

**KWAME NKRUMAH UNIVERSITY OF SCIENCE AND
TECHNOLOGY**

**COLLEGE OF ART AND SOCIAL SCIENCES
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KNUST

**ACHIEVING THE MILLENNIUM DEVELOPMENT GOAL 3: THE
ROLE OF THE CHURCH IN EMPOWERMENT OF WOMEN
A CASE STUDY OF THE ANGLICAN DIOCESE OF KUMASI**

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FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF
BUSINESS ADMINISTRATION (HUMAN RESOURCE OPTION)**

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DECLARATION

I hereby declare that this submission is my own work towards the Master of Business Administration (Human Resource Option) and that to the best of my knowledge it contains no material previously published by another person, nor material which has been accepted for the award of any other degree of the University except where due acknowledgement has been made in the text.

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ABSTRACT

According to The United Nations Development Programme, Millennium Development Goal (MDG) 3 is directed at achieving gender equity and empowering women. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. This study, therefore, assessed the role of the church in the empowerment of women. Personal interviews and questionnaire administration were used in collecting data from Fathers, Guild Leaders and members of the Kumasi diocese of the Anglican Church. Major findings of the study revealed that two thirds of children denied educations around the world are girls. Yet studies show that educated women have healthier children, who are more likely to live longer and attend schools themselves. Educating Ghanaian women is thus an important first step towards beating poverty and hunger. It was realized that the challenges that the church faces were inadequate funds to organize programmes on empowerment, lack of theological materials on empowerment and the lack of involvement on women's issues in the vision of the church. It was recommended that churches should find creative ways to change people's views about the value of education, and to foster a social environment in which girls feel encouraged to attend school. Churches should also form multi-agency partnership to address violence against women. The churches should be determined to help extremely poor women accumulate money that they could then invest in income earning activities, which is impossible for those who must devote every penny to daily survival. Churches should also work to help people protect themselves from HIV and manage their sexual health.

DEDICATION

This thesis is dedicated to my mum, Op. Mabel Taylor

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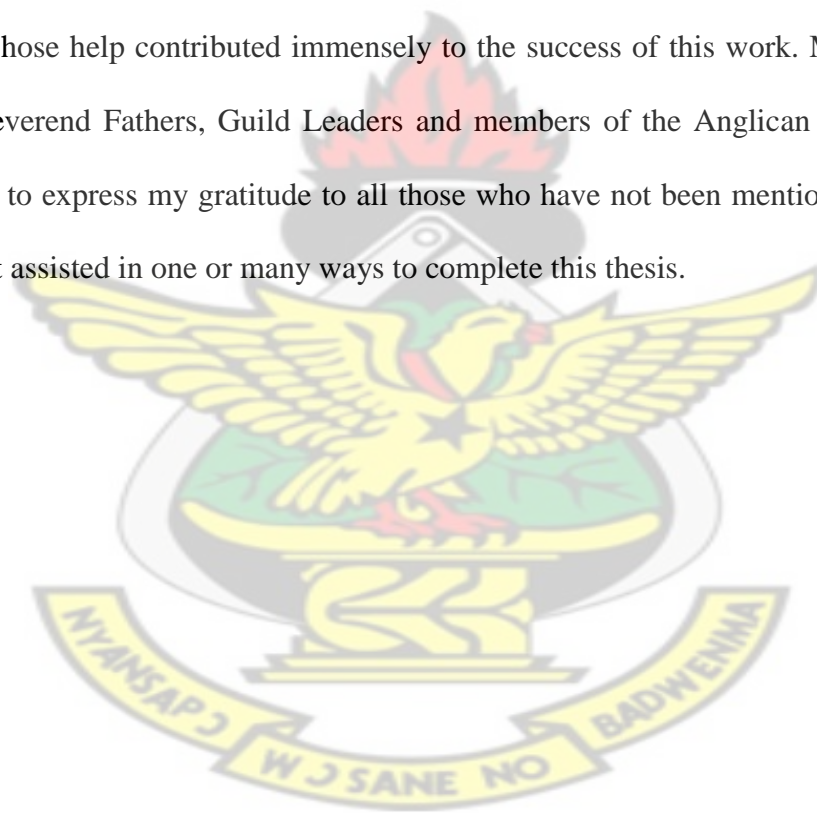


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CHAPTER ONE

INTRODUCTION

1.1 Background of the study

In many analyses of charismatic Christianity, both in Ghana and in elsewhere, the focus of discussion has been its role in the processes of social change. Whilst in some analyses charismatic churches have been viewed as effective agents of socio-economic change, promoting modernity and encouraging modest upward mobility and a new social ethic, in others their social efficacy is viewed with more caution (Kalu 2008),

Although some research suggests that the impact of the new churches on the power dynamics that structure relations between men and women is limited, most scholars have greeted the emergence of the worldwide charismatic movement with an enthusiasm fuelled by the perception that it will, in some sense, ‘empower’ its female adherents (Asamoah-Gyadu, 2005).

In terms of gender, three main threads of the charismatic sector have helped to generate this empowerment model and distinguish charismatic Christianity from the older mission-style churches. First, is the removal of traditional barriers to female leadership and the exercise of official authority by women in the churches’ organisational structures (Wolfe 2003). Second is its message of social change and social renewal, important elements of which are directed towards male behavior that may be damaging to women (Gifford,

2004). Third is its emphasis on the personal development of individuals, especially women, and the importance of encouraging women to build on their self-confidence and self-esteem (Wolfe 2003). These global threads run through the gender discourses of Ghana's charismatic churches. They tend to be articulated most clearly in women's fellowships and women's conventions, both of which are prominent features of the local charismatic scene

Women have to be perceived as economic actors in the developing world, and processes to facilitate their labour market inclusion and productive work need to be enhanced. Improving women capabilities and skills is important to facilitate women's entry into the labour market and their entrepreneurship; facilitating access to land and productive inputs and credit is also fundamental (UNDP, 2003). Removing the barriers to female entrepreneurship will help unleash women's economic potential and will contribute to their empowerment.

However, a one-sided focus on women's productive work will not be enough. It is essential to eliminate structural gender inequalities in the labour. Furthermore, a redistribution of unpaid care work between women and men is essential, as is a shift from women's unpaid care responsibility to collective shared social responsibility. Providing affordable childcare options must be a priority. Also, working with men to challenge and change gender stereotypes and expand men and women's social roles beyond narrow conceptions of the meaning of gender in today's societies is fundamental to achieving women's full empowerment (Bateman, 2010).

According to Argawal (2010), women's economic empowerment requires increased accountability on the part of institutions and systematic transformation so as to actively promote gender equality and women's rights. Therefore, this study will assess churches role in the empowerment of women, in achieving the Millennium Development Goal 3.

1.2 Statement of the Problem

UN (2009) indicated that women in the third world countries have been struggling for development. Some of these issues, which are holding women down, are lack of opportunity for education, which perpetuates ignorance, and lower their ability to contribute meaningfully to development.

Women empowerment is the most important factor that can contribute to gender equality between women and men (UNICEF, 2007). According to the World Bank and IMF (2004), recent evidence shows that gender equality and women's economic empowerment can also contribute to economic growth, poverty reduction and the fulfilment of human rights and social justice commitments. Lack of participation in decision making in the home, the church, and the society in general can affect the development of women. It is for this reason that this research seeks to assess the role of the church in the empowerment of women.

1.3 Objective of the study

The general objective of the study is to assess the role of the church in the empowerment of women. The specific objectives are;

1. To identify the issues that needs to be addressed in empowering Ghanaian women.
2. To find out the level of awareness of the church in empowering women
3. To find out the challenges that the church faces in empowering women.

1.4 Research questions

1. What are the issues that need to be addressed in empowering the Ghanaian woman?
2. What is the level of awareness of the church in empowering women?
3. What challenges does the church faces in empowering women?

1.5 Significance of the study

The study seeks to find the various programs being pursued by the church towards empowerment of women for development. There is a good reason to say that a study on the role of the church in empowerment of women for development will help increase the awareness of development and empowerment of women in churches in Ghana.

The study will also provide useful advice and recommendations to churches in its bid to develop and empower women.

In the academic community, the study can serve as important reference material and further highlight on areas where further empirical studies could be conducted to better

equip the churches in their bid to develop the Ghanaian woman. It would also serve as important reference material for policy-makers and all stakeholders concerned.

1.6 Scope of the study

This study examines the role of the church in the empowerment of women in achieving the Millennium Development Goal 3. The study will seek to investigate the strategies that the church has in place in their bid to empower women and challenges that the churches do face in empowering women. It will include discussions with members, fathers and prominent members of the church. The study will be limited to the Kumasi Diocese of the Anglican Church.

1.7 Methodology Overview

In the case of this research, an exploratory approach has been used to assess the role of the church in empowerment of women. The study used both primary and secondary sources of data. The population of the study was the members of the Anglican Church in the Kumasi Diocese. The members of the church in the Diocese were around eight thousand four hundred (8400). The study used interviews and questionnaire administration approach to gather data. Questionnaires were administered to members of the church. A stratified random sampling technique was adopted. A purposive random sampling technique was further used in the selecting of the respondents for the interview. Since the study wanted to assess the role of the church in the empowerment of women, members, fathers and prominent women in the Anglican Church in the Kumasi Diocese were interviewed. There are six Archdeaconries in Kumasi, and three of the

Archdeaconries were selected for the study and under each Archdeaconry, one church was selected. In all three churches were selected. Sixty respondents were randomly selected in each church. In all sixty questionnaires were administered.

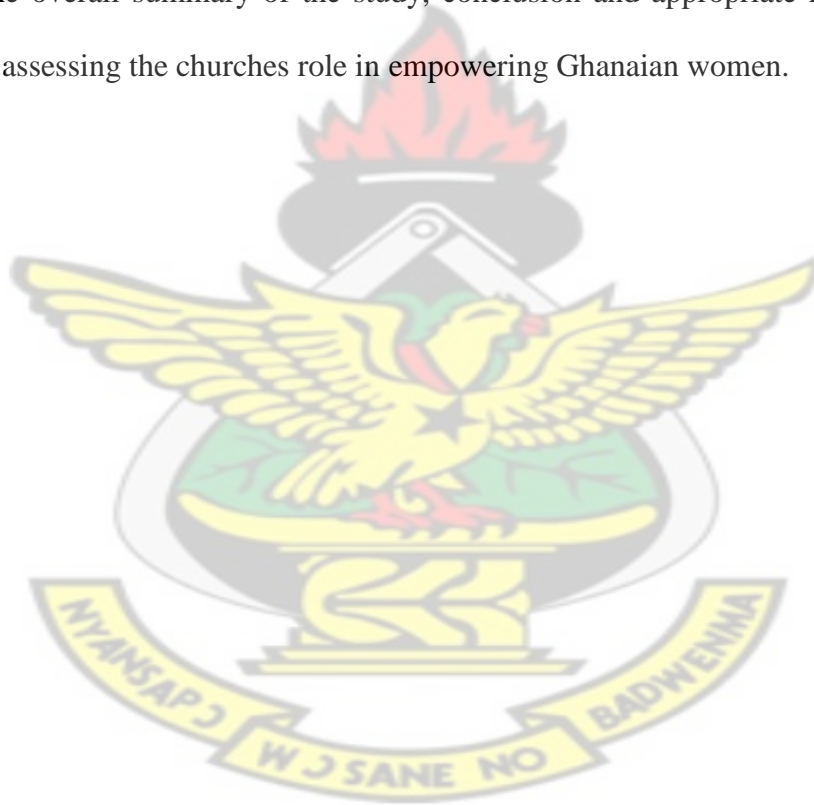
An interview was also conducted with some fathers and Guild leaders in the church. The women included the Public Relations Officer and the president of the Women's Ministry in the Kumasi Diocese. The interview demanded for the personal characteristics of the respondents, challenges that women faces and strategies put in place by the church in empowering women. Secondary data sources for this research were obtained from books, journals, reports in the libraries and the internet which are well related to the topic under discourse. To ensure that the responses were consistent, the data collected were scrutinized to ensure its fitness for use. Data were coded and analysed by the use of Statistical Package for Social Scientists Software (Windows SPSS). Diagrammatic representations of the statistical summaries of the results were presented in the form of pie charts, bar graphs and tables. The pictorial representations were done with excel.

1.8 Limitations of the Study

One limitation of the study was getting information and assistance from the Church which took a rather lengthy time due to the laid down procedure the researcher had to go through. Getting the questionnaires filled out as completely and accurately as possible was also a set back since most of the respondents were either not willing, did not take the questionnaires seriously, or did not have the time to spare.

1.9 Organization of the Study

The study is organised into five chapters. Chapter one of the study covers the introduction. It involves a brief coverage of the background, statement of the problem, objectives, justification, scope, the limitations and the organization of the study. Chapter two is the review of literature related to the study. Chapter three, deals with the methodology adopted for the study. Chapter four covers the analysis of data. It gives a descriptive report of the study as well as the analysis of the interviews conducted. The last chapter presents the summary, conclusion and recommendations of the study. It covers the overall summary of the study, conclusion and appropriate recommendations aimed at assessing the churches role in empowering Ghanaian women.



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents the literature review of the relevant areas covering the study. Concepts of empowerment, Millinium Development Goal 3, gender equality, education as a tool for achieving empowerment of women were highlighted. Barriers of women empowerment and ways to empower women were also reviewed

2.2 The Concept of Empowerment

The term empowerment covers a vast landscape of meanings, interpretations, definitions and disciplines ranging from psychology and philosophy to the highly commercialized self-help industry and motivational sciences (Lukes, 1994). Empowerment often addresses members of groups that social discrimination processes have excluded from decision-making processes through, for example, discrimination based on disability, race, ethnicity, religion, or gender. Empowerment as a methodology is often associated with feminism (Speer and Hughey, 1995).

Empowerment is the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes (UN, 2009).

Central to this process are actions which both build individual and collective assets, and improve the efficiency and fairness of the organizational and institutional context which govern the use of these assets.

UNICEF (2007) identified empowerment as the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives.

In essence empowerment speaks to self determined change. It implies bringing together the supply and demand sides of development – changing the environment within which poor people live and helping them build and capitalize on their own attributes. Empowerment is a cross-cutting issue. From education and health care to governance and economic policy, activities which seek to empower poor people are expected to increase development opportunities, enhance development outcomes and improve people's quality of life (UNRISD, 2010).

2.2.1 Women Empowerment

Empowerment of women, also called gender empowerment, has become a significant topic of discussion with regards to development and economics. Entire nations, businesses, communities, and groups can benefit from the implementation of programs and policies that adopt the notion of women empowerment (Wilson, 1996). Empowerment is one of the main procedural concerns when addressing human rights and development. The Human Development and Capabilities Approach, The Millennium Development Goals, and other credible approaches/goals point to empowerment and

participation as a necessary step if a country is to overcome the obstacles associated with poverty and development.

According to Jayasimha *et al.* (2000), the best way of empowerment is perhaps through inducting women in the mainstream of development. Women empowerment will be real and effective only when they are endowed with income and property so that they may stand on their feet and build up their identity in the society. Development warrants the eradication of the feeling of dominance and dependance of whosoever is associated with inferior economic status. Mohan (2004) taking a much wider view of development talks of development as the process of expansion of entitlement and capabilities

Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It involves the building up of a society wherein in women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure (Tran, 2005).

Gender empowerment can be measured through the Gender Empowerment Measure, or the GEM. The GEM shows women's participation in a given nation, both politically and economically. Gem is calculated by tracking "the share of seats in parliament held by women; of female legislators, senior officials and managers; and of female profession

and technical workers; and the gender disparity in earned income, reflecting economic independence (Sida, 2009).

2.3 The Concept of the Millennium Development Goal (MDG) 3

According to The United Nations Development Programme (UNDP) (2003), Millennium Development Goal (MDG) 3 is directed at achieving gender equity and empowering women. It has a single target: which calls for the elimination of gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015. While it is acknowledged that this target does not adequately represent the many components of gender equity and the many interventions required in achieving it, it is a target that has direct ecosystem service links. The ecosystem services involved would be primary production, food, fresh water, fuelwood, spiritual and religious benefits, education, and cultural heritage (United Nations, 2003).

Women (as well as men), especially the poor, are dependent on the natural environment and the ecosystem services it provides for their health and well-being (for example, fresh water, fuel, productive agricultural land, and natural biodiversity) and on the cultural, spiritual, and religious aspects of their environments. Achieving gender equity is an essential goal in itself and it is absolutely critical for meeting all the 2015 targets. The date set for achieving gender parity in primary and secondary education is 2005, ten years before the 2015 targets (UNICEF 2004). The issue is much more than a question of equity; the challenges facing the globe demand the utilization of all human potential.

There have been notable strides but according to Sen (1999), we are far from achieving that goal.

World Bank (2003) emphasized that, of the 876 million persons over 15 who cannot read or write, nearly two thirds are women. UNICEF estimates that there are 121 million primary-school-age children out of school, 65 million girls and 56 million boys (UNICEF 2004). For the Asia-Pacific region, in 46 (of 58) economies, there were moderate to severe gender disparities in primary education although the situation was somewhat better in secondary school. In China, by 2000, there were actually more girls enrolled in primary education than boys. The pattern does not hold true in secondary education, however. The situation in primary education in China is offset by disparities in South Asia (United Nations, 2003).

2.4 Gender Inequity

Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life. Equality between men and women exists when both sexes are able to share equally in the distribution of power and influence; have equal opportunities for financial independence through work or through setting up businesses; enjoy equal access to education and the opportunity to develop personal ambitions. A critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. Women's empowerment is vital to sustainable development and the realization of human rights for all (Argawal, 2010).

Gender inequity reverberates through society in complex ways, impacting not only women but also their children, their families, and their societies. The gender gap in earnings persists, and employed women have less social protection and fewer employment rights than men. Violence against women remains a serious violation of women's rights across the globe, and the majority of new cases of HIV/AIDS in the 15–24 year old age group are women (World Health organisation, 2002).

A more comprehensive view of gender equity than that employed in the MDGs conceptualizes three main domains of gender equity, all of which are amenable to policy intervention. The first, which includes education, is enhancing women's capabilities, including health, education, and nutrition. The second domain is enhancing women's opportunities—access to assets, income, and employment. The third domain is enhancing women's agency—the ability to make choices that can alter outcomes including participating in and leading the political process. Because of the daunting nature of the problem, the prevention of violence is viewed as a separate category (Grown *et al.*, 2003).

2.5 Education as a tool for achieving empowerment of women

Education is not only a building block for reaching the other MDGs, it is also a foundation for achieving other aspects of empowerment. Two of the indicators used for measuring progress toward MDG 3 are the share of women in wage employment in the non-agricultural sector and the proportion of women holding seats in the national

parliament. Educated women benefit all of society. Hill and King (1995) found that of the countries in which the ratio of female to male enrollment in primary and secondary schools is less than 0.75, you can expect levels of GDP that, all other things being equal are lower than where there is less discrimination in education.

Without arguing that women are naturally attuned to making wise environmental choices, Jackson, (1993) indicated that educated and empowered women in developing countries are much less likely to find themselves in circumstances that lead to unwise ecological choices. For example, the women's association of traditional healers called WAINIMATE (The Women's Association for Natural Medicinal Therapy) has ensured women in Fiji and in other parts of the Pacific traditional medicines that are most effective and safe for treating diseases (Tabunakawai, 1997). As well, women who do achieve local, regional, and national office can contribute to wise policy decisions with respect to ecosystem services.

2.6 UN's Interventions to improve the welfare of women

UNICEF/WHO (2004) indicated that an ecologically balanced natural environmental base, including productive agro-ecosystems that support economic development will help to alleviate poverty and allow investment in girls' education. According to UNICEF/WHO (2004), this is more than a strictly financial issue, although school fees, uniforms, books, and supplies are important concerns. In many parts of the world, one of the primary reasons that girls are not in school is because of domestic responsibilities, for example, the collection of water and fuel wood and agricultural tasks.

According to The World Bank and IMF (2004), specific interventions include: expanding access to safe, affordable fuel for domestic use, expanding access to improved water supply, an improved transportation infrastructure, an improved education infrastructure, the provision of information and communications, and access to technology for distance education in rural areas (World Bank and IMF, 2004).

2.6.1 Access to safe, affordable fuel for domestic use

The provision of additional fuel sources, especially modern liquid fuels such as liquid petroleum gas or renewable sources such as solar power and hydroelectricity would reduce stress on local forests and other fuelwood sources. Few, if any, negative impacts would be expected. If attention is paid to the fuel source and improved cooking stoves, this should also decrease women and children's exposure to indoor air pollution, an important problem in many parts of the world (Arnold *et al.*, 2003).

2.6.2 Access to improved water supply

UNICEF/WHO (2004) emphasized that the primary consequence of expanding access to a safe, potable water supply would be an increased demand for surface and groundwater, potentially affecting surface water quality and quantity. This could impact other components of the local ecosystem. If engineering solutions are applied (for example, dams or other waterworks), there could be considerable ecosystem service impacts. The corollary of improved access to safe water is improvements in sanitation (for example, lack of adequate toilet facilities is one of the reasons given for not sending girls to

school). With respect to both increased access to potable water and improved sanitation, wastewater treatment needs to be addressed.

Wastewater treatment has definite benefits; these include decreased exposure to gastroenteric pathogens in the water supply as well as decreased risk of exposure to pathogens while collecting water, for example, those causing schistosomiasis and leptospirosis. There would also be decreased risk of diseases related to lack of hygiene or the “water-washed” diseases. Safe water supplies may also lead to a decrease in the breeding sites for disease carrying vectors, for example, *Aedes* mosquitoes that transmit dengue fever (WHO, 2000). Improved health should have positive consequences for educational, agricultural, employment, and other endeavors for entire communities. Both access to affordable fuel and improved water supply should free women and girls from the burdensome duties of collecting these basic domestic necessities.

2.6.3 Improved transportation infrastructure

An improved transportation infrastructure could have either positive or negative impacts on ecosystems, depending on planning and mitigation efforts (UNCSD, 1995). The construction of roads has been presented as one of the classic examples of development strategies that have had negative ecological impacts. Roads can threaten biodiversity, lead to the introduction of alien species, cause forest fragmentation and altered habitat as well as unplanned development (UN, 1992). However, transportation infrastructure is critical for economic equity and development, for example, providing rural dwellers better access to health and education services as well as employment opportunities and

access to markets. Improved transportation infrastructure can also provide access to remote areas for environmental assessment and management. Roads provide various economic development options, for example, ecotourism.

2.6.4 Improved education infrastructure

An improved education infrastructure including the building of new schools would have a more educated civil society (girls and boys, men and women) that, at least in theory, could be better stewards of the land (UNESCO, 2003). The infrastructure provided by the school (and schoolteachers) could be employed for education efforts aimed at ecosystem services. There are important issues concerning the quality of the education, completion rates, grade completed, and actual learning. As noted, a major consideration, even if education is available to girls, is the financial and other costs. If girls are going to have access to education, policies will have to be put in place to assure subsidies, transfers, tuition and book fees.

In terms of ecosystem services, improved gender equality and education will allow access to land and other household resources increasing the likelihood of wise natural resource management decisions. If women and girls have ready access to water and fuel (some innovative schemes, site collection points near to schools) it will free their time for other activities that contribute to personal and family well-being, including education (UNESCO, 2003). If women are literate, agricultural/natural resource education/ outreach can be more easily targeted at women to enhance sustainable agricultural practices (UNICEF 2004). Education provides opportunities for capacity building and women can

be effectively engaged in local level environmental management. Education may also increase women's access to (micro) credits. While the uses to which these credits are put could have negative as well as positive impacts on ecosystem services, there are numerous examples of environmentally sensitive entrepreneurial activities undertaken by women.

2.7 Barriers of women empowerment

Many of the barriers to women empowerment and equity lie ingrained into the cultures of certain nations and societies. Many women feel these pressures, while others have become accustomed to being treated inferior to men (Nussbaum, 1995). Even if men, legislators and NGOs are aware of the benefits women empowerment and participation can have, many are scared of disrupting the status quo and continue to let societal norms get in the way of development.

In reality, women face obstacles and overcoming many of them requires society to actively reduce gender discriminatory norms and practices and to ensure that public institutions are accountable for putting gender rights into practice (Sida, 2009). Female illiteracy, women's lack of access to information, and gender discriminatory norms that prevent women from using and/or owning land are examples of obstacles that limit their access to and control of economic resources (Finnegan, 2003). Exploitative and discriminatory working conditions, gender segregation in the labour market, restricted mobility, women's double work burden and diminished health, caused by gender-based

violence, for instance, are examples of factors that limit women's ability to access and/or enjoy the returns on their work.

Unpaid work, both in the productive and domestic spheres is one of the most important obstacles to women's economic empowerment (Finnegan, 2003). Overall, women across the world endure heavy workloads both outside and inside the home. Many studies show that women's work day is longer than men's and that the proportion of work receiving economic remuneration is smaller. A substantial part of productive agricultural work today is unpaid and carried out by women. In addition to productive work, one of the major differences in economic empowerment of women compared to men is the fact that women shoulder the primary responsibility for unpaid care work within the home. Indeed, society depends heavily on women's unpaid work to provide the necessary care of its citizens today. This limits women's free time to engage effectively in income-generating work and in many developing countries results in women's acute time poverty. As a result more women than men lack access to valued resources and opportunities and continue to have a subordinate status in society (Barker, 2006).

2.8 Empowerment Strategies

UNRISD (2010) emphasized that there are many examples of empowerment strategies that have been initiated by poor people themselves and by governments, civil society, and the private sector. Although there is no single institutional model for empowerment, experience shows that certain elements are almost always present when empowerment

efforts are successful. UN (2009) indicated that the four key elements of empowerment that must underlie institutional reform are

1. Access to information
2. Inclusion and participation
3. Accountability
4. Local organizational capacity

2.8.1 Access to information

According to Heinonen and Strandrik (2005), information is power. Two-way information that flows from government to citizens and from citizens to government are critical for responsible citizenship and responsive and accountable governance. Informed citizens are better equipped to take advantage of opportunities, access services, exercise their rights, negotiate effectively, and hold state and non-state actors accountable. Wilson (1996) indicated that without information that is relevant, timely, and presented in forms that can be understood, it is impossible for poor people to take effective action. Information dissemination does not stop with the written word, but also includes group discussions, poetry, storytelling, debates, street theater, and soap operas-among other culturally appropriate forms-and uses a variety of media including radio, television, and the Internet. Laws about rights to information and freedom of the press, particularly local press in local languages, provide the enabling environment for the emergence of informed citizen action. Timely access to information in local languages from independent sources at the local level is particularly important, as more and more countries devolve authority to local government (Heinonen and Strandrik, 2005).

Most investment projects and institutional reform projects, whether at the community level or at the national or global level, underestimate the need for information and underinvest in information disclosure and dissemination. Critical areas include information about rules and rights to basic government services, about state and private sector performance, and about financial services, markets, and prices. Information and communications technologies can play important roles in connecting poor people to these kinds of information, as well as to each other and to the larger society (World Bank, 2007).

2.8.2 Inclusion and participation

An empowering approach to participation treats poor people as co-producers, with authority and control over decisions and resources devolved to the lowest appropriate level. Inclusion of poor people and other traditionally excluded groups in priority setting and decision making is critical to ensure that limited public resources build on local knowledge and priorities, and to build commitment to change. However, an effort to sustain inclusion and informed participation usually requires changing the rules so as to create space for people to debate issues and participate directly or indirectly in local and national priority setting, budget formation, and delivery of basic services. Participatory decision making is not always harmonious and priorities may be contested, so conflict resolution mechanisms need to be in place to manage disagreements (UNRISD, 2010).

According to UN (2009), sustaining poor people's participation in societies with deeply entrenched norms of exclusion or in multiethnic societies with a history of conflict is a

complex process that requires resources, facilitation, sustained vigilance, and experimentation. The tendency among most government agencies is to revert to centralized decision making, to hold endless public meetings without any impact on policy or resource decisions. Participation then becomes yet another cost imposed on poor people without any returns.

World Survey on the Role of Women In Development (2009) emphasized that participation can take different forms. At the local level, depending on the issue, participation may be:

- direct;
- representational, by selecting representatives from membership-based groups and associations;
- political, through elected representatives;
- information-based, with data aggregated and reported directly or through intermediaries to local and national decision makers;
- based on competitive market mechanisms, for example by removing restrictions and other barriers, increasing choice about what people can grow or to whom they can sell, or by payment for services selected and received.

2.8.3 Accountability

UNRISD (2010) indicated that accountability refers to the ability to call public officials, private employers or service providers to account, requiring that they be answerable for their policies, actions and use of funds. Widespread corruption, defined as the abuse of

public office for private gain, hurts poor people the most because they are the least likely to have direct access to officials and the least able to use connections to get services; they also have the fewest options to use private services as an alternative.

There are three main types of accountability mechanisms: political, administrative and public. Political accountability of political parties and representatives is increasingly through elections. Administrative accountability of government agencies is through internal accountability mechanisms, both horizontal and vertical within and between agencies. Public or social accountability mechanisms hold government agencies accountable to citizens. Citizen action or social accountability can reinforce political and administrative accountability mechanisms.

A range of tools exist to ensure greater accounting to citizens for public actions and outcomes. Access to information by citizens builds pressure for improved governance and accountability, whether in setting priorities for national expenditure, providing access to quality schools, ensuring that roads once financed actually get built, or seeing to it that medicines are actually delivered and available in clinics. Access to laws and impartial justice is also critical to protect the rights of poor people and pro-poor coalitions and to enable them to demand accountability, whether from their governments or from private sector institutions (UNICEF, 2007).

Accountability for public resources at all levels can also be ensured through transparent fiscal management and by offering users choice in services. At the community level, for example, this includes giving poor groups choice and the funds to purchase technical

assistance from any provider rather than requiring them to accept technical assistance provided by government. Fiscal discipline can be imposed by setting limits and reducing subsidies over time. Contractor accountability is ensured when poor people decide whether the service was delivered as contracted and whether the contractor should be paid. World Bank (2007) indicated that when poor people can hold providers accountable, control and power shifts to them.

2.8.4 Local organizational capacity

Since time immemorial, groups and communities have organized to take care of themselves. Local organizational capacity refers to the ability of people to work together, organize themselves, and mobilize resources to solve problems of common interest (Deneulin and Shahani, 2009). Often outside the reach of formal systems, poor people turn to each other for support and strength to solve their everyday problems. Poor people's organizations are often informal, as in the case of a group of women who lend each other money or rice. They may also be formal, with or without legal registration, as in the case of farmers' groups or neighborhood clubs. Around the world, including in war-torn societies, the capacity of communities to make rational decisions, manage funds, and solve problems is greater than generally assumed.

According to World Bank (2003), organized communities are more likely to have their voices heard and their demands met than communities with little organization. Poor people's membership-based organizations may be highly effective in meeting survival needs, but they are constrained by limited resources and technical knowledge. In

addition, they often lack bridging and linking social capital, that is, they may not be connected to other groups unlike themselves or to the resources of civil society or the state. It is only when groups connect with each other across communities and form networks or associations-eventually becoming large federations with a regional or national presence-that they begin to influence government decision making and gain collective bargaining power with suppliers of raw materials, buyers, and financiers.

2.9 Application of Empowerment Areas of Practice

Empowering approaches can be applied across a broad range of activities. The World Bank (2007) focus on applications in five areas

1. Improved local governance
2. Improved national governance
3. Pro-poor market development
4. Access to justice and legal aid

2.9.1 Improved local governance

United Nations Development Programme (1997) indicated that improved local governance is critical to better service delivery and greater responsiveness to poor people's priority problems. According to Ribot (2001), to improve local governance, local governments with authority and resources need to empower local communities through mechanisms that increase citizen access to information, enable inclusion and participation, increase accountability of governments to citizens, and invest in local organizational capacity. According to Manor (1995), decentralization and local

government reform have so far focused primarily on the supply side of formal systems and not on strengthening the demand side through actions that enable citizens to effectively utilize the space created by new rules and regulations. Experiences in Uganda, the Philippines, Bolivia, and India demonstrate that when space is created by new rules but there is a lack of investment in information dissemination and local organizational capacity of civil society and poor people's organizations, poor people cannot participate effectively in local governance. There has been insufficient attention to the relationship between citizens and local governments.

Focus on the demand side of improved local governance is just beginning. Although still few, there are some important examples of efforts to increase access to information, design mechanisms for inclusion and participation, and build in mechanisms of accountability to citizens. On the other hand, in the context of local government reform, there do not appear to be any strong cases of investment in strengthening poor people's organizations or other local civil society intermediaries so they can effectively play the new roles assigned to them (Materu et al., 2001).

2.9.2 Improved national governance

Macroeconomic policy and choices are areas that are just beginning to open to societal engagement. While the ultimate decisions, like all development decisions, involve technical expertise, discussion with those who are affected offers multiple advantages. It helps clarify the causal links and assumptions underlying policy tradeoffs and choices; it leads to discussions about the institutional capacity needed to implement reforms, and

alliances that will have to be built with different parts of society; it builds social consensus on the importance of the reform; it gives the reformers room to maneuver against narrower political interests; it educates all involved in the process; and it helps identify and develop needed compensatory mechanisms for the poorest and most adversely affected citizens (Materu, 1999).

Pinkney (1997) emphasized that some progress has been made in demonstrating the value of information tools in the public domain as well as consultative processes. Progress on linking information collected to mechanisms of accountability to poor people and citizens' groups is just beginning. Sector reform loans and credits, as well as budget support loans and credits, assume that local capacity exists at all levels of civil society to collect and analyze information and engage effectively with governments to keep them accountable.

Public sector reform processes that focus on rationalizing and tracking public expenditures as well as modernizing financial management systems are critical first steps toward internal and public accountability. Public participation and public access to key information in forms that can be understood can further increase government accountability for improved performance (Clive, 1999).

Participatory processes in the development of national poverty reduction strategies, particularly in connection with the preparation of PRSPs in low-income countries, have become a central part of efforts to reach societal consensus on priorities for government

expenditure as well as for policy reform. These processes can lay the foundation for public accountability to citizens. Since national processes and policies determine poor people's access to resources and opportunities, it is critical that these processes incorporate the four empowerment elements (World Bank and IMF, 2004).

2.9.3 Pro-poor market development

Deneulin and Shahani (2009) indicated that economic empowerment is critical for poor people's wellbeing. Freedom from hunger, adequate income, and security of material assets are central issues in poor people's lives. Even in natural disasters such as floods and earthquakes, poor people often refuse at peril of their lives to leave their meager assets, knowing that lost assets mean a slow but just as certain death.

Poverty and vulnerability will not be reduced without broad-based growth fueled by private sector activity. Economic growth cannot be sustained if poor women and men, who may be 50 percent or more of a country's population, are excluded from optimal engagement in productive activities. Involvement of such large numbers of poor people in more productive livelihoods can only happen when a country's overall domestic investment climate fosters entrepreneurship, job creation, competition, and security of property or benefit rights (Finnegan, 2003).

According to Nussbaum (2000), while the overall business climate for investment is important, micro and small enterprises face constraints and exclusion that are not automatically corrected by improvements in the macro investment climate. Poor people are often excluded from equal access to economic opportunity because of regulations,

because they lack information, connections, skills, credit, and organization, and because of discrimination. Empowerment strategies can help overcome many of these barriers that prevent poor people's entry into new markets and limit their productivity despite their unremitting hard labor.

Sida (2009) emphasized that understanding the business investment climate for farmers, microentrepreneurs, and small and medium businesses-as well as for large firms-is critical to inform policy change that supports economic development and increases productivity, security, and empowerment. Governments can accelerate the development of markets for financial and nonfinancial services appropriate for poor women and men by promoting innovation in products and delivery mechanisms, and by building institutional capacity. A market-oriented approach to these services is critical to avoid unsustainable and ineffective public programs. A key component is carefully structured and time-bound subsidies within an overall approach incorporating market features, product innovation, and wide dissemination of institutional innovations.

2.9.4 Access to justice and legal aid

A new generation of judicial and legal reform projects is creating the legal environment for accountable governance and empowering poor people by increasing their access to justice through a mix of strategies.

World Bank (2007) indicated that the goal of legal and judicial reform is to build legal systems based on the rule of law, with laws that are publicly known and are enforced in a

predictable way and through transparent mechanisms. The rules must apply equally to all citizens, and the state must also be subject to the rules. The quality of legal norms in a society and the manner in which they are administered have direct impacts on the extent to which citizens have a voice in the decision-making process. How state institutions comply with the law greatly affects the daily lives of citizens, particularly poor people who are least able to protect themselves from abuse of their rights. The extent to which a society is law-bound affects its national income as well as its levels of literacy and infant mortality.

According to Mennen (2009), clearly defined property and benefit rights, and confidence that these rights can be fairly and efficiently defended against encroachment if needed, are critical to induce hundreds of thousands of individuals and groups to make investment decisions that contribute to economic growth and poverty reduction.

The World Bank's approach to and support for legal reform have evolved from an initial narrow focus on commercial law and matters most closely related to economic development and foreign investment, to a much broader understanding of legal reform from the perspective of all stakeholders, particularly the poor. From this perspective, reform is not just a technical challenge of building courts, increasing the number of judges, and providing computers, but entails more fundamental changes in governance and social norms, aimed at ensuring justice for all. It is also recognized that laws without foundation in social values and the cultural context will remain void of meaning and hence will not be implemented. This has led to two important changes. First is use of

participatory processes and consultation to create ownership of needed change and to ensure that new laws are informed by those most affected. Second is recognition of the importance of traditional conflict resolution institutions and support for these as appropriate (World Bank, 2007). Rules and laws are reflections of culture and society. Gender-based discrimination is embedded in the laws of many countries.

2.10 Ways to empower women

According to Agarwal (1994), one way to deploy the empowerment of women is through land rights. Land rights offer a key way to economically empower women, giving them the confidence they need to tackle gender inequalities. Often, women in developing nations are legally restricted from their land on the sole basis of gender (UN, 2009). Having a right to their land gives women a sort of bargaining power that they wouldn't normally have, in turn; they gain the ability to assert themselves in various aspects of their life, both in and outside of the home.

Another way to provide women empowerment is to allocate responsibilities to them that normally belong to men. When women have economic empowerment, it is a way for others to see them as equal members of society. Through this, they achieve more self-respect and confidence by their contributions to their communities. Simply including women as a part of a community can have sweeping positive effects (Agarwal, 2010).

Participation, which can be seen and gained in a variety of ways, has been argued to be the most beneficial form of gender empowerment (Deneulin and Shahani, 2009). Political

participation, be it the ability to vote and voice opinions, or the ability to run for office with a fair chance of being elected, plays a huge role in the empowerment of people. However, participation is not limited to the realm of politics. It can include participation in the household, in schools, and the ability to make choices for oneself. It can be said that these latter participations need to be achieved before one can move onto broader political participation. When women have the agency to do what they want, a higher equality between men and women is established.

Finnegan (2003) argued that microcredit also offers a way to provide empowerment for women. Governments, organizations, and individuals have caught hold of the lure of microfinance. Nussbaum (2000) emphasized that lending money and credit allows women to function in business and society, which in turn empowers them to do more in their communities. According to the World Bank (2003), one of the primary goals in the foundation of microfinance was women empowerment. Loans with low interest rates are given to women in developing communities in hopes that they can start a small business and provide for their family.

Sida (2009) identifies the following areas as targets where more work is needed in order to make women's economic empowerment effective;

- i. Remove barriers to female entrepreneurship and promote inclusive financial services and trade policies. Sector policies should continue supporting business training, start-up services and mentorship for women linked to micro-finance

while promoting measures that set the foundations for a more business-enabling environment and inclusive financial systems.

- ii. Increase women's access to land and property rights and control over land and property rights. Interventions should analyse the interface between law and customary regimes to provide practical solutions to women's weak property rights.
- iii. Address women's time poverty by promoting a more equal sharing of unpaid care work between men and women, as well as gradually increasing the provision of affordable childcare and basic infrastructure.
- iv. Ensure equal access to decent and productive work for both women and men.
- v. Increase women's access to quality post-primary education and increase enrolment of boys and girls in early childhood education.
- vi. Make vocational training efficient by aligning courses with market demand, design them in a way that decreases occupational segregation; and provide women with skills in emerging areas such as ICT.
- vii. Develop gender-aware youth economic empowerment programmes which work with multi-phased approaches building capacity and social support and establishing links with credit. Programmes should also include child care options for young mothers.
- viii. Promote legislative change to make pensions gender aware in transition and middle income countries and promote conditional cash transfers and other non-labour linked social protection mechanisms in developing countries.

- ix. Mainstream gender in policies and programmes in the agricultural sector as a long-term strategy to address gender inequalities in the rural sector in access to land and key inputs and redress the situation of women's unpaid work in the sector.
- x. Strengthen the capacity of finance ministries and planning ministries to integrate gender issues in macroeconomic policies.

2.11 Economic benefits of women empowerment

Most women across the globe rely on the informal work sector for an income (United Nations Research Institute for Social Development, 2010). According to UNICEF (2007), if women were empowered to do more and be more, the possibility for economic growth becomes apparent. Eliminating a significant part of a nation's work force on the sole basis of gender can have detrimental effects on the economy of that nation. Female participation in counsels, groups, and businesses is seen to increase efficiency.

United Nations (2009) report on world survey on the role of women In development, found that, of fortune 500 companies, those with more women board directors had significantly higher financial returns, including 53 percent higher returns on equity, 24 percent higher returns on sales and 67 percent higher returns on invested capital. This study shows the impact women can have on the overall economic benefits of a company. If implemented on a global scale, the inclusion of women in the formal workforce (like a fortune 500 company) can increase the economic output of a nation.

The World Bank, (2007) indicated that economic empowerment contributes to the reduction of gender-based violence, increases women's family-planning possibilities and slows the spread of HIV/Aids. Women's improved economic situation provides opportunities to escape exploitative relationships at home by breaking the economic dependence on a partner that is often at the root of domestic violence. Empowerment entails an expansion of women's choices, including those in the domain of sexual and reproductive health. According to Shultz (2003), an increase in women's decision-making power and control over their reproductive health has been found to reduce the number of children in families and slow down the transmission of HIV.

According to Finnegan (2003), investing in the economic empowerment of women and in the promotion of gender equality has broad multiplier effects for human development because there is a positive correlation with children's health and education. An additional year of education for girls can reduce infant mortality by as much as 10 percent (UN, 2009). According to Nussbaum (1995), studies have shown that the children of educated mothers were 40 percent more likely to live beyond the age of five, and were 50 percent more likely to be immunized. A mother's social and economic status was also one of the best indicators of whether her children escaped poverty and were in good health. In addition, enabling men to take equal responsibility and to increase their active engagement in the care of children has a positive impact on child health and development, reduction of violence in societies, women's well-being and men's own mental health (Barker, 2006).

2.12 Empowerment and Increase in Income

Gender equality helps reduce poverty and ensure sustainable growth. World Bank (2007) found that closing the gap between male and female employment rates would have huge implications for the global economy, boosting American gross domestic product (GDP) by as much as 9%, Eurozone GDP by 13% and Japanese GDP by 16%. Research from the Middle East and North Africa, shows that if rates of female participation in the labor force increased from their actual levels to predicted levels, average household earnings would increase by as much as 25%. If female participation rates had been at predicted levels, per capita GDP growth rates might have been 0.7% higher per year during the 1990s. This lost potential is significant when compared with an average per capita income growth of 1.9% for the decade (World Bank, 2007).

According to Bennett (2002), female education is a key source of support for long-term economic growth. It has been linked to higher productivity; higher returns to investment; higher agricultural yields; and an improved demographic structure. The economic growth that results from higher education supports continued investments in education and extends the gains to human capital and productivity. The impact is felt not only in women's lifetimes, but also in the health, education and productivity of future generations.

Kabeer (2001) explored the relationship between micro-credit and women's economic empowerment and indicated that the design used by the micro-credit schemes suited the characteristics of the poor and significantly empowered women both economically and

socially. Economically, the working capital, turnover, profit/incomes and the savings of women of micro-credit schemes had significantly improved. Socially, participants were able to finance their basic needs and by implication had increased self-confidence to participate in intra-household decisions on investment. The micro-credit schemes provide easy access to credit using social collateral in the form of peer/group support and pressure. They encouraged a culture of savings and repayment habits.

2.13 Churches Growth and increase in Congregation

Garner (2000) emphasized that congregational growth trends are particularly important in evaluating church's growth, since official membership numbers provide no information about actual member activity or even self-identified religious preferences. New congregations require active, participating members to be viable, and so the rate of formation of new congregations and stakes is one of the best indicators of church growth, member activity, and convert retention.

According to Kalu (2008), every denomination reporting an increase in active membership reports an increase in the number of congregations. Every denomination reporting an increase in the total number of congregations reports an increase in members. Every denomination reporting a decrease in membership reports a decrease in congregations. Every denomination reporting a decrease in congregations reports a decrease in members. This he indicated is a highly significant finding. Churches that are growing rapidly also report large increases in the number of congregations, and churches which are growing slowly report smaller increases in the number of congregations.

Over the short term, administrative policies can affect congregational numbers, but over the medium and long term, congregational numbers will always adjust to reflect the realities of actual member participation and convert retention. The rate of construction of church buildings, presented as an indicator of church growth has nothing whatever to do with the rate of formation of new congregations, member activity, or convert retention. The decision to build a meetinghouse is an administrative decision which for many years was based on raw membership numbers without regard to either member activity or tithing faithfulness (Moss, 2001).



CHAPTER THREE

RESEARCH METHODOLOGY AND ORGANISATIONAL PROFILE

3.1 Introduction

This chapter deals with the various methods that were used in conducting the research. The research questions can be effectively addressed only by employing appropriate research methodology. This chapter addresses the methodological issues concerning the research and the particular or combination of methods chosen for the study.

3.2 The Research Approach

The research approach determines which established convention has been chosen for conducting a piece of research. The choice of the research approach is based on the research problems and questions of a study. Various approaches can be used to study a problem. Agyedu *et al.* (1999) have advanced four approaches namely assessment, evaluation, descriptive and experimental. In the case of this research an exploratory approach has been used to assess the role of the church in empowerment of women.

3.3 Sources of Data

Sekaran (2003) presents different techniques on how to collect data. The chosen alternative depends on which method best answers the research question of the study. Data collection is done via primary and secondary sources. The combination of primary and secondary data for the research is interesting because it provides the opportunity to solicit information from respondents directly, as well as making comparisons with the

findings and views of other researchers. The study used both primary and secondary sources of data.

3.3.1 Primary Sources

The primary source of data was gathered from questionnaires administered to members of the church. Primary data was also accessed from interviews conducted with fathers and some prominent women in the church.

3.3.2 Secondary Sources

Secondary data sources for this research were obtained from books, journals, reports in the libraries and the internet which were well related to the topic. The data collected from both primary and secondary sources have been presented in tables and graphs to show a quick visual and numeric impression about the study in the next chapter.

3.4 Population

The population for the research was Anglican Church members in the Kumasi Diocese. The members of the church in the Diocese were around eight thousand four hundred (8400).

3.5 Sampling Technique and Size

A stratified random sampling technique was used in selecting the respondents for data collection. Since the study wanted to assess the role of the church in the empowerment of women, members in the Kumasi Diocese were targeted. There are six Archdeaconries

under Kumasi Diocese, and these are Manhyia, North Suntreso, Nkawie, Kumawu, Bekwai and Obuasi. Three of the Archdeaconries were purposely selected for the study and under each Archdeaconry, one church was selected. In all three churches were selected and these were St. Paul's, St Anne's and St Justins Anglican churches respectively. The three churches then formed the strata and under each stratum sixty (60) members were randomly selected. In all one hundred and eighty (180) questionnaires were administered.

A purposive sampling technique was used to select fathers and some Guild leaders in the church. The women selected included the Public Relation's Officer and the president of the Women's Ministry of the Kumasi Diocese.

3.6 Instruments for Data Collection

The study used interviews and questionnaire administration approach to gather data.

3.6.1 Questionnaires

Questionnaires were administered to the members of the church to assess the role of the church in empowerment of women. The questions that were administered to members captured the personal background of the respondents. It also sought to find how the respondents perceive empowerment and the church's role in empowering women. The members were asked to state what they would want the church to do in the process of empowering women. The respondents were further asked to provide suggestions that could help improve churches role in their empowerment. The questionnaires were self-

administered and the questions were few, straightforward and related to the research questions. In all sixty questionnaires were administered to church members.

3.6.2 Interviews

An interview was also conducted with fathers and some Guild leaders in the church. This included the Public Relation's Officer of the Kumasi Diocese, Who happens to be an advocate for women's empowerment. The president of the Women's Ministry in the Kumasi Diocese was also interviewed. The interview demanded for the personal characteristics of the respondents, challenges that women faces and strategies put in place by the church in empowering women. It also captured their perception on the idea of women empowerment and recommendations that would improve the churches role in empowering women.

3.7 Quality of the Research

The scientific value of a research report is very important and embodies the concepts of validity and reliability. To ensure the quality of this work, the interviews and questionnaire were designed based on the research questions. The questions were designed to solicit information pertaining to the role of the church in the empowerment of women. The concepts of validity and reliability cannot be separated from the quality of research work. These concepts express how well the investigation and study results are dependable (Yin, 1994).

3.7.1 Validity

Validity in the sense of research work implies the ability of a particular or combination of methods to measure what is intended to measure as outlined in the research question. Validity takes place when the measuring instrument shows substantial evidence that the theoretical framework corresponds to observations (Aaker *et al.*, 1995). However, Silverman (1997) claims there cannot be absolute validity but relative depending on the method and circumstances surrounding the research. The instruments for this research have been questionnaires and interviews. In order to enhance the validity of this work, firstly, only persons that have been involved in the situations being studied were interviewed. Of course, there can be a lot of bias involved in this because the interviewee can choose to hide certain facts that are not favorable to him or make the situation appear better than it is in reality. However, it would be very difficult to conduct this kind of study in any other way given the time limitations for this study. Secondly, the data collected through the disseminated questionnaires have been analyzed and compared to prior literature as captured in the literature review and the information from other reports.

3.7.2 Reliability

According to Rimmel (2003) a research work is considered reliable when the work can be replicated or conducted at different times by the same researcher or at the same time by different researchers. In other words, reliability is the degree to which a test gives the same result when the test is repeated several times. Independent researchers must be able to get consistent results given the same study procedure (Yin, 1994). As a way to increase the reliability, much information was collected about the activity prior to the research.

3.8 Data Processing and Analysis

To ensure that the responses were consistent, the data collected were scrutinized to ensure its fitness for use. Data were coded and analysed by the use of Statistical Package for Social Scientists Software (Windows SPSS). The items on the questionnaire were summarized and subsequently computed into percentages. The other questions that were open-ended and the responses from the interviews were analysed by listing all the vital responses given by the respondents. They were then considered based on their relevance to the research. Diagrammatic representations of the statistical summaries of the results were presented in the form of pie charts, bar graphs and tables. The pictorial representations were done with excel.

3.9 Profile of Anglican Church

The name "Anglican" means "of England", but the Anglican church exists worldwide. It began in the sixth century in England, when Pope Gregory the Great sent St. Augustine to Britain to bring a more disciplined Apostolic succession to the Celtic Christians. The Anglican Church evolved as part of the Roman church, but the Celtic influence was folded back into the Roman portion of the church in many ways, perhaps most notably by Charlemagne's tutor Aidan. The Anglican Church was spread worldwide first by English colonization and then by English-speaking missionaries.

Anglicans trace their Christian roots back to the early Church, and their specifically Anglican identity to the post-Reformation expansion of the Church of England and other Episcopal or Anglican Churches. Historically, there were two main stages in the

development and spread of the Communion. Beginning with the seventeenth century, Anglicanism was established alongside colonisation in the United States, Australia, Canada, New Zealand and South Africa. The second stage began in the eighteenth century when missionaries worked to establish Anglican churches in Asia, Africa and Latin America (www.anglicandioceseofghana.com).

As a worldwide family of churches, the Anglican Communion has more than 70 million adherents in 38 Provinces spreading across 161 countries. Located on every continent, Anglicans speak many languages and come from different races and cultures. Although the churches are autonomous, they are also uniquely unified through their history, their theology, their worship and their relationship to the ancient See of Canterbury (www.anglicandioceseofghana.com).



CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSIONS

4.1 Introduction

This chapter involves the data analysis, discussion and presentation of the primary and secondary data collected from church members, Fathers and Guild Leaders of the Anglican Church. The chapter also focuses on the implications of the findings.

4.2 Response Rate of Members

The questionnaire was administered to one hundred and twenty (180) church members. Out of these, six (6) of the questionnaire were not returned. Data analysis was therefore conducted on one hundred and seventy four (174) useable questionnaires, representing a ninety seven (97%) response rate.

4.3 Characteristics of Respondents

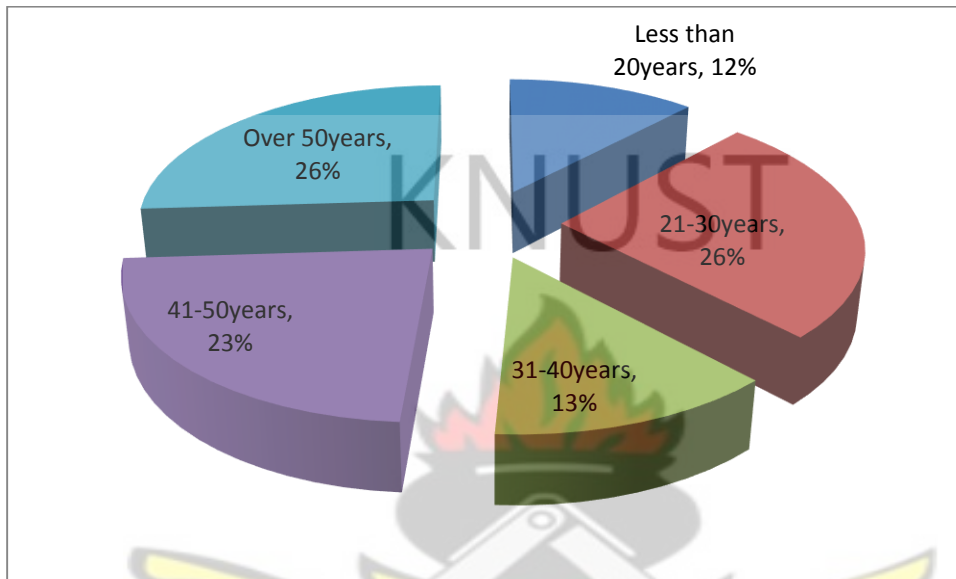
Figures 4.1 to 4.3 display the characteristics of church members. The figures describe the sex, age, sector of employment and the highest education attained by individual members.

4.3.1 Sex and Age of Respondents

The data gathered revealed that 33% of the respondents were males and 67% were females. From figure 4.1 below it was realized that 12% of the respondents were below 20 years, with 26% being between the ages of 21-30 years, whilst 13% of the respondents were between 31-40 years, 23% were between 41-50 years. On the other hand 26% of the

respondents were above 50 years. The figures of sex is not surprising as more women are noted for participating in church activities than their male counterparts.

Figure 4.1: Age of Respondents



Source; Researchers field study, 2012

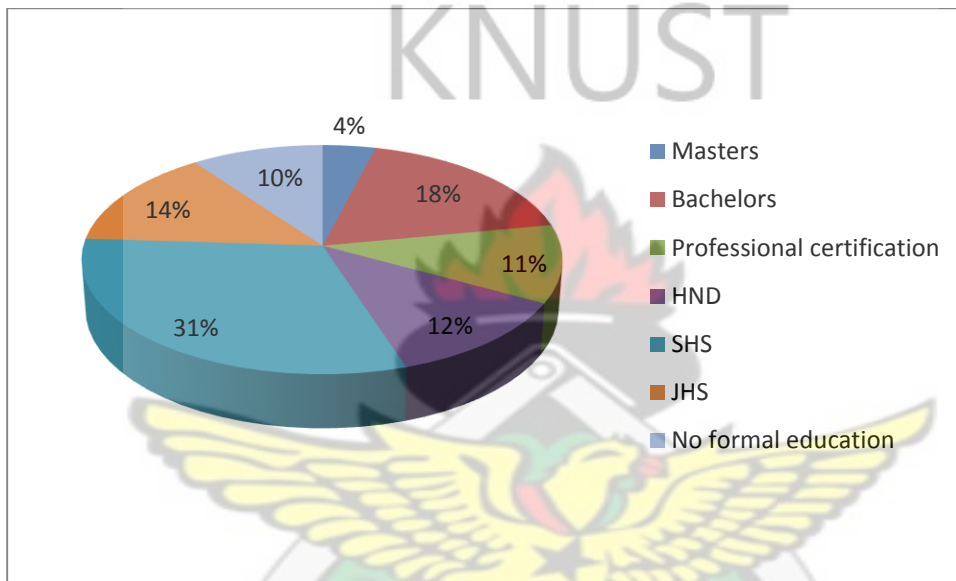
4.3.2 Academic Attainment

Four percent (4%) of the respondents had masters' degree, with 18% of the respondents having bachelors. The results indicated that 11% of the respondents had professional certificates with 12% having HND. Whilst 31% of the respondents were senior high graduates, 14% had JHS certificates. Ten percent (10%) of the respondents on the other hand had no formal education.

According to Bennett (2002), female education is a key source of support for long-term economic growth. It has been linked to higher productivity; higher returns to investment; higher agricultural yields; and an improved demographic structure. The economic growth

that results from higher education supports continued investments in education and extends the gains to human capital and productivity. The impact is felt not only in women's lifetimes, but also in the health, education and productivity of future generations.

Figure 4.2: Highest Academic Attainment



Source; Researchers field study, 2012

A cross tabulation was further generated to assess how sex affects respondents educational status.

Table 4.1: Cross Tabulation of Sex and Academic Attainment

	Academic Attainment							
	masters	bachelors	professional certification	HND	SHS	JHS	No formal education	Total
Sex female	1	9	4	15	48	23	16	116
male	6	22	15	5	6	2	2	58
Total	7	31	19	20	54	25	18	174

Source; Researchers field study, 2012

From table 4.1 above, it could be seen that although males were about a third of the respondents, they had acquired higher education as compared to their female counterparts.

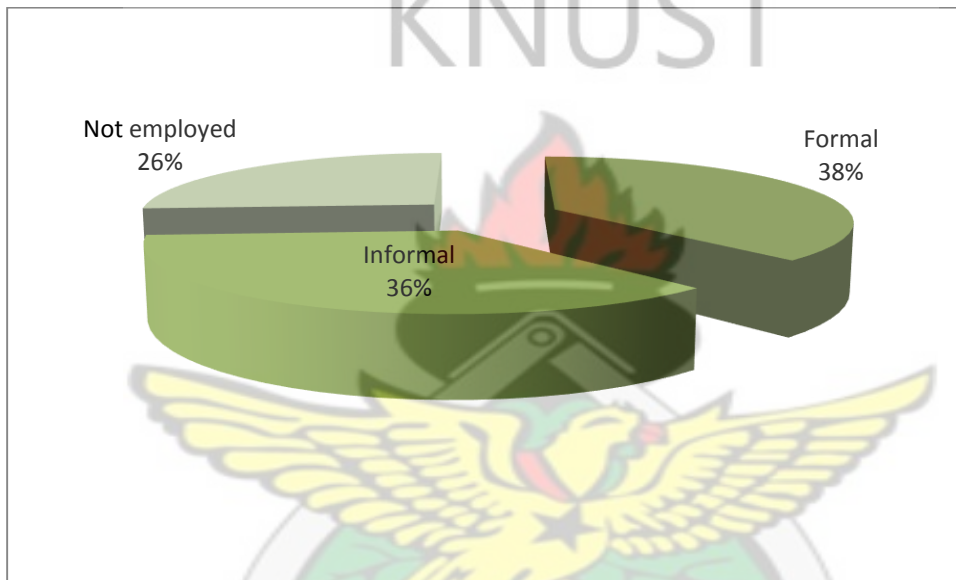
According to the World Bank and IMF (2004), Women make up two-thirds of the estimated 876 million adults worldwide who cannot read or write; and girls make up 60 percent of the 77 million children not attending primary school. According to the UN (2009), education is among the most important drivers of human development. This is because women who are educated have fewer children than those who are denied schooling. Educated women delay their first pregnancies, have healthier children (each additional year of schooling a woman has is associated with a 5 to 10 percent decline in child deaths, according to the United Nations Population Fund) and are far more likely to send their own children to school.

UNICEF (2004) emphasized that where women do not have the discretionary income to invest in their own or their children's education, where girls' education is considered frivolous, and where girls are relied on to contribute labor to the household, they miss this unparalleled opportunity to develop their minds and spirits. World Bank (2007) estimates that nations in South Asia and Africa lose 0.5 to 1 percent growth in per-capita income per year compared to similar countries where children have greater access to quality, basic education.

4.3.3 Sector of Employment

Figure 4.3 indicates that 38% of the respondents were employed in the formal sector. Whilst 36% were employed in the informal sector, 26% of the respondents on the other hand were not employed.

Figure 4.3: Sector of Employment



Source; Researchers field study, 2012

To assess the rate of employment on sex of respondents, a cross tabulation was generated

Table 4.2: Cross Tabulation of Sex and Employment

		Sector of Employment			Total
		formal	informal	not employed	
Sex	female	23	42	51	116
	male	42	10	6	58
Total		65	52	57	174

Source; Researchers field study, 2012

From table 4.2 above, it could be seen that although males were about a third of the respondents, females were the most unemployed. Also the number of females in the informal sector was higher than that of males. According to Nussbaum (2000), educational attainment and economic participation are the key constituents in ensuring the empowerment of women. Educational attainment is essential for empowering women in all spheres of society, for without education of comparable quality and content given to boys and men, updated with existing knowledge and relevant to current needs, women will not be able to have access to well-paid formal sector jobs and advance with men. The economic empowerment of women is a vital element of strong economic growth in any country. Empowering women enhances their ability to influence changes and to create a better society.

Development improves quality of life through the process of expansion, ensures freedom from hunger, exploitation, discrimination and oppression and also infuses a sense of self belief and provides the strength to stand up against violence. Development effectiveness is an act of transformation to end violence, poverty and discrimination (Tran, 2005). Economic independence is the basic premise behind empowerment through development. While women's participation in the development process provides them employment opportunity and the opportunity to get out of the clutches of poverty, malnutrition and illiteracy, economic independence imbibes confidence and the strength to stand up and think about their future. According to Bari (2005), employment generating schemes in rural areas providing preferential treatment to poor women workers may prove to be a

good move in this direction, but it needs a definite preconceived development strategy and pattern.

According to Jayasimha *et al.* (2000), the best way of empowerment is perhaps through inducting women in the mainstream of development. Women empowerment will be real and effective only when they are endowed with income and property so that they may stand on their feet and build up their identity in the society. Development warrants the eradication of the feeling of dominance and dependance of whosoever is associated with inferior economic status. Mohan (2004) taking a much wider view of development talks of development as the process of expansion of entitlement and capabilities

4.4 Idea of Empowerment

When the respondents were made to indicate their idea of empowerment, 48% of the respondents stated that empowerment is giving women power to be on their own. Whilst 14% of the respondents were of the view that empowerment is the idea that women would be able to do all that men can do, 38% of the respondents stated that empowerment is respecting the rights of women. According to Lukes (1994), the term empowerment covers a vast landscape of meanings, interpretations, definitions and disciplines ranging from psychology and philosophy to the highly commercialized self-help industry and motivational sciences. Speer and Hughey (1995) further indicated that empowerment as a methodology is often associated with feminism.

Grown *et al.* (2003), emphasized that empowerment has multiple, interrelated and interdependent dimensions. It can be understood in relation to resources, perceptions, relationship and power. UN (2009) defined empowerment as the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes. Central to this process are actions which both build individual and collective assets, and improve the efficiency and fairness of the organizational and institutional context which govern the use of these assets.

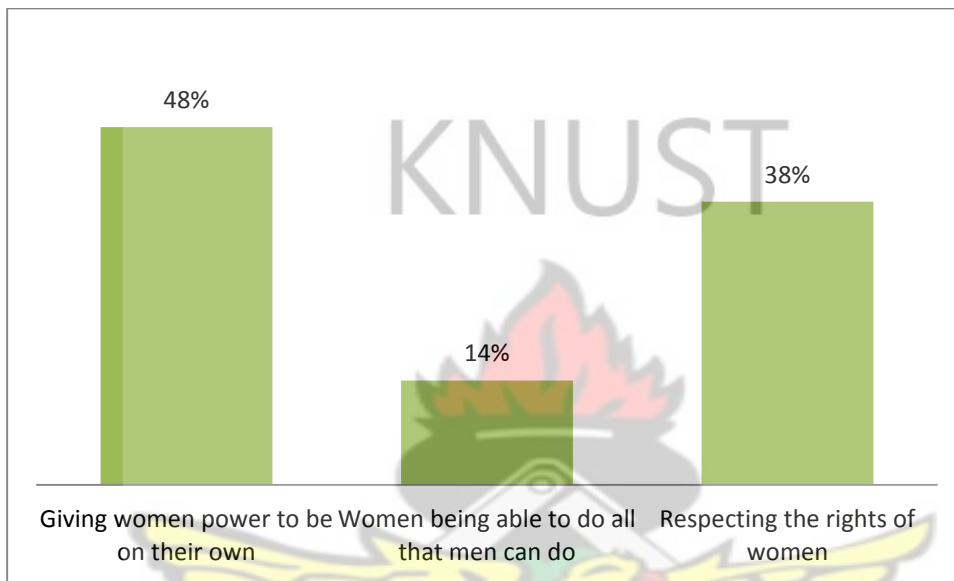
UNICEF (2007) on the other hand identified empowerment as the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives.

According to UNRISD (2010), empowerment speaks to self determined change. It implies bringing together the supply and demand sides of development – changing the environment within which poor people live and helping them build and capitalize on their own attributes. Empowerment is a cross-cutting issue. From education and health care to governance and economic policy, activities which seek to empower poor people are expected to increase development opportunities, enhance development outcomes and improve people's quality of life (UNRISD, 2010).

According to Argawal (2010), women empowerment generally has three components : firstly, women's sense of self worth; secondly, their right to have the power to control their own lives, both within and outside home; and lastly, their ability to influence the

direction of social change to create a just social and economic order nationally, internationally and universally.

Figure 4.4: Respondents Idea of Empowerment of Women



Source; Researchers field study, 2012

4.5 The Role of the Church in Women Empowerment

Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure. Bari (2005) takes empowerment as the expansion of assets and capabilities of poor people to participate in, negotiate with, influence control and hold accountable institutions that affect their lives.

Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Tran (2005) takes violence against women as the most shameful of human rights violation. To him violence against women takes various forms such as domestic violence, rape, trafficking in women, forced prostitution and violence in armed conflict (such as murder, systematic rape, sexual slavery and forced pregnancy) and honour killings, dowry related violence, female infanticide and parental sex selection in favour of male babies, female genital mutilation and other harmful practices and traditions.

Respondents indicated that the church rarely organize programmes on empowering of women, interact with women to find out their problem and educate its members on the empowerment of women. On the other hand the respondents emphasized that the church sometimes allow women to participate in major activities of the church, disseminates information on women among members, shows importance to the empowerment of women. The respondents indicated further that the church sometimes preaches and educate members on empowerment of women and also women are sometimes represented in decision making of the church. The respondents further indicated that empowering of women often has effects on development. Nussbaum (1995) emphasized that many of the barriers to women empowerment and equity lie ingrained into the cultures of certain nations and societies. Many women feel these pressures, while others have become accustomed to being treated inferior to men

Interview with Fathers of the Anglican Church revealed that The Anglican Church now allows the ordination of women as priests. The step they indicated was taken when the highest decision making body of the mission, resolved to consecrate women as priests, who until that decision, could only serve as “chalices” (administer wine during communion).

Table 4.3: The Role of the Church in Women Empowerment

Activity	Mean
Participation of women in major activities	3.34
Organization of programmes on empowering of women	2.05
Interacting with women to find out their problem	2.00
Educating its members on the empowerment of women	2.16
Disseminating information on women	2.56
Importance of empowerment to the church	3.16
Women represented in decision making	3.43
Preaching members on empowerment of women	2.59
Effect of empowerment on development	3.69

Source; Researchers field study, 2012

4.6 Organization of Programmes by the Church

The Guild Leaders indicated in their response that the church has recognized that around the world, girls and women are primarily responsible for hauling water to meet their families’ needs. In some parts of Ghana they indicated, women walk four hours to the nearest well, spring or river. They emphasized that where water is carried over long distances, the quantity available for drinking, cooking and washing is limited. The result is poor hygiene, which drives much of the transmission of diarrheal and other diseases

that are so deadly to children in developing countries. Poor women regularly cite water – accessible, clean and in sufficient supply – as a priority in their vision of a better future. Without effective water management, women’s capacity to achieve a healthy, secure and dignified life is substantially compromised. They Guild leaders sated that one of their missions is to make accessible good drinking water to areas that do not have them.

Interview with Father revealed that the Anglican Church through their global network, work to ensure that women have a real voice in all governance institutions, from the judiciary to the civil service, as well as in the private sector and civil society, so they can participate equally with men in public dialogue and decision-making and influence the decisions that will determine the future of their families and countries. The Fathers further indicated that the church coordinates global and national efforts to integrate gender equality and women’s empowerment into poverty reduction, democratic governance, crisis prevention and recovery, and environment and sustainable development.

When the church members were asked to indicate how often the church organizes programmes to tackle some listed activities they indicated that the church rarely organizes programs to eradicate poverty and hunger, promote gender equality and empowerment, achieving universal education, reducing child mortality, improving maternal health, combating HIV, malaria and other diseases, ensuring environmental sustainability and developing partnership for development

Table 4.4 Organization of Programmes by the Church

Activity	Mean
Eradicate poverty and hunger	1.71
Achieving universal education	1.77
Promoting gender equality and empowerment	2.07
Reducing child mortality	1.63
Improving maternal health	1.96
Combating HIV, malaria and other diseases	2.49
Ensuring environmental sustainability	2.23
Developing partnership for development	2.23

Source; Researchers field study, 2012

4.7 Effect of Women's Activities

According to Garner (2000), congregational growth trends are particularly important in evaluating church's growth, since official membership numbers provide no information about actual member activity or even self-identified religious preferences. New congregations require active, participating members to be viable, and so the rate of formation of new congregations and stakes is one of the best indicators of church growth, member activity, and convert retention.

Kalu (2008) emphasized that every denomination reporting an increase in active membership reports an increase in the number of congregations. Every denomination reporting an increase in the total number of congregations reports an increase in members. Every denomination reporting a decrease in membership reports a decrease in congregations. Every denomination reporting a decrease in congregations reports a

decrease in members. This he indicated is a highly significant finding. Churches that are growing rapidly also report large increases in the number of congregations, and churches which are growing slowly report smaller increases in the number of congregations.

Over the short term, administrative policies can affect congregational numbers, but over the medium and long term, congregational numbers will always adjust to reflect the realities of actual member participation and convert retention. The rate of construction of church buildings presents an indication of church growth (Moss, 2001).

The respondents disagreed that the number of members has increased over the past years due to the activities of women and slightly disagreed that the improvement in women's life contributes to increase in the church's income. The respondents were neutral in their response as to whether women help increase church's involvement in assisting community. On the other hand the respondents slightly agreed that women help improve the infrastructure of the church.

Table 4.5: Effect of Women's Activities

Activity	Mean
Increase in no. due to activities of women	2.41
Improvement in women's life	3.35
Women help improve infrastructure	5.35
Women help increase church's involvement in assisting community	3.89

Source; Researchers field study, 2012

4.8 Challenges in Empowering Women

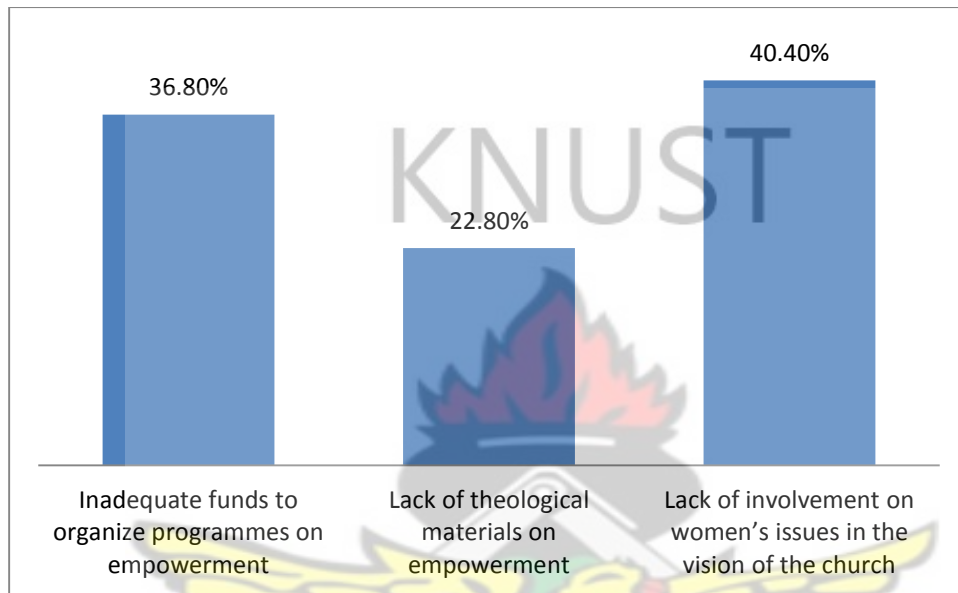
When the respondents were made to indicate what they perceive as challenges to the church in its pursuit in empowering women, 36.8% indicated that inadequate funds to organize programmes on empowerment is a challenge that the church faces in its bid to empower women. Whilst 22.8% cited lack of theological materials on empowerment, 40.4% stated that lack of involvement on women's issues in the vision of the church is what they perceive as a challenge to the church in its pursuit in empowering women.

Gender inequalities in economic life also become a causal factor in the chronic poverty of all household members, not just of women, in poor households and the intergenerational reproduction of poverty. Norms about child marriage of girls, gender biases against girls education, women's limited mobility, women's lack of control over fertility decisions, gender gaps in wages and employment, all contribute to difficulties of escaping poverty intergenerationally through vicious cycles between poverty and gender inequalities (Mohan, 2004).

Placing greater emphasis upon gender discrimination, Human Development Report (1997), prepared by the UNDP maintains that the degree of gender discrimination does in fact have a significantly negative bearing upon the extent of human poverty. The report goes on to calculate the gender development index (GDI) based upon (a) female life expectancy (b) female adult literacy and gross enrolment ratio and (c) female per capita income. The report argued that across countries there are systematic relationships between gender inequality, as measured by the GDI and the general level of human

poverty as measured by the Human Poverty Index (HPI) “Gender inequality is strongly associated with human poverty.

Figure 4.5: Challenges in Empowering Women



Source; researcher's field study, 2012

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter is organized into three parts. Part one presents the summary drawn from the findings, part two discusses the conclusion and part three deals with the recommendations based on the findings.

5.2 Summary of Findings

5.2.1 Issues to be addressed in Empowering the Ghanaian Woman

Women in Africa re-invest about 90 percent of their income back into their households compared to between 30 or 40 percent for men (World Bank, 2003). Giving the Ghanaian women the knowledge and skills they need to run successful farms and businesses is an efficient way to strengthen poor families.

Women produce between 60 and 80 percent of the food in most developing countries, despite having less access to land and credit than men do (UNRISD, 2010). Providing Ghanaian women with the tools and training they need to raise quality and yields is one of the best ways to increase food production in the country.

Women are particularly vulnerable in times of conflict, even as their role as providers becomes more important than ever. Easing their return home by giving them the tools and training they need to rebuild can kick-start the recovery process for an entire community.

Two thirds or the approximately 75 million children denied educations around the world are girls. Yet studies show that educated women have healthier children, who are more likely to live longer and attend schools themselves. Educating Ghanaian women is thus an important first step towards beating poverty and hunger.

As mothers, farmers, teachers and entrepreneurs, a great deal hinges on their success. Evidence shows that with equal access to education, training and means, Ghanaian women can raise the living standards of their families and inject new life into the local economy. Women hold the key to a future free from hunger and poverty. By supporting women's education, training them as business leaders, equipping them to become better farmers and aiding those displaced by conflict, the Ghanaian woman could achieve that objective.

5.2.2 Level of awareness of the church in empowering women

The Anglican Church now allows the ordination of women as priests. The Anglican Church, made history when the 20th synod, the highest decision making body of the mission, resolved to consecrate women as priests. Until this decision, which was laid before the synod about 10 years ago, women could only serve as “chalices” (that is, administer wine during communion). Nevertheless respondents indicated that the church rarely organizes programs to eradicate poverty, promote gender equality and empowerment of women.

5.2.3 Challenges the church faces in empowering women.

When the respondents were made to indicate the statements that they perceive as challenges to the church in its pursuit in empowering women, 36.8% indicated that inadequate funds to organize programmes on empowerment is a challenge that the church faces in its bid to empower women. Whilst 22.8% cited lack of theological materials on empowerment, 40.4% stated that lack of involvement on women's issues in the vision of the church is what they perceive as a challenge to the church in its pursuit in empowering women.

5.3 Conclusion

The thought that women are permanently subordinate because of a once given, permanently binding, transcultural order of creation is not taught in Genesis, and even if it were, the New Testament teaches that the new creation in Christ transcends the old creation (2Corinthians 5:17, Galatians 3:28). All that is mentioned in 1Timothy 2:13 is that "*woman was created second*" and that this is not a very strong argument for women's subordination (Mate, 2002).

Women's social position and the violation of their rights are rooted, among other factors, in decisions made at many points along a spectrum: within households, community leadership structures and national legislatures.

In many societies around the world, women never belong wholly to themselves; they are the property of others throughout their lives. Their physical well-being – health, security

and bodily integrity – is often beyond their own control. Where women have no control over money, they cannot choose to get health care for themselves or their children. Where having a large number of children confers status on both men and women – indeed, where childbearing may be the only marker of value available to women – frequent pregnancy and labor can be deadly. World Health Organization data indicates that in some Sub Saharan countries, for example, a woman’s lifetime chance of dying in childbirth is one in seven; in the United States it is one in 3,418, and in Norway and Switzerland, one in 7,300. In any given year, 15 percent of all pregnant women will face a life-threatening complication, and more than 500,000 – 99 percent of them in the developing world – will die. Women and girls are the poorest, most oppressed and violated: with limited access to education and natural resources like water, energy, land and yet are victims of sex trade and “slave labor” markets (WHO, 2010).

Women’s empowerment is a tremendous resource for social change and a prerequisite in the broader fight against global poverty. We should strive for a world in which a person’s rights, responsibilities, opportunities and dignity are determined not by their status as male or female, but as a human being.

5.4 Recommendations

(i) Promoting access to High-quality Education

The church should promote access to high-quality education for all to help overcome the problem of gender inequality. Schools must be built, books secured and teachers trained. Equally important, churches must confront the attitudes and assumptions that prevent

girls from attending and excelling in school. Churches should find creative ways to change people's views about the value of education, for both girls and boys, and to foster a social environment in which girls feel encouraged to attend school.

(ii) Formation of Village-Based Groups to Promote Girls' Education

Churches should undertake activities in the rural communities with children, parents and school workers. This could be done by the formation of village-based groups to promote girls' education. This group should be made up of dynamic men and women, and they should find novel ways not only to encourage parents to send and keep their girls in school but to:

- Reduce child labor: The group should encourage families to join together to solve common labor problems so that girls could be freed up from house and farm work to attend school; and
- Reduce the incidence of forced marriage: the regularity of early, forced marriages and early pregnancies constitute a primary factor in girls' abandonment of school. The problem can be considerably reduced if the group could educate the members of the community on the importance of child education.

(iii) Formation of Multi-agency Partnership

Churches should also form multi-agency partnership to address violence against women. Churches should initiate partnerships to overcome a near-total lack of support services for girls and women who had endured violence in the home. Partnership members should include local nonprofits, lawyers, local branches of government-run health and poverty

alleviation services, and other agencies working in those communities. Together, they could develop services to assist survivors of violence in a dignified manner. The partnership should reach out to key sectors of the government including the police, hospitals and judiciary, who now recognize and treat gender-based violence as a serious social problem rather than the natural lot of women. All partners – from nonprofits to the police – should prioritize prevention of violence, and instigate changes in the structures and relationships that have historically situated violence against women as a normal and private aspect of male-female interaction.

(iv) Holding Policy Dialogues with Stakeholders

Women should be educated to embrace a rights-based strategy to help women gain strength and dignity, and empower them individually and as a community. Churches should hold policy dialogues with stakeholders (Ministers of Health and of Social Welfare, police and community leaders) to increase tolerance and reduce harassment and assaults on women

(v) Helping the extremely Poor Women accumulate Money

The churches should be determined to help extremely poor women accumulate money that they could then invest in income earning activities, which is impossible for those who must devote every penny to daily survival. Churches should devise a simple methodology in which groups of 20 or so women can pool their savings. When group members borrow from the pool, they can start or expand small enterprises, from livestock rearing to market trading. Members should repay their loans with interest, such that the

savings could grow. The formation of women's savings group should be a process. Churches should organize the training of members in all aspects of group governance and funds management, slowly building skills and confidence until women can manage their group independently. The training should not only be limited to funds management but could be extended to areas like human rights, health and nutrition, childcare, food production and business skills.

(iv) Helping People protect themselves from HIV

The scourge of HIV and AIDS has sharply raised the odds against women and has denied them full control over their sexual and reproductive choices. Sexual and reproductive health encompasses a woman's ability to exercise her right to control what happens to her body; to make choices about whether, when and with whom to have intimate relationships, and if and when to have children; to protect herself from diseases associated with reproduction; and to have informed access to health services. As a prerequisite for sexual and reproductive health, quality health services must exist, and women and girls must live in environments that enable them to seek services and practice healthy behaviors. Churches should work to help people protect themselves from HIV and manage their sexual health.

5.5 Suggestions for further Research

The main objective of the study was to assess the role of the church in the empowerment of women. It is suggested that a further research should be conducted on the performance of women who have been empowered by the various organizations.

Another suggestion could also be on the challenges that women in high position encounters in their lives.

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QUESTIONNAIRE FOR CHURCH MEMBERS

*Thank you for accepting to participate in this research on the role of the church in empowerment of women, the objective of which is to satisfy an academic requirement only. Confidentiality of any information provided by you shall be guaranteed and your identity will not be disclosed under any circumstance.
Your kind co-operation is very much appreciated.*

Please tick (✓) where appropriate and provide details where necessary. Thank you.

- 
1. Sex
☐ Female ☐ Male
2. Age
☐ Below 20years ☐ 21-30years ☐ 31-40years
☐ 41-50years ☐ 51-60years
3. For how long have you been a member of this church?
☐ Less than 1 year ☐ 1-2 year ☐ 3-4years ☐ Over 5 years
4. Do you hold an official position in the church?
Yes ☐
No ☐
5. Highest academic attainment
☐ Masters (MA, Msc or MBA) ☐ Bachelors (BA, Bsc or BBA)
☐ Professional certification ☐ Higher National Diploma (HND)
☐ SSS ☐ JSS
☐ No formal education
6. Sector of employment?
☐ Formal
☐ Informal
☐ Not employed
7. What parish do you belong to?
☐ St. Paul's Anglican Church
☐ St Anne's Anglican Church
☐ Justins Anglican Church
8. What is your idea of empowerment of women?
☐ Giving women the power to be on their own.
☐ Regarding women as being able to do all that men can do
☐ Respecting the rights of women

9. Are there policies in the church that inhibits gender equality?

Yes []
No []

10. If you answered **Yes** to the above question, please indicate how often those laws are used?

[] Never [] Rarely [] Sometimes [] Often
[] Very often [] Most often [] Always

Please use the rating below:

1. Never 2. Rarely 3. Sometimes 4. Often 5. Very often 6. Most often 7. Always

Activity	1	2	3	4	5	6	7
11. How often does the church allow women to participate in major activities of the church?							
12. How often does the church organize programmes on empowering women?							
13. How often does the church interact with women to find out their problems in relation to gender equality?							
14. How often does the church educate its members on empowerment of women?							
15. How often does the church disseminate information on women among members?							
16. In your opinion, to what extent is empowerment of women important to the church?							
17. How often are women represented in decision making of the church?							
18. Does the church preach/educate its members on the empowerment of women?							
19. Does empowering women has any effect on development?							

Please indicate how often the church organise programmes to tackle the under listed targets /goals

1. Never 2. Rarely 3. Sometimes 4. Often 5. Very often 6. Most often 7. Always

Activity	1	2	3	4	5	6	7
20. Eradicating extreme poverty and hunger							
21. Achieving universal primary education							
22. Promoting gender equality and empowering women							
23. Reducing child mortality rates,							
24. Improving maternal health,							
25. Combating HIV/AIDS, malaria, and other diseases							
26. Ensuring environmental sustainability							
27. Developing a global partnership for development							

Please indicate the extent you agree or disagree with the under listed statements in Anglican?

1. Strongly disagree 2. Disagree 3. Slightly disagree 4. Neutral 5. Slightly agree 6. Agree 7. Strongly agree

Activity	1	2	3	4	5	6	7
28. Number of members have increased over the past years due to the activities of women							
29. Improvement in women's life contributes to increase in the church's income							
30. Women helps improve the infrastructure of the church							
31. Women help to increase the church's involvement in assisting the community							

32. Please tick [✓] any of the under listed statement that you perceive as a challenge to the church in its pursuit in empowering women?

[] Inadequate funds to organize programmes on women empowerment

[] Lack of theological materials on empowerment of women

[] Lack of involvement of women's issues in the vision of the church

33. Please provide any suggestion(s) that could help empower women for development?

.....
.....
.....
.....

THANK YOU

KNUST



INTERVIEW GUIDE FOR FATHERS

1. Sex
2. Level of Education
3. Title
4. For how long have you been a Priest?
5. How long have you been a member of this parish?
6. What is your idea of empowerment of women?
7. What vision do you have for women?
8. What mechanisms do you have in place for women empowerment?
9. How does the church perceive empowerment of women for development?
10. To what extent is development of women important to the church?
11. What is the church's theology on empowerment of women for development??
12. How often do you preach on empowering women for development?
13. Do you have any teaching materials on empowering women for development?
14. What are the strategies put in place by the church in empowering women for development?
15. Are you allowed to use your own initiative in preaching on empowering women for development?
16. What do you think would be the challenges faced by churches in striving to empower women for development?
17. In your opinion, do you think women empowerment can enhance development?
18. How will the church, the state and the international bodies help in addressing the gender disparity in men and women?
19. Please provide any recommendation(s) that could help empower women for development?

INTERVIEW GUIDE FOR GUILD LEADERS

1. Sex
2. Level of Education
3. Position
4. For how long have you held that position?
5. How long have you been a member of this church?
6. What is your idea of empowerment of women?
7. How does the church perceive empowerment of women for development?
8. To what extent is development of women important to the church?
9. What is the church's theology on empowerment of women for development??
10. How often does the church preach on empowering women for development?
11. What are the strategies put in place by the church in empowering women for development?
12. Do you get the chance to use your own initiative in educating the women in your church on empowering women for development?
13. What do you think would be the challenges faced by churches in striving to empower women for development?
14. In your opinion, do you think women empowerment can enhance development?
15. How will the church, the state and the international bodies help in addressing the gender disparity in men and women?
16. Please provide any recommendation(s) that could help empower women for development?