2.1 Introduction.....	22
2.2 Lay Women in the Methodist church.....	22
2.3 The Activities of the Women in the Bible.....	23
2.4 Activities of lay women in the Methodist church.....	24
2.5 Background to the Ordination of Women in the Methodist Church Ghana.....	33
2.6 Conclusion.....	39

CHAPTER THREE: A CASE STUDY OF THREE SELECTED WOMEN IN THE METHODIST CHURCH GHANA

3.1 Introduction.....	40
3.2 Case One: Reverend Mrs. Patricia Foli.....	40
3.2.1 Background of Reverend Mrs. Patricia Foli.....	41
3.2.2 Education.....	41
3.2.3 Marriage.....	43
3.2.4 Her work.....	44
3.2.5 Her Source of Inspiration.....	44
3.2.6 Preparation to join the Ordained Ministry.....	46
3.2.7 Commissioning and Ordination	49
3.2.8 Contribution to the development of the Methodist church Ghana.....	49
3.3 Case Two: Mrs. Georgina Baiden.....	56
3.3.1 Background of Georgina Baiden.....	57
3.3.2 Education.....	58
3.3.3 Marriage.....	59
3.3.4 Her work	60
3.3.5 Her source of inspiration.....	62
3.3.6 Contribution to the development of the Methodist Church.....	63
3.3.7 Her Vision and Future Prospect.....	66
3.4 Case Three: Mrs. Agnes Afriyie Amankwaah (Founder of an organization).....	67
3.4.1 Background of Mrs. Agnes Afriyie Amankwaah.....	67
3.4.2 Education	68
3.4.3 Marriage.....	70
3.4.4 Her work	70
3.4.5 Contribution to the development of Methodist.....	72
3.4.6 The Impact of Susana Wesley Mission Auxiliary Organisation to the Methodist church.....	75
3.5 Conclusion.....	77

CHAPTER FOUR: EVALUATION OF THE ROLES OF THE THREE SELECTED WOMEN OF THE METHODIST CHURCH

4.1 Introduction.....	79
4.2 The Role and Place of Women in the Methodist Church.....	79
4.3 The inspirations of the Three Selected Women in the Methodist Church.....	81
4.4 The Contributions of the Three Selected Women in the Methodist Church.....	84
4.5 Challenges of Women in The Methodist Church.....	90
4.6 Achievement of Women in the Methodist Church.....	95
4.7 Conclusion.....	98

CHAPTER FIVE: SUMMARY, RECOMMENDATION AND CONCLUSION

5.1 Introduction.....	99
5.2 Summary.....	99
5.3 Recommendation.....	102
5.4 Conclusion.....	104

BIBLIOGRAPHY.....	108
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APPENDICES

Appendix A: Questionnaire for women in the Methodist Church Ghana.....	113
Appendix B: Schedule Interview for the three selected women in the Methodist Church Ghana	115
Appendix C: Female Ministers in the Methodist Church Ghana	118

CHAPTER ONE

INTRODUCTION

1.1 Background

According to the 2000 population census, women constitute more than half of the population in Ghana. The census indicates that women in Ghana comprise 50.52% and men 49.48%.¹ The current census (2010) also indicates that women in Ghana consist of 51.3% of the people in the country and men constitute 48.7%.² These women are very active in every sphere of life. Interviews held with groups of women at Amasaman, a suburb of Accra in the Greater Accra Region revealed that women do not only play their traditionally gendered roles which are associated with domestic life, but also, take active part in religious (church) activities³. This indicates that women are also interested in the religious aspects of life. In many societies, women are overlooked when it comes to decision making. According to the work of Musa W. Dube's *Grant Me Justice: Toward Gender-Sensitive Multi-Sectoral HIV/AIDS Readings of the Bible*, gender constructions in various cultures usually deprive women in areas such as decision making and leadership⁴. In the Akan society, for instance, the assumption is that women's interests are taken care of by their husbands, brothers, or even sons. Thus, women may reign supreme in the domestic domain but outside the household, their views are neglected.

The picture portrayed above is not different in Christianity. In the Methodist Church Ghana, women form more than half of the population of the congregation. For example, in the

¹ Ghana Statistical Service, *Population and Housing Census*, Summary of Final Report, 2000, 17.

² Ghana Statistical Service, *Population and Housing Census*, Provisional Result, 2010, 3.

³ Women groups at Amasaman, interviewed, 22 February 2010, Accra.

⁴ Musa W. Dube, 'Grant Me Justice: Towards Gender- Sensitive Multi- sectoral HIV/AIDS Readings of the Bible in Musimbi R.A. Kayanro (ed.) *Grant Me Justice: HIV/ AIDS and Gender Readings of the Bible* (Geneva: Cluster Publications, 2000), 7- 8.

largest Methodist Society in Ghana, which is the Bethel Methodist Church in Takoradi in the Western Region, the women far outnumber the men; the percentage of women is 52% while that of men is 48%.⁵ This situation is not different from the other congregations visited. Thus, women should not be overlooked when it comes to decision-making. The Apostle Paul proclaimed that ‘There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus’ Galatians 3: 28 thus women should not be excluded from decision making or leadership positions in the Church. Surprisingly, some Churches such as the Church of Pentecost and the Catholic Church continue to refuse the ordination of women, this is irrespective of the fact that the Catholic Church has nuns who play pivotal role in the Church.

The above situation is not different from the Methodist Church. In the past, women were not allowed to become members of Conference, which is the highest governing body of the Church. Again women were not allowed to become ordained ministers. The above indicates that the Church did not show more concern regarding the elevation of women to higher positions even though women were actively involved in the Church’s activities.

In recent times, in spite of these obstacles women face, churches in Ghana have seen rapid growth and development, not only through the instrumentality of men, but also through the tenacity of women who work hand in hand with their male counterparts. These women have contributed in diverse ways to church building. It is therefore important to examine the contributions of some of these women. In the light of this, the contributions of some women

⁵ Conference of the Methodist Church Ghana, 2008, 24.

such as, Mrs. Patricia Foli, Mrs. Georgina Baiden, and Mrs. Agnes Afriyie Amankwaah as well as a general overview of women in the Methodist Church would be examined.

It is important to note, that some men in the Methodist Church have contributed in the area of evangelism, administration, preaching and ushering. In the same way, some women have also made certain important contributions in the area of evangelism, administration, preaching, ushering, music composition, hospitality, and counselling. Mary N. Getui in her article 'Women's Priesthood in Relation to Nature' writes that: The Bible is full of examples of women priests or women actively engaged in carrying out priestly role. In spite of many controversies and problems in churches today, priesthood is being opened to both men and women, particularly in the Protestant Churches.⁶

This affirms the assertion that the growth and development of the Church does not depend on men alone but women as well. Women have been able to pave their way into the activities of the Church in spite of many controversies and challenges. Some women in the contemporary times are serving as priests and they are performing their priestly role creditably in Protestant Churches (Methodist and Presbyterian churches)

Rachel N. Banda asserts that there are three levels of leadership role for women in Christian congregations. First, women lead their fellow women. This is in the confines of their women's organizations especially during their weekly meetings. Second, women lead children; this can be either in a youth group or in teaching a Sunday school class. Third,

⁶ Mary N. Getui, 'Women's Priesthood in Relation to Nature' in Musimbi R. A. [Kanyoro](#) and Nyambura J. Njoroge (eds.) *Groaning in Faith: African Women in the Household of God* (Kenya: Action Publishers, 1996), 35.

women lead both men and women. This is where women struggle to have optimum freedom.⁷ The role of women in most cases is trodden upon in favour of men. Even so, women continue to survive in the church and outside the church.

Women in the Methodist Church Ghana also contribute financially to the development of the Church and outside the Church. For instance, the Women's Fellowship has adopted one of the Wards in Accra Mental Hospital. The women take care of the inmates there. They also help in the upkeep of children at the Dzorwulu Special School. Mercy Amba Oduyoye in her book *Hearing and Knowing* has noted that Church women are the acknowledged backbone of the Churches finances and upkeep.⁸ Interviews conducted with some women in the Methodist Church Ghana revealed that most of the women are into various kinds of lucrative businesses and because of that they are able to contribute to the growth and development of the Church financially and the society as a whole.

Brigid M. Sackey has also noted that women are both health providers and health seekers.⁹ It is in the light of this that Bethany Methodist Church at Dzorwulu Accra in the Greater Accra Region has adopted one of the wards of Accra Mental Hospital. These humanitarian roles of women are also played in other branches like the Bethel Methodist Church Takoradi in the Western Region where one of the women used for the case studies is a member. Their numerical strength makes women not only human resource providers for the church but also the financial backbone of the Church since most of the female members are traders.

⁷ Rachel Nyagandwe Banda, *Women of Bible and Culture* (Malawi: Kachere Series, 2005), 92-5.

⁸ Mercy Amba Oduyoye, *Hearing and Knowing: Theological Reflections on Christianity in Africa* (Accra; Sam- Wood Limited 1996), 124.

⁹ Brigid M. Sackey, *New Directions in Gender and Religion: The Status of Women in African Independent Churches* (Toronto; Rowman and Littlefield Publishers, Inc. 2006), 4.

Thus, the roles of women in the church cannot be over emphasized. There is therefore the need to unearth the contributions of women in the church. This has necessitated the writing of the contributions of some selected women in the Methodist Church Ghana to depict the work done by women in the Church.

1.2 Statement of the Problem

Although women densely populate the Church, the male dominated hierarchically organized structure of the Church, has watered down the roles of women. Women clearly suffer discrimination as far as leadership roles are concerned. Nevertheless, women continue to play very vital roles like preaching, providing leadership among themselves, collecting offertory, and teaching of the Sunday school children in the Church. These roles have made it necessary for this research to be conducted with case studies on three selected women in the Methodist Church Ghana to ascertain their individual contributions, experiences, and achievements in relation to the development of the Methodist Church Ghana.

Again at the Department for the Study of Religions, University of Ghana, only a limited studies have been carried out in different areas relating to women. These research works include ‘Women in the Catholic Church in Ghana’¹⁰ and ‘Role of The Women in The Church of Pentecost in Ghana’.¹¹ Aside the works of Rose Mary Akurigu and Ernestina Quist respectively there has been no other work on the contributions of women in the christian church in the Department for the Study of Religions. The Catholic Church, which is

¹⁰ Rose Mary Akurigu, ‘Women in the Catholic church in Ghana,’ MPhil Thesis, (University of Ghana, Legon 1998).

¹¹ Ernestina Quist, ‘The Role of The Women in the church of Pentecost in Ghana,’ MPhil Thesis, (University of Ghana, Legon 2002).

highly recognized, does not have women as part of the ordained ministry. The same pertains to Pentecost Church, hence the need for another study, to look at how this additional role is carried out by women in the Methodist Church Ghana. This is also a departure from the earlier studies, which were conducted on the general contributions of women to their respective churches in Ghana.

1.3 Aims and Objectives of the Study

The main aim of the research was to study the place, role and contributions of women to the Methodist Church Ghana. This involved the selection of three women as case studies to help examine their role and contributions, as individual women and collectively, to the growth and development of the Church. It also examined the challenges of women in the Methodist Church. The objective is to help illustrate that the Church cannot continue to give limited recognition to contributions of women.

1.4 Research Questions

The study seeks to address the following research questions:

- In what ways have women contributed to the development and growth of the Methodist Church Ghana?
- To what extent have the three selected women contributed to the development and growth of the Methodist Church Ghana?

1.5 Scope of the Study

The study is limited to the Methodist church Ghana. It involves a study of three women as case studies. These are Reverend Mrs. Patricia Foli (Accra), Mrs. Georgina Baiden (Former Church administrator, Takoradi), and the late Mrs. Agnes Afriyie Amankwaah (Founder of an Organization, Susana Wesley Mission Auxiliary, Kumasi). The rationale behind the choice of these women is that Mrs. Patricia Foli is the only Female Reverend Minister who is married to a Reverend Minister in the Methodist Church. Mrs. Georgina Baiden was a Church administrator; and through her initiative, has led to the establishment of a Methodist Church at beach road in Takoradi. The late Mrs. Agnes Afriyie Amankwaah died on 11th December 2000. She was the only woman to have ever founded an organization in the Methodist Church. The study also examines the functions of the Women's Fellowship and Susana Wesley Mission Auxiliary and their impact on the Methodist Church Ghana.

1.6 Research Methodology and Methods of Data Collection

This study is a phenomenological one. Edmund Husserl defines the phenomenological method as a descriptive theory of knowledge. In this process, nothing can be assumed or presupposed. In doing this, one relegates his or her preconceived knowledge or ideas about the events so that such knowledge does not influence one's study. This is referred to as bracketing or *epoche*¹².

According to Ninian Smart, there is difficulty in ensuring pure bracketing of our preconceived ideas and this can lead to interferences in the interpretation of the data. In this

¹² James Cox, *Expressing the Sacred: An Introduction to the Phenomenology of Religions* (Zimbabwe: University of Zimbabwe Publication, 1996), 23.

case it becomes difficult to present the result in the manner that the people can use. This makes the data subjective. The subjectivity of the data leads to further difficulties in establishing the reliability and validity of the information. Even so it is difficult to detect or prevent the researcher induced bias in research findings.

C. Jouce Bleeker has also said that the disagreements in the nature of phenomenology of religion is such that some scholars have even questioned its existence while others have also said that phenomenology is a branch of philosophy and this creates confusion. Besides some have argued that the nature of the discipline could be better expressed by the name comparative of religion because phenomenology applies art of comparison in order to understand the religious value of even the most queer and exotic phenomena.¹³

Bleeker has disputed the later criticism arguing that it will wrong to restrict or equate phenomenology of religion to comparative science since for him an all round study of religion must not only pursue history of religion and phenomenology of religion but also seek help from other disciplines like psychology and sociology. Not withstanding phenomenology is a suitable methodology or approach for this particular study.

Bleeker has disputed the latter criticism arguing that it will be wrong to restrict or equate phenomenology of religion to comparative science since for him an all round study of religion must not only pursue history of religion and phenomenology of religion but also seek help from other discipline like psychology and sociology .

¹³ U. Bianchi, C.J. Bleeker and A. Bausani (eds.), *Problems and Methods of the History of Religions: Proceedings of the study conference organized by the Italian Society for the History of Religions on the occasion of the tenth anniversary of the death of Raffaele Pettazzoni Rome, 6th to 8 December 1969 papers and discussions* (Leiden: Published by E, J. Brill, 1972), 40.

Bleeker has however outlined three school of phenomenology of religion namely the descriptive, typological and the phenomenological,¹⁴ which is the researcher's adopted methodology. The methodology reflects not only on the aim but also on the method of the science. Thus aside being an independent, it is a scholarly method, which applies the principle of epoche and eidetic vision.

According to David E. Gray, phenomenology has some positive sides. One of them is that because of its emphasis on the inductive collection of large amount of data, it is more likely to pick up factors that were not part of original research focus. It is also capable of producing thick descriptions of peoples experiences or perspectives within their natural settings.¹⁵

There is also the use of the case study because it allows for a systematic examination of the circumstances and factors that paved the way for the three selected women to contribute to the development of the Methodist Church Ghana. The researcher selected these because of the unique roles they have played in the Church. Reverend Patricia Foli is the only female minister married to a male minister in the Church but has been able to play her role as a church mother very well and because of that some ministers wives want to join the ordained ministry. Mrs. Georgina Baiden is the only woman in the Methodist Church Ghana through whose initiative a Methodist Church is built in Takoradi. The late Mrs. Agnes Afriyie Amankwaah is also the only woman who has established an organization in the Church. This is because, in the research, there is a study of a particular individual or event for a defined period. The case study has a particular strength with respect to dealing with a variety

¹⁴ U. Bianchi et al (eds.), *Problems and Methods of the History of Religions*, 39.

¹⁵ David E. Gray, *Doing Research in the Real World Second Edition* (London: Sage Publications, 2009), 28.

of evidence for instance documents, questionnaires, and interviews.¹⁶ The researcher adopted these methods in that it allowed her to have detailed information about women in the Methodist Church Ghana. For instance how they have contributed to the development of the church, both as individuals and as a collective body.

The data for this study came from both primary and secondary sources. However, since secondary literature on the topic on women in the Methodist Church Ghana is limited, the research is largely based on primary sources. In this regard, the methods used by the researcher to collect the data were questionnaires and interviews. A comprehensive questionnaire that sought answers to relevant information relating to the subject matter was administered to four Superintendent Ministers and Leaders of organizations (Women's Fellowship and Susana Wesley Mission Auxiliary) in the Church. One of the three selected women for the case study is dead, as stated earlier she died on December 2000 so her relatives were interviewed. There is no published literature on the three selected women in the Methodist Church Ghana. Therefore, to obtain relevant information, questionnaires were administered to some people in the Methodist Church. References were made to some important events in the history of the Church. For instance, the beginning of women's organizations, minutes of their meetings and conferences.

Since the study involves case studies of three selected women, interviewing the two who are alive was very important. The clergy, including Superintendent Ministers were interviewed to know their views about women in ministry. This was very important because they are the heads of the various Circuits. As the heads of the Circuits, they are in a better position to

¹⁶ Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research Planning and Design* 8thedit. (New Jersey: Pearson Education Ltd, 2005), 135.

give a general overview of the contributions of women in the Methodist Church, Ghana. In general, the analysis of the data was qualitative, in that, presentation of findings are descriptive. Qualitative methodology explores attitudes, behaviours, and experiences of people mostly through interviews.

Despite the lack of data on women in the Methodist Church Ghana, the study made use of some published and unpublished literature. These included books and journals relating to the Methodist Church of Ghana and Women's Ministry. For instance, the handbooks on women's groups (Susana Wesley Mission Auxiliary, and Women's Fellowship) that contain some information on women in the Methodist Church Ghana were found to be relevant to this study.

There is need to be aware of having the responsibility to secure the actual permission and interests of all those involved in the study. David E. Gray in his book writes that in maintaining ethical stance, you need to make it clear that you will not reveal any information that is confidential or sensitive in nature, unless prior permission is obtained. If organizations and individuals are content to allow you to use the names of participants then you can do that, but otherwise use numbers or initials for identification¹⁷. In the light of this, the researcher sought permission from each of the characters in the study. All the people interviewed were overwhelmed to hear that such a study was taking place. According to Mrs. Patience Aniagyei the president of Women's Fellowship of Mount Sinai Society at Atomic down, Accra the contributions of women in the church need to be documented

¹⁷ David E. Gray, *Doing Research in the Real World Second Edition* (London: Sage Publications, 2009), 330.

because the women in the church are actually the backbone of the Church. The minister in charge of Bethany Society, Dzorwulu circuit, Very Reverend Henry Ampaw Asiedu said, the role play by women in the Methodist Church is essential since their contributions have helped a lot in the development of the Church. He emphasised that it is good that a study is being conducted on the contributions of women in the church and that was a step in the right direction.

1.7 Literature Review

As stated above, literature on this study is limited. However, the available literature in the subject area enabled the researcher to conduct some literature review. This available literature covers the following areas:

- Literature on Women in Ministry
- Literature on Women in Religious Leadership

Literature on Women in Ministry

There are some publications on women in ministry but they are not specifically on women in the Methodist Church, Ghana. That notwithstanding, they have provided information relevant to the study. The books in this section are: Rachel N. Bandas' *Women of Bible and Culture*, Barbara B Zikmund et al *Clergy Women*, Brigid M. Sackey's *The Changing Status of Women in African Independent Churches*, Naomi Adamu Gisilimbe's *Women's Experience of Contemporary Africa*, Akon E. Udo's *Women in God's World*, Cecilia Asogwa's *A Model for Women, Empowerment* and Mary N. Getui's 'Women's Priesthood in Relation to Nature'.

Banda's book *Women of Bible and Culture*¹⁸ served as a good reference material for this study since her book is on women and the propagation of the gospel, similar to the study on women in the Methodist Church. Banda's book enumerates roles already being performed by women in the Methodist church, such as performance of baptismal ceremonies and serving of the Holy Communion. In spite of the good work of Banda, the book did not provide enough information for the study, because it was on the church in Africa in general, but all the same, the research attempted to provide more information on the roles of women in the Methodist Church Ghana.

Furthermore, Barbara Adair and Patricia in their book *Clergy Women*¹⁹ also served as a good reference material for chapter two of the research since it provided most of the needed information on the characteristics of women ministers in the Methodist Church. Barbara's book contains a statement that is relevant to the study. 'According to Barbara Adair and Patricia, 'many clergy believe that women clergy are more caring than men about the individual lives of members of the congregation, more pastorally sensitive, more nurturing, and more likely to draw a personal experience in preaching, teaching and counselling' This book added to the characteristics of women ministers. Despite the good work of Barbara, it is quite old. The research attempted to present up to date information on women in the Methodist Church.

¹⁸ Rachel N. Banda, *Women of Bible and Culture* (Malawi: published by Kachere series, 2005), 92-95

¹⁹ Barbara Brown Zikmund, Adair T. Lummis, and Patricia M. Y. Chanj (eds.) *Clergy Women*, (Westminster: John Know Press, 1998), 55.

In addition, Mary N. Getui in her article ‘Women’s Priesthood in Relation to Nature’²⁰ served as good reference material for chapter two of the study since it stated that the Bible is full of examples of women priests or women actively playing ministerial role. Currently the Methodist Church has many women priests and this indicates that the ministry is opened to both men and women despite many controversies and problems in some churches today, particularly in the protestant Churches. It also helped the researcher to find out if the women were playing their parts well or not.

Again, Ampaw-Asiedu in his book *Biblical Woman*²¹ highlights the significant role played by women in the Bible, like the role played by Deborah, Abigail, and Priscilla. He provided the various roles these women played in the lives of the people at that time. Even though this study did not focus on Biblical women, his work served as a good reference material for the study since the research examined the role of women in the Methodist Church. The study has also provided up to date roles of women, which are relevant to modern church.

Again, Brigalia Bam’s article ‘Women and the church in South Africa’²² brings to the fore activities of women’s organizations. According to Bam, many women use their prayer time and prayer space of the Manyoro meetings to express themselves and their dreams for the church. Through the organizations, other women in the faith are able to nurture young women. Clad in their uniforms the women feel different and inspired to speak, sing, and act in courageous ways. Bam’s article undoubtedly is relevant to the study, particularly the

²⁰ Getui, ‘Women’s Priesthood in Relation to Nature’, 35-7

²¹ Henry Ampaw Asiedu, *Biblical Woman* (Accra: Modern Dynamics Print and Telecom Services, 2007), 25-7

²² Brigalia Bam, ‘Women and the Church in South Africa: A Viewpoint’ in Isabel Apawo Phiri Sarojini Nadar (ed.) *On Being Church African Women’s Voices and Visions* (Switzerland; World Council of Churches, 2005), 12-3.

chapter two of this research. The women's organizations in the Methodist Church Ghana express themselves during their prayer time and they feel different when clad in their uniforms. These women, like the women in the South African churches have not had their story told in full for people to appreciate their roles in the establishment, growth, and development of the Methodist Church Ghana.

In addition, Naomi Adamu Gisilimbe in her article 'Women's Experience of Contemporary Africa'²³ served as a good reference material for chapter four of the research. It states that 'to put a woman no matter how gifted into the pulpit of the church was considered a very improper thing, not only from the viewpoint of the church itself but from the societies. Nevertheless many women today have taken up the cross and many among them are powerful preachers and successful soul winners.' This material has brought to the fore the atmosphere that was prevailing in the Methodist Church.

In the book, *God used a Woman*²⁴ Joan Metcalf traced the life history of Catherine Booth whose husband founded the Salvation Army. The book, though not specifically on the women in the Methodist Church, provided some relevant information for the research as the study focused on some women in the Methodist Church. It assisted the researcher in tracing the life history of the three selected case studies and their role in the Church. The book served as a good reference material to the study because it provided additional information to the study.

²³Naomi Adamu Gisilimbe, 'Women's Experience of Contemporary Africa' in Elizabeth Amoah (ed.) *Divine Empowerment of Women in Africa's Complex Realities*.(Accra: Sam- Woode Ltd, 2001), 6.

²⁴ Joan Metcalf, *God used a Woman* (Great Britain: The Campfield Press, 1967), 22-9.

It is clear from the review of the above set books that, they will provide additional relevant information that the researcher will need.

Literature on Women in Religious Leadership

Lucinda Joy Peach, in her book *Women and World Religions*²⁵ states that the status of women has shifted over time although not always in the direction of improving women's status or establishing their equality with men. In some cases, women have gained some opportunities and authority as time went on. She again writes that despite the general subordination and marginalization of women within the world's religions, some exceptional women have managed to rise significantly to prominence in contemporary times. It served as a good reference material for the study as it provided much information on women now occupying leadership positions depicted by a section of chapter two of the study, which dwelt on leadership positions of some women in the Methodist Church.

In addition, Brigid M. Sackey in her book *New Directions in Gender and Religion: The Changing Status of Women in African Independent Churches*²⁶ traced the role of women in leadership positions. According to her, women as leaders of churches have given new meaning, empowerment, and reawakening to the lives of a wide range of people including women in Protestant Mission Churches in Ghana. The women have struggled successfully for women's ordination in their churches. The book specifically was not on the Methodist Women but it gave important information to the research. For instance, some women in the Methodist Church are now occupying leadership positions in the Church.

²⁵ Lucinda Joy Peach, *Women and World Religions* (America: East End publishing Services, 2002), 4-5.

²⁶ Brigid M. Sackey, *New Directions in Gender and Religion*, 5.

J. M. Y. Edusa Eyison shows much concern about the position of women in the Methodist Church. In his article, 'Women in Church Leadership: Focus on Methodist and Presbyterian Churches in Ghana'²⁷ stresses the need for more women to take up leadership positions in the church. This article is relevant to the study since the focus is on the Methodist Church Ghana.

In the book, *Leaders on Leadership*, George Barna²⁸ stressed on the importance of leadership in the church and society and insisted that both men and women provided leadership in various situations and through different leadership styles. Barna's work is important to this study as it captures one of the aims of the research. However, his work is general and not on the Methodist Church Ghana. This study has given detailed and up to date information on some women occupying high positions in the Methodist Church Ghana. In view of the above, these set of books are relevant to the study because they are on women and their contributions to the propagation of the Gospel, through their specific activities individually and collectively in their women's organizations. They also help to show the subordination and marginalization of women in the Church in general. These are the issues the study seeks to address, therefore, these books helped the researcher to link her study on women in the Methodist Church, to other studies on women outside the scope.

²⁷ J.M.Y.Edusa Eyison, 'Women in Church Leadership: Focus on Methodist and Presbyterian Churches in Ghana' *Trinity Journal of the Church and Theology* 2 (1996): 59.

²⁸ George Barna, *Leaders on Leadership* (California: Regal Books, 1997), 18.

1.8 Definition of Terms

There is the need to explain certain terms and words used in the research. Words or terms such as ‘Methodist Church Ghana’, ‘Diocese’, ‘Circuit’, ‘Society’ ‘Conference’, ‘Presiding Bishop’, and ‘Lay President,’

Methodist Church Ghana: This refers to all Methodist Churches in Ghana. Therefore, any mention of ‘Methodist Church’ in this research work refers to the Methodist Church Ghana.

Diocese: Diocese is the composition of a number of circuits in the same area as conference from time to time shall determine.

Circuit: Circuit is the composition of one or more Societies under the Pastoral care of one or more Ministers. It is a distinct authoritative unit within a Diocese, in which usually several Societies, conveniently situated for the purpose, are banded together for pastoral oversight, mutual support and Christian service.

Society: It is the Local organization of the Methodist Church Ghana, which meets as one congregation for public worship, and it is normally under one Minister.

Conference: It is the highest governing body of the Methodist Church Ghana. The Conference normally meets biennially at such time and place, as the previous Conference shall determine. If for any reason it becomes impracticable to meet at that time or place fixed, the Presiding Bishop decides the time and place for the meeting of the Conference.

Presiding Bishop: The Presiding Bishop is the head of the Methodist Church Ghana. He should be a Minister in Full Connexion with the Ghana Conference for a period of continuous service as a Minister of the Church for not less than twenty years after ordination.

The Lay President: The Lay President is the person who assists the Presiding Bishop to discharge his duty. The Lay President can be either male or female.

Lay Women: In the Methodist Church lay women are the unconsecrated female members of the Church. These are the matured women and girls.

1.9 Structure of the Study

The study is divided into five chapters. The first chapter is the background of the study, the statement of the problem, the aims of the study, the scope of the study, methodology, definition of terms and significance of the study. The reason is to give the basis for the study. The second chapter has provided a detailed study of the activities of the lay women in the Methodist Church Ghana. It again looked at ordination of women in the Methodist Church and their impact to the Church. The relevance is to bring to the fore the contribution of the Laywomen and ordained women to the Methodist Church Ghana. The third chapter has given detailed account of a case study on the three selected women in the Methodist Church Ghana including the summary of their life experiences, education, and their leadership styles. The aim of this chapter was to get an original account of the life experiences of the

three selected women and to show how the three women contributed to the growth of Methodist Church Ghana.

The fourth chapter brought to the fore an Evaluation of the Role of the Three Selected Case Studies of Women in the Methodist Church Ghana. Here, the study focused on the inspiration of the three selected women in the Methodist Church Ghana, their contributions to the Methodist Church Ghana, the issue of couple ministry, the challenges of women in the Methodist Church Ghana and the achievements of women in the Methodist Church Ghana. The fifth chapter, which is the concluding part of the research summarized and made some recommendations on the activities and works of women in the Methodist Church Ghana.

1.10 Limitation

The major challenge of the research was that one of the selected women, Mrs. Agnes Afriyie Amankwaah, is dead. Most of her activities are also not documented; hence, collecting data on her posed a challenge to the work because her relatives are not staying at one place. Nevertheless, some efforts were being made to minimize the challenge because the researcher went to the relatives personally to interview them. The researcher also encountered financial problems because the research covers both the laywomen and the ordained women and getting them involved a lot of travelling.

1.11 The Significance of Study

This research is very significant in that it would serve as a source document to the Methodist Conference to understand the challenges facing women in the Church. Moreover, the study

has provided a documented material on the roles and contributions of three selected women in the Methodist Church Ghana. It has also contributed to the documentation on the view that the promotion of Christianity in Ghana is not the work for men alone but both men and women. Again, the study would enhance the image of women in the church and boost their morale for them to work harder. It is my hope that this research would contribute to the literature on women or gender studies in the University of Ghana. Finally, this study would serve as a catalyst for further research on women in the Church in Ghana as whole.

CHAPTER TWO

WOMEN IN THE METHODIST CHURCH GHANA

2.1 Introduction

This chapter provides the contributions of women in the Methodist Church Ghana. The chapter, discusses the activities of lay women in the Methodist Church Ghana. In doing so, the activities of the Women's Fellowship members are also discussed. The chapter also discusses how the ordination of women started in the Methodist Church and the role of the Female Ministers in the Church. This is to help illustrate how women gradually moved from the fringes, and continue to do so, towards the centre.

2.2 Lay Women in the Methodist Church Ghana

Lay women in the Methodist Church are the unconsecrated female members of the church. These women are part of the laity in the Methodist Church. In the research, the lay women refer to both young and the old women in the Church. They include the single, married, and widowed. These women also include the poor and the rich, literate and illiterate, and the rural and urban women. Interview with Joseph Hagan the secretary to the lay movement in the Accra Diocese revealed that lay women are the majority of the Church's membership.²⁹ The Superintendent Minister (Very Reverend Ampaw Asiedu) in charge of Bethany Methodist church, Dzorwulu explained that in the Methodist church the lay women form about fifty percent of the congregation. The researcher takes a look at the activities of the lay women in the Methodist church and more importantly two of the selected women for the

²⁹ Joseph Hagan the secretary to the lay explained that the lay forms the majority in the Church and they have contributed greatly to the development of the Church

case study are lay women. These women are Mrs. Georgina Baiden and Mrs. Agnes Afriyie Amankwaah. Mrs. Georgina Baiden is a Synod and Conference member, and class leader. Mrs. Afriyie Amankwaah was also a Synod member, Conference member and a class leader. There has being a detailed description of their contributions to the development of the Methodist Church in the chapter three of the study.

2.3 Activities of Women in the Bible

The Bible gives an account of certain situations where women played significant roles. In the ancient Jewish history, there were women whose contributions were very important. These women emerged in times of crises whether publicly or privately and determined the future of Israel. They played roles such as judges, queens, and prophetesses. Such women include Deborah, Esther, and the mother of Moses³⁰ Deborah the judge and Esther the queen is be cited as women who rose in times of crises to save their people from disaster. Deborah, the only female judge of Israel led the Israelites against Jabin when the men were reluctant to lead, out of fear. Esther risked her life to speak for justice for her people.

Around Jesus were people who served as evangelists in his lifetime. When the Samaritan woman realized the identity of Jesus, she went to the town and told the people about the man she met and subsequently bringing them to meet Jesus.³¹ At His (Jesus) death, burial and resurrection women were very instrumental. Women were also present to see his burial place while the male disciples hid out of fear³². Women were the first to be witnesses of his resurrection and they took the message to the disciples. Rose N. Uchem has noted in her

³⁰ Judges 4:1-24

³¹ John 4.

³² Mark 16, Luke 24, Matthew 28.

book that the active role women played in the early Christian communities is that of Phoebe, whom Paul commended as follows in the letter to the Romans. I commend to you our sister Phoebe, a deaconess of the church at Cenhrene. Give her in union with the Lord a welcome worthy of saints and help her with anything she needs. She has looked after a great many people, myself included³³. This historical background of activities of women in the Bible enables us to know how women were actively involved in the life of the Church. It is against this background that the researcher brings into focus the activities of women in the Methodist Church Ghana.

2.4 Activities of Lay Women in the Methodist Church

The history of the activities of the lay women in the Methodist Church Ghana started when Reverend George Wrigley came with the wife Mrs, Harriet Wrigley to succeed the first Reverend Minister (Reverend Joseph Rhodes Dunwell) to the church. It is revealed that as Reverend Wrigley was doing the work entrusted into his hands, his wife Mrs. Wrigley, mobilised the girls in the Church in Cape Coast, and taught them how to read the Bible and how to sew dresses.³⁴ According to Bartels *The Root of Ghana Methodism*, such a school was needed at that time.³⁵ It was revealed that the school developed into the Wesley Girls Primary School. The school also happened to be the basis for the establishment of Wesley Girls High School in 1884. Bartels writes that Mrs. Harriet Wrigley and her husband arrived in Cape Coast fifteen months after the death of Dunwell. During the fifteen months that elapsed between the death of Dunwell and arrival of Wrigley women such as Elizabeth

³³ Rose N. Uchem, *Overcoming Women's Subordination An Igbo African and Christian Perspective: Envisioning an Inclusive Theology with Reference to Women*, (U.S.A: Printed by Snaap Press Ltd, 2001), 139.

³⁴F.L. Bartels, *The Roots of Ghana Methodism* (London: The Syndics of the Cambridge University Press in Association with Methodist Book Deport Ltd. Ghana, 1965), 185.

³⁵ F.L Bartels, *The Roots of Ghana Methodism*, 21.

Smith and Hannah Smith assisted John Hagan, Joseph Smith, John Martin, William Brown, and John Aggrey to take care of the flock (congregation).³⁶ Elizabeth Smith and Hannah Hagan were assistant Bible class leaders who helped the men to teach the congregation the word of God.

Women's work in the Methodist Church Ghana did not die but rather it continued according to records as far back as 1931.³⁷ Sister Francis Greene a Deaconess and a missionary to Wesley Girl's High School, Cape Coast and a few women including spouses of Reverend Ministers started a fellowship with six women. This trend of affairs culminated into the establishment of Women's Fellowship in 1931.³⁸ The women who form the Women Fellowship are also lay women. Some of the women are educated, rich, average but they all participate fully in the Church's activities.

The period 1961 to 1965 witnessed a growth in women's work and their fellowships. Distinguished women of the time were Mrs. S.H. Biney who served as Connexional President of the Women's Fellowship and Mrs. Grace A. Badoe served for twelve years at Kwadaso Women's Training Centre.³⁹ The training of the women was so vital to the Church that in 1962 female students in both Methodist Training College and Second Cycle Institutions were urged to initiate conversation on the possibility of forming Women's Fellowships and gingering the interest of the girls in women's work. Before 1961, the Women's Fellowship worked from the Connexional level. In 1962, their work was

³⁶ Bartels, *The Roots of Ghana Methodism*, 19.

³⁷ Lay Movement Handbook, 74.

³⁸ Methodist Church Ghana Minutes of the Conference, 1962, 50.

³⁹ Methodist Church Ghana Minutes of the Conference, 1961, 51.

decentralised. The Districts supervised their own internal activities. This was to lessen the load on the connexion. Women's Fellowship was so successful that Conference in 1964 authorised the organization of Girls Fellowship throughout the connexion. The existing branches of the Women's Fellowship in the connexion did this.⁴⁰

Today in the Methodist Church Ghana, women move from one pew to another to collect the offerings. They sit down and count all the monies before they leave the church premises. Some of these women are Synod members, class leaders, and Conference members, some of these Laywomen for instance Mrs. Georgina Baiden through her initiative a Methodist Church at beech road in Takoradi in the Western Region was established and Mrs. Agnes Afriyie was able to establish an organization in a Methodist Church in Kumasi in the Ashanti Region. A detailed examination of their contributions to the development of the Methodist Church Ghana is in the chapter three of the study. In addition, the women in the Class Little Band sing the *Abibidwom* (*lyric*) so nicely that it serves as some sort of inspiration to the congregation. The women get themselves actively involved in the activities in the Church. They sweep the church premises, remove cobwebs, teach Bible classes, just to mention a few.

Edusa-Eyison writes that women continue to play active role in the church. The women in the church are mostly assigned the role of ushering, a role most men see as inferior.⁴¹ Women are allowed to read the Bible lessons in church. They give the tune of a song especially where there are no organs. Women seem to have a slight edge over men in the

⁴⁰ Methodist Church, Ghana Minutes of the Conference. 1961, 53.

⁴¹ Edusa Eyison, 'Women in Church Leadership; Focus on Methodist and Presbyterian in Churches Ghana' *Trinity Journal of Church and Theology*, 2 (1996): 59.

Methodist Church when it comes to the teaching of the Sunday school children. This is not surprising as teaching at the Sunday school is regarded as dealing with infants and children. The traditional role of women in this regard, is thus transferred to the Church setting.

In their handbooks, the Women's Fellowship has enumerated activities or functions of the fellowship in the various societies. The Women's Fellowship functions as a women's organisation that coordinates activities of all women in the church and operates at all levels of church administration namely Connexional, Diocesan, Circuit, and Society. At each level, a co-ordinator ensures that women's work is on course. Thus, the Women's Fellowship engages itself with a wide range of issues, including Bible studies. They select a book, for instance the book of Ruth, and invite a Reverend Minister to lead them to study.⁴² Many of the members are experts in leading Bible studies, as most of them have had considerable practice with their positions as local preachers. The selected leaders discuss the chosen passage with the members.

Additionally, leaders of the various houses in the fellowship conduct Bible quiz on any of the books in the Bible. Here the organization helps the women, especially the younger members to acquaint themselves with considerable knowledge of the Bible. The aim of this exercise, among other equally spiritually invigorating motives, is to inculcate Christ-like virtues in the members of the church. Brigalia Bam in her article 'Women and the church in South Africa' states that, Without space on the pulpit and in the halls, many women use the prayer time and space of their meetings to express themselves and their dreams for the church. It is in these groups that women in their faith nurture young women. Clad in their

⁴² Methodist Church Ghana, Connexional Women's Fellowship Handbook, 2001, 3.

uniforms, these women feel different and inspired to speak, sing, and act courageous ways that they would not otherwise have done.⁴³

This indicates that through their organizational meetings, the women in the Methodist Church nurture the younger ones. They are able to inculcate values of morality into the younger women and also ensure that the efforts at “praising our maker,” are a concerted exercise, with the full participation of every member.

The president makes sure the selected book is announced long before the time is due. Awards are given to the winning house. Again, the President of the Women’s Fellowship organises preaching competitions. The houses are informed ahead of time to ensure that there is ample time for each house to elect a representative. Each house selects a Bible passage. They formulate their theme from the passage and choose a text from the same passage. Each “preacher” or house representative is allowed a maximum of ten minutes. The person should not necessarily be a local preacher. Judges are appointed to preside over the competitions to facilitate or oversee the assessment and consequent award of marks to the competing houses.

It must be noted that based on their quest to maintain or develop a prosperous Society, the Women’s Fellowship undertakes some social responsibilities. They prepare well and visit patients in hospitals. They visit hospitals with items like fruits, cartons of milk, cartons of milo and sugar. They also present bed sheets, blankets and so on. This helps the hospital

⁴³ Bam, ‘Women and the Church in South Africa’, 13.

administrators to alleviate some of the food problems that they face. In addition, the Women's Fellowship visit prisons during the lean season. When feeding in the prisons becomes a problem.

The Women's Fellowship also makes time to visit the sick or incapacitated women's Fellowship members, the aged and even non-church members. They assign the sick members to individual church members based on house affiliations. The word of God is shared with them as they sing and also pray with them. In addition, the Fellowship plans and pay visits to the aged in their homes. They do that with the assistance of the adult Methodist Girls Fellowship members. The needed services are rendered to them. They provide basic household assistance like the washing of clothes and cleaning of cooking utensils. The women also clean their surroundings and cook for them when necessary. They sing with them and lend a listening ear to them to share their troubles. They share the word of God with them, pray for them, and present them with gifts.⁴⁴

As part of their social responsibility, the Women's Fellowship pay visits to the Chief or Queen Mother, Assemblyman or woman of the district in which the Church is located. To enhance the success rate of such meetings, they give prior notice to the leader of the community, the chief or Queen mother, assemblyman or woman. They arrange to sing and pray with them on their visit. Most of the time, they always engage in such visits with 'something in hand'. They present them with gifts and arrange to do general cleaning in the

⁴⁴ Methodist Church Ghana Connexional Women's Fellowship Handbook, 10.Jan. 2002.

neighbourhood. Furthermore, they ask for God's blessings for them and the community as a whole.⁴⁵

In order to make the members happy, the leaders organise several entertainment programmes such as love feast with their patrons, church Stewards and Girls Fellowship. They send them advanced invitations. Each member picks a new friend and entertains her with Women's Fellowship songs and Ananse stories as they share and eat some biscuits, cake, and drinks.

'Pick and act' is another form of entertainment. The scripts are prepared ahead of time. The members are made to pick, read, and act. The Women's Fellowship undertakes drama competitions. The members' minds are well prepared ahead of time. The members are made to work in houses. Each house puts up a Biblical or secular play or drama within six to ten minutes. The episodes are most of the time centred on children.⁴⁶

The Connexion Director of Women's Ministry (Angelina Woode) explained that women in the organization are the mothers of the Church. They nurture the girls in the church.⁴⁷ Their lives are based on christian principles; they are prayerful and study the word of God diligently. As a result, most of the women are spiritually developed. Individual women in the church benefit from their rich experiences. The individual women are able to manage their homes more effectively and efficiently. They set a day aside to teach the women how to prepare food. This gives them the opportunity to learn different food or recipe preparations.⁴⁸

⁴⁵ Methodist church Ghana Connexional Women's Fellowship Handbook, 15 Jan. 2007.

⁴⁶ See 2008Hand book of Methodist Church, Ghana. Connexional Women's Fellowship. 16

⁴⁷ Angelina Woode, interviewed, 9 September 2009, Accra.

⁴⁸ Angelina Woode, interviewed, 9 September 2009, Accra.

Other significant issues worth noting are health issues. Women in the organization manage health issues. This is because their Doctor friend Joyce Hansen organises talks for them on various sicknesses that attack women. For instance, breast cancer, high blood pressure and waist pains just to mention a few.⁴⁹ Helen Mary Bainson explained that families of these women have benefited a lot from them. They build christian homes. Their aim is to make their homes an epitome of sound christian teaching and instruction. Their watchword is “I will make my home a christian home so that the family members will become ardent christians”⁵⁰. Both their husbands and children have the opportunity to learn christian principles. The women play a lead role. Children brought up by these women do not become social misfits.⁵¹

The women show concern about the plight of teenage mothers who are without skills and with apparently no support from the fathers of their babies. In a gesture of goodwill and support towards these unfortunate ones, they have established vocational schools throughout the diocese. Typical among them are Hope for the Teens at Kaneshie and the Calvary Methodist Vocational Institute. Their main objective is to equip the young mothers with marketable skills which could be taught within a short period to enable them earn income to support themselves. In addition, they are taken through educational programmes on reproductive health, HIV/AIDS, home management, and child welfare, among others. Resource persons are drawn from the Ghana Health Service, church workers, teachers, and social workers to help these young ones.⁵²

⁴⁹ Helen Mary Bainson, interviewed, 15 October 2009, Accra.

⁵⁰ Helen Mary Bainson, interviewed, 15 October, 2009, Accra

⁵¹ Rose Ann Amissah, interviewed, 16 October, 2009, Accra

⁵² Angelina Woode, interviewed, 29 September 2009, Accra

Participants for the training were initially teenage mothers. In recent times, however, more and more young women who are not teenagers keep enrolling onto the programme. The greatest success has been the number of young women who have successfully passed out of the programme. Some have been able to establish their own businesses, while others have been employed by major businesses. The Women's Fellowship cooks and serves during quarterly meetings and other church functions. They sometimes send farm produce to the mission house.

Many churches and prayer centres would attest to the important role that women had played in church planting and building of prayer centres. Many congregations were founded with women as the key persons in their early stages. In his book *Pentecost outside Pentecostalism: A study of Charismatic Renewal in Mainline Churches* Cephas N. Omenyo writes that, Frimpong's prayer group at Old Tafo Kumasi came under the leadership of Madam Martha Yeboah of Old Tafo Methodist Church Kumasi, Ashanti Region. She led the group to purchase four plots of land and started a prayer centre called "Gethsemane Prayer Camp" at old Tafo, Kumasi in the Ashanti Region.⁵³ The male counterparts initially showed little interest in the purchase of four plots of land and the starting of the prayer centre. Later the prayer centre helped the Methodist Church members and even those who were not Methodist benefited from the prayer centre spiritually.

The Methodist Church, Ghana initially did not want to ordain women as ministers but according to Ampaw Asiedu the Superintendent Minister at Bethany Methodist Church

⁵³ Cephas N. Omenyo, *Pentecost Outside Pentecostalism: A study of the Development of Charismatic Renewal in Mainline Churches in Ghana* (The Netherlands: Boekencentrum Publishing House, 2006), 158.

Dzorwulu, Accra, their mother church in Britain was ordaining women who had the interest to be in the ministry, so the Methodist Church Ghana did likewise when the chance was given them. The women in the Church undertook their work with enthusiasm, thus Conference saw the tremendous work the women had been doing and decided to ordain women.⁵⁴

2.5 Background to the Ordination of Women in the Methodist Church Ghana

In the Methodist Church Ghana, women constitute more than fifty percent of the membership but were not allowed into the ordained ministry until 1984. An interview with Reverend Ishmeal Quartey of Bethany Methodist Church Dzorwulu revealed that before 1984 the church had not held strongly to priesthood of all believers.⁵⁵ Women's work in general was given a boost in 1962⁵⁶ because female participation in the church activities was of great concern to the Conference. The Church therefore proposed to make proper provision for the deaconess order. The deaconess committee met on Thursday, 11th July 1963 at the office of the Reverend President. The committee received with gratitude the offer of service from Mrs. Rebecca A. Okyne and heartily recommended to Conference that she should be accepted into the order from 1st September 1963.⁵⁷ Mrs Okyne was appointed on probation to the Shama Circuit for one year. Conference was responsible for her stipend, her travel allowances, and her accommodation.

⁵⁴ Methodist Church, Ghana minutes of the Conference 1962, 19.

⁵⁵ Ishmeal Quartey, interviewed, 8 December 2010, Accra.

⁵⁶ Methodist Church Ghana, minutes of the Conference 1962, .23.

⁵⁷ Methodist Church Ghana, minutes of the Conference 1963, 24.

History was made when in 1966 Sister Rebecca Okyne was ordained as first deaconess into the order.⁵⁸ Conference was hopeful that more women would be inspired to join this ministry. This cherished hope was partly fulfilled, although not to the desired level, when in 1967 Mrs Ernestina Afari was also offered for the service.⁵⁹ She was commissioned in 1971. In 1969, the deaconess order was partly to be financed by an appeal for funds on Trinity Sunday. Conference in that year (1969) desired that deaconess student undergo Theological Training at Trinity College, now Trinity Seminary at East Legon. By 1976, two more women Sister Esther Hagan and Grace Nnuro enlisted for training as deaconesses.⁶⁰ In the same year, the decision by Conference to allow the deaconesses to be trained at Freeman College cancelled the earlier decision to train them at Trinity Theological Seminary.

Another new development of the period was the acceptance of married women into the order, which before then accepted only unmarried women. These women were trained either as full or part time students. The standards set were maintained irrespective of the new development. The acquisition of either General Certificate of Education Ordinary Level or the Teacher's Certificate 'A' was still required of candidates before being enrolled for training. In 1984, the first woman clergy in the Methodist Church Ghana was commissioned. She was Reverend Ethel Vanderpuye.

⁵⁸ Methodist Church Ghana, minutes of the Conference 1966, 16.

⁵⁹ Methodist Church Ghana, minutes of the Conference 1967, 17.

⁶⁰ Methodist Church, Ghana minutes of the Conference 1976, 28.

2.5.1 Functions of the Female Ministers in the Methodist Church Ghana

The respondents, both lay and male ministers, said that the women ministers of the Methodist church perform the same functions with the male counterparts. This is because they receive the same training at the Seminary. The minister whose name stands immediately after the name of a circuit in the list of stations is the Superintendent. The Superintendent Minister and the other Ministers confer together on all matters affecting the interest of the circuit, but the ultimate responsibility for action rests with the Superintendent. He or She is responsible for the maintenance of discipline in the Circuit. Each minister is given pastoral charge of one or more Societies in the Circuit.

Banda in her book states that, ‘What ever it takes the gospel to be propagated, whether it is baptizing, serving Holy Communion, preaching, pastoral work, teaching, encouragement and so on these roles are open to both men and women. There is room for full and equal participation in the ministry of the Church of both women pastors and male pastors’.⁶¹

Here, it could be deduced that the, women in the Methodist Church were right to find their way in the ordained ministry so that they help in serving the holy communion, preaching, teaching the word of God, and also in baptizing the new converts.

It is in the light of this that, Mary Getui in her article states that, ‘the Church needs and requires the service and participation of both men and women if it is to bear fruit that can be eaten and enjoyed by the people, to nourish them and to keep strong and healthy for now and

⁶¹ Banda, *Women of Bible and Culture*, 12.

for the future. After all, society is made up of men and women.⁶² It can safely be said that, for the Church to grow and bear good fruits, there is the need for full participation of men and women. Both taking active part will help the Church to develop.

In the interviews held with four pastors in the Methodist Church it came that despite the fact that they (male and female pastors) perform the same functions; the female ministers are seen as mothers.⁶³ They are mothers to the male ministers, and the entire congregation. It is in this light that Zikmund in their book *Clergy Women* writes that many clergy believe that women clergy are more caring, about the individual lives of members of the congregation, more pastorally sensitive, more nurturing, and more likely to draw a personal experience in preaching, teaching and counselling.⁶⁴ The women interviewed from the various churches (Bethany Methodist Dzowulu, Accra, Bethel Methodist Church, Takoradi, in the Western Region, Wesley Methodist Church Adum in the Ashanti Region) said that they find it easy to approach the female pastors because they see them to be more pastorally sensitive, and they are able to confide in them.⁶⁵ This is not surprising, in that, in our ordinary homes most children find it easy to approach their mothers most of the time

2.5.2 The Impact of Female Ministers to the Methodist Church Ghana

The female ministers share their experiences with the women in the church when the need arises. They encourage the women who are going through various crises and at the end of the

⁶² Getui, 'Women's Priesthood in Relation to Nature', 38.

⁶³ Patricia Foli, Grace Faka, Ampaw Asiedu and Solomon Gyamera revealed that the female ministers are seen as mothers to the Methodist Church because of the motherly attention they give to the members.

⁶⁴ Zikmund et al (eds.) *Clergy Women*, 55.

⁶⁵ Some members of Bethany Methodist Church, Bethel Methodist Church, and Wesley Methodist Church, interviewed, 6 February 2009, 17 March 2009 and 11 May 2009 respectively.

day, they are able to overcome them. Mrs. Patricia Foli stated that educated ones among them who want to pursue further studies are able to do that.⁶⁶

Female ministers as mothers are able to handle adolescent issues better. According to Mrs. Patricia Foli,⁶⁷ most parents find it difficult in dealing with the adolescent issues and out of that, most parents have lost control over their adolescent children. The female ministers with their knowledge in psychology and as mothers are able to go the extra mile to demonstrate some love to the children. According to Sackey, women are important in terms of their ability to deal with numerous problems and afflictions, and that women clergy and members of the Church have seen improvement in their lives. This improvement was chalked through their involvement in their churches.⁶⁸ Interview with Foli revealed that unfortunately most parents formerly had problems with their adolescent children especially, single mothers. Through the guidelines given to parents by these female ministers, this adolescent problem has been controlled.⁶⁹ This is because these women have that ability to go the extra mile to demonstrate some kind of love to these young ones.

In addition to their pastoral duties, the female ministers organise teachings or talks on menopause. They encourage women at the menopausal stage and make them see it as something natural with women and that the devil has no hand in it. They make the women aware that it is a necessary stage for every woman. She further said that during visitation old women become happy and more comfortable when they see the female ministers. The old

⁶⁶Patricia Foli, interviewed, 1 November 2009, Accra.

⁶⁷ Patricia Foli, interviewed, 1 November, 2009.

⁶⁸ Sackey, *New Directions in Gender and Religion*, 5.

⁶⁹ Patricia Foli, interviewed, 1 November, 2009, Accra.

women see them as their daughters.⁷⁰ The children of those old women at times become surprised at the way their mothers look cheerful when the female pastors sit beside them on their beds. The old women enjoy the company of these female pastors. All the lay members who were interviewed, agreed that female ministers are making substantial contributions towards the growth and development of the church. They found the women ministers making many contributions in the area of counselling. They explained that women who form the majority of the Church have some weird challenges, which male ministers cannot help to solve because they are biological, emotional, and psychological challenges, which men cannot understand fully. Despite the wonderful work these female ministers undertake, they are sad led with individual challenges.

2.5.3 The Challenges confronting Female Ministers in the Methodist Church Ghana

In the African society, women are regarded as the ‘custodians’ or ‘caretakers’ of the house. The African woman does the cooking, washing, taking care of the house, the children, and the husband. These traditional roles of women are expected to be performed by female Ministers, regardless of their busy schedule. The married Female Ministers would have wished to continue their education had it not been for the divided attention that confronts them. They perform various activities in the church and also have to make ample time to attend to their husbands and children. When they perform all these necessary yet tasking roles, it becomes difficult for them to continue their education. Therefore, they allow their husbands to pursue further studies and they attend to their God given duties. This was revealed in an interview with Reverend Mrs. Patricia Foli.⁷¹ The female married Ministers

⁷⁰ Patricia Foli, interviewed, 1 November 2009, Accra.

⁷¹ Patricia Foli, interviewed, 1 December 2009, Accra.

are most of the time unable to attend Pastor's Conference because of their motherly responsibilities towards children, especially in a case where the children are toddlers. They are reluctant to 'abandon' their children even for a week. The unmarried ones at times find it difficult to get husbands. This is because most men find it difficult to approach them since the church sees them as mothers. In addition, some Methodist Churches do not want female Pastors though they do not have any concrete reason.

2.6 Conclusion

It is evident from the above discussion that the participation of women is seen at all levels in the Methodist Church Ghana. The women have contributed to the development of the Church through the various activities they undertake in their organizations. As such, their presence and participation in the church is very important for the well-being of the Methodist Church Ghana. With the ordination of women, they have again become actively involved in the ordained ministry. Within this short span of time, the Methodist Church Ghana has seventy Female Ministers and this goes to show how the women are actively involved in all the spheres of the Church's life.

CHAPTER THREE

CASE STUDIES OF THREE SELECTED WOMEN IN THE METHODIST CHURCH GHANA

3.1 Introduction

This chapter provides the case studies of three selected women. They are Reverend Patricia Foli of Emmanuel Methodist church Accra-Lapaz, Mrs Georgina Baiden, former Lay President of Methodist Church Ghana, and Mrs Agnes Afriyie Amankwaah founder of Susana Wesley Mission Auxiliary. The aim of this chapter is to obtain an innovative and independent view on the life, work and the contributions made by these women to the Methodist Church Ghana for academic and historical purposes.

3.2 Case One: Reverend Patricia Foli



Picture 1: Reverend Mrs Patricia Foli
(Reverend Minister of Emmanuel Methodist

3.2.1 Background of Reverend Mrs Patricia Foli

Mrs. Patricia Foli was born on the 2nd of October 1948 at Otoase near Nsawam to Mr. Samuel Joseph Kwaffo. An interview held with Mrs. Patricia Foli's revealed that the family lived at Otoase, as both of her parents worked in this community. The father was a teacher at the Presbyterian Middle School while the mother was also a trader. She was born at home with the help of a traditional birth attendant, according to Mrs. Patricia Foli. She hails from Aburi, a few kilometres from Accra, the capital of Ghana. Aburi lies on the narrow strip of land between Ahwerease and Kitase on the Akuapem Ridge in the Eastern Region. The father hails from Amanokrom also in the Eastern Region.

Both parents belonged to the Asona clan. Mr. and Mrs. Kwaffo were blessed with seven children, three boys, and four girls. Mrs. Patricia Foli was the third born. She was named Afaribea Kwaffo. After her baptism at Akropong Presbyterian church, she was given the Christian name Patricia. Her father was a teacher and the mother was a petty trader. Her father had his teacher training education at Presbyterian Training College at Akropong in 1946. He continued his education at University of Science and Technology currently Kwame Nkrumah University of Science and Technology. From there he was posted to Accra Academy to teach Visual Arts. Mrs. Patricia Foli's mother (Mrs Beatrice Kwaffo) had no formal education.

3.2.2 Education

In 1954, at the age of six, Mrs. Patricia Foli started her formal education at Apegusu Presbyterian Primary School in the Akwamu District in the Eastern Region. She left after a

year when her father was transferred from Apegusu to Nsawam and the family had to go with him. At Nsawam, she continued her education at the Presbyterian Primary School. After two years in this school, her father was transferred to Tutu also in the Eastern Region, where Mrs. Patricia Foli had to have her primary five and six education.

Her parents were not rich, so could not afford to educate all their children at the same time. Mrs. Beatrice Kwaffo's education was sacrificed to enable her brother to be educated. She helped at home by selling foods stuffs like cassava, plantain, cocoyam, and vegetables to sustain the family and to meet her brother's fees. In the light of this, Mercy Ambah Oduyoye in her book, *Hearing and Knowing* writes that women were then called upon to abandon the consumer mentality that would send them to work outside the home and were advised to "go back to nature" and to house-keeping.⁷²

The brother recognizing the tremendous contribution of his sister to his education decided to show his appreciation by having Mrs. Patricia Foli live with him. At age thirteen (13), she stayed with her uncle at Kade. According to Mrs. Patricia Foli, the uncle did not only love her but also gave her all the encouragement and assistance. She said that anytime she performed well in class, he became supportive and proud of her. Nevertheless, in a moment of pensiveness he would often tease her. He would say 'Afaribea, you know, if I had been in this school, I would have done better than you would many times over.' Mrs. Patricia Foli said she enjoyed staying with him⁷³

⁷² Oduyoye, *Hearing and Knowing*, 34.

⁷³ Patricia Foli, interviewed, 7 December 2009, Accra.

After staying with her uncle for a year, her father, pleaded with him to allow Mrs. Patricia Foli to return to them so that he would train and monitor her progress at school. Mr Kwaffo again was transferred to Kumasi and Mrs. Patricia Foli continued her education over there at Asokwa Girls' School (behind Kumasi Sport Stadium) in the Ashanti Region. From there, Mrs. Patricia Foli continued at Abetifi Girls' School and in form three; she sat for the Common Entrance Examination. Although she had admission at Wesley Girls' High School in Cape Coast, the father opted for T.I Ahmadiyya Secondary School in Kumasi. This decision stemmed from the fact that the father had gained admission at the University of Science and Technology, and was aware of the financial constraints that would confront the family, should she travel to Cape Coast.

After five years of secondary school education, Mrs. Patricia Foli wrote the General Certificate of Education (GEC 'O' Level) in 1968. In the same year, she entered the Presbyterian Training College, Akropong Akuapem for her two (2) Year Post-Secondary Course. She successfully completed and became a professional teacher in 1970.

3.2.3 Marriage

According Mrs. Patricia Foli she got married to Very Reverend Dr Richard Foli who was then a teacher at Kade Methodist Middle School in 1974. They had their wedding on 10th of May 1975. The marriage was blessed with five children- two boys and three girls. Two of the female children are married to Reverend Ministers. Four of the children are working and the last-born completed his national service recently.

In 1984, the husband Very Reverend Dr. Richard Foli was commissioned in the Methodist Church Ghana. He was an auxiliary minister; hence, he worked with the New Life for all, for eleven years. After his commissioning, he went to the Trinity Theological Seminary College to pursue his degree programme. He was attached to the Teshie Nungua United Church. At that time, he was also the Deputy Manager of the Methodist Educational Unit.

3.2.4 Her Work

Patricia worked as a civil servant after her Secondary and Teacher Training Education. She had an appointment at Kade Local Authority School after her two (2) year Post Secondary Education at Presbyterian Training College Akropong Akuapem. She taught in the school for four years. In 1974, Mrs. Patricia Foli gained admission to the University of Ghana to study Religions, leading to the award of a Diploma certificate. She was posted to Koforidua Secondary Commercial School to teach after graduating. Mrs. Patricia Foli was transferred from that school to Kibi Training College to teach Bible Knowledge

3.2.5 Her Source of Inspiration

According to Mrs. Patricia Foli, she received her calling when she had an encounter with Maame Cole in Kade Presbyterian Church in the Eastern Region.⁷⁴ Mrs. Patricia Foli explained that she received her call very early in life when she was twelve years. She was then with the uncle in Kade. She said sometime in 1960, though she had forgotten the exact date, she accompanied her friends to the Methodist Church in Kade. According to her, that was the first time she saw a woman leading the service in the church. She said Maame Cole led the Liturgy, after which she mounted the pulpit and preached the sermon. The woman

⁷⁴ Patricia Foli, interviewed, 7 December 2009, Accra.

influenced her and she vowed to follow Maame Cole's stride and tow the line of a Preacher-woman.⁷⁵

The following year she left Kade to join her parents in Kumasi. According to Mrs. Patricia Foli, she encountered God in 1960 when she was in Secondary School doing form three. She then involved herself seriously in the activities of the church. In 1968, at her station in Kade, she was actively involved in the children's ministry of the Presbyterian Church. She was a member of Missionary Society in Ghana, where they visited villages around and taught the people the word of God. She performed these evangelical tasks with male and female teachers in the school. Mrs. Patricia Foli was involved in the women's ministry and Christian Home Week activities.

Interestingly, in the same year 1968, the Presbyterian Church organized an anniversary programme that threw invitations to other churches. Reverend Mrs. Patricia Foli was tasked to preach the sermon on that day. She said after the service, some women from the other churches invited her to come and preach to them in their church⁷⁶ The Methodist Women's Fellowship was the first group that invited her and that was in 1972. She worshipped with them the previous Sunday to know how they conducted their order of service since she was not a Methodist by then. It was an Evangelism Sunday and interestingly, Maame Cole preached the sermon. Immediately the woman mounted the pulpit, she recollected what she had seen in her in 1960. Mrs. Patricia Foli said the message touched her heart and she shed tears.

⁷⁵ Patricia Foli, interviewed, 7 December 2009, Accra.

⁷⁶ Patricia Foli, interviewed, 7 December 2009, Accra.

According to Mrs. Patricia Foli, she made a commitment to serve the Lord fervently and whole-heartedly when they entered into a time of prayer. She told the congregation the following week that God had called her through Maame Cole. The woman (Maame Cole) wept when she heard her. She said, Maame Cole admonished the congregation to be cautious of their deeds because their lives were living testimonies of the nature of Christ. She said a young woman saw her twelve years ago and the impression she made on her transformed her.⁷⁷

When Mrs. Patricia Foli was teaching at Kibi Training College, the Chaplain of the school travelled outside the country for further studies, and she was made to act as chaplain of the school for six years. According to her, she did a lot of ministerial work and it deepened her zeal for God's work. All the women's groups in Kibi advised her to join the ordained ministry. Mrs. Patricia Foli had then become a Methodist through Marriage.

In 1981, she decided to join the ordained ministry so she filled the admission forms to enter the theological seminary. Mrs. Patricia Foli said she received a lot of encouragement from the principal of Kibi Training College.

3.2.6 Preparation to Join the Ordained Ministry

Mrs. Patricia Foli said in 1981 she decided to join the ordained ministry; so she made her intentions known to the minister in charge of the Methodist Church where she was worshipping.⁷⁸ In furtherance of this dream, Mrs. Patricia Foli appeared before the leaders

⁷⁷ Patricia Foli, interviewed, 7 December 2009, Accra,

⁷⁸ Patricia Foli, interviewed, 25 March 2010, Accra.

meeting. At the leaders meeting, she was interviewed and the members voted for her. Mrs. Patricia Foli got seventy percent of the votes cast and then preceded to the quarterly meeting. In the Methodist Church, before the minister in charge candidates you, you have to satisfy all the necessary conditions of standing order 742.⁷⁹ In addition to that, the candidate must have General Certificate of Education 'O' Level currently Senior Secondary School Certificate. Mrs. Patricia Foli satisfied all the conditions so she went on to fill all the necessary forms.

Mrs. Patricia Foli reiterated that in the Methodist Church, becoming a Minister was not obtained on a silver platter.⁸⁰ A candidate had to go through many interviews and when the candidate had obtained seventy percent of the votes cast, and then he/she is allowed to write an entrance examination. In 1981 the principal of Kibi Training College advised her to go into the ordained ministry but when she was about to submit her forms, she realized that she was pregnant. Mrs. Patricia Foli suspended the whole idea. After two years, owing to the still-burning desire to respond to the ministerial calling, she decided to re-apply, but unfortunately realized she was pregnant again. That was when Mrs. Patricia Foli gave birth to her fifth child.

While she was expecting her fifth child, her husband gained admission at Trinity Theological seminary, then Trinity College. The husband was commissioned in 1984 as a Minister of the Methodist Church Ghana. Mrs. Patricia Foli was convinced that once her husband had become a Reverend Minister, she was definitely going to be actively involved in the activities of the church. According to her, she wanted to abandon the whole idea

⁷⁹ The constitution and Standing Orders of the Methodist Church 742.

⁸⁰ Patricia Foli, interviewed, 25 March 201, Accra.

though she was still active in the Church. However, a lot of the Church members encouraged her to join the ordained ministry.

She said in 1985, the Late Reverend Appiah Ampofo, a Presbyterian Minister and the late Rt Reverend G K Sintim Misah, witnessed her preach, conjectured that very soon females would be accepted into the ordained ministry. They advised her to seize the opportunity when it came, and avail herself to be an instrument of God's blessing. Due to the encouragement, she received from people and her burning desire to fulfil her dream; she decided to apply once more. According to Mrs. Patricia Foli, she wrote the examination and passed.⁸¹ During the interview, she was asked why she wanted to be a Reverend Minister because the husband was already in the ordained Ministry. Her response was that God's calling was an individual appointment and she still heard the small voice calling her to join the ordain Ministry and rise to the pulpit. Mrs. Patricia Foli explained that she told the ministers that, God had sent her to proclaim freedom for the prisoners and recovery of sight for the blind. Mrs. Patricia Foli's mission echoes an important ministry of Jesus Christ related in the Holy Bible. 'The spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind to release the oppressed, to proclaim the year of the Lord's Favour'⁸²

Mrs. Patricia Foli explained that she saw the spirit of God upon her and her challenge was to be given the chance in order for her to proclaim the good news. Banda in her book *Women of*

⁸¹ Patricia Foli, interviewed, 25 March 2010, Accra.

⁸²See Luke 4: 18- 9

Bible and Culture writes that, all are equally called to the propagation of the gospel. Whatever it takes the gospel to be propagated, whether it is baptizing, serving Holy Communion, preaching, pastoral work, teaching, and encouragement and so on, these roles are open to all.⁸³

Since these roles were opened to both men and women, Mrs. Patricia Foli, already having the interest, did not give up. When the result of the interview was released, she was given the nod to undergo the training. At that time, according to Mrs. Patricia Foli, her mother was seriously sick but God miraculously healed her. The mother took care of her grandchildren to enable her pursue her mission.

3.2.7 Commissioning and Ordination

Mrs. Patricia Foli said she gained admission to Trinity Theological Seminary, then Trinity Theological College to carry out her sandwich course. She pursued a sandwich course because Mrs. Patricia Foli enrolled as a mature student. She started her training in 1986 and was commissioned in 1988 at the Wesley Cathedral, Asafotse Nartey Road. She was ordained in 1990 during Koforidua Conference.

3.2.8 Contribution to the Development of Methodist Church Ghana

The Methodist church took the right decision in allowing Mrs. Patricia Foli into the ministry of the church because it had paved the way for her to contribute to the development of the church. In 1998, many Secondary Schools in the country applied to the Methodist Church

⁸³ . Banda, *Women of Bible and Culture*, 12.

Ghana for chaplains. Mrs. Patricia Foli who was commissioned in that same year was posted to Adonten Secondary School at Aburi because her service was needed there.

According Mrs. Patricia Foli she went to Adonten Secondary School without complaining, although her husband was with Nungua United church. She was committed to fulfilling the great commission in Mathew 28:19. which states ‘Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you’ In her work as chaplain of the school, she also served as an auxiliary minister, attached to the Aburi circuit. Mrs. Patricia Foli was in charge of Aburi, Obosomase, and Koforidua Methodist churches all on the Akuapem Ridge in the Eastern Region of Ghana. At Koforidua, she was a chaplain to the Koforidua Diocese of the Women’s Ministry.

Mrs. Patricia Foli ministers to all women who are hungry spiritually and are thirsty for the word of God. Hazel O. Ayanga captures Mrs. Patricia Foli’s way of ministration in her essay, ‘Liberation of the African Women’ she states that the church’s mission is to change the inner person. However, this change will not be complete unless it includes all aspects of life. This change must be seen to include all the conditions of life, which allow people to be fully human. The church should avoid the situation where theoretical teaching is very different from its practice.⁸⁴ Mrs. Patricia Foli’s pastoral work was not only seen when she was in the pulpit delivering the sermon but anywhere she found herself. She counselled and

⁸⁴ Hazel O. Ayanga, ‘Liberation of the African Woman in Mary N. Getui and Emmanuel A. Obeng (eds) *Theology of Reconstruction: Expository Essay* (Kenya: Action Publishers, 1999), 52.

comforted those who had marriage problems, single mothers and even those who were not gainfully employed, were encouraged to explore other employment avenues.

Most of the women attributed their problems to witchcraft. Some thought they were going through those problems because of curses that they have inherited from their parents. Most of them did not understand the salvation message. According to Mrs. Patricia Foli, she organized workshops to address those problems. They became relieved, and gave testimonies to allay the fears of other people who went through similar problems. According to Mrs. Patricia Foli, since she is a mother to the congregation she finds time to meet the women in the church. She discusses some issues on leadership with the women. According to her, women must have equal access to leadership, Akon E. Udo in her article 'Women in God's World'⁸⁵ states that God created males and females to have dominion over all creatures. She said the woman as recorded in Genesis 3: 20 were to be the mother for all creation. She stated again that women are important to God's household in many ways in that God used women to continue His work of creation. She cited the important role played by the Egyptian midwives while the children of Israel were in bondage.

According to Mrs. Patricia Foli the issue of women's empowerment, has been a perennial subject of debate by individuals and institutions. It however gained much popularity globally after the Beijing conference held in China in 1992.

⁸⁵ Akon E. Udo, 'Women in God's World: Some Biblical affirmations' in Elizabeth Amoah (ed.) *Where God Reigns: Reflections on Women in God's World* (Accra: Sam- Woode Ltd., 1997), 21.

She stressed that in the Bible empowerment took the form of anointing or outpouring of the Holy Spirit. In Biblical times, the disciples of Jesus Christ and all the people present including women for example, were empowered by the Holy Spirit on the day of Pentecost to embolden them for the task ahead. She emphasized that women are seen playing leadership role in the churches in Ghana. She teaches the women to develop their potentials in the churches she serves. Through her encouragement, some have become pastors and church leaders. Mrs. Patricia Foli as a minister's wife and with her theological training has cultivated some confidence in the women she meets.

Mrs. Patricia Foli emphasised that when she was at the University of Ghana, she was a member of the outreach group. She made use of them at the Adonten Secondary School.⁸⁶ Students who came from rich homes and were going wayward benefited a lot from this set-up. Oduyoye has stated in her book that⁸⁷ in Africa women's theology, hospitality is a word that generates the themes of caring, providing, helping, sharing and ministering to the needs of others and most often the concept of mothering. These themes are very common with women in the Methodist Church which Reverend Patricia Foli is no exception. In an interview with Mrs. Naa Konadu Yiadom of Bethany Society she said Mrs. Patricia Foli was seen most of the time ministering to the youth when she had no preaching appointment with the adult. She organized leadership training for the youth and through that most of them became preachers. They preached at school gatherings and some have become ministers of

⁸⁶ Patricia Foli, interviewed, 15 April 2010, Accra

⁸⁷ Mercy Amba Oduyoye, *Introducing African Women's Theology* (England: Sheffield Academic Press Ltd, 2001), 46.

the gospel. In an interview with Emmanuel Kwakye and Kwadwo Afari they said through her mentoring and support they are now Reverend Ministers.

Later, Mrs. Patricia Foli was transferred to Accra in 1996. Her husband, Reverend Dr. Foli, was still attached to the Nungua United church. She was appointed as the headmistress of Calvary Methodist School. Mrs. Patricia Foli was posted to the school to mould the children and instil morality in them. She explained that during her tenure of office, the pupils exhibited high moral standards. She led most of their Wednesday worship and motivated the teachers in such a way that they took active part in the school's worship. It had positive effects on the children.

Mrs. Patricia Foli explained that she was also attached to Asbury Dunwell church at the headquarters of the Methodist Church Ghana. Apart from preaching, She did a lot of visitation to home cells with the help of other colleagues. She further explained that through this, most of the problems the members faced, especially problems encountered by the women, were minimised. Elizabeth Amoah in her article 'Theology from the perspective of African Women' states; church women should vigorously continue to explore further avenues for solving the problems facing women. For example, they should team up to impress upon all members of the Church the need to be concerned with some of the resistant traditions.⁸⁸ From this, it can be asserted that it is the duty of most women to move further to look for solutions to curb the numerous problems women go through. Mrs. Patricia Foli explained that she was much concerned about the adherence to traditions. For instance,

⁸⁸ Elizabeth Amoah, 'Theology from the Perspective of African Women in Ofelia Ortega (ed.) *Women's Visions: Theological Reflection, Celebration, Action* (Geneva: World Council Churches Publication, 1995), 4.

women do not go to church when their babies are very young, because of this, she teamed up with some of the members, and the problem was solved.

The third Sunday in every month was a discipleship day. It was set aside to train the church members 'to disciple' others. Mrs. Patricia Foli invited some campus crusade members who came with some materials on relevant to discipleship. One of the leaders who did a tremendous work was Mr. Francis Osei. In 2002, Mrs. Patricia Foli was transferred to Bethany Methodist church, Dzorwulu Circuit, as a second minister. According to her, the women's organizations in the Church benefited a lot from her. She had many Bible studies with the women from their handbooks.

Mrs. Patricia Foli ministration had a lot of impact on the rich people and the youth in the church. She explained that most of the people in Calvary Methodist Church were well to do but at times, they felt lonely so she decided to draw closer to them. She visited them regularly and checked on them consistently a gesture they very much appreciated. According to Reverend Dr. Richard Foli the wife was very often found with the Women's Fellowship and the Youth Fellowship. The Youth Fellowship and the Women's Fellowship in the Calvary Methodist Church still invite her to give talks any time they have weeklong programmes. Remarks such as 'we love to hear your Akwapem Twi' are most of the time made by the congregation to her. They always listen to her attentively regardless of their 'high education'.⁸⁹ She spent five years at Calvary Methodist Church.

⁸⁹ Patricia Foli, interviewed, 15 April 2010, Accra.

Mrs. Patricia Foli explained that she was brought to Emmanuel Methodist Church at Lapaz in Accra in 2007. She said because they did not have residence for the ministers, when ministers were posted there, within a short period they left. She decided to stay and minister to the congregation because they also, needed to be part of Abraham's children. According to Mrs. Patricia Foli, when she came to Emmanuel Methodist Church, the floor of the Church was dusty. Through the help of God, they were able to 'tile-up' the interior and exterior floors of the Church.

Mrs. Patricia Foli said students did not like the Twi Service because of this the church was gradually being depopulated of its youth. When she noticed this, she started the youth service. Presently, they are enjoying the service and have increased in number. She involves the youth in the order of service (Liturgy), preaching, and other activities in church. The youth who left, came back..⁹⁰ Brigid M Sackey in her book *The changing Status of Women in African Independent Churches* writes that women as leaders of the church have given new meaning, empowerment and reawaken to the lives of wide range of a people.⁹¹ It is clear that women can give a new meaning to a dead situation when they are giving the chance to lead. It can be said that through the leadership skills of Mrs. Patricia Foli the youth in the Church now enjoy church service.

Through her hard work, the church has constructed a church hall. As stated earlier, because of lack of accommodation for ministers, no minister has ever stayed with them for two years. However, Mrs. Patricia Foli has been able to stay until this moment. The congregation really appreciates it. Spiritually, she is doing her best. She invites other ministers, for instance Very

⁹⁰ Patricia Foli, interviewed, 15 April 2010, Accra.

⁹¹ Brigid M. Sackey, *New Directions in Gender and Religion: The Changing Status of Women in African Independent Churches*, (Oxford: Rowman and Littlefield Publishers INC. 2006), 5.

Reverend Emmanuel Kwabena Arye of Methodist Book Depot, Reverend Gyima Boadi and others during revival programmes to minister to the Church. She said through the grace of God, the Church is also growing spiritually.

The case study of Reverend Mrs. Patricia Foli alone cannot suffice this study. The researcher will therefore throw light on the other two women selected for this study. The researcher continues with Mrs. Georgina Baiden (former Lay President of the Methodist Church Ghana)

3.3 Case Two: Mrs Georgina Baiden



Picture 2: Mrs. Georgina Baiden (Former Lay President of the Methodist Church Ghana)

3.3.1 Background of Mrs. Georgina Baiden

Mrs. Georgina Baiden was born on the 20th December 1939. Mrs. Baiden was born to Mr. and Mrs. Shoetan. Mrs. Georgina Baiden is a member of Kona Abusua of Kraku family at Elmina in the Central Region. The mother was called Madam France Kraku and the father was Joseph Kwabena Shoetan. Her paternal grandfather was from Nigeria hence the name Shoetan. The mother later became Mrs. Shoetan. Both parents were from Elmina in the Central Region. They were Fantis. The Fanti constitutes one of the Akan ethnic groups in Ghana. Elmina is located few kilometres from Cape Coast. Both parents were Christians. They were Catholics.

The father and mother were professional teachers. They were among the first people to be trained by social welfare at Sekondi in the Western Region. She was born and nurtured a Christian, as both parents were devout Christians. The father attended the St. Augustine's Secondary School and continued to the St. Augustine's Training College, both located in Cape Coast. After completing the St. Augustine's training college, he continued to University of Ghana. His mother passed away at the age of sixty-one, and the father, at the age of seventy-five.

They were eight children; three boys, and five girls. Mrs. Georgina Baiden was the first-born. She explained that the spirit of individualism was non-existent within the family, rather the spirit of communalism flourished in the family. The family knew that to lift up something required the use of five fingers, so they ensured that responsibilities were shared equally among all folks. Whereas there seemed to be an 'innate' spirit of dependency in the

Ghanaian society, the Baiden family harnessed the individual contributions of each member into a communal ‘whole,’ ensuring that each member participated in any task.⁹²

3.3.2 Education

According to Mrs. Georgina Baiden the parents (Mr. and Mrs. Shoetan) were eager to provide Mrs. Georgina Baiden with good education, because they saw something special in her at that tender stage. Mrs. Georgina Baiden started her formal education at St. Peters School in Sekondi in the Western Region at the age of six. She stayed in this school until she got to class five. She continued at Saltpond Methodist School, when her father was transferred to Saltpond, as the family was compelled to move with him. She spent only one year in that school when her father was transferred again and they had to move to Cape Coast. She sat for the Common Entrance Examination at standard five (form two) and gained admission to Holy Child Secondary School in Cape Coast in 1953. She continued to Holy Child College in Takoradi in the Western Region in 1958 and was here until 1960. It is significant to note that, since both parents were teachers, they made sure that all their children were educated.

In the Akan Society, the education of the girl child received very little attention, if any at all, by the community. And to buttress this, Oduyoye has noted in her book that education was meant for boys, girls were to stay at home learning domestic skills from their mothers and

⁹² Georgina Baiden, interviewed, 18th February 2010

grandmothers which were assumed to be relevant to their domestic roles.⁹³ Mrs. Georgina Baiden's parents did not consider only that aspect of her being, but every aspect of her was essential to her development as a full woman. Because of that, although they hailed from a fishing community, the parents shared the sentiments of Kwegyir Aggrey, who said, among other things: "to educate a boy is to educate an individual, but to educate a girl is to educate a family"⁹⁴. Therefore, the parents decided to defy or violate the societal norm by the education of their girl-child.

3.3.3 Marriage

In an interview with Mrs. Georgina Baiden about her marital life, she said marriage is a cherished institution, especially among Africans. She explained that when she reached puberty, she joined the marriage trail. Again, knowing very well that marriage was instituted by God, and for the purpose of creating and sustaining the ties of kinship at age twenty six she got married to Mr. Moses Kwaku Baiden. Mr. Moses Kwaku Baiden was born on 20th February 1921. A native of Mankessim in the Central Region, Mr. Baiden belongs to the Anona clan. He is an ardent businessperson.

She became Mrs. Georgina Baiden when she got married to Mr. Baiden in 1962. She met her husband in a friend's house while she was teaching in a Catholic School. They have been blessed with five children. The first child is a female, married to Dr Dag Heward Mills, the General Overseer of Light House Church, Accra. She is one of the pastors in the church. The

⁹³ Mercy Amba Oduyoye, *Transforming Power Women in the Household of God: Proceedings of the Pan-African Conference of the circle of concerned African Women Theologians*, (Accra: Sam Woode Ltd, 1997),131.

⁹⁴ F.L Bartels, *The Root of Ghana Methodism*, 185.

rest of the children are males. She has seventeen grand children. Mrs. Georgina Baiden has eight stepchildren. According to her, bringing them up was not an easy thing. According to her, Mr. Baiden married her when the first wife died.

3.3.4 Her work

Mrs. Georgina Baiden was a trained teacher. As noted earlier, she was a product of Holy Child Training College, Takoradi in the Western Region. She trained as a post secondary teacher. She served with the Ghana Education Service in various capacities. For example as a classroom teacher and later headmistress, and rose to the position of Assistant Director of Education in charge of planning, monitoring and evaluation.

Mrs. Georgina Baiden was transferred to Breman Esikuma Catholic School in 1960, when she completed her teacher-training course. She left the school on release and came to Takoradi to continue with her teaching profession. She had a place at Howard Memorial Primary School in 1963 a class teacher. She was transferred from Howard Memorial Primary School to Monsignor Ansah Middle School in 1964-1968. She was transferred again to Howard Memorial Primary School, where she assumed the position of Headmistress.

According to Mrs. Georgina Baiden, whatever work one was tasked to do, he/she was expected to do it as though it were one's own work. Because of that, she was regular at school and punctual. She said the teachers who were her subordinates, worked hard because they always saw her working. She inculcated a sense of hard work in them, thus they did not see the work as government work but their own establishment. She explained that lack of

commitment does not bring development. Woode in his book has noted that lack of commitment to the common good and fence sitting is the attitude, which does not encourage hard work. When the Ghanaian is working for someone else, especially for the government, an absence of a sense of ownership induces lethargy.⁹⁵ Mrs. Georgina Baiden said she encouraged them to do away with the notion: ‘this is government work, ‘that implied that government work could be done haphazardly.’⁹⁶

She also trained as a Trade unionist and served with the Ghana National Association of Teachers (GNAT). She was elected as executive member, council trustee and then became the president. It took her many years before she became president (1968-1988). She attained the high position of national president because according to her, she was punctual at meetings and was always making all the necessary contributions to the association. She toured many countries and participated in many courses, seminars and conferences, locally and internationally.

Mrs. Georgina Baiden emphasised that in those days all the members of the national council were men.⁹⁷ According to her, women had a lot to do in the house, these tasks notwithstanding; she was very punctual at meetings. When there was crisis, she toured almost the whole country. According to her, she was young and could drive. She was always travelling from one town to another and some people even wondered whether she was actually married. According to her, she managed her time well. After her first term in office

⁹⁵ Samuel N. Woode, *Values Standards and Practices in Ghanaian Organisational Life* (Accra: Asempa Publishers, 1990), 34.

⁹⁶ Georgina Baiden, interviewed, 20 December 2009, Accra

⁹⁷ Georgina Baiden, interviewed, 20 December 2009, Accra,

she was re-elected, unopposed. At the initial stages, she competed with three men and won. Mrs. Georgina Baiden said she decided to step down because she saw that, in leadership one should not stay too long else, you lose your dignity. According to her, she was the first woman president of the Teachers Association in the whole of Africa. Because of that, she was invited to Sweden, Canada and Britain, just to mention a few.

She served as the President of The National Peace Council (NPC). When teachers have conferences, she is invited, because of her experience and knowledge. Mrs. Georgina Baiden was also a member of the delegation of Ghana to the Namibia Independence Celebration in 1990. She was again a member of the National Commission for Democracy (NCD) in 1990-1992.

3.3.5 Her Source of Inspiration

Mrs. Georgina Baiden explained that she was Catholic by birth and got married to a Methodist. She was born into a Christian home. She always saw her parents, Mr. and Mrs. Shoetan, performing church duties. According to her, she was inspired from infancy. She explained that any time she saw people performing church duties she felt she could do the same.⁹⁸ She was yearning to do God's work at the tender age of twelve. Her favourite Bible verse is Psalm 119:105, which says, "Your word is a lamp unto my feet and a light for my path."⁹⁹ Mrs. Georgina Baiden having this at the back of the mind saw it necessary to do God's work. She said she knows that it is God who always gives her direction in whenever she does. Her friends, Mr. and Mrs. Reverend Louis sought her company, anytime they were

⁹⁸ Georgina Baiden, interviewed, 18 February, 2010

⁹⁹ See Psalm 119: 105.

going to the villages to preach. Mrs. Georgina Baiden explained that she was their interpreter. The people liked her interpretation.

A white woman once said to her, 'Georgina you can be a preacher.' This was when she had become a member of the Methodist church. She did not go through another baptism since she had been baptised in the Catholic Church. According to Mrs. Georgina Baiden, God inspired her through the white woman. In those days in the Methodist Church Ghana, before you were allowed to preach, one was expected to be able to preach well. With the help of the white woman, Mrs. Georgina Baiden was made to go to some villages to preach. She explained in her narration that, she went to Funnko a village near Sekondi and Asakae near Takoradi all in the Western Region to preach. This contrasted with the notion that women should only be, in the house to cook for the family.

According to Mrs. Georgina Baiden, the white woman advised her to go for the local preacher's course. She went to the local preachers school in 1969. She did her trial service and three people supervised her. From there she became a full local preacher.¹⁰⁰ Mrs. Georgina Baiden said she was still close to the white woman; she made up her mind to draw closer to her in order to gain more experience from her.

3.3.6 Contribution to the development of the Methodist Church Ghana

According to Mrs. Georgina Baiden she became a member of the quarterly meeting, synod and general-purpose council. In 1974, she was made a conference member. She was elected as Lay President in 1995. Mrs. Georgina Baiden was made to assist the late Professor Kwesi

¹⁰⁰Georgina Baiden, interviewed, 18 February 2010, Accra.

Dickson who was then the President of the Methodist Church Ghana. Mrs. Georgina Baiden was the second woman to be at the top hierarchy with the men after Mrs. Sophia Moore. According to her, women should not only be homemakers but should also be involved in the administration of the Church. Mrs. Georgina Baiden is undoubtedly one of these women. She assisted the Presiding Bishop in giving leadership to the church, in addition to carrying out duties that were assigned to her by conference. In the absence of the Presiding Bishop, the Administrative Bishop consulted her on matters concerning the Church.

According to her, she attended conferences and other meetings relevant to the office, within or outside Ghana, when the Presiding Bishop was unable to do so. During her tenure as Lay President, she planned visits to the Dioceses and Circuits, in consultation with the Presiding Bishop, as time and opportunity allowed, in order to familiarise herself with work of the church in the connexion. She is an ex-officio member of each board of conference and a member of any synod at which she is present. She presided over the Biennial General Meeting of the Connexion, Lay Movement Council, and its Executive Meetings. According to Mrs. Georgina Baiden, she was appointed a member of World Methodist Council (WMC) during her term in office as Lay President of the Methodist church Ghana. She renovated the Methodist headquarters and is still a member of the general-purpose council.

The history of Beach Road Methodist church Ghana now called Calvary Methodist church Ghana, in Takoradi, cannot be read without mentioning her name. Her unique gift cannot be overshadowed by male dominance, however strong. Mrs. Georgina Baiden's unique role can be likened to that of Deborah, because she (Mrs. Georgina Baiden) is the only woman in the Western Region whose ingenuity gave birth to a Methodist Church.

According to her, one day she discussed with the then Superintendent Minister (Rt. Reverend E.K Dadson) at Takoradi Bethel Methodist Church that a Methodist Church could be started in their house since there was no Methodist Church at Beach Road. They (Mr. and Mrs. Baiden) had a big house with a big compound at Beach Road. The minister saw that it was a good idea so the proposal was sent to the leaders' meeting and was forwarded at quarterly meeting. They started the church in their house and it was named Beach Road Methodist. Mrs. Georgina Baiden said they started with eight people. The interview with her revealed she took good care of the infant Church since she was a preacher. Mrs. Georgina Baiden emphasised that she did most of the preaching.¹⁰¹ She assisted the Church both in kind and in cash. She used her own house as a Church for four years. Through her hard work, and the support of the resident minister (Rt. Rev. Ebenezer K. Dadson) they acquired and renovated an old bungalow for use as Methodist Church. The church is functioning successfully and they have two hundred members presently. The Church is now twelve years and has been named Calvary Methodist Church.

Mrs. Georgina Baiden is still a leader at the Bethel Methodist Church, Takoradi. She pays her tithe at Bethel Methodist Church and preaches in both Churches (Bethel Methodist and Calvary Methodist Beech Road). Mrs. Baiden Baiden has served on various committees of the church, including general purposes council. She has been a synod and conference member since 1978. She served on the World Methodist Council (W M C) from 1986 to 1991. An interview with four of the leaders of Bethel Methodist Church revealed that she

¹⁰¹ Georgina Baiden, interviewed, 25 May 2010, Accra.

(Mrs. Georgina Baiden) is affable, trustworthy, and reliable member of the church who is also very involved in serving her country and other international bodies.

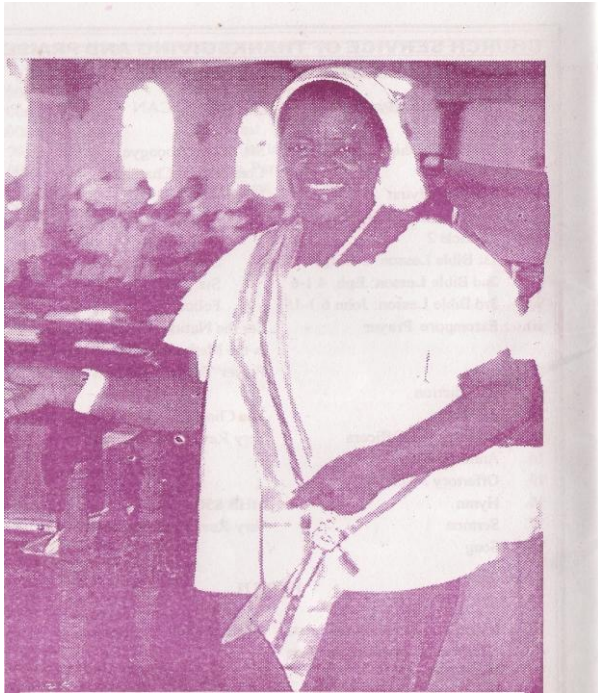
3.3.7. Her Vision and Future Prospect

Mrs. Georgina Baiden said she had a vision of setting up her own school. In 1993, she went to Denmark and over there she interacted with Danish Early Childhood Educators Association (BUPL), a teacher's organisation. She became interested in early education during the visit. She went with Mr. Paul Osei Mensah, the then General Secretary of Ghana National Association of Teachers (GNAT). She told her children in Britain that she wanted to establish an Early Childhood Development Centre. Mrs. Georgina Baiden said she informed her husband who disagreed at the outset, but later agreed with her decision.¹⁰² He thought she would not be able to combine it with her office work. According to her, it is not easy to establish a school, but with years of hard work and prayers, she has been able to achieve her aim. The first batch of Junior High School final came out in 2003 and they are performing well.

The case study of Mrs. Georgina Baiden has given us some dimension of contributions made by women towards the development of the Methodist Church. Nevertheless, her contribution alone cannot end this study successfully; therefore, there is the need to turn attention to Mrs Agnes Afriyie Amankwaah (founder of Susana Wesley Mission Auxiliary).

¹⁰² Baiden Georgina, Interviewed, 18 February 2010, Accra.

3.4 Case Three: Mrs. Agnes Afriyie Amankwaah



Picture 3 Mrs. Agnes Afriyie Amankwaah(Founder of Susana Wesley Mission Auxiliary)

3.4.1 Background of Mrs. Agnes Afriyie Amankwaah

Mrs. Afriyie Amankwaah was born on 27th January 1936 in Cote D' Ivoire to Nana Kwadwo Appiah, Ahenkrohene, and Madam Abena Akoma. .The parents lived in Cote D'Ivoire because of trading. The father was an Ashanti from the Ashanti Region and the mother was from the Brong Ahafo Region. The people in these two areas are predominantly farmers. Mrs. Agnes Afriyie Amankwaah's father was a chief at Ahenkro, fourteen kilometres from Kumasi. Before he became a chief, he was a trader and a tailor at the same time. The mother was also a trader. They went to Dormaa Ahenkro, Sunyani, and Wenchi to sell their goods. Mrs. Agnes Afriyie Amankwaah was the eldest child of the late Kwadwo Appiah and Madam Abena Akoma. Opanin Kwadwo Appiah had thirteen children after being married to Madam Abena Akoma. He had five children with Madam Abena Akoma.

According to Nana Amankwaah, the younger sister of Mrs. Agnes Afriyie Amankwaah, their father said no matter how many women he married, he would never divorce any of them, as they (children) deserved the love and nurturing of both parents. Because of this, all of the children had access to formal education. She said according to their father, giving formal education inculcated some discipline into them. Nana Appiah with this notion at the back of his mind educated all his children. Nana Appiah gave all the children secular education and inculcated moral values into all of them.¹⁰³

3.4.2 Education

In 1943, Mrs. Agnes Afriyie Amankwaah began her formal education at Ahenkro Methodist primary school at the age of seven. She was there up to class six. Mrs. Afriyie Amankwaah continued at Mmofraturu Girls Boarding School in Kumasi in the Ashanti Region from 1949-1952. The junior sister (Nana Amankwaah) of Mrs. Agnes Afriyie Amankwaah explained that when the Methodist missionaries started Mmofraturu Girls Boarding in Kumasi, they went to nearby towns to look for girls to attend the school. One day, while still a child, as Mrs. Agnes Afriyie Amankwaah was coming from the farm with her mother, Madam Abena Akoma, her personality attracted the attention of a Methodist missionary, in the person of Rev. Sawyer, who recommended her for a Methodist scholarship when she came first in the districts' entrance examination. That was how she came to pursue her basic education in Mmofraturu Boarding School, located at Kumasi in the Ashanti Region.¹⁰⁴

¹⁰³ Nana Amankwaah, interviewed, 18 of March 2010, Kumasi.

¹⁰⁴ Nana Amankwaah, interviewed, 18 March 2010, Kumasi.

Mrs. Agnes Afriyie Amankwaah never regretted of her coming to Mmofraturu Girls Boarding school because they were trained to know the Bible. The training she received there had great effect on her. Mrs. Agnes Afriyie Amankwaah gave the training she received at Mmofraturu to her siblings. Interestingly, this transformation had an immense influence on her siblings, informing their decision to become Christians.

However, She continued at Wesley College in Kumasi to be trained as a professional teacher from 1953-1957. It was at Wesley College that her star qualities as an athlete snowballed. Mrs. Agnes Afriyie Amankwaah gained national recognition after breaking the national record in the 220 hurdles and long jump. Her relatives explained that she was the national record holder for twenty-one years. At the All-African games in 1958, together with the late Beatrice Kankam, she took eight gold medals, transforming them into international sporting heroes.

It is significant to note that according to the sister of Mrs. Agnes Afriyie Amankwaah, her sister (Mrs. Agnes Afriyie Amankwaah) was the type of woman who always made sure that whatever she did was done in an orderly manner; a virtue she inculcated in her siblings.¹⁰⁵ In 1977, she did civil service administration at Ghana Institute of Management and Public Administration (GIMPA) and proceeded to Princeton University, New York to do administration and management course. She studied for a post-graduate degree at Manchester University in 1987, where she presented three papers for international publication.

¹⁰⁵ Nana Amankwaah, interviewed, 18 March 2010, Kumasi.

3.4.3 Marriage

Mrs. Agnes Afriyie Amankwaah got married to the late Mr. Kwaku Amankwaah in 1970 at Wesley Methodist church at Adum in Kumasi. Her husband was from Bohyen in the Ashanti Region. He worked with the survey department in Kumasi. Mr Amankwaah was a quantity surveyor. The marriage was successful and they were blessed with three children, two boys and a girl. The girl died at the age of eighteen. The two boys who are alive are working and doing well.

3.4.4 Her work

Mrs. Agnes Afriyie Amankwaah was a trained teacher. As stated earlier, she had her training at Wesley College in Kumasi in the Ashanti Region. According to her sister Nana Adwoa Amankwaah, she was posted to Yaa Achiaa Girls at Bantama a suburb of Kumasi to teach. During her third year at the Yaa Achiaa Girls, she joined the first batch of women to enlist with the Ghana Armed Forces in 1958. After six months of intensive training, she dropped out after refusing to sign an order that required the entrants not to get married or have children for the first five years in the Armed Forces.

As noted earlier, her father was a chief of Ahenkro, a town near Kumasi, whose people upheld with high esteem, the significance of childbearing, and therefore was in accord with their daughter's decision. It can safely be concluded that Mrs. Agnes Afriyie Amankwaah saw that children were so important in traditional life and because of this she decided to leave the military. Kwame Gyekye has noted that children are so important that in traditional life the inability to bear children is considered a very great calamity, and the woman who fails to

bear children suffers humiliation and, sometimes, ridicule or abuse.¹⁰⁶ She regarded barrenness as a calamity in traditional life

In the light of this, Mrs. Agnes Afriyie Amankwaah went back to teach at State Primary School in Kumasi at Bantama. In her second year, she won a national award due to her outstanding work. She was therefore posted to Yaa Achiiaa Girls as a head teacher. Mrs. Agnes Afriyie Amankwaah held the post for fifteen years.

As an athlete, she combined her teaching with active youth programme. She played a leading role in the young pioneer movement. Mrs. Agnes Afriyie Amankwaah led Ghana's delegation to the All African Women's conference in Bamako in 1963. She was chosen as a member of the conference, the only African on board according to her brother (Nana Kwadwo Owusu). The group proposed the United Nations Decade for Women's Charter in 1975. Mrs. Agnes Afriyie Amankwaah was a member of the Ghanaian delegation to the said conference in Germany. From 1976-1986, she was the Regional Secretary of National Council on Women and Development (NCWD). The Methodist Church Ghana offered her the appointment as Principal at Women's Training Centre, Kwadaso a suburb of Kumasi after her return from Manchester University. A post she held until 1994.

¹⁰⁶ Kwame Gyekye, *Africa Cultural Values: An Introduction* (Accra: Sankofa Publishing Company, 2003), 83.

3.4.5 Contribution to the development of Methodist Church Ghana

Mrs. Agnes Afriyie Amankwaah was a Catholic by birth since both parents were Catholics. Her training at Mmofraturu Girls' Boarding school and Wesley College had an influence on her. According to her brother, Nana Kwadwo Owusu, she became a member of Wesley Methodist Church Adum in Kumasi after her training at Wesley College.¹⁰⁷ She took the local preachers course and became a local preacher. Mrs. Agnes Afriyie Amankwaah preached in most of the Methodist Societies in Kumasi.

In June 1974, after careful scrutiny of the church's interior decoration and exterior aesthetic appeal, Mrs. Agnes Afriyie Amankwaah decided to organise a group of dedicated women to assist with the cleaning of chapel, supply of curtains, flowers and other items when possible at their own expense. She consulted Rev and Mrs Apatu and Mr. And Mrs. Agyeman all of blessed memory who gave her the encouragement to go ahead. Mrs. Hannah Agyeman, after hearing the intentions of Mrs. Agnes Afriyie Amankwah of forming the same association at Wesley Methodist Church in Sekondi, became happy because she had unsuccessfully attempted to form a similar organisation. At their Leaders Meeting held in October 1974, the executives of the association met the leaders of the church. She briefly told the leaders about their aims and objectives and were congratulated and given the green light to expedite action in their bid to fulfil their objectives.

In their handbook, Mrs. Agnes Afriyie Amankwaah stated that, the Association functioned well, but nearly collapsed after July 1980. On the 12th of November 1982, she convened a

¹⁰⁷ Nana Kwadwo Owusu, interviewed, 27 April 2010, Kumasi.

historic spirit filled meeting with eleven members to revive the Association. After days of serious prayers, retreats and meditations, several dedicated young women joined the Association. Elections were held for the second time on the 17th of November 1982¹⁰⁸. On Sunday, 16th December 1982, at the Wesley Church in Kumasi, the Association was officially inaugurated with a solemn and impressive ceremony. SUWMA now has thirty-eight branches with a total membership of over three thousand members in the Kumasi Diocese alone.

The organisation of Wesley Susana Mission Auxiliary is at Connexion, Diocesan, Circuit, and Society levels. The Connexion officers are the President, Vice president, Secretary, Assistant secretary, Treasure, Financial secretary, Organiser, Assistant organiser, Chaplain, Assistant, porter, assistant porter, executive member. The Diocesan officers of Susana Wesley Mission Auxiliary are the same as the Connexion level but are designated as 'Diocesan'. The Circuit officers of Susana Wesley Mission Auxiliary are the same at the diocesan level but are designated as 'Circuit' officers of the Society are the same as Circuit level except that they are designated as branch officers.

The Susana Wesley Mission Auxiliary organisation has enumerated on activities or functions of various Societies in their handbooks. The organisation functions as another women's organisation that co-ordinates the activities of their members in the church. It operates at all levels of church administration namely Connexion, Diocesan, Circuit, and Society. There is

¹⁰⁸ Methodist Church Ghana 3rd Connexional conference Kumasi Susana Wesley Mission Auxiliary 'Souvenir Programme'

a co-ordinator at each level, which together with an advisory council ensures that women's programmes are on course.¹⁰⁹

Susana Wesley Mission Auxiliary engages itself with many issues, which include organising cell meetings and visiting the sick. All the branches have chaplains who have formed cells in the various branches. They meet fortnightly and pray for Susana Wesley Mission Auxiliary in general. They pray for the church and the nation as a whole. Retreats are held in all circuits. Bible quiz, pick and act in the "kitchen" are some of the activities they undertake during retreats. Ministers and Evangelists are invited to give talks. The Diocesan welfare committee pays regular visits to all reported sick members and the aged. They pray with them and present them with gifts and cash. They visit children's hospital with presents. Susana Wesley Mission Auxiliary organisation embarks on visitations to prisons, the destitute in the Church and society in general.

They make presentations to Reverend Ministers during Christmas and some members in the church. Susana Wesley Mission Auxiliary provides lace curtains for common rail, lectern, and pulpit. They present collection bowls to the Church. They provide curtains for the Manse¹¹⁰ and flowers to decorate the Church. They introduced the decoration of church with flowers. Susana Wesley Mission Auxiliary undertakes beautification of church premises and clean up exercises in their communities. The organisation provides refreshments and food during various meetings in the church. As a way of creating jobs for their members who do not have any lucrative businesses, the organisation invites some Resource people to teach

¹⁰⁹ The Methodist Church, Ghana Handbook of Susanna Wesley Mission Auxiliary. 6 Jan, 2007.

¹¹⁰ Manse is a house for the Reverend Minister

them alternative entrepreneurial skills for instance the making of tie and dye and how to make artificial flowers for commercial gain.¹¹¹

3.4.6 The Impact of Susana Wesley Mission Auxiliary organization to the Methodist Church

The Methodist Church Ghana has no regrets in accepting Susana Wesley Mission Auxiliary (SUWMA) as a bona fide church organisation. The presence of Susanna Wesley Mission Auxiliary (SUWMA) in any Methodist Church is evident in the cleanliness and beauty of Chapels, the premises and Manses. Just as there are individual gifts, Susanna Wesley Mission Auxiliary (SUWMA) has the corporate gift to decorate and beautify church premises. Susana Wesley Mission Auxiliary (SUWMA) membership is made up of many young women who have consequently learnt to work for God by engaging in cleaning, flower arrangement, and serving refreshments. Gradually more and more women are learning that service to God is the best form of worship.

As part of the evangelism vision, Susana Wesley Mission Auxiliary (SUWMA) encourages its members to train as class leaders and lay preachers. Interview with Marian Ashong – Katai immediate past president of the association revealed that at one time in the Adabraka Methodist church Accra, Susana Wesley Mission Auxiliary (SUWMA) had as many as six lay preachers when other organisations with even more members had two or three¹¹². Preaching the gospel is beneficial to the preacher as well as the congregation. Their greeting ‘Beloved, Let us Love’ always reminds them that they should love God, love each other and

¹¹¹Marian Ashong-Katai, interviewed, 11 December 2009, Accra..

¹¹²Marian Ashong-Katai, interviewed, 11 December 2009, Accra.

have good relationship with other organisations in the church. Marian emphasised that it gives more meaning to the term 'Unity in the body of Christ'. Susana Wesley Mission Auxiliary (SUWMA) has added to the love and fellowship already existing in the Church

In addition, interviews conducted with three of the members revealed that their aim of visiting prisons, hospitals, children's home is to evangelise to them. They do not only preach the word but they see to the material needs of the brethren by providing them with food, provisions, and cash all in the name of the Methodist Church.

The Circuit president explained that husbands have testified that Susana Wesley Mission Auxiliary (SUWMA) wives keep improving in their role day after day. Little wonder that most of these husbands have willingly offered to be patrons of Susana Wesley Mission Auxiliary (SUWMA). Parents and church members give similar testimonies.¹¹³

In an interview with Abigail Lartey, immediate past secretary of Susana Wesley Mission Auxiliary (SUWMA) of Bethany Methodist Church at Dzorwulu in Accra, she explained that (SUWMA) gives attention to the needs of the underprivileged. She said they have given scholarships and bursaries to seven needy children within and outside the Bethany community. According Abigail Lartey, these included a Muslim in the Bethany Basic School who later converted to Christianity Abigail Lartey explained that with their support, the boy is pursuing Higher National Diploma course at Accra Polytechnic. According to her, Susana Wesley Mission has also established a library for the Bethany Basic School and initiated an Information Communication Technology centre for the pupils, for which they have provided

¹¹³ Marian, Ashong- Katai, interviewed, 11 December 2009, Accra

furniture, three personal computers, and an air- conditioner. Abigail Lartey explained further by saying they had donated Asempa Children Hymnals and Methodist Hymn Books to the Sunday school and the Youth Service respectively.¹¹⁴

Marian Ashong Katai explained that today Susana Wesley Mission Auxiliary has been established in three Methodist Churches in the United Kingdom (UK).¹¹⁵ These are in Central Methodist Church, Meagre Street Methodist Church, and Miller Memorial Methodist Church. Susana Wesley Mission Auxiliary (SUWMA) is the first Methodist Church organization to be inaugurated in Britain. Susanna, Mother of John Wesley was British but many British citizens do not know anything about her. Through activities of Susana Wesley Mission Auxiliary (SUWMA), the Ghana Methodist Fellowship in Britain is reaching the United Kingdom. Some Susana Wesley Mission Auxiliary (SUWMA) members have been placed in management positions in the Ghana Methodist Fellowship in the Women's Network, and as stewards in the Church. They have all proved worthy of these appointments.

3.5 Conclusion

From the foregoing, it is evident that the three selected women in the Methodist Church Ghana have tremendously contributed to the growth and development of the Church. This has been illustrated through the role played and contributions made by these women. Through the efforts of Georgina Baiden, the Methodist Church has a branch of the church at the beach road in Takoradi. There is a well-established women's organization in the church whose activities are moulding the lives of most of the women in the Church. This has come

¹¹⁴ Abigail Lartey, interviewed, 12 December 2009, Accra.

¹¹⁵ Marian Ashong Katai, interviewed, 11 December 2009, Accra.

about through the effort of Agnes Afriyie Amankwaah. Gradually more and more women are learning that service to God is the best form of worship. Previously most of the young women in SUWMA worshipped God only on Sundays. As stated earlier some lay people have become ordained ministers through the effort of Patricia Foli. Her work was not only seen when she was on the pulpit delivering sermons but anywhere she found herself. This motivated others and they desired to be like her.

CHAPTER FOUR

EVALUATION OF WOMEN IN THE METHODIST CHURCH GHANA

4.1 Introduction

This chapter covers the presentation of the discussion and findings of the data collected on the study. It includes the case studies of the three selected women in the Methodist Church Ghana. Again, this chapter provides the platform for the analysis of the findings of the research based on the responses received from the sets of questionnaires administered; scheduled interviews and observations made during the research as well as from the secondary sources read. In addition to identifying the characteristics of the observed phenomena, the discussion examined the following issues.

- I. The role and place of women in the Methodist Church Ghana
- II. The inspirations of the three selected women to become members of the Methodist Church Ghana
- III. The contributions of women in the Methodist Church Ghana
- IV. Problems and Challenges of Women in the Methodist Church Ghana
- V. Achievements of women in the Methodist Church Ghana.

4.2 The Role and Place of Women in the Methodist Church Ghana

The role and place of women in the Methodist Church as the study revealed is almost the same as that of the women in the early Church. The difference is in the area of priesthood. Bishop Asamoah Okyere (Director of Ministries) stated in an interview that some women are Reverend Ministers in the Methodist church and this cannot be found in some churches such as the Catholic Church and the Seventh Day Adventist Church. He emphasised that the

women in these churches do not have such opportunities women in the Methodist Church are provided.¹¹⁶ He further stated that the Church has opened its doors to all its members irrespective of sex.

It is therefore up to women in the Church, wherever they may be, to avail themselves to the opportunities opened to them. The study reveals that the role and place of women in the Methodist Church is the same in all the branches of the church. The other ministers interviewed, explained that every woman depending on her age knew what was expected of her, as regards the role to play. According to them, they know their traditional role and they perform them effectively.

The above statement raises the question, what do the women in the Methodist Church consider as their traditional role? A quick study of the traditional role of women in the Methodist church revealed among other things that, they clean and take care of the Church premises as well as cater for Pastors' needs. They always make sure that the surroundings of the church are neat and in pristine condition. This role of women in the Methodist Church is similar to the works of Priscilla, Mary, and Martha and Phoebe in the Holy Bible. These women helped men of God in their work. For instance, Priscilla whose husband was Aquila helped Paul in his ministry. They made Paul stay with them and helped other believers in Ephesus. In Acts 18: 18-28, Phoebe was a wealthy woman who supported Paul's ministry. In Luke chapter, 10: 38 Mary and Martha opened their home to Jesus and gave Him food to eat. In the Methodist Church, the traditional role of women include ushering, reading of the Bible, preaching and proclaiming the Good News as depicted by the woman at the 'well'.

¹¹⁶ Asamoah Okyere, interviewed, 19 May, 2010

She listened to the word of God and went off to propagate the gospel. This is evident in the previous chapters. Interviews with some women in the Methodist Church revealed that some of the women seem to be satisfied with these traditional roles.

In another interview, some ministers explained that the roles of women in the Methodist church, was immeasurable. One of them noted that women in the Church were an integral part of the Church's mission. 'He said women are the backbone of the Church. They are very much involved in serving the church in its basic needs. If you take away the women, the church will certainly reduce. They are very fundamental. They are the ground on which the church is built and it is true in all churches not the Methodist Church alone. They are the strength of the Church'.¹¹⁷

The study further revealed that, the places and roles of women in the church are well defined. As a result, some women who were not members of the Methodist Church have been influenced to become members of the Methodist Church Ghana.

4.3 The Inspiration of the Three women to become Members of the Methodist Church

The three selected women for the case studies were not born into the Methodist Church, Ghana. Each of them was born into a different church. Mrs. Patricia Foli was born into the Presbyterian Church of Ghana, while Mrs Georgina Baiden and Mrs. Agnes Afriyie Amankwaah were born into the Catholic Church. They were inspired by many factors, including friends (Peer group), education, and marriage. These factors influenced them to become Methodist.

¹¹⁷ Ampaw Aseidu, interviewed, 9 May, 2010. Accra.

In an interview with Mrs. Patricia Foli she revealed that she had multiple inspirations that made her take the decision to become a member and a Reverend Minister of the Methodist church. This first took place when she accompanied her childhood friend to Kade Methodist church. During her visit to the Methodist church, she had her first experience after observing a woman who preached. As Mrs. Patricia Foli stated in series of interviews conducted with her in chapter three she admired the woman called Maame Cole, desired to be like her and regarded her as a role model.¹¹⁸ All those years, Mrs. Patricia Foli's desire to be a Methodist did not become a reality until she got married to a member of the Methodist church. It is clear from the above that people become members of various churches through multiple factors, as is the case with Mrs. Patricia Foli.¹¹⁹

Mrs. Patricia Foli's inspiration was not different from that of Mrs. Georgina Baiden who was also inspired through the friends of her parents. Mrs. Georgina Baiden accompanied the friends of her parents to the nearby villages and served as an interpreter to the communities they visited. The couple saw her to be a good preacher but that also did not materialise. Similarly, Mrs. Patricia Foli's inspiration did not gain ground until when she got married to a member of the Methodist Church. This affirms the fact that one can become a member of a particular church through friends as Mrs. Foli and Mrs. Baiden's active participation in the Methodist Church is testimony to this assertion.

¹¹⁸ See chapter three for detailed discussion

¹¹⁹ Patricia Foli, interview, 12 January, 2010.

In addition to the multiple factors stated above (friends and marriage) which inspired Mrs. Patricia Foli and Mrs. Georgina Baiden to become members of the Methodist church, education is also an inspirational factor. The interviews with some relatives of the Mrs. Agnes Afriyie Amankwaah revealed that one could also be inspired to become a member of the Methodist Church through education. Mrs. Agnes Afriyie Amankwaah was inspired to become a member of the Methodist Church through her middle school education at Mmofraturu Girls Boarding School in Kumasi, Ashanti Region in Ghana.¹²⁰

In the interviews held with Nana Kwadwo Owusu, the brother of Mrs. Agnes Afriyie Amankwaah at Chirapatre, a suburb of Kumasi, he said that according to his sister a single morning would not pass without students of Mmofraturu given a quotation from the Bible. Oduyoye has stated that, 'Growing up in Mmofraturu, a Methodist Girls' Boarding School in Kumasi, the focal point of the Ashanti nation, I remember clearly our morning ritual assembly for prayers and announcements. Each girl in turn was required to recite a Biblical text. It was our tradition to quote from the Books of Proverbs, Ecclesiastes, or the Sermon on the Mount; Proverbs was our favourite'.¹²¹

The training that was given to her in Mmofraturu inspired Mrs. Agnes Afriyie Amankwaah to continue her education in another Methodist teacher training institution (Wesley College) in Kumasi, Ashanti Region.

¹²⁰ Nana Amankwaah and Nana Kwadwo Owusu, interviewed, 21 December 2009, Kumasi.

¹²¹ Mercy Amba Oduyoye, *Beads and Strands: Reflections of an African Woman and Christianity in Africa* (United Kingdom: Editions Cle and Regnum, 2002), 90.

Mrs. Agnes Afriyie Amankwaah developed interest in Methodism after her training in the two Methodist Institutions, which later motivated her to enrol as a member at the Wesley Methodist Church, Adum in Kumasi. As a member, she has contributed immensely to the development of the Methodist Church Ghana, especially by forming an organization, Susana Wesley Mission Auxiliary (SUWMA). This is discussed in detail in their contribution to the Methodist Church, which is the next topic for discussion.

4.4 Contributions of the three Women to the Methodist Church Ghana

It is evident from the study, especially in chapter three, that the three selected women have made significant contributions to the Methodist Church Ghana. These contributions are discussed under religious, social work, and health.

4.4.1 Religious contributions

The future of any Church depends largely on the youth in the Church. It is pertinent to note that most of the youth in Emmanuel Methodist church Lapaz –Accra, left the Church because of language barrier (Twi). Twi, a Ghanaian language, was used as the medium of communication and this made most of the youth to defect to other surrounding churches that were using English as their medium of communication. Through Mrs. Patricia Foli's effort, that language barrier was broken. She organized English service for the youth every Sunday. Through this singular innovation, the membership of the youth increased.

Besides this, an interview with Reverend Mrs. Grace Fakah of Ernest Bruce Methodist church also revealed that she joined the ordained ministry through the instrumentality of

Mrs. Patricia Foli.¹²² According to Mrs. Grace Fakah, she heard Mrs. Patricia Foli preaching and she admired the way she presented the word of God. It was very inspiring, educative, and very challenging. Mrs. Grace Fakah desired to be like her so immediately after the service Mrs. Grace Fakah approached Mrs. Patricia Foli, and she (Mrs. Patricia Foli) became her role model'.¹²³ She said it was through her that she (Mrs. Grace Fakah) joined the ordained ministry in the Methodist Church. Interviews held with some members of the congregation in Bethany Methodist Church Dzorwulu, Accra, revealed that her (Mrs. Patricia Foli) preaching was inspiring, touching, and very challenging.

Interviews with some of the members in Wesley Methodist church, Adum also revealed that Mrs. Afriyie Amankwaah' preaching was very touching, educative and very challenging. Afriyie Amankwaah helped in the propagation of the gospel. Mrs. Patricia Foli and Mrs. Georgina Baiden are still helping in the propagation of the gospel in the Methodist church. These are not the only religious contributions made by the three selected women. Interviews with Mrs. Georgina Baiden revealed that Calvary Methodist Church, Takoradi, Beach Road was founded through her initiative. It is significant to note that two of the women in the case studies who are alive are still helping in the development of the Church.

4.4.2 Social

The contributions of these women reflected in the social spectrum of the church as well. It is worthy to note that the infrastructural works at Emmanuel Methodist Church, Lapaz Accra has improved due to the versatility of Mrs. Patricia Foli. As has been stated above, their

¹²² Grace Fakah, interviewed, 18 February 2010, Accra,

¹²³ Grace Fakah, interviewed, 18 February 2010, Accra

contributions are not centred only on preaching in the pulpit, but also leave an imprint on the social lives of the people. Interviews conducted with the youth in Calvary Church Adabraka, Accra revealed that they had problems choosing their life partners. Eighty percent of the youth who were interviewed confirmed that Mrs. Foli helped to solve this problem for them. She organized workshops on how to choose life partners and explained to them issues concerning marriage and its associated obstacles.

The Methodist Church has another active and well-established Women's organization in the church. Mrs. Afriyie Amankwaah established the Susana Wesley Mission Auxiliary (SUWMA). It currently has branches in almost all the Methodist Churches in Ghana and some Methodist Churches outside Ghana. Eighty percent of the members of Susana Wesley Mission Auxiliary (SUWMA) in the Bethany Methodist Church including some of the men interviewed revealed that Susana Wesley Mission Auxiliary (SUWMA) had contributed positively to their lives. For instance, the way the members treated their husbands had changed for the better through the teachings they received during organizational meetings. Furthermore, relatives and friends have also benefited from the impact Susana Wesley Mission Auxiliary (SUWMA) in their homes. In an interview with ex-connexion president of Susana Wesley Mission Auxiliary (SUWMA) Mrs. Marian Ashong Katai revealed that the Methodist Church Ghana has never regretted for accepting Susana Wesley Mission Auxiliary (SUWMA) as another women's organization. Susana Wesley Mission Auxiliary takes care of the decorations in the Church. All these have come about through the instrumentality of Agnes the founder of the organization. In addition, Mrs. Marian Ashong Katai emphasized that Susana Wesley Mission Auxiliary United Kingdom branch has

sponsored three needy students to the University level. These needy students are members in the Kumasi Wesley Methodist Church.¹²⁴ The women have not helped the church not only on the religious and social grounds but also on health grounds.

4.4.3 Health

When one is in good health such a person can serve God well than when someone who is in bad health. Some people go to other places such as shrines for healing when they are in bad health, which should not be the healing place for a Christian. Therefore, Mrs. Patricia Foli saw the need to contribute to the health aspect of her church and country. In an interview with some elderly men and women in the Methodist churches that Mrs. Patricia Foli served as a Reverend Minister, said that Mrs. Patricia Foli has contributed immensely to the good health they enjoy today. Mrs. Patricia Foli revealed that she calls them on phones and prays with them, she also visits them in their homes most of the time, which serves as some form of comfort to them. Thus, Mrs. Patricia Foli's calls and visits helped the elderly men and women, whose children were outside the country to recover from the spirit of loneliness. The above supports Barbara Brown Zikmind statement in her book *Clergy Women* that many clergy believe that women clergy are more caring about the individual lives of members of the congregation, more pastorally sensitive, and more nurturing than the male counterparts are.¹²⁵

Mrs. Patricia Foli emphasised that she is her children's teacher not only with regard to formal secular education but also in the basics of the Christian faith and spirituality. When

¹²⁴ Marian Ashong Katai, interviewed, 16 January, 2010. Accra.

¹²⁵ Barbara Brown Zikmund, Adair T. Lummis and Patricia M.Y.Chanj (eds.) *Clergy Women*, P. 55.

the children were young she set times for the instruction of the children, and these sessions ran from five o'clock in the evening till seven o'clock in the night, and also on Saturdays' from two o'clock in the afternoon till four o'clock in the evening. Mrs. Patricia Foli revealed that as the mother of John Wesley (the founder of the Methodist Church) found time to meet each child privately for counselling. She has instilled into their minds, the principle of religion and virtue. Instructions in the basics of the Christian faith begin at a tender age, as soon as the children could speak. This begins with the Lord's Prayer, which the children are expected to say, at least, twice daily early in the morning and at bedtime. This ends with a short prayer for their parent's and readings of the portions of scripture.¹²⁶

The Methodist Church Ghana does not endorse couple ministers. Some minister's spouses tried to enter the ordained ministry but they were not admitted after having passed the Entrance Examination to Trinity Theological Seminary. Some ministers in the Methodist church explained that accepting women into the ordained ministry went through many discussions before the women were accepted. They (the ministers) again explained that women who feel they have 'the calling' could be accepted when they meet the entire requirements but none would be allowed to marry a minister in the Church.

Ampaw Asiedu, a minister in the Methodist Church, explained that the church has a problem with stationing the two of them.¹²⁷ The problem however stems from the fact that the two of them cannot be stationed in the same church. The wife would not be allowed to become the second minister to her husband. The Methodist Church wants the Ministers wife to be in the Manse (mission) so that she caters for the husband and bear children.

¹²⁶ Foli, Patricia, Interview, 18 March, 2010, Accra.

¹²⁷ ,Asiedu, Ampaw. Interview, 17 April 2010, Accra.

It must be noted that most of the issues that affect the dignity of women in Ghana are seen in the church and in the society. These issues are very important to Ghanaians. It must however be noted that when it comes to applying culture to a particular situation, people are usually selective in that, they opt for that which suits their ideas best. It looks like the Church had placed a lot of accountability on women such that it is felt that the success of their homes depends solely on them. Because of this, it seems to be impossible for women to combine their domestic responsibilities with the pastoral work in the Church.

Mrs. Patricia Foli is the only female minister in the Methodist Church married to a Methodist Minister. It raises the question of how they are able to perform their fatherly and motherly functions in the house since being a minister of the Methodist Church goes with many responsibilities. An investigation into this issue revealed that they manage their time very well.¹²⁸ According to Mrs. Patricia Foli, as stated in chapter three, her husband has been of immense help to her in her ministry. Mrs. Patricia Foli stated that since her husband is a minister the theme for the Sunday's sermon is discussed together bringing out stories that will make the sermon interesting, before Sunday when they are supposed to go and preach. Mrs. Foli reiterated 'my marriage is affecting my ministry positively.'¹²⁹

¹²⁸ Patricia Foli, interviewed, 18 March, 2010, Accra.
¹²⁹ Patricia Foli, interviewed, 18 March 2010, Accra.

4.5 Challenges of Women in the Methodist Church Ghana

Despite the significant contributions made by the women in the life of the Church and some people in the society, the women are faced with some challenges. One of the major constraints facing women in the Methodist Church is leadership position in the priesthood. The Methodist Church Ghana became autonomous on the 28th of July 1961 and until the early 1980's, only men were allowed to join the ordained ministry. Some of the men who were ordained in the 1980's as ministers together with some of the women are occupying positions as Bishops. No woman has ever occupied the position of a Bishop though all have been endowed with the spirit of God. In support of this Elizabeth Amoah in her article "Theology from the Perspective of African Women" writes,

All the members of the church - the whole fellowship of believers share a common service of witnessing to the love of God. At the same time, the diversity of talents and gifts in the church should be affirmed, and there is a need to emphasize that all in this community are empowered through the Holy Spirit to use their diverse gifts to participate equally, church as the community of the people of God¹³⁰

The above statement reveals the need for equal participation in the service to God. Therefore, women who possess talents and gifts in the Church should be allowed to participate fully in the church. The highest rank of the female ministers in the Methodist Church is Superintendent. In an interview with the Director of Ministries Rt. Reverend Bishop Asamoah Okyere, he made an assertion that becoming a Bishop in the Methodist Church is a

¹³⁰ Amoah, *Theology from the Perspective of African Woman*, 3.

process and that the Bishops are selected.¹³¹ So far, no women has been selected. Some of the female ministers interviewed also corroborated this fact.

It is significant to note that some of the church members who are stuck to traditions of the church perceive the female ministers as ‘ordinary’. Joyce Tzabedze in her article *Women in the Church*¹³² states that because of tradition, women in all areas of life find themselves being treated as second-rate citizens. Again, some of the elderly men in the church said Jesus is man and that the ordained ministry is for men. Oyeronke Olajubu has noted in her book¹³³ that the ordination of women is going beyond practical level. According to some male members of the Church, because the priest stands before the faithful as a representative of Christ, Christ stands before the world as God, and God in the popular understanding of Jewish and Christian traditions is male, therefore the woman is not appropriate symbol as a priest. In the family, at work, in the state, and in the Church women are denied full participation in the key role. Again people hold on to what Paul said in I Corinthians, 14:34-35, I Corinthians, 11 and 1 Timothy 2:11 where it is said women should learn in quietness and full submission.¹³⁴ Edusa – Eyison has noted in his article ‘Women in Church Leadership: Focus on the Methodist and Presbyterian Churches in Ghana’ states that it would be highly out of tune with Biblical scholarship to contend that the Great Commission and Jesus’ summons in Acts 1:8 were directed only to men. The Holy Spirit’s power is for all who

¹³¹ Asamoah, interview, April 16th 2010, Accra.

¹³² Joyce Tzabedze, ‘Women in the Church’ in Mercy Ambah Oduyoye and Musimbi Kanyoro *Talitha qumi* (Accra: Sam- Woode Ltd, 2001), 45.

¹³³ Oyeronke Olajubu, *Women in the Yoruba Religious Sphere* (U S A: State University of New York Press, 2003), 51.

¹³⁴ I Corinthians, 14; 34-35, I Corinthians, 11 and I Timothy 2; 11

believe. If women are still denied full participation in ministry then it raises an eyebrow about the teachings of the church.¹³⁵

Women in the Methodist Church are allowed to join the ordained ministry, allowed to plant a church, and allowed to establish an organization but women or majority of them are not seen in the top hierarchy of the church. In support of this Edusa-Eyison's article 'Women in Church Leadership – Focus on the Methodist and Presbyterian Churches in Ghana' writes that women have in recent times, clearly expressed their dissatisfaction about the subordinate role accorded them both in society and in the Church.¹³⁶ There is expression of dissatisfaction in that there is the wish to be given the equal room to function. Letty M. Russell has stated in her book that women's problem is not actually with the ordination of women, the problem is the Church's reluctance to change its traditions to include women in ecumenical settings, the fact that some denominations ordain women does not solve the problem. Until all are included equally, the ecclesiastical body of Christianity remains broken.¹³⁷

There is a challenge with couple ministry. Couple Ministry is a situation where a male minister of the gospel is married to a female minister of the gospel. Under the constitution of the Methodist Church, each Minister is given a church to operate. They qualify under their priestly capacity to function and present the needs of the individual members to God. This issue is not common in the mainline churches where women are even allowed into the

¹³⁵ Edusa Eyison, 'Women in Church Leadership: Focus on Methodist and Presbyterian Church in Ghana,' *Trinity Journal of Church and Theology*, 2(1996): P. 60.

¹³⁶ Eyison, 'Women in Leadership': 60.

¹³⁷ Letty M. Russel, *Just Hospitality: Gods's Welcome in a World of Difference*, (Louisville: Westminster John Knox Press, 2009), 17.

ordained ministry. Since January 1835 when Methodism was first planted in the soil of Gold Coast, the Methodist Church has had only one couple who are both ministers as has been stated in chapter three of this study. Oduyoye has stated in her book that a woman in the family is seen as a combination of housewife, cook, matron, cateress, maid and waiter. She is expected to take care of her husband and children¹³⁸. Interviews held with some male ministers in the Methodist Church revealed that some other ministers wives for instance the wife of the Rt. Rev. James Baffour Awuah of Sunyani Diocese wanted to be in the ordained ministry in order to help her husband as Mrs. Patricia Foli is doing but the Church did not allow her. She is supposed to be in the house and cater for the family. Amoah has noted that there should be no discrimination in the service of the Lord, God created women to serve Him.¹³⁹ If Mrs. Patricia Foli has been successful then definitely other ministers wives with the same interest will be able to do it. The members of the Church see Mrs. Patricia Foli playing double role. She is seen as minister's wife, who is a mother to the congregation and at the same time a Reverend Minister who has her congregation. Interestingly she is playing this double role effectively which was attested by the various members of her congregation. According to Banda, history shows that there has been little influence of pastor's wives in the Church. This is because of lack of theological training.¹⁴⁰ Mrs. Patricia Foli who had that theological training influences the women in her position as a minister's wife. She is able to use her skill to empower the women. She guides the women on how to express their views about how the church is functioning. Mrs. Patricia Foli teaches them on how to socialize with others and how to overcome their feelings and frustrations. In addition, according to the

¹³⁸ Mercy Amba Oduyoye, *Transforming Power Women in the Household of God: Proceedings of the Pan-African Conference of the Circle of Concerned African Women Theologians*, 128.

¹³⁹ Akon, E. Udo, 'Women in God's World: Some Biblical affirmations' in Elizabeth Amoah (ed.) *Where God Reigns: Reflections on Women in God's World* (Accra: Sam-Wood Limited 1997), 22.

¹⁴⁰ Banda, *Women of Bible and Culture*, 36.

women, her teachings and the programs she organizes for them have empowered them to be better teachers, mothers, and wives in their homes and churches. This has given them the opportunity to break off from the monotony of their everyday activities. Sixty percent of the women interviewed affirmed it.

Mrs. Patricia Foli in carrying out her motherly role again discusses some rituals that women go through which they should desist from. She said women are made to go through many rituals notably puberty and widowhood rites. Both men and women go through diverse kinds of rituals in their communities but those of the women are more pronounced than those of the men. The rituals sometimes have negative impacts on the women. Most often, there are violations of their human rights. On the part of men, they are advised to remarry in order to prevent their dead spouses from visiting them. Mrs. Patricia Foli makes them aware that such rituals can influence them negatively and that they should not adhere to them. In addition to her role as minister's wife, she performs her role as a Reverend Minister effectively. The dexterity with which she combined the two duties encouraged some minister's wives to write the Entrance Examination to Trinity Theological Seminary but unfortunately, they did not gain admission.

While performing her role as a minister's wife and a Reverend Minister herself, she does not downplay her role as a mother in the house. She said, 'I preside with equal grace and firmness over the affairs of a large family, as a mother, teacher, and reverend minister'. In addition to her house keeping duties, she is also the spiritual director to the ever-increasing

brood of children'.¹⁴¹ One can easily conclude that Mrs. Patricia Foli is one of the best mothers, a woman of strong and firm spiritual mind.

Mrs. Patricia Foli's status as a Reverend Minister, a civil servant and a mother in the house, is undoubtedly very challenging but thanks to God, and the immense support from her husband she is striving to succeed in her chosen career. She said that anytime she encounters any difficulty in her ministry her husband comes in quickly to assist her. Mrs. Patricia Foli has trained her children in such a way that those still with them are always by her in whatever she does in the house.

4.6 Achievements of Women in the Methodist Church Ghana

Naomi Adamu Gisilimbe in her article 'Women's Experience of Contemporary Africa'¹⁴², states that to put a woman no matter how gifted into a pulpit of the church was considered a very improper thing not only from the point of view of the church itself, but from that of the societies also. Nevertheless, many women today are doing the work of God and many among them are powerful preachers and successful soul winners. This is not different from the Methodist church but now the church can boast of many women who are winning souls for the church. In spite of the many problems facing the Women in the Methodist Church, they have made great achievements in their various areas of service. These achievements include the ability of the Women's organizations to attract Ghanaian women into the Methodist Church and to make their homes, Christian homes. This achievement is very important to this study in many ways.

¹⁴¹ Patricia Foli, interviewed, 18 March 2010, Accra.

¹⁴² Adamu Gisilimbe, *Women's Experience of Contemporary Africa*, 6.

Firstly, it means that the organizations (Women's Fellowship and Susana Wesley Mission Auxiliary) achieved their aims of reaching out to women and girls in their evangelism. It indicates that the people are responding to their call and their mission. It shows that the Methodist Church is not only developing and growing but it has developed into a mature Church capable of meeting its manpower needs.

The ability of the women to do their work like the men is both an achievement on the part of the women priests and a contribution to the growth and development of the Methodist Church. This is because not only are they providing a supporting service but also laying a foundation for the younger ones. It was also clear from the chapter three that apart from women joining the priesthood, they are able to plant a church. This in no small way contributed to the growth and development of the Methodist Church, which was founded to serve the circuit needs since people walked for long distances before getting to the church premises. George Barna's *Leaders on Leadership* stresses on the importance of leadership in both the church and society and emphatically insists that both men and women should provide leadership in various situations and through different styles of leadership.¹⁴³ It can safely be said that this is what women in the Methodist Church are looking for. They do not want only the men to occupy the top positions they want to be there with them.

In 1989 a woman had access to occupy the position of Lay President of the Methodist Church. The first woman to occupy that position was Mrs Sophia Moore. Mrs. Baiden was the second woman to occupy that seat. In 1999 Very Rev. Comfort Ruth Quartey – Papafio was made assistant to the Administrative Bishop. She is the only woman who has ever

¹⁴³ George Barna, *Leaders on Leadership*, (Oxford: Heinemann Education publisher, 1997), 18

occupied that seat¹⁴⁴. It is in the light of this that Peach in her book *Women and World Religions* writes that,¹⁴⁵ ‘the status of women has shifted over time, although not always in the direction of improving women’s status or establishing their equality with men. In some cases, women have gained some opportunities and authority as time went on. She again writes that, despite the general subordination and marginalisation of women within the world’s religions, some exceptional women have managed to rise to prominence in all of them’,¹⁴⁶

The position of women in the Methodist Church is changing. Before 1989, no woman belonged to the top hierarchy. The status of women has shifted since three women had managed to find a place at the top hierarchy. The Methodist Church now has eight women as Lay Chairmen. Formerly the women Lay Chairmen were only two and the men were thirteen. Since 1835, only three women have occupied this position.¹⁴⁷ Currently, Mrs Araba Atta Sam is the Lay President and she was elected during 2008 Conference.¹⁴⁸

In addition, not only has some women in the Methodist Church managed to rise to prominence they are also playing tremendous role in their organizations.

¹⁴⁴ Methodist church Ghana Calendar of Events Dzorwulu Circuit, 6 Jan. 2006. 14.

¹⁴⁵ Lucinda Joy Peach, *Women and World Religion*, (America: East End Publishing Services, 2002), 9.

¹⁴⁶ Peach, *Women and World Religion*, 9.

¹⁴⁷ , Methodist Church Ghana, Calendar of Events, Dzorwulu Circuit, P 4.

¹⁴⁸ Methodist Church Ghana, Calendar of Events, Dzorwulu Circuit, P.4.

4.7 Conclusion

In this chapter, the role and place of women in the Methodist Church has been brought to light. The contributions of the three selected women can be seen in the social, health, and spiritual life of the Church. The issue of couple ministry is a major challenge facing women in the Methodist Church Ghana. In addition, achievements of the women in the Methodist church have been discussed. The next chapter, which is the conclusion, has summarized the key points of the discussion, made some recommendations, and finally drawn the conclusion.

CHAPTER FIVE

SUMMARY, RECOMMENDATION AND CONCLUSION

5.1 Introduction

The main purpose of the study was to study and examine the place, role and contributions of women in the Methodist Church, collectively and individually, to the growth and development of the Methodist Church. The concluding chapter summarises the study. It is followed by recommendations in order to aid further research on the contributions of women to the development of the Methodist Church and finally draws the conclusion.

5.2 Summary

Women in the Methodist Church have been very instrumental in the development of the church. A close study of the contributions of women in the Methodist Church revealed that the women play defined domestic or traditional roles in the Methodist Church. The roles include interior and exterior cleaning, care and maintenance of the Church premises as well as caring for ministers' needs. Other roles played by the women are ushering, Bible reading at church services and preaching.

Furthermore, the study has looked at the roles and place of women in the Methodist Church with regard to the area of priesthood, the appointment of women as ministers in the Methodist Church. This is seen as an opportunity for women to perform the roles assigned to them very well.

The study also examined in detail, the lives and contributions of Mrs. Patricia Foli, Mrs. Georgina Baiden and Mrs. Agnes Afriyie Amankwaah. It revealed that originally the three selected women for the case studies were not Methodist. It has been realized that multiple factors inspired them to become members of the Methodist Church and these included influence of friends, the educational institution attended and examples of women leaders in the church and marriage.

Consequently, it also brought to light the circumstances that led to their involvement in the activities of the Methodist Church Ghana. It is crystal clear that all of them have rendered invaluable services to the church. They worked hard and contributed significantly through their services to the Methodist Church Ghana.¹⁴⁹ Mrs. Patricia Foli under takes dual position as a spouse of a minister and a reverend minister. Mrs. Patricia Foli's life is worthy of emulation by all women in the Methodist Church desiring the role of Reverend Minister. She bears witness for Christ in addition to her role as a spouse of a minister.

The research has revealed that Calvary Methodist Church, Beach Road in Takoradi has been very beneficial to the elderly people who reside along the Beach Road; they no longer attend church services at Bethel Methodist, which is far from the Beach Road. Prior to the establishment of the Calvary Methodist Church, at the Beach Road, most of the children who reside along the beach road did not have the opportunity to attend Sunday school, regularly. However, since the establishment of a Methodist Church at the beach road by Mrs. Georgina

¹⁴⁹ See details in chapter three of the work where the contributions of each of the case studies women have being elaborated.

Baiden a great number of children have gained easy access to Sunday school teachings as they no longer have to walk long distances to attend Sunday School.

Again, the study of Mrs. Agnes Afriyie Amankwaah revealed that through her initiative and hard work, SUWMA started in the Methodist Church Ghana. The organization is now well established in almost all the Societies in the Methodist Church in Ghana. In addition, the organization has branches outside the country, for instance, Ghana Methodist Church, Montreal in Canada. The Methodist Church has no regret for allowing such an organization to function in the church as already stated in chapter three of the study. This is because the members contributed enthusiastically to the growth and development of the Methodist Church. Therefore, even though a single woman initiated it, it took the efforts and contributions of all its members to make it function and well established in the Church. Their contributions do not end in the Church alone but extend beyond the boundaries of the church. This is because the association sponsors some youth in the higher institutions. This has created significant recognition regarding the role of women in the church.¹⁵⁰

A significant achievement had also been in the area of increased evangelism by women organizations. That has attracted many women into the church and making their homes Christian homes. Women have also demonstrated tremendous leadership capabilities since 1989 with three women occupying the high position of Lay President successfully including the current President. Again, eight women have held the position of Lay Chairpersons.

¹⁵⁰ See details in chapter three of the work where the contributions of each of the case studies women have being elaborated.

Thus, Reverend Mrs. Patricia Foli, Mrs. Georgina Baiden, and Mrs. Agnes Afriyie Amankwaah by their respective role as Reverend Minister, Past Lay President, and Founder of an organization, contributed and continue to contribute to the growth and development of the Methodist Church. Furthermore, as women leaders they exert their influence on other women and even men.

The study also revealed that women whose husbands are Ministers in the Methodist Church Ghana face challenges if they also want to become Ministers in the church. Ampaw Asiedu the Church explained that has a problem of stationing couple ministers. As a result, only one woman whose husband is a Minister has been ordained a Minister in the Church nationwide, even though several others who qualify have expressed the desire and made the effort.

5.3 Recommendation

In every human endeavour, there are challenges, which may undermine the success of that endeavour. This section of the work makes recommendations towards the roles and place of women in the Methodist church. It is hoped that these suggestions would have a positive impact on women in the Methodist church.

It would be appropriate for the Methodist Church, to allow women married to ministers of the church who have interest in pastoral ministry and also possess the relevant qualities to join the ordained ministry. This is because, Mrs. Patricia Foli, who is both a spouse of minister and a Reverend Minister, has shown this through her life that a spouse of a Reverend Minister who is called into the ordained ministry can pursue it without violating

the commands of God and the Church's doctrine. In the light of this, the church is being called upon to rethink its perception about spouses (men and women) in the light of the role that they can play in the church when they become ordained ministers.

In addition, there should be leadership training for men and women with leadership potentials on regular bases. The study recommends that conscious efforts should be made to organize workshops and seminars with the aim of training both the men and women on capacity building. This will help each group to identify its role in the building of the church. Women should further be encouraged to study theology to a level that will enable them to appreciate issues better as they relate to them. The Church should sponsor and plan effective education for both women and men who qualify and are ready to learn. This will enable them to develop their potentials and talents for kingdom service. When this is done, the Methodist Church will be making the anticipated progress

The Church should select women to responsible positions in the Church. There are women who have qualifications and qualities comparable to their male counterparts. The Church should allow these women to go through the voting process prescribed by the Church for such positions. They should be selected on merit not based on gender sympathies.

The study recommends a research to be conducted on literacy works on women in the Methodist Church for the past fifty years when the church became autonomous of the parent Church (British Methodist Church). In so doing the Church in Ghana, will establish a data

base for literature, on the contributions of women to enrich the reference base for further research.

5.4 Conclusion

From the beginning, the study set out to examine the contributions of women in the Methodist Church and how their contributions have helped in the development of the Church. The study looked at the case studies of three women in the church.

The study has shown that the Methodist Church today, has seventy female ministers performing same pastoral duties as their male counterparts. The women are no longer limited to only their traditional roles such as the upkeep of the Church premises, ushering, reading the Bible, and preaching the word of God as lay preachers do not require predetermined academic qualifications. This however put the women in a low class.

In addition, the study revealed that the numerical strength of women in the Methodist Church Ghana forms the bedrock of the church. Women groups in the Church play key role in the activities of church programmes. Women groups are very vibrant and represent the identity of the Church in several respects considering their participation in evangelism, community development, youth development, and social responsibilities of the Church.

Women in the Methodist Church have demonstrated the ability to continue the good work of Mrs. Harriet Wrigley, the spouse of the second missionary (Reverend R. Dunwell) posted to

the Methodist Church in Ghana. Her introduction of girls to vocational skills and reading the bible had enhanced the capacity building and human resources development in the Church.

The study has revealed that Reverend Mrs. Patricia Foli has set the precedent of couple ministry. This is a feat that many women are aspiring to attain in contemporary times. She did not inspire other women just by becoming an ordained minister but through her ability to surmount the challenges of the work and the measure of success she has chalked. Mrs. Patricia Foli is more of a pace setter who has laid the foundation for others to build upon.¹⁵¹

The study revealed that the election of Mrs. Georgina Baiden to the high office of Lay President had been a great inspiration to women in the Church. In this capacity, she contributed immensely to decision making as well as solving problems in the absence of the Presiding Bishop. Again, she initiated the establishment of the Beach Road Methodist church in Takoradi.

Women have also improved in their marital role to ginger the support and appreciation of husbands for the SUWMA. The SUWMA is now organized at the Connexion, Diocese, Circuit, and Society levels of the church. SUWMA undertakes activities such as decoration of church premises, organization of cell meetings, visiting the sick and providing financial support to needy children. This has come about through the initiative of a single woman (Mrs. Agnes Afriyie Amankwaah).

The women selected for the studies were teachers who served in various capacities towards the development of humanity and communities they served. This is an indication that they

¹⁵¹ See the chapter three of the work for detailed contributions of the three selected women.

had a foundation that influenced their quest to serve. They transferred some of the knowledge they acquired in working in the teaching fields to their work in the Church that made them successful leaders and counsellors. The three women were fortunate to have parents who desired to educate their children formally which provided the basis for their future status. Women who do not receive good formal education at the early stages of their lives have no chance of becoming ministers or occupying any high position in the Methodist Church. The three women were also enthusiastic about the infrastructural development of the church as stated in the contributions of Mrs. Patricia Foli, Mrs. Georgina Baiden and Mrs. Agnes Afriyie Amankwaah.

Even though women have played significant roles and contributed immensely to the life of the church and people in the society, they are confronted with some challenges. Opportunities to serve in high positions of the church hierarchy especially are limited. The selection of Bishops in the Methodist Church Ghana according to Bishop Asamoah Okyere is a process and that ministers are selected and voted on.¹⁵² It is time women are encouraged and permitted to exercise their full capabilities and potentials in Church administration and management.

The study has revealed that women in the Methodist Church have contributed immensely to the growth and development of the Methodist Church Ghana. It has also revealed that some women have expressed interest in the ordained ministry. This kind of religious life is needed

¹⁵² Asamoah Okyere, interviewed, 19 May 2010, Accra.

by some of the lay women in the Church. This wish, I believe should not be a problem to the Methodist Church. This is because the Methodist Church ordains women and the women who have being ordained play their role effectively. The Methodist Church has seventy of the ministers as women who are serving as superintendent ministers and chaplains in some second cycle schools.

The study reveals that the places and role of women in the church are well defined and that they are given special role to play in the church. Again, the study reveals that because of the role and places of women in the Methodist Church, some women who were not hitherto members of the Methodist church have been influenced to become members of the church.

In addition, the Methodist church currently allows few women to take up leadership roles in spite of the great number of women who show desire and willingness to take up leadership roles. The Methodist Church is therefore called upon to do more by encouraging and rewarding such desires by giving them leadership positions. The major breakthrough that is yet to be accomplished by men and women who believe in the true worth of womankind, is to educate readers of the Bible that the Bible does not say only one thing. It is stated in *Galatians* chapter 3: 28 that there is neither Jew nor Greek, slave nor free, male or female, for we are all one in Christ Jesus. Again, as long as the Bible remains with this diversity of viewpoints there is no reason to deny women full participation in His (God) kingdom service. The Church can only be a blissful place to be if gender differences give way to equal opportunities to all.

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Name	Position	Venue	Date
Patricia Foli	Female Minister	Accra (Greater Accra)	1 st November 2009, 7 th December 2009, 25 th March 2010 and 15 th April 2010.
Georgina Baiden	Former Lay President	Takoradi (Western Region)	20 th December 2009 18 th February 2010 19 th April 2010 25 th May 2010
Nana Adwoa Amankwaah and Nana Kwadwo Owusu	Relative of Agnes Afriyie Amankwaah	Chirepatre (Kumasi, Ashanti Region)	18 th March 2010 27 th April 2010
Asamoah Okyere	Bishop	Wesley House, Methodist Headquarters	19 th May 2010
Grace Fakah		Accra	18 th April 2010
Angelina Woode	Director of Women's Ministry	Wesley House, Methodist Headquarters	14 th September 2009
Marian Ashong Katai	Former president of SUWMA	Adabraka, Accra	11 th December 2009 16 th January 2010
Helen Mary Bainson	Women's Fellowship member	Accra	15 th October 2009

APPENDIX A**UNIVERSITY OF GHANA****DEPARTMENT FOR THE STUDY OF RELIGIONS****QUESTIONNAIRE FOR WOMEN IN THE METHODIST CHURCH GHANA**

Dear respondent, thank you for accepting to answer this questionnaire.

It is designed to collect information on the various role played by women in the Methodist Church, Ghana. We assure you that the information you give will only be for academic purposes and will be treated as highly confidential, thank you.

- When were women seen actively involved in church activities?

.....
.....

- What were some of the services rendered by women in the Church? List them.

.....
.....

- Were they allowed to participate fully with the male counterparts?

.....

- When was women's work in the Methodist Church given a boost?

.....

- What were some of the proposals the Church made for the women in the church?

.....

- Did women show interest in the ordained ministry?

.....

- What were some of the things they did that depicted their interest?

.....

- Who was the first woman to be ordained?

.....

- When was she ordained?

.....

- How many women are in the ordained ministry as at now?

.....

- Are women ministers in the Methodist Church allowed to play the same role as their male counterparts?

.....

- What are the challenges of women ministers in the Methodist Church?

.....

.....

- What are some of the major contributions made by the female Ministers that have enhanced the growth and development of the Methodist Church?

.....

.....

APPENDIX B

UNIVERSITY THE GHANA

DEPARTMENT FOR THE STUDY OF RELIGIONS

In order to get data for the Case Study of the three selected women of the Methodist Church, Ghana, an intensive research was done in Accra, Kumasi, and Takoradi 2009 and 2010

The following are sample of interview guide which were used for this process for the selected women in the Methodist Church, Ghana.

INTERVIEW GUIDE

Dear respondent,

This interview is designed by an M. Phil student of the Department for the Study of Religions, to investigate the contributions of Women in the Methodist Church Ghana to development of the Methodist Church Ghana.

The result will be for academic and historical purposes only and confidentiality is fully assured. Your co-operation will be much appreciated. Thank you.

SCHEDULE INTERVIEW FOR THE THREE SELECTED WOMEN IN THE
METHODIST CHURCH, GHANA.

Topic: Women in the Methodist Church Ghana: Case Study of Three Selected Women.

Name.....

Please, kindly give detail account of your life history.

Please take note of the following;

Birth and family Background

- Date of birth
- Place of birth (village, city, nation.)
- What is your family background?

.....
.....

Education

- Could you please share with me something about your educational background?

.....
.....

- What is the impact of education in your life?

.....
.....

Work

- What kind of work do you do?.....
- How long have you been working?
- Can you share with me some of your working experiences?

.....

- What did you intend to be in the future?

.....

- Did you achieve them?

.....

Marriage

- Marital Status: (Please tick) Single () Married () Widow()

- Do you have children?

Yes () No ()

- How many boys?

- How many girls?

- Would you like to share some of your marital experiences with me?

.....

Contributions to the Church

- What role have you been playing since you became a member of this church?

.....

- What impact have those role had on other women?

.....

.....

APPENDIX C**FEMALE MINISTERS IN THE METHODIST CHURCH GHANA**

1 Susana N.A Boateng	Abandze, Cape Coast Diocese
2 Mary Hagan	Assistant Head Wesley Girls' Cape Coast
3 Phyllis Haizel	Juaso, Cape Coast Diocese
4 Evelyn Nickel	Dominase, Cape Coast Diocese
5 Alberta Baiden	Further studies (University of Cape Coast)
6 Vera Hammond	Maamobi, Accra Diocese
7 Diana Gyan	Dansoman, Accra Diocese
8 Doris R.A. Saah	Dansoman, Accra Diocese
9 Laurene Nyarko	Methodist University
10 Patience Owusu- Boadi	Kwashieman, Accra Diocese
11 Florence Nyarko	Madina, Accra Diocese
12 Winnifred Anaman	Madina, Accra Diocese
13 Regina Adu	Mamprobi, Accra Diocese
14 Grace Dufie Afranie Osei	Teshie Nungua Estates, Tema Diocese

15 Hannah Sackey	Permitted to serve Ghana Police Service
16 Rebecca Baiden	Permitted to serve Achimota
17 Grace Fakah	Permitted to serve the GES
18 Love Sekyi Aboagye	Permitted to serve GES
19 Sarah Wiredu	Permitted to serve GES
20 Lovia Naa Lamle Lamptey	Permitted to serve Pentecost Basic School.
21 Helena Opoku Sarkodie	Permitted to serve GBC
22 Mary Doris Antwi	Akomadan, Kumasi Diocese
23 Helena Sarpong	Amakom, Kumasi Diocese
24 Grace Nnuroh	Buokrom, Kumasi Diocese
25 Patience Berchie	Akyease, Kumasi Diocese
26 Grace Ampofo	Barekese, Kumasi Diocese
27 Mercy Osei	Brodekwano, Kumasi Diocese
28 Janet Osei Kuffour	Permitted to serve at Wesley College
29 Helena Koduah	Permitted to serve at Mmofraturu School
30 Janet Baiden Amissah	Coordinator, Women's Division
31 Esther Ananam	Kuntanase, Kumasi Diocese
32 Esther Ackah Miezah	Aburaso Clinic, Kumasi Diocese
33 Nancy B Appiah	Maakro, Kumasi Diocese
34 Alice Owusu Afram	Adjeimpra, Kumasi Diocese
35 Margaret Mensah	Adumakasekese, Kumasi Diocese

36 Esther Anane	Kodie, Kumasi Diocese
37 Charlotte R Ampah	Non- Stipendiary
38 Grace Dodoo	permitted to serve GES
39 Augustina Rockson	Sabronum, Kumasi Diocese
40 Emma E Teto Kwofie	Atuabo, Sekondi Diocese
41 Dinah A Imbrah	Anyinase, Sekondi Diocese
42 Comfort R Quartey Papafio	Tanokrom, Sekondi Diocese
43 Irene M Eshun	Half Assini, Sekondi Diocese
44 Clara Danquah	Lagos Town, Sekondi Diocese
44 Esther Hagan	Supernumerary, Sekondi Diocese
45 Christina Dzakpasu	Takoradi Bethel, Sekondi Diocese
46 Elizabeth Bodza Lumor	Permitted to study at University of Education Winneba
47 Patricia Cobbrah	Non-Stipendiary
48 Helena Araba Grahl	Permitted to serve at GES
49 Alberta Appiah	Permitted to study at University of Education Winneba
50 Agnes Aduonin	Okorase, Koforiduah Diocese
51 Juliana Esi Arkah	Permitted to serve at Akropong School for the Blind
52 Anna Ameyibor	Permitted to serve at Wesley International School
53 Perpetual DG Sackey	Mamfe, Koforidua Diocese

54 Cecilia Nyarko	Berekum, Sunyani Diocese
55 Hannah Adjei Amponsah	Kenyase, Sunyani Diocese
56 Mary Akyaa Brobbey	Odumase, Sunyani Diocese
57 Beauty E A Hope	Asankrangwa Tarkwah Diocese
58 Deborah Nyarko Affenyi	Mfuom, Tarkwa Diocese
60 Patience Osei Poku	Tumfa, Akyem Oda Diocese
61 Marian Araba Pratt	Kyebi, Effiduase Diocese
62 Emma Sally Asmah E	Permitted to serve GES
63 Diana Boaitey	Supernumerary, Obuase Diocese
64 Clarence Antwi Bosiako	Kpone, Tema Diocese
65 Juliana Awuku	Supernumerary, Tema Diocese
66 Rose Manu Gyan	Mesidan, Wenchi Diocese
67 Georgina C Ehun	Permitted to serve Wenchi Hospital
68 Jane D Dor	Permitted to serve GES
69 Jane Ellen Odum	With United Methodist Church, Germany
70 Georgina Mensah	Permitted to study at South London Bible College