

UNIVERSITY OF EDUCATION, WINNEBA

**GENDER INEQUALITY AMONG MARRIED COUPLES IN THE
SALVATION ARMY: A PHENOMENOLOGICAL STUDY.**

DESMOND ADDISON

DECEMBER, 2018

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**A DISSERTATION IN THE DEPARTMENT OF COMMUNICATION AND
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PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR AWARD OF
THE MASTER OF ARTS IN COMMUNICATION AND MEDIA STUDIES
(BUSINESS COMMUNICATION)**

DECEMBER, 2018

DECLARATION

STUDENT'S DECLARATION

I DESMOND ADDISON declare that this dissertation with the exemption of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted either in part or whole for another degree elsewhere

SIGNATURE.....

DATE.....

SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of dissertation as laid down by the University of Education, Winneba.

NAME OF SUPERVISOR.....

SIGNATURE.....

DATE.....

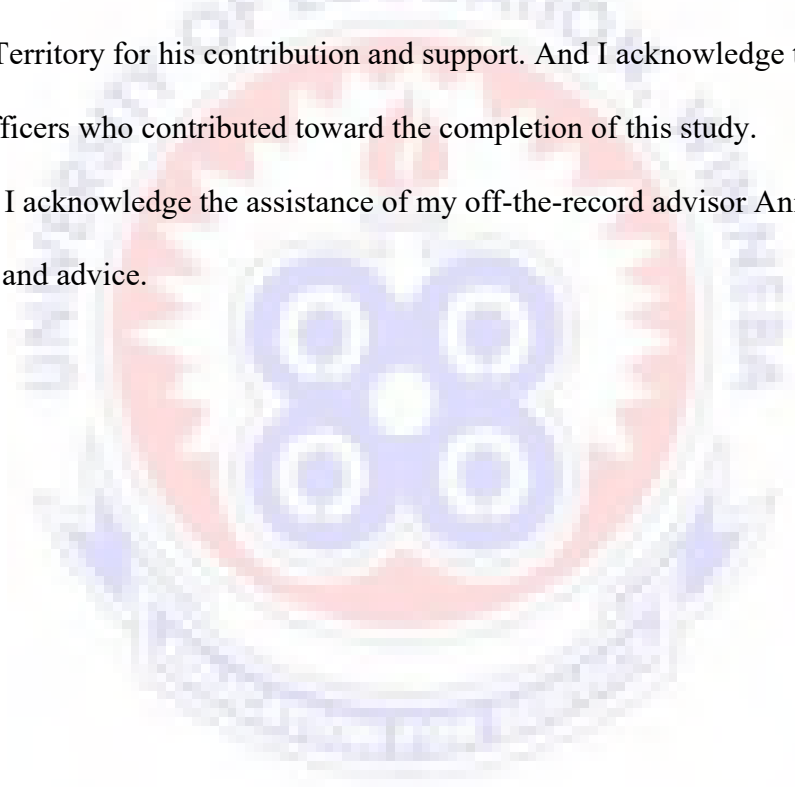
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DEDICATION

I dedicate this work to My Creator and preserver God Almighty for His love and the strength to complete this study. And to my heroes Auntie Ama Koa (Grandmother), Kingsely Hudson Addison (Father) and Amoako Addison (Brother) for their immense support and love.



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ABSTRACT

The study investigated the nature of experiences of married female officers in the Salvation Army. Guided by the feminism theory, the study sought to understand whether gender inequality exist in officership of the Salvation Army Ghana territory. The research approach was qualitative. The study adopted a phenomenological research design to explore the lived experiences of eight participants. Data were collected via in-depth interviews and focus group discussion. Seven married female officers and one single female officer who was once married were interviewed. Also five married female officers were also engaged in a focus group discussion. The study found that there is gender inequality in officership in the Salvation Army, Ghana Territory because disparities in existing structures and systems favour male officers than female officers. This is because married female officers are denied equal opportunities in appointments to top positions, in the performance of major ministerial duties and in access to sponsorship for further studies. Additionally the study provided that sensitization of male officers and members of the church and more educational opportunities for female officers are some key measures that can help improve gender equity in officership in the Salvation Army Ghana territory.



CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Gender refers to the activities or roles society considers appropriate for both sexes; men and women. This means that gender is not a natural or biological distinction but rather a learned identity that varies from one community to the other. According to Alesina, Giuliano, & Nunn, (2011),

the role of women in the family, in the work force, and in society varies across nations. In some cultures the social norm is for women to work outside the house, while in others the norm is for women to remain within the home, not actively participating in activities outside of the domestic sphere (p.1).

In agreement with this assertion, Anyatengbey, (2016) notes that, traditionally there are different acceptable work for men and women in Ghana and household work are mainly duties of women and girls. This trend of strong divide between work for males and females also exists in the Salvation Army because female officers, especially married female officers are seen as assistants to their husbands though they all have the same training (Thieme, 2013).

Two concepts often used in relation to gendered representations in research are gender equity and gender equality. “The term gender equity is often used interchangeably with gender equality” (Reeves & Baden, 2000, p.10) even though their meanings are different. Gender equality denotes women having the same opportunities in life as men, including the ability to participate in the public sphere. However, Payne, (2009) sees gender equity as

Fairness and justice in the distribution of benefits, power, resources and responsibilities between women and men. The concept recognizes that women and men have different needs, power and access to resources, and that these differences should be identified and addressed in a manner that rectifies the imbalance between the sexes (p. 3).

This implies that whereas equality focuses on males and females having equal access to all the resources, services and goods, gender equity denote the process it takes to offer equal opportunities to both male and female. Thus, there are several impediments to the actual realization of gender equality; (be they historical and /or social) and the measures taken to combat these disadvantages (historical/ social) that prevent women and men from operating as equals is referred to as gender equity. It must be understood that sometimes males and females can receive different treatment to achieve the same output; and this is what gender equity does.

Scholars Gray, 2010, Mikkola (2005) Shastri, 2014, and Spencer & Chesler, 2007 believe that women are the most vulnerable when talking about gender inequality. In agreement with the scholars, Bryan and Varat, (2008) note that,

Throughout the developing world, women are at a disadvantage at the household, community, and societal levels. Within the household, women have less access to and control over resources and limited influence over household decisions. Beyond the household, women have limited access to communal resources, are under-represented in public decision-making bodies; have limited bargaining power in markets (such as the labour market), and often lack opportunities to improve their socioeconomic position (p.1).

According to Akotia and Anum (2015) these assertions are not different in the Ghanaian context yet some instances can be cited to show that women are clearly involved in

decision making processes and are powerful in their respective sectors in societies. For instance in Ghana, the Chief Justice is a female and four out of fifteen Supreme Court justices are females (Vida Akoto Bamfo, Agnes M. A. Dordzie, Sophia A. B. Akuffo, and Ophilia Adjeibea Adinyira). Also for the first time in its fourth republic Ghana has a female Chief of Staff in the person of Mrs Frema Opare. It is important to note that though there have been some level of women's involvement in decision making process at top levels in societies, it is not enough: women continue to be under-represented and are at a disadvantage in some sectors and at most levels in Ghanaian society (Ministry of Gender, Children and Social Protection, 2015).

It is in this light that Gray (2010) has stated that men are exceedingly the architects and are in control of the economy of societies and governments are still in the hands of men. This situation may not be different so far as top positions at Salvation Army in the USA is concerned (Thieme, 2013). This justifies the need to study and interpret the experiences of female officers of Salvation Army in Ghana so as to understand their perception of obstacles about gender inequality and their progression at leadership levels in Salvation Army. This will help in understanding what has to be done to empower women in the Salvation Army Ghana Territory to ensure that their contribution towards every development efforts, their access to the factors of production and benefits they receive from these efforts are equal to what their male colleagues are receiving.

Bryan & Varat (2010) assert that “a number of strategies have emerged and evolved” over the last decade “to promote gender equity in development efforts (p.1). The very first strategy that was developed to ensure gender equity was the Women in

Development (WID) approach, which emerged in the 1960s. This approach called for larger consideration to women in development policy and practice, and emphasized the need to integrate them into the development process (Bryan & Varat, 2008). This approach was to react to the way women were treated in development efforts; it was to ensure that they were seen as active agents of development.

In the 1980's another strategy known as Gender and Development (GAD) approach was developed to ensure gender equity. The GAD approach focuses on the socially constructed disparity of women and men and their roles and relations (Reeves & Baden, 2000). The GAD approach was introduced as a trade-off to WID because the main attribute of WID was on isolation and subordination of women (Razavi & Miller, 1995). It is important to note that "there are much greater similarities between the WID and GAD but many tend to attack WID and praise GAD" (Bryan & Varat, 2008, p.5).

It is argued that the Women in Development strategy does not consider the three major roles played by women; the reproductive role (which they perform without any payments), the productive roles (women and men can perform these roles; and get paid for performing them) and community managing role (which women perform as an extension of their reproductive roles). However the Gender and Development strategy makes room for all these roles and also focuses on the strategic needs (concerned with varying the status quo, challenging socially defined roles and dealing with gender subordination in society) of both genders. For instance in Ghana, there have been some locally championed campaigns meant to create awareness on gender equity and the need to ensure equality among both sexes; men and women. Popular examples are the "*Send your girl child to school*" campaign and recently the "*HeforShe*" campaign.

Undeniably, gender equity has become an inalienable part of every single developmental effort in both developing and developed nations; and should never be ignored when developmental efforts are being formulated and implemented. Issues about gender are of much relevance to development. This is because if gender is of no relevance to the sustainable development of a nation it would not have been stated as the fifth goal of the Sustainable Development Goals. Thus gender equality is not merely a human right, but a tool necessary for sustainable development (United Nations, 2018). Gender equity, according to some schools of thought, is currently hindered by religion and many other factors. According to Gale (2005), religion is key factor in the creation and practice of gender inequality. Raday (2003) further states that, religion is well established in our culture and it plays a principal role in political and economic power in every society. Religion therefore is an essential aspect of society (especially the African Society) and its influence on peoples way of life cannot be over emphasized.

Many questions are raised when the topic of religion and gender are discussed. For instance, Kasomo (2010) raises concerns about how religion marginalizes women, even though they make the majority of the membership of most popular religions in the world. Thus, most religions restrict leadership to only males and leave subordinate roles for females. According to studies, (Adasi, Abdulai, & Churchill, 2013; Remedios, 2016) most faith based organizations like the Roman Catholic and the Church of Jesus Christ of Latter-day Saints, do not allow women to serve in leadership positions and are also not allow to be ordained.

Unlike such churches, the Salvation Army right from its early days have empowered and ordained women as Officers (Pastors). As Thieme (2013) notes, the Salvation Army in its early days had the desire to train women as ministers of the gospel. Thieme (2013)

however argues that opportunities for married female officers as compared to single women officers and men officers in United States are fewer. Consequently, this research therefore seeks to study the lived experiences of the married female officers in Ghana to establish whether they also have lesser opportunities at top positions in the Salvation Army.

1.2 Statement of the Problem

The main challenge of the twenty first century, according to Kristof (2010), is the fight for gender equality. Therefore, gender equality and equity have become an inalienable part of every single developmental effort in both developing and developed nations; and should never be ignored when developmental efforts are being formulated and implemented. Its inclusion in the United Nations Sustainable Development Goals as the fifth goal speaks volume of how important gender equality is to the socio-economic development of every society.

Seguino and Lovinsky (2009) state that, “despite gratifying progress in some aspects of well-being, gender inequality persists globally” (p.1). Gender inequality and inequity in the Christian religion have been given some attention in literature. Omenako (2015) argues that the current arrangements within the church are male centred. Citing Inglehart and Norris (2003), Seguino and Lovinsky (2009) state that there is a clear indication that religious institutions do have some influence on society and its effect on gender is really firm.

According to literature, female officers at the Salvation Army (especially married female officers) in USA do not have equal opportunities as compared to male officers and single female officers. For instance, Thieme, (2013) studied the equality paradox at the Salvation Army Central Headquarters in the United States of America and she

realized that opportunities for married female officers are basically based on their husbands' appointment. She further states that most of the inequalities or lack of opportunities for married female officers occur mostly at the headquarters level of the church. Thieme's (2013) claim is also in consonance with Rader and Rader, (2008) who argue that married officers at the headquarters are usually not given significant appointments and sometimes without any appointments.

However, Thieme (2013) and Rader and Rader (2008) considered gender inequality in Salvation Army through a conceptual review perspective than an empirical research perspective and that is the gap this study seeks to fill. Thus, this research aims to empirically establish whether gender inequality exists in the Salvation Army church in Ghana. Also review of literature indicated that less attention has been given to research on gender inequality in the Salvation Army Ghana Territory, therefore this study aims to add to literature on gender inequality and religion. It is a phenomenological study to investigate gender inequality in the army from the perspectives of the lived experiences of married female officers in the Salvation Army, Ghana Territory.

1.3 Objective of the Study

This study is guided by the following objectives:

1. To establish whether gender inequality exists in Salvation Army, Ghana Territory.
2. To investigate the nature of experiences of married female officers on gender inequality in the Salvation Army, Ghana Territory.
3. To examine steps that could be taken by the Salvation Army, Ghana Territory to empower married female officers.

1.4 Research Questions

1. How do married female officers in Salvation Army Ghana territory experience gender inequality?
2. What is the nature of experiences of married female officers on gender inequality in the Salvation Army, Ghana Territory?
3. What are the steps being taken by the Salvation Army, Ghana Territory to empower their married female officers?

1.5 Significance of the Study

Gender issues are very much topical issues globally and are very essential in ensuring sustainable socio-economic development. The study therefore investigates and provides information on the gender performance of the Salvation Army Ghana Territory, which can lead to the development of an organizational policy on gender equality in the church. The study also complements existing studies on gender and religion by adding to empirical studies on gender inequality within Salvation Army.

1.6 Delimitations to Study

The study was restricted solely to the examination of married female officers and their personal experiences of gender inequality within the Salvation Army Ghana territory. This means that there was no room for single female officers and married and single male officers.

1.7.0. Brief history of the Salvation Army

The Salvation Army is a protestant church and it started in the United Kingdom as a Christian Fellowship called the Christian Mission in 1865. In 1878 it changed its name from the Christian mission to the Salvation Army (Boapeah, 2010). William Booth and

Catherine Mumford Booth are known as the founders of the Salvation Army. According to the church's international website, the Salvation Army is currently serving in more than 130 countries in the world including Ghana.

Though there are contrary views, the Salvation Army in Ghana was started by a man named King Hudson Amoako Atta from Agona Duakwa in the Central Region of Ghana in 1922 (Boapeah, 2010, p. 1). He further states that the Salvation Army is currently in all the ten regions of Ghana with its national headquarters in Accra. The Salvation Army worldwide is known for its social services. In Ghana, the Army has several clinics and rehabilitation centres that provide health and social needs of the people in the communities they serve. The army also has several basic and secondary schools across the country.

1.7.1. Officership in the Salvation Army

In *Chosen to be a Soldier* (a book that is referred to as the constitution of the Salvation Army), it is stated that officership is the most important call in the church (The Salvation Army, 1994). Officers in the Salvation Army are ministers (Pastors) of the gospel Christ and as Colonel Ayanam (the Chief Secretary of Ghana Territory) puts it, is a response to God's love and a calling to serve humanity (F. Ayanam, personal communication, October, 12, 2018).

The first effort to train officers started in 1879 when William Booth realized the need to equip his volunteers. The first training centre of the Salvation Army was established in 1880 in London and it was for women. In 1929 the Salvation Army established the William Booth Memorial Training College at Denmark Hill to help in training officers both males and females.

Chosen to be a Soldier states that the following questions should be answered by any soldier who wishes to be an officer.

- Is he truly saved?
- Has he got sound mental powers?
- Is he well and free from bodily defects?
- Is his education of a standard which at least corresponds to the average around him?

In the early years of the church, training for officers was done in six months but it was later changed to nine months. In Ghana, anyone who wants to be an officer must first go through a candidate lesson to affirm his or her knowledge about the Salvation Army before he or she can proceed to the Officers Training College to complete a two year training. After the training the cadet (a name given to soldiers who are being trained as officers of the Salvation Army) is ordained and commissioned as an officer of the Salvation Army (The Salvation Army, 1990).

1.7.2. Women and Officership in Salvation Army – Other Research Works

Several research works have been done on the factuality of the equal status of ordained men and women in the Salvation Army (Hendy, 2017, Rader & Rader, 2008 and Thieme, 2013). Right from its Christian Mission days, the Salvation Army has offered opportunity for both women and men to preach the gospel and serve in various capacities. Catherine Mumford Booth (the wife of William Booth – founder of the Salvation Army), who is popularly referred to as the ‘Army mother’, was a passionate advocate in women’s right to preach the gospel. Her earlier sermons and writings are believed to have encouraged many women into the ministry of the gospel. Notable

among her works is her pamphlet titled *Female Ministry* which countered many of the reasons used to discriminate against women in Christianity.

In 1878 when the Christian Mission became known as the Salvation Army, women and men were ordained and commissioned as Officers (Pastors). Quoting Commissioner Bell, Thieme (2013) notes that there was freedom for all women who wanted to be in the ministry of Christ. However Thieme (2013) and scholars like Hendy (2017) and Rader and Rader (2008) argue that women and men do not have full and genuine opportunities in the Salvation Army. For instance Thieme (2013), notes that the opportunities given to male officers (both married and unmarried) and single female officers are far higher and better than that of married female officers. It is believed that the gender and marital status are used to discriminate against married female officers. Many married female officers believe that they are virtually laid off as officers in the Salvation Army when they get married. Thieme (2013) believes that having one spouse to be a complement to the other makes the woman a subservient and it devalues her.

Married female officers often do not experience this dilemma at the corps level but in headquarters appointments (Rader & Rader, 2008). For example the wife of the Territorial Commander (Leader of the Salvation Army in a Country) automatically becomes the Territorial President for Women's Ministry. Therefore, Thieme (2013) further explains that though both male and female married officers completed the same scheduled training and are on with the same rank, a wife seems to have prospects only as far as she relates to her husband's appointments.

Gender equality is now the order of the day; equal opportunities for women and men is what gender equality stands for. Nonetheless, Rader and Rader (2008) argues that the

leadership of the Salvation Army has not always been consistent in compatible Army guidelines and practices to the gender equality ideals.

1.7.3 Structure of the Salvation Army in Ghana

The Salvation Army Ghana territory is divided into divisions, districts and sections. The following are the names of the divisions, districts and sections and where they are headquarters.

Divisions

Central	-	Agona Swedru
Accra	-	Tema Comm. 2
Volta	-	Ho
Akim central	-	Asamankese
West Akim	-	Oda
Nkwakaw	-	Nkwakaw
Ashanti North	-	Mampong
Ashanti Central	-	Kumasi

Districts

Western	-	Takoradi
Koforidua	-	Koforidua
Northern	-	Tamale
Brong Ahafo	-	Sunyani

Sections

Effiduase	-	Dadiase
Ashanti Akyem	-	Konongo

The territorial commander and the chief secretary serve as the managers of the territory with support from other key officers such as the secretaries for finance, personnel and programmes. Occupants of these key positions constitute the territory's cabinet and all these key positions are currently occupied by male officers. All the divisions, districts and sections are headed by an officer with the rank of major. With the exception of the Accra division all other divisions, districts and sections are headed by male officers.

The basic unit of the Salvation Army is the corps and a number of corps in a certain geographical area make up a division, district or section. And all these corps have officers who are in charge.

1.8.0 Operational definitions of key concepts

This study recurrently used different concepts related to gender equality. In this study the concepts were defined as follows.

1.8.1 Discrimination

Discrimination is a bias treatment of individuals based on their affiliation to a group or category of people. Discrimination occurs when a group or category or group of people are restricted or excluded from certain opportunities that another group of people enjoy. In this research discrimination is any bias treatment against individuals based on their gender.

1.8.2 Gender

Gender refers to any social characteristics assigned to male and female in a particular society. Members of a society get to know or learn about characteristics assigned to males and females through socialization process. Gender is not static and changes according to time, it is also cultural specific. This study subscribes to the definition of

Hesse-biber, which “defines gender as social attributes and opportunities assigned to male and female” (Kajawo, 2012, p. 9).

1.8.3 Gender Equality

Gender equality means women and men having the same and equal opportunities in life. “Gender equity means fairness and justice in the distribution of benefits, power, resources and responsibilities between women and men. The concept recognizes that women and men have different needs, power and access to resources, and that these differences should be identified and addressed in a manner that rectifies the imbalance between the sexes” (Payne, 2009, p. 3). In the context of this study, gender equality means married women and men having equal opportunities as Salvation Army Officers.

1.8.4 Gender Inequality

Gender inequality is the direct opposite of gender equality. It is the disparity between individuals simply due to their gender. In this study gender inequality is defined as the one-sided treatment and access to opportunities based on their gender.

1.8.5 Gender Roles

Gender roles involve allocation of duties or roles solely to women and men though both may be able to perform. According to Kajawo, (2012) these roles come with its own assessment and rewards.

1.8.6 Empowerment

“Gender equality will be achieved only when women and men enjoy the same opportunities, rights and obligations in all spheres of life. This means sharing equally

in the distribution of power and influence, and having equal opportunities for financial independence, education and realizing their personal ambitions” (UNFPA, 2018).

Power is the main term of empowerment and empowerment simply means giving power. And it is a bottom-up process of transforming gender power relations through individuals or groups developing awareness of women’s subordination and building their capacity” (Reeves and Baden, 2000, p. 35). In this study women empowerment is having power and ability to make choices that affects one’s life.

1.9. Organization of Study

This study is organized in five chapters. The first chapter discusses the introduction with focus on the statement of problem, research questions and objectives, limitations to the study, as well as the significance of the study. Also the first chapter talks about the history of the Salvation Army and its structures, as well as other studies on the subject of gender inequality in officership. The second chapter reviewed various literature on gender and religion with much emphasis on Christianity. Also, the chapter discusses the theoretical framework. Chapter three discusses the methods which were used in collecting and analysing data for the research. It includes the research approach, research design, sampling technique, data - collection procedures and data analysis. Chapter four also focuses on the findings and discussions. Finally, chapter five comprises the summary and conclusions drawn from the study. It also provides recommendations for further study.

CHAPTER TWO

LITERATURE REVIEW

2.0. Introduction

This chapter studies existing body of knowledge and works which are produced by researchers and scholars and are relevant to the current study. The theoretical framework of the study is discussed in the first section of this chapter. The second section also discusses the concept of gender and look at gender equality and gender equity as well as women empowerment. The third section concentrates on women in the society of religions. Moreover, the status of women in Christianity and a brief history of Christianity in Ghana are also focused on.

2.1 Theoretical Framework

Feminist Theory

The feminist theory is used in this study to address the issue of fewer opportunities for married female officers than their male counterparts in the Salvation Army. Feminist theory is often associated with the rights of women in literature (Lay & Daley, 2007). Quoting Flax (1999), Lay and Daley (2007) state that “a central purpose of feminist theory is a commitment to change oppressive structures and to connect abstract ideas with concrete problems for political action” (p.50). Furthermore, Adasi, Abdulai, & Churchill, (2013) in citing Oduyoye (1986) argue that “feminism has become the shorthand for proclamation that women’s experience should become an integral part of what goes into the definition of being human” (p. 106). Feminism aims at ensuring political, social, personal and economic equality for both men and women in society.

The history of feminism is often described in three waves. The nineteenth and twentieth centuries represent the first wave. According to Annapurany (2016), the first wave which started in the United States and United Kingdom, focused on the fight for equality and property rights of women. Also the second wave which span from 1960's to 1990's focused on the patriarchal nature of society. The second wave "was characterized by a critique of patriarchy in constructing the cultural identity of women" (Annapurany 2016, p. 424). Lastly the third wave, which focused more on the academics, started from the 1990's to present day. According to Ghorfati and Medini (2015), the focus of the third wave was to avoid "putting and classifying women into categories and removing stereotypical images" (p. 21). Ghorfati and Medini (2015) further explain that new technologies like TV, magazines and radio were used to spread the feminism ideas.

Lay and Daley (2007) argue that "there are several assumptions associated with the feminist theory" (p.50). Citing Flax (1999) Lay and Daley (2007) outline three key assumptions of the feminist theory. Firstly, they argue that the theory explains the different worlds and needs of men and women. Secondly the theory expounds the patriarchal nature of society and finally the feminist theory focuses on the power gaps of women and men. Ropers-Huilman (2002) also posits that the feminist theory is founded on three assumptions. The first assumption is the theory works towards achieving social change. The second assumption of the theory argues that women can make valuable inputs to every sector of society. The final assumption expounds that women have not gained absolute participation and realized their abilities.

These assumptions are of relevance to this study because it is grounded on the assumptions that there is the need for social change at the leadership level of the

Salvation Army Ghana Territory because like their male counterparts, married female officers can make valuable contribution in the church and all sectors of society. However, this can be possible when through equity the female officers have absolute participation at the leadership level and in society.

2.2 The gender Concept

According to United Nations Population Fund (2009),

The term gender refers to the economic, social and cultural attributes and opportunities associated with being male or female. Gender attributes and characteristics, encompassing, inter alia, the roles that men and women play and the expectations placed upon them, vary widely among societies and change over time. But the fact that gender attributes are socially constructed means that they are also amenable to change in ways that can make a society more just and equitable.

Citing Akpabio (2005), Anyatengbey (2016) states that gender refers to the socially and culturally defined and constructed roles that men and women play in societies. Furthermore, gender refers to the socially constructed differences between men and women. From the above explanations it can be said that gender is not a natural or biological distinction but rather a learned identity that differs from one community to the other.

2.2.1. Gender Equality and Gender Equity

It has been noted by Reeves and Baden (2000) that “the term gender equity is often used interchangeably with gender equality” (p.10), even though their meanings are different. Gender equality denotes women having the same opportunities in life as men, including the ability to participate in the public sphere while “gender equity means fairness and justice in the distribution of benefits, power, resources and responsibilities

between women and men (Payne, 2009, p. 3). The concept recognizes that women and men have different needs, power and access to resources, and therefore these differences should be identified and addressed in a manner that rectifies the imbalance between the sexes. In the same vein, this study seeks to establish whether there are differences in opportunities for progression, power and access to resources for married male and female officers at the leadership level in Salvation Army, Ghana Territory so as to draw attention to such differences and get them to be rectified.

Consequently equality means men and women have equal access to all the resources, services and goods. However the process it takes to offer equal opportunities to both male and female is what gender equity denotes. It must be understood that sometimes women and men can receive different treatments to achieve the same output; and this is what gender equity does. Thus, women and men are treated specifically based on their urgent needs. In short gender equity is the tool through which society can boost equal opportunities for men and women. Based on the explanation above, equality in the Salvation Army officership in Ghana refers to males and females having the same opportunity to be trained as officers but equity would mean treating male and female officers equally based on their specific needs. “Gender equality will be achieved only when women and men enjoy the same opportunities, rights and obligations in all spheres of life. This means sharing equally in the distribution of power and influence, and having equal opportunities for financial independence, education and realizing their personal ambitions” (UNFPA, 2018, para. 5).

When there is an absence of equality, it is termed as inequality. “Gender inequality belongs among the most prevalent forms of social inequality and exists all over the world with different effects in different regions” (Klingorova & Havlicek, 2015, p. 2).

Inequality happens when women are told their place in society is the household and they do have less or no role in the larger society. When women are denied access to education and the rightful opportunity to partake in decision making process like election or voting for leaders, inequality occurs. Similarly when married female officers in the Salvation Army, Ghana Territory are denied opportunities to exhibit all that they acquired during their training as officers, then there is an inequality against them.

It is believed that women tend to be more excluded in society (Anyatengbey, 2016). According Bryan and Varat, (2008)

Throughout the developing world, women are at a disadvantage at the household, community, and societal levels. Within the household, women have less access to and control over resources and limited influence over household decisions. Beyond the household, women have limited access to communal resources, are under-represented in public decision-making bodies; have limited bargaining power in markets (such as the labour market), and often lack opportunities to improve their socioeconomic position” (p.1).

Consequently, males benefit from gender inequality in most African societies due to the patriarchal nature of these societies and Salvation Army, Ghana Territory is not an exception.

According to Edwards (2010) “gender inequality remains pervasive around the world today, despite the significant economic and social progress of the last century” (p.17). He further argues that there is no region in the developing world where women have equal rights as men be it social or economic rights.

This implies that gender inequality usually involves female relegation. It also means the female sex bears more of gender inequality especially in developing countries. In

this study when gender gap is discussed, the focus is on the disparities in access to power and resources married female officers (Pastors) in the Salvation Army, Ghana Territory experience while living with their spouses (who are male officers) and participating in the ministerial duties of officers in the Army.

Citing the World Bank (2003), Anyatengbey (2016) elucidates that gender equality cannot be ignored in international, regional and national efforts because there is no region of the world, especially in developing countries that women and men are equal. Therefore, taking gender implications into consideration in every social and economic development is very crucial. Also its inclusion and frequent nature in the United Nations Sustainable Development Goals (which is the current world's development objectives) indicates how vital it is in ensuring sustainable development at all levels in society.

Gender equality would ensure the eradication of any form of social norms that limit women to household. When women are given opportunities at the labour market, household income will increase and that will lead to reduction in poverty. According to the Swedish International Development Cooperation Agency (2010), women's full participation in the labour market will increase income for consumption and investment in health and education of children.

Equality in the educational sector for both sexes is also key to socioeconomic development. Gender inequality in education would reduce human capital and would damage sustainable development. "Gender equality in education enhances growth by increasing the amount of human capital in a society and improving the possibility of a more efficient allocation of human resources" (Sida, 2010).

2.3. Women Empowerment

According to Reeves and Baden (2000), women empowerment is “a bottom-up process of transforming gender power relations, through individuals or groups developing awareness of women’s subordination and building their capacity to challenge it” (p. 35). The United Nations Population Fund (2018) also notes that “gender equality demands the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives”. It further explains that when women are empowered, the whole families benefit, and these benefits affect future generation. It must be noted that women empowerment is a human right just as gender equality and it is very critical for development and eradicating poverty (Kajawo, 2012). Women empowerment must consider women’s economic empowerment, political empowerment, educational empowerment and reproductive empowerment (UNFPA, 2018). Thus for a woman to be empowered, she must be able to access all resources (be it social, human or material) which she needs to better her life.

Kajawo (2012) outlines several benefits of women empowerment. They include increased economic productivity, improved health and survival rates for infants and children and higher family incomes (p.14). According to the UN Women and United Nations Global Compact (2011), women empowerment also ensures an even and fair societies and also ensures an improved quality of life for women and men. Ensuring women’s presence in all circles of society requires cautious policies, hence the introduction of the Women’s Empowerment Principles (UN Women and UNGC, 2011). The seven principles launched in 2010 were designed to help in the promoting of gender equality. The principles are,

1. Leadership promote equality
2. Equal opportunity, inclusion and non-discrimination
3. Health, safety and freedom from violence
4. Education and training
5. Enterprise development, supply chain and marketing practices
6. Community leadership and engagement
7. Transparency, measuring and reporting

The first principle encourages a high level affirmation and policies in support of gender equality. Principle number two also ensures that there are equal benefits for women and men and there shouldn't be any biases in work place policies. Also, the third principle there are safety measures at work place and policies to ensure that all forms of violence at work are stopped.

Moreover, the fourth principle, education and training also advocate for equal access to all organizational support for educational and training programmes. The principle encourages organizational policies to ensure that women advance in all levels of the organization. Furthermore, principles number five and six are to ensure that partners of the organization respect the gender equality commitment and the organization expose this commitment to gender inequality and women empowerment respectively. Lastly, under principle number seven organizations are require to document standards for women empowerment.

2.4 Religion and Women

Religion inhabits a very important place in the human society. It is believed that religion is natural with humanity and virtually affects every aspects of society, be it political or economic. Religion is “man’s faith in a power beyond himself whereby he seeks to

satisfy emotional needs and gains stability of life, and which he expresses in acts of worship and service” (Nath, 2015, p. 82). Key in this definition is faith in a mightier and Supreme Being (who is all knowing and all seeing) and one’s ability to express this through worship.

According to Nath (2015), there is no specific theory on the emergence of religion but man’s curious nature of finding a supreme being to help remedy calamities like flooding, storms, lightening and many others is responsible for the emergence of religion. Meaning curiosity and fear for a powerful being are the causes of the emergence of religion. According to the Pew Research Centre most of the world’s population is affiliated to one religion or the other. Specifically, eighty four percent of the world’s population is affiliated a particular religion (Pew Research Centre, 2015).

Religion is an essential feature of society and its influence on people’s way of life cannot be over emphasized. Many values in society like honesty, love, truth and many others are dearly indoctrinated in people’s lives by religion. Religion helps define and form the character of an individual and thus it moulds social life. Nath (2015) sums up religion when he notes that, “in obeying the social laws or to respect the elders and to show sympathy towards the feelings of others, or to discharge the social obligations faithfully, the role of religion is immense” (p. 84). He further argues that religion is an educator and gives meaning to life. Religion is so influential in the world’s view on life in general (Reese, 2016).

Aside religions’ enormous contribution to all spheres of society it is believed that religion retards the achievement of sustainable development (Nath, 2015). “Religion is an instrument of social disharmony and is evident from different religious riots held in different periods of time, in different countries of the world” (Nath, 2015, p. 85). He

argues that many crimes or conflicts have been committed in the name of religion. Examples are the demolition of the Babri Masjid on the 6th December, 1992 in the town of Ayodhya in India, the cruel killing of an Australian Missionary Graham Stains and her two sons in Orissa on 23rd January, 1999 (Nath, 2015). Nath argues that the intolerance nature of religion has adverse effects on society and its members.

Moreover, gender discrimination of most of the religions in the world is another thing that impedes the development of the world and its diverse population. The only main issue facing women today is the way religion is used to suppress women (Kristof, 2010). And according to the Universal Life Church Monastery, men and women are not fully equal in religion. They argue that there still remain some religious groups or 'rituals' that create a very worrying connection between women and religion (ULCM, 2016).

Likewise, the Catholic Church's inability to ordain women as priests due to their Catechism rules that states that "only a baptized man validly receives sacred ordination. Also, the religious texts of Judaism describe women and women's roles as different but equal from men and men's roles. The Torah views women as beings constructed or built, rather than formed as were men (Broderick, 2005).

It is important to note that women played an important role in the formation of most of the religions. Examples of such women in the early years of the Christian religion are Mary Magdalene, Thecla (who was converted by Paul) and many others. Karen King, a famous professor of the New Testament, stated in her article *Women in Ancient Christianity: The New Discoveries* that; Mary Magdalene was a persuasive character and a prominent disciple of Christ who helped championed women becoming leaders in the church. Regardless of the famous and important role women played in the early years of most the world's religion they are still not recognized fully. Kristof (2010)

argues that although women played a very powerful role in the initial years of some religions, their influence is usually ignored.

In the world today, the status of women is very much diverse. Klingorova and Havlicek, (2015) are of the view that “the real status of a woman in a religion is more complicated” (p. 3). Besides in most religions, it is believe that the place of a woman is not in the public sphere but in the household only. Moreover most of the popular religions like Christianity, Judaism and Islam all claim the role of the woman is to procreate and nurture her children and also attend to her husband (Kristof, 2010). The well-known and perceived male personas of Christians and Islamic gods is another perception that undervalue women in these religion.

Klingorova and Havlicek, (2015) also assert that religion is key cause of gender inequality in society. Religion is well established part of culture and therefore very central to every society’s political and economic power (Raday, 2003). Gender thus presents itself in every sector of a society and the everyday lives of its members (Gale, 2005). Religion therefore, is an important part of society and does have an unquestionable role in ensuring gender equality. Raday (2003) states that in the fight against gender inequality, religion serve as an essential resistance both hypothetically and practically.

Quoting Odujoye (2002), Adasi, Abdulai and Churchill, (2013) state that “the position of women in Africa today within the wider society and religion is normally prescribed by what is deemed to be beneficial to the whole community of women and men” (p. 107). Women in most of the religions are defined not based on their individual worth but for their relationship with others in society especially men (Broderick, 2005). “Ultimately religion appears to be another important factor in creating the social

knowledge and discourse which constructs the individual's view of gender and the role and place of gender in society, and that like all other constructs religion and its relationship to gender roles is very much dependant on the input of the society in which it occurs and vice versa" (Anyatengbey, 2016, p. 27).

2.5. Christianity in Ghana

To Sundkler and Steed (2004), Christianity was introduced in Ghana by traders from the West who were trading with the Fantes on the coast. Forts and trading posts for Western traders served as meeting place for church services and most of people who attended were baptized (Sundkler & Steed, 2004). They further stated that there were other groups like the Bible Band and the Society for Promoting Christian Knowledge who also helped in the propagation of the gospel in the early days. Thomas Thompson, Philip Quaque, J. R. Dunwell, F. P. Swane and G. Wrigley were among some of the early missionaries who came to Ghana (Sundkler & Steed, 2004). The Methodist missionaries served along the coastal areas whilst the Basel missionaries went to the Twi and Ga people. There were some Christian villages as well and notable among them are the Akropong, Abokobi and Aburi (Sundkler & Steed, 2004).

Christianity in Ghana has developed and undergone several changes and key example is the advent of Pentecostalism. Kajawo (2012) stresses that the freedom to heal the sick, dance in the church and cast out demons are some of the characteristics of Pentecostalism. In Ghana, Peter Anim of the Christ Apostolic Church and James Mckeown of the Church of Pentecost are some of the most influential of the Pentecostals movement (Wyllie, 1974).

Moreover, Christianity is increasingly growing in Ghana and its role in the socioeconomic development of the country cannot be overstressed. There are several Christian organizations in Ghana like the Salvation Army, the Methodist Church, Roman Catholic and many others who are helping with the health and educational sectors of Ghana's economy.

2.6. The Status of Women in Christianity

Women in most societies in Africa are known to be the managers of the home and they are seen as being solely in charge of all domestic activities. Kasomo (2010) states that women's role in a typical African society is clearly to be a mother, wife and nurturer. Regardless of their skills and talents, women in a patriarchal society are unable to perform any other duties except domestic activities. The roles assigned to women under a patriarchal system or society are very much based on cultural and gender traditions that usually place women as in charge of domestic chores (Adasi et al, 2013). Succinctly in an African society, a woman is basically known to be the one that manages all domestic activities and all leadership roles in the community are in the hands of men. What then is the status of women in the Christian religion? Are women ordained to preach the gospel of Christ? Moreover, are women able to emerge as leaders of the church or they are strictly obliged to be the managers of the home?

How women were viewed in the early Christian faith is very significant to the current status of women: for they create attitudes and practices that persist in Christianity. Women in the early life of Christianity were viewed as hosts of Christian gatherings. They owned houses which served as meeting venues for Christians. Pihlava (2016) argues that Christian gatherings at homes were very typical in the early life of the Christian faith.

Women were some of the followers of Jesus and women like Mary Magdalene, Susanna and Joanna accompanied Jesus and supported Him in His ministry. King (2018) asserts that women took formal roles in the ministry of the early churches. According to her women were ordained as priest and Bishops in the early days of Christianity and they engaged actively in the teaching and preaching of the gospel of Christ. Scholars like King argue that Mary Magdalene, who was popularly known to be a repentant whore, was a fervent teacher of the gospel of Christ and a true leader among the early disciples of Jesus.

Due to their unbending faith in Christ, women were also persecuted just like men were. King (2018) gives an example of a woman named Perpetua, who she describes as a very affluent woman who was put to death in Carthage for being a Christian. Though women occupied special and formal roles in the early churches, there were massive treats to their roles. According to Remedios (2016), equality which was granted women in the early days of Christianity has disappeared. Citing Crabtree (1970) Kasomo, (2010) also argues that, “it is apparent that the contemporary church’s view of women is that she is aesthetically child centred individual who has no talents for ordained ministry or policy maker’s position” (p. 138). Though women represent majority of all Christian congregations they are hardly seen in active business of the church (Kasomo, 2013). The church has not been fair to women in terms of their assigned roles. Therefore, women are only seen as patrons or customers in the Christian religion (Kasomo, 2013).

Griem (2015) has stated that most faith based organizations like the Roman Catholic and the Church of Jesus Christ of Latter-day Saints, do not allow women to serve in leadership positions and are also not allowed to be ordained. This implies that religion

is hindering the attainment of women empowerment and the achievement of gender equality. Ordination is important or necessary requirement for women's participation in the church. The Salvation Army right from its early days have ordain (commissioned) women as officers (Pastors) and women have been and are still preaching the gospel of Christ. Kasomo (2010) is of the view that ordination of women ministers ensures gender equity in the Church. Thus he argues that "although ordination is not so vital for women's participation in the church, it becomes important because when they are not ordained it cuts them systematically from other roles in the church" (p. 131). He further notes that even in denominations where women are ordained, they are barely considered for top positions. This assertion is in consonance with the experience at Salvation Army. The Salvation Army since 1922 (the year the Army's flag was unfurled in Ghana), has not have many women in top positions like Territorial Commander the leader of the church in Ghana). Currently the only woman in a top position (a position she got not because she is attach to a man who is her husband) in Ghana is the leader of the army in the Greater Accra region (division).

In the Church today, women are prohibited from occupying certain clerical positions simply because of their sex (Adasi et al, 2013). Men are actually in charge of the group of sanctioned leaders who are to interpret doctrines of religious groups, (UN Women, 2017).

Nevertheless, Schori (2015) believes that women in religious leadership really matters because, women as pastoral leaders would portray clearly that they were created in the image of God. Schori (2015) further outlines the inclusive nature of women leadership as major reason why women religious leadership matters though she clearly admits that it is uncommon. Gale (2005) also states that, the global attention accorded to women issues has influenced the need for scholars to delineate African gender construction

within and outside of religion. This study attempts to delineate the African gender construction within the Salvation Army Ghana Territory.

Fiedler (2011) also affirms women's gradual and increasing leadership roles in the religious landscape. She stresses that

Women are emerging as leaders in faith traditions across the board, in many different roles and capacities. They are not only denominational and organizational leaders, but leading theologians and scripture scholars, prolific writers in the field of spirituality, prominent activists for social justice, peace and ecological sanity, leaders in forging positive interfaith relations and prominent journalists in religious media" (p. 390).

Many scholars like Kasomo (2010) and Remedios (2016) believe that women's lack of active and important roles in the church is basically because of their gender. They further argue that the scriptures (Bible) is a major tool that undermines women in the church. The Bible is seen as a real product of a patriarchal society and has treated women oppressively (Casimir, Chukwuelobe, & Ugwu, 2014).

There are noticeable and explicit passages in the Bible that are usually used or interpreted to side-line women and make them feel inferior. Notable among them are verses written by Paul like 1 Corinthians 11: 7 – 9,

"⁷ A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. ⁸ For man did not come from woman, but woman from man; ⁹ neither was man created for woman, but woman for man" (NIV);

This popular verse of Paul charges women to cover their heads because they are not of God but of man. Another of these verses is 1 Corinthians 14:34 which states that *"women should remain silent in the churches. They are not allowed to speak, but must be in submission as the law says"* (NIV). This verse asks women to keep quiet in the

churches. Moreover Casmir et al (2014) state that there are other scriptures in the Bible (Ephesians 5:21 – 33 and Colossians 3:18) that are always use especially during weddings ceremonies to make men pre-eminent in society and make women inferior. Women in the Bible are portrayed through male eyes only. They further argues that biblical canons cannot be regarded as sacrosanct because its interpretation was done by men who were human and were prone to errors of reasoning and faith.

2.7. Marriage and Gender Equality

Due to the diverse significance different cultures and societies assign to the biological dissimilarities between men and women, the two genders are usually socialized differently. Maisiri (2015) posits that, this socialization leads to a different roles and opportunities being assigned to both sexes. These assigned roles limit or regulate the actions of men and women in their various societies. Maisiri (2015) again notes that customs, religion and culture play an important role in the socialization of people. He further argues that these factors shape the understanding and practices with regards to marital status.

Marriage is a key ritual in most African societies, and every competent member in any African society is expected to experience it. Marriage is a symbol of prominence in society (Maisiri, 2015) and it defines one's identity in society. Society also expects both men and women to perform and be assigned to certain duties or roles in a marriage. In most African societies, male headship and female submission is a reality and backed by religion and canonical cultures (Maisiri, 2015). According to Mukonyora in Maisiri, (2015), females in African traditional societies are seen as subordinates to males. Typically, men are seen and expected to be the breadwinners and the women are in

charge of housework and childcare duties in a marriage (Ogletree, 2015). Men are ideally seen as being responsible for the income of the family.

It must be noted that there are cultural and biblical perspectives that influence the male headship in the family and female submission. Therefore Carmichael (2016) states that the household is a crucial area to really focus on so far as in women's struggle for equality is concerned. One biblical canon that is used to justify submission of women in the household is Ephesians 5:22-24 which is described by Maisiri (2015) as the household code. It states that

²² Wives, submit yourselves to your own husbands as you do to the Lord.²³ for the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. ²⁴ now as the church submits to Christ, so also wives should submit to their husbands in everything. (NIV)

In the above verse, the union between husband and wife is compared to that of Christ and the church. "And just as the church is submissive to and dependent on Christ, the wife should submit to and depend on her husband in everything" (Maisiri, 2015, p. 39).

2.8. Chapter Summary

This chapter focused on the available literature on women in the world of religion with much focus on Christianity. The chapter looked at the feminism theory and the concept of gender equality and how important it is in our society. The chapter also ended with a look at the Salvation Army; its history, officership and structures.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter explains the methodology for the study. It discusses the procedures and techniques that are used and the reasons for using such techniques. This chapter explains the processes that are used to collect, analyse and present data on the experiences and perceptions of married female officers in the Salvation Army. Areas discussed include research approach, design, sampling technique, data collection methods and data analysis.

3.1 Research Approach and Design

The research approach is qualitative. As Braun and Clarke (2013) state, qualitative research approach “seeks to understand and interpret more local meanings, and sometimes produces knowledge that contributes to more general understandings” (p. 4) of a phenomenon. Qualitative research approach gives detailed description of accounts given. Woods (2015) states that “qualitative method involves explaining an action or meaning through a narrative style” (p. 75). Clarification and understanding of facts is what qualitative method of research seeks to do. Quoting Pandey (2009), Woods (2015) argues that “qualitative method penetrates into the contexts of events and activities and into perceptions and meanings held by people about them” (p. 76).

As a result qualitative research approach was used because the study sought to understand and interpret the experiences of married female officers on having fewer opportunities as compared to married male officers and single female officers at leadership positions in the Salvation Army.

The research design for the study was phenomenology. According to Woods, (2015) “the objective of the phenomenological study is to identify a phenomenon, investigate the experience, and describe the common meaning for several individuals of their lived experience” (p. 84). Quoting Arditti and Parkman (2011), Woods (2015) further argues that “phenomenologists focus on the lived experience and the meaning individuals attach to their everyday lives” (p. 85). Thus the shared experiences of people about a phenomenon is what phenomenologists seek to identify. Citing Welman and Krugger (1999), Groenewald (2004) also supports that “phenomenologists are concerned with understanding social and psychological phenomenon from the perspectives of people involved” (p. 5) in a phenomenon or an experience.

The core of this study is the lived experiences of married female officers in the Salvation Army. The phenomenological design was used because of the need to understand the implications of fewer opportunities for married female officers as compared to married male officers and single female officers.

3.2. Data Collection Methods

In-depth interviews and focus group discussion were the methods used in gathering data for this research. Qualitative interview is mostly characterized by more flexibility and lacks structure as compared to structured interviews which are mostly used in quantitative research (Edwards & Holland, 2013). Also, Braun and Clarke (2013) have noted that “in a qualitative interview, the researcher asks the participants a series of (ideally) open-ended questions and participants responds using their own words” (p. 79). In this study, the interview questions were guided in order to ensure specific topics and questions were duly covered and answered by interviewees. Face-to-face interview was used because, it helped in developing a quick rapport with interviewees unlike

other techniques (Lee, 2013). Though interview is time consuming both at the organizing stage and the transcribing stages, it provides a very comprehensive information about individual experiences and perceptions (Braun and Clarke, 2013, p. 80). Therefore, this method of data collection was used to help the researcher gather more detailed information on the lived experiences married female officers in the Salvation Army.

In all eight married female officers who are ordained and are from various corps and societies in the Central and Greater Accra divisions and the Territorial Headquarters of the Salvation Army were interviewed. This includes the current educational officer at the officer's training college who was interviewed because of her experience as a married female officer and currently as a single female officer.

Focus group discussion was another data collection method used and was used to solicit views from some married female officers. With focus groups data are gathered from multiple participants at the same time (Braun & Clarke, 2013). Braun & Clarke (2013), further argue that focus groups are guided discussions on a particular topic of interest and it is usually unstructured.

According to Perecman and Curran (2006), focus groups produce a social setting where the data is created through participant communication. Focus group discussion lessen the influence of the researcher. It also offers participants the opportunity to express their opinions and listen to that of other participants. Focus group discussion also creates an environment where participants can probe the opinions of others. When this occurs participants can critically review their assumptions. The social interaction aspect of focus group is the key thing that distinguish focus group from other methods like interviews (Braun & Clarke, 2013).

Focus group was also used as a method of data collection because the researcher needed to gather more and wide range of perspectives on the topic. Braun and Clarke (citing Underhill & Olmsted, 2003; Wilkinson, 1998) affirm this when they state that “focus groups are excellent method if you want to elicit a wide range of views, perspectives or understandings of an issue” (p. 110)

3.3. Sampling

Sampling technique is a procedure “employed by a researcher to systematically select a relatively smaller number of representative items or individuals (a subset) from a pre-defined population to serve as subjects (data source) for observation or experimentation as per objectives of his or her study” (Sharma, 2017, p. 749). Purposive sampling was used in this research. This is because some scholars (Braun & Clarke, 2013, Ilker, Sulaiman, & Rukayya, 2016 & Pathak, 2017,) argue that purposive sampling is typically used in qualitative research. Married female officers were purposively selected as the key participants or data source in this study because they could provide the necessary information needed to answer the research questions.

In all eight ordained married female officers who have served as officers of the Salvation Army for four or more years were selected for the interview. Thus two married female officers from the Central Division and three married female officers serving at the territorial headquarters interviewed. Also, a married female officer who is the District Director of Women Ministry in the Western District was also interviewed. They were selected because they were experienced enough to have and share their lived experiences of gender inequality as officers of the Salvation Army Ghana territory. Also, they would be in a better position to suggest some of the steps that could be put in place to balance any inequality, if any.

3.3.1. Selection of Study Area

According to Owusu (2014) “it is imperative to select areas with interesting issues that fully address the subject under study” (p. 39) in any research. The Central Division and the Accra Division of the Salvation Army in Ghana are of the biggest and popular divisions. The Central Division is referred to as the pioneering division in the territory and the Accra Division also housed the National Headquarters. Based on their influencing nature in the Salvation Army Ghana Territory, these two divisions and the territorial headquarters were selected as the study area for this research. Also, the Divisional Director for Women Ministry in the Central Division and some selected officers currently serving in Kuntanase, Agona Swedru, Ajumako Baa, and Apam were engaged in focus group discussion.

3.4 Data Collection Procedures

The data sources and the appropriate data collection methods employed to gather data for this study are discussed in this section. A recorder was used to help in the recording of data. Permission was sought from participants before recorder could be used during the interview. Six of the interviews were face-to-face interviews conducted at the workplace of the participants. Two interviews were conducted on phone and the participants were privy to the interview questions before the interviews. Averagely, an interview lasted for twenty five minutes. Also, during the focus group discussion which lasted for an hour and thirty minutes, a volunteer was tasked to help with the recording of the discussion. The focus group discussion was also held at the office of the Divisional Commander of central division.

3.5. Data Analysis

Data was analysed thematically. Data analysis is a key step in a qualitative research (Flick, 2013). Qualitative data gathered through interviews with significant informers and focus group discussions required qualitative data analysis. Kajawo (2012) states that with qualitative data analysis, “data is sorted, sifted and classified according to type, class, sequence, process, patterns or wholes” (p. 5). According to Flick (2013), “qualitative data analysis is the classification and interpretation of linguistic or visual material to make statements about implicit and explicit dimensions and what is represented in it” (p. 5). Qualitative data analysis is an analysis of data that was gathered using qualitative techniques (Kajawo, 2012). Qualitative data analysis is aimed at describing a phenomenon, identification of reasons to that phenomenon and developing a theory of the phenomenon (Flick, 2013). Quoting Blanche, Durrheim and Kelly, Kajawo (2012) explains that the major stages of qualitative data analysis are the familiarization and immersion, inducing themes and patterns, coding of data, elaboration and interpretation and checking (p. 71).

Thematic analysis was used to analyse data gathered for this study. Themes were induced from the recorded interviews and data gathered during the focus group discussions. The data was later coded into various themes. Also an exploration was made on how differently married women officers and single women officers are regarded and their lived experiences in the Salvation Army Ghana Territory. Participants of the focus group discussions and interviewees were asked of any lived experience of gender inequality and these experiences were examined to figure out the similarity and disconnection.

3.6 Chapter Summary

This chapter has presented the methodology employed to analyse gender inequality among married couples in the Salvation Army Ghana territory. The approach of the study was qualitative and the design was phenomenology. Through purposive sampling participants were selected for the study. Data was collected through interviews and focus group discussions and analyse thematically.



CHAPTER FOUR

FINDINGS AND DISCUSSION

4.0. Introduction

This chapter outlines the findings from the data gathered during the study. Thus, the data from the interviews and focus group discussions are analysed and discussed. The lived experiences, motivations and perceptions of married female officers of gender inequalities and officership at the Salvation Army, Ghana Territory are discussed. Letters of the English alphabets and numbers are used to represent the interviewees and the participants in the focus group discussion respectively for the sake of confidentiality.

4.1. RQ 1: How do married female officers in Salvation Army Ghana territory experience gender inequality?

This question sought to find out from the eight interviewees and five participants of the focus group discussion whether there is gender inequality against married female officers in the Salvation Army Ghana territory officership.

With the exception of one participant from the focus group discussions, all the interviewees and remaining participants admitted that they often experienced gender inequalities because there were disparities in opportunities for married male and female officers at Salvation Army, Ghana Territory. All interviewees indicate that there are more opportunities for married male and single female officers as compared to married female officers in the army. For instance, interviewee A noted that ‘the current positions of some single female officers in the territory’ showed that there were ‘fewer opportunities for married female officers in the Salvation Army officership in Ghana’. All interviewees and participants from the interviews and the focus group discussion

indicated that marriage had affected their chances to the opportunities that come with officership.

Most of them (five interviewees and four participants) admitted that pressure from house chores and marriage duties usually kept them away from performing and participating in certain programmes and activities because of clashes between household duties and ministry work unlike their husbands (married male officers) who did not face such obstacles in their ministerial duties. In the words of Interviewee B, regardless of the activities or programmes you attend, you still have to perform house chores and sometimes house chores keep us from some ministerial duties. From these findings, it is realized that the systems and structures put in place by Salvation Army afforded more opportunities for the married male officers than the married female officers. This affirms Thieme's (2013) study because she also discovered lack opportunities for married female officers at Salvation Army in USA.

One participant however indicated that marriage had had positive impact on her calling as an officer. Interviewee E noted that her husband's appointment as financial secretary had given her opportunity to serve as secretary to the Women's Ministry at the territorial headquarters (national office).

It can be argued that this participant is serving in the capacity of secretary to women's ministry because of her husband's appointment but not because of her abilities therefore it is inequality. In sum, gender inequality exists in Salvation Army, Ghana Territory just as Thieme (2013) discovered in USA. As Adasi, Abdulai, & Churchill, (2013) said of feminism that "it has become the shorthand for proclamation that women's experience should become an integral part of what goes into the definition of being human" (p. 106). This implies that Salvation Army needs to consider the needs and

experiences of women officers, especially the married ones, as an integral part of human resource development for the organization.

4.2.0. RQ 2: What is the nature of experiences of married female officers on gender inequality in the Salvation Army, Ghana?

The second research question sought to find out if any of the participants and interviewees have any lived experience of gender inequality.

Data gathered revealed that the disparities in the opportunities in Salvation Army, Ghana Territory were realised in three key areas namely appointments, discharge of ministry work and opportunities for further education and these had been discussed below:

4.2.1 Gender Inequality in Appointments

All interviewees indicated that appointments at the Salvation Army, Ghana Territory favoured the male officers more than female officers. Data gathered showed that the structures and systems in Salvation Army, Ghana Territory did not permit a married female officers to take up positions like territorial commander, chief secretary and secretary for personnel therefore this hindered the opportunities of married female officers for the top-most officership positions in Ghana. Some of them (four of the interviewees) indicated that there were issues of gender inequality because male officers were given proper recognition and were often considered in the offering of appointments. This had led to fewer opportunities for married female officers therefore the male officers feel as though the female officers are incompetent. For instance, Interviewee D noted that much attention is placed on the male officer than the female officer even in the offering of appointments.

Therefore, two married female officers felt they would always be undermined so they would not fight to seek proper recognition and equal opportunities in the army. The outcome of the focus group discussions affirmed the interview finding because participants also indicated that gender inequality was mostly seen and felt during appointments. They argued that the qualifications and experiences of married male officers were mostly considered during appointments than that of married female officers. According to Participant 4, with appointments the experience and qualification of the male officer is mostly given much attention. The foregoing is in agreement with the assertion made by Bryan and Varat (2008, p. 1) that “women are underrepresented in public decision making bodies”. This is because key decisions about Salvation Army, Ghana Territory, are taken by officers at top position and married female officer hardly occupy such positions, therefore, their views are underrepresented whenever top officers are taking decisions about the organisation.

However, interviewees and participants acknowledged that some married female officers are in key positions in the army in Ghana even though such instances are few in number. Thus, some married female officers were now occupying positions that were usually designated for male officers. An example is a female officer who is a Divisional Commander in the Greater Accra Division, a position usually held by male officers. This finding is in consonance with the claim by Ministry of Gender, Children and Social Protection (2015) that there have been some form of women’s involvement at top levels in the Ghanaian society but it is not enough.

In sum, these finding affirm claims by Seguino and Lovinsky (2009) that “gender inequality persists” despite “gratifying progress in some aspects of women’s well-being” (p. 1). Thus, some married female officers are occupying male dominated

positions in the army and that is an indication of attempts being made to address the problem of gender inequality but the fact that few female officers had had such opportunities show an imbalance that favours married male officers.

4.2.2 Gender Inequality in the Discharge of Ministry Work

Findings also revealed that male officers dominated in all programmes at the divisional level. They noted that married female officers experienced gender inequality so far as discharge of duties like preaching, counselling, leaders meetings among others was concerned. For instance, two interviewees and one participants cited the fact that male officers were in charge of all the activities and programmes at annual rallies of the Central Division as an instance to support such inequalities in the army. Some of the interviewees and participants saw themselves as supporters and wives to their husband but not as officers in the ministry. In this regard, Interviewee A says, I see myself just as an attachment to my husband.

Also, Participant 4 stated that she saw herself as a supporter because her husband virtually performed major activities and programmes. Data also revealed that there were several instances where the married female officers were not given recognition or were side-stepped. For instance, interviewee B indicated that she was once side-step during a local church leaders meeting.

Moreover, the participants stated with the experience of low recognition and respect from members in some communities, female officers could never be equal as male officers. Participants in the focus group discussion also insisted that recognition in communities for female officers was low and in some cases non-existent and this makes female and male officers unequal. Participant 5 for instance stated that community members prefer to share their issues with the married male officer whom they regard as

the pastor than the female officer who is mostly seen as a wife or “sofomaame” (pastor’s wife). Participants also indicated married female officers were usually not actively engaged in divisional and corps programmes “because male officers especially married male officers do not give equal opportunities to their wives [female officers] (Participant 1). The foregoing also affirms fewer opportunities for married female officers as compared to married male officers and even single female officers in Salvation Army, Ghana Territory.

It has been noted by Gray (2010) that gender inequalities exist when men are sole architects of societies and they control societies. Data has revealed that married male officers dominate ministerial duties even though both male and female married officers go through the same training and earn certificates that guarantee that both can perform ministerial duties. The male officers are able to dominate because of structures of the army permit them. Therefore, an affirmation that religion is a key cause of gender inequality in society (Klingorova & Havlicek, 2015).

4.2.3 Gender Inequality in Opportunities for Further Studies

Another discovery from data was inequality in opportunities for further education because male officers were usually encouraged to further their education than female officers and this put them in pole positions for certain leadership positions. It emerged from data gathered that the Salvation Army Ghana Territory supports continuous education and training of officers by offering financial support to both genders. However, it was found that most of the supports were mostly offered to married male officers than married female officers (four of the interviewees gave this indication). Discussions from the focus group also affirm the assertion that male officers are more favoured and encourage to further their education than female officers.

According to Interviewee B, the army leadership prevented her from furthering her education because her husband had not done that. Interviewee A also indicated her husband had been a consistent barrier to her in furthering her education. Therefore, it was realised that the level of education/qualification of most married female officers was lower when compared to that of the married male officers. Participant 4 therefore concluded that this propelled male officers into higher positions in the army. This finding further explained why appointments at top positions favoured married male officers. Thus, qualifications of only the married male officers were considered during appointments because they had had more access to furthering their education therefore higher qualifications than their female counterparts.

Payne (2009, p. 3) posits that “gender equity means fairness and justice in the distribution of benefits, power, resources and responsibilities between males and female”. The above finding shows no equity in the awarding of sponsorship for further studies. As the feminist theory expound, that women have not gain absolute participation and also realize their abilities (Ropers-Huilman, 2002).

4.3.0. RQ 3: What are the steps being taken by the Salvation Army Ghana Territory to empower their married female officers?

This question sought to find out from interviewees and participants measures that can be put in place to empower married female officers.

From the gathered data, it emerged that equity and equality in access to further studies, in opportunities in carrying out ministerial work, and recognition of married female officers as pastors but not as wives of pastors were the steps that Salvation Army could consider to address gender inequality in the church.

4.3.1 Gender Equity and Equality in access to further studies at Salvation Army, Ghana Territory

Gathered data revealed that all the interviewees and participants were of the view that there should be gender equity to address the inequalities they were experiencing in the army. They noted that the systems and structures of Salvation Army Ghana were biased to married female officers, therefore, the need to ensure equity and equality in the systems and structures of the church. In this regard, Interviewee B notes that everything shows that the army do not want to use the female officers.

Findings suggested that male officers, especially the married ones (who occupy top positions and determine who should be sponsored for further studies) should be sensitized on gender equity and equality in accessibility to sponsorship for further studies so that female officers could access sponsorship to further their education. For instance, Participant 4 noted that “the leadership of the army should also support more female officers to further their education which will help them to take up more leadership roles”.

The need for married male officers to support and encourage their wives to also further their education (after officership training) emerged as one of the dominant recommendations towards tackling gender inequality at the army. This was because the interviewees and the participants believed that equal access to sponsorship for further education was crucial to achieving equal opportunities for male and female officers in the army. Four of the interviewees stated there was the need for female officers to be encouraged and supported by their spouses to further their education after completion of the officer’s training school. Therefore, Interviewee A noted that “the army should

encourage and ensure strictly that male officers do not discriminate against female officers”.

This was also affirmed by the participants of the focus group discussion. For example, Participant 2 stated “most of the female officers are not very literate and we have to empower them”.

It was also discovered that the likelihood of married female officers securing sponsorship for further studies from the church was slimmer than that of a married male officer. Thus, the criteria for awarding sponsorship for further studies; the officer should have completed the five year extension programme and his study schedule should not clash with his or her officership duties.

All the interviewees agreed that sensitization on equality and equity in access to further studies would address the inequalities associated with appointments. Thus, academic qualifications were considered during appointments to top positions and this always favoured the married male officers (than their female counterparts). This was because they often had the chance to further their studies after officership training and this enhanced their chances at being considered for appointments at top level positions in the army. Therefore, if married male officers were sensitized to appreciate the need to encourage and support their spouses to also further their education, it would result in equal chances for both officers and would not put the married female officers at a disadvantage during appointments. For instance, Interviewee A notes that most of these discriminations against married female officers are orchestrated by male officers and therefore they need to be sensitized on the need to encourage their wives (female officers).

Thus, the main challenge to the chances of married female officers being offered appointment in top level positions is low qualification. All five participants identified low educational level of most married female officers as the major challenge to gender equity in Salvation Army, Ghana Territory. Thus beyond having certificate from the officer's training school, most of the married male officers were also first and second degree holders whereas their wives (married female officers) were certificate holders. Consequently, male officers were considered as the first option for appointment to very top level positions. However, if the married female officers also had access to pursue degree programmes at the universities, they could equally have first and second degrees which would lead to female officers also being considered for top level positions. As Shetty and Hans (2015) stated lack of education is the main cause of women's exploitation.

4.3.2 Gender Equity and Equality in opportunities to carry out major ministerial duties at Salvation Army, Ghana Territory

Another dominant suggestion from all interviewees and the participants was sensitization of the married male officers to permit their wives to carry out more major ministerial duties. Both married male and female officers were in charge of all the ministerial duties of the division/church they command. However, findings from the data showed that the male officers performed most of the major church programmes and activities while their wives were allowed to handle minor programmes and activities even though both of them had been given the same training and are to be in charge of the division/church they command. Interviewee G claims that "some male officers don't give equal opportunities to their wives".

Four of the participants also indicated they were always over looked during major activities in the local church level or at divisional programmes. Another participant

from the focus group discussion shared her experience where she had only preached twice at annual rallies in her fifteen years of officership.

This tends to paint the picture that the married male officers were more competent and more superior to their wives. Therefore Interviewee D notes that “I don’t think the male officer should be superior to the female officer because we all entered the officers’ training college the same time and individually passed after the training”. Three participants also indicated that, there were situations where female officers performed better than the male officers. Participants also affirm the need for female officers to be encouraged and empowered to perform and lead the major church activities and programmes that were usually carried out by male officers. As the feminist theory states that women can make valuable inputs to every sector of society Ropers-Huilman (2002).

4.3.3 Gender Equity and Equality in access recognition of married female officers as pastors but not wives of pastors at Salvation Army, Ghana Territory

Analysis of data gathered from the interviews and the focus group discussions showed that there was the need for the male officers and male church members of Salvation Army, Ghana Territory to recognise the married female officers as pastors (like their husbands) but not as wives of pastors. It was discovered from the data that the married female officers were not given much recognition during programmes or were totally side-stepped during meetings.

An interviewee for instance explained that married male officers did not allow them to lead major programmes like annual rallies and wedding ceremonies, because they did not see them as being competent enough to lead such major programmes and that was a proof of low recognition of married female officers by their husbands. Also,

Participant 4 indicated that she was once side-step during a local church leaders meeting and that was an indication of no recognition because she was supposed to be informed about and invited to the meeting since she was also a leader and needed to be part. Interviewee B also indicated that she was once prevented by her husband from attending Corps Council Meeting (local church leadership meeting). She further stated that, she resisted and attended the meeting only for a participant at the meeting to tell her that such meetings were usually attended by the male officers. Another participant also indicated that, a colleague male officer questioned her eligibility to participate in a monthly divisional officers meeting and asked her not to always attend such meetings, especially when her husband would be present at such meeting. Also the participants indicated that when they attended meetings, their inputs or suggestions during such meetings were not considered.

Five of the interviewees said that if there was an orientation on gender equity and equality, the married male officers would give them the needed recognition because they would see them as equal partners who could equally contribute meaningfully in meetings and lead major programmes.

Moreover, participants in the focus group discussion also insisted that recognition in communities for married female officers was low and in some cases non-existent. Participant 5 for instance stated that church members prefer to share their issues with the married male officer because they regarded them as pastors than the female officers who were mostly seen as the pastor's wife. Another participant also indicated that some members of a local church prevented her from performing a major programme in the absence of her husband. Furthermore, Interviewee A indicated during *The Business of*

Winning Souls for Christ programme, she was once told by a male community member that he would not attend a church that permitted females to mount pulpit and preach.

Therefore, majority of the interviewees and the participants noted that there should be an orientation on gender equity and equality so that male church and community members would recognise them as pastors who could equally do whatever the male married officers could do.

Two each of the interviewees and the participants from the interview and focus group discussion also indicated that female officers were sometimes their own enemies in the quest to achieving equal opportunities for male and female officers. As interviewee F stated “some female officers look down upon themselves, they just think they are inferior”. Participants therefore indicated that female officers should stand for their right and always fight for equal opportunities and never underestimate themselves in anyway. Citing Kabeer (1989) Rahman (2013) stated that building the “power within” is necessary for gaining control over resources and being part of decision making.

4.4 Chapter Summary

This chapter focused on the findings of this study by providing answers to the research questions. The questions sought to investigate the nature of gender inequality experience of married female officers of the Salvation Army Ghana territory. Four themes were identified in the data analysis, these are gender inequality in appointments, gender inequality in the discharge of ministry work and gender inequality in opportunities for further studies. The third research question focused on what can be done to empower female officers especially married female officers. From the data gathered, married male officers and male church members needed to be oriented on

gender equity and gender inequality. Also, to ensure equality, there should be equal access to sponsorship for further studies and proper recognition of married female officers as pastors but not as wives of pastors in Salvation Army, Ghana Territory.



CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0. Introduction

This chapter presents the summary and conclusion of the study. It also provides recommendations for action and further reflections and discussions.

5.1. Summary

The premise of this study was hinged on an assumption by Thieme (2013) that there was gender inequality at Salvation Army. As Thieme's (2013) assumption was not based on empirical facts, this study sought to empirically establish whether gender inequality existed in the Salvation Army, Ghana Territory; to investigate the nature of experiences of married female officers in the army; and to outline steps to be taken in addressing gender inequality in Salvation Army. The study was guided by the feminism theory and it employed the qualitative approach. Using interviews and focus group discussions, data were gathered from eight married female officers and five participants from focus group discussions who were purposively selected from the Central and Greater Accra Divisional Commands of the Salvation Army, Ghana Territory.

Upon thematic analysis of data gathered, findings revealed that gender inequality existed in the Salvation Army, Ghana Territory because there was disparity in the opportunities for married male and female officers and the disparities often favoured the married male officers. From the lived experiences of the married female officers, it was discovered that gender inequalities were experienced in the following areas: appointments to top position, performance of major ministerial duties and access to sponsorship for further studies. Therefore, findings suggested that the married male

officers and male church members needed to be oriented on gender equity and gender inequality so that the existing structures and systems would favour both married male and female officers so far as accessibility to sponsorship for further studies was concerned. It was also noted that equity in accessibility to sponsorship would address gender inequality in appointments to top positions because it would enable the female officers to earn higher qualifications to enhance their chances to consideration for appointments to such positions. Finally, findings showed that orientation on gender equity and equality would result in proper recognition of married female officers in major programmes and church meetings as pastors of the army but not wives of the pastors of the army because both married male and female officer had been trained to be pastors.

5.2. Conclusions

This study provides empirical evidence that concludes that there is gender inequality at the Salvation Army, Ghana Territory because disparities in existing structures and systems favour male officers than female officers. This is because married female officers are denied equal opportunities in appointments to top positions, in the performance of major ministerial duties and in access to sponsorship for further studies. Therefore, there should be sensitization on gender equity and equality to ensure equal access to sponsorship for further studies and proper recognition of married female officers as pastors but not as wives of pastors in Salvation Army, Ghana Territory.

5.3 Recommendations

- There is a wave of gender equality blowing in the world now and organizations are focusing on ways and policies to create an environment where the potentials of all class of people will be realized and maximised. Therefore the leadership of the Salvation Army in Ghana should pay much attention to and embrace the wave of gender equality.
- Leadership of the Salvation Army in Ghana should earnestly consider the need to improve the academic credentials of female officers. The study uncovered that the level of education of female officers is very low and as at the year 2018 only two female officers had a university degree according to the territorial headquarters. Though some are currently undertaking certain programmes, the rate at which females officers are furthering their education is not encouraging. Education is needed for female professional improvement as it reduces gender injustice and creates access to getting opportunities (Woods, 2015).
- Ensuring female presence in all aspects of society requires deliberate policies therefore the army in Ghana should begin a dialogue and develop a gender policy, which will focus on creating and ensuring equal opportunities for both female and male officers.

5.4. Suggestions for Further Study

This research can be conducted on the same phenomenon but using different methods, approaches and designs. Future research may be conducted using more participants including single female officers and male officers, and should cover more Divisional Commands and more territories.

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APPENDIX

INTERVIEW AND FOCUS GROUP DISCUSSION GUIDE

Interview Questions

1. What do you know about gender equality?
2. How do you see yourself in the Salvation Army Ghana Territory? Why?
3. Do you believe female officers possess equal qualities as male officers?
4. Do you feel there are issues of gender inequality in the Salvation Army Officership in Ghana? Why?
5. Have you been exposed to gender inequality? What really happened?
6. What are your thoughts regarding married female officers having fewer opportunities as compared to male and single female officers?
7. How significant/ insignificant do you feel marriage has had on your calling as officer?
8. What do you think should be done to empower female officers (especially married female) in the Salvation Army Ghana territory? Why?