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MALE DOMINANCE: EXPERIENCES OF MARRIED WOMEN IN THE MOZANO COMMUNITY IN THE GOMOA WEST DISTRICT OF THE CENTRAL REGION, GHANA

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DECLARATION

STUDENT'S DECLARATION

I, Hadisa Esuon Afful, declare that this thesis, with the exception 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 thesis as laid down by the University of Education, Winneba.

NAME OF SUPERVISOR: DR. LUCY EFFEH ATTOM

SIGNATURE……

DATE……

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DEDICATION

This thesis is dedicated to my parents, Mr. Ishmael Kwame Afful and Mrs. Asana Afful and my siblings.

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ABSTRACT

The purpose of this study was to examine the experiences of married women concerning male dominance in Mozano. The study sought to ascertain the ways married men dominate their wives in the Mozano community, explore the factors responsible for male dominance in the Mozano community and to assess the effects of male dominance on married women. The researcher adopted phenomenological design with qualitative approach using interviews and Focus Group discussions to get data for the study. The study revealed that most men in Mozano community dominate their wives in the area of reproduction because most women are ignorant of their reproductive right. The men decide on the number of times they will have sex, the number of children they will have and when to have a child without the consent of their wives. Most men see no need to involve their wives in decision making because they think women on their own cannot take or contribute to any meaningful or responsible decision. Religious factors and the doctrines of the Mozama Disco Kristo church have contributed to male dominance on married women in the community. Lack of descent and profitable jobs for women in the community have made them economically vulnerable and dependant on their husband for their survival, hence being dominated by their husbands. It was also revealed that married women who are dominated by their husbands face psychological and emotional challenges which have given them sleepless night with its associated diseases such as headache, stress and depression. Married women who resist attempt of domination are faced with beatings and are threatened with divorce. It was therefore recommended that married women in the Mozano community should make a personal choice to develop their capabilities to the maximum despite cultural and religious obstacles. There is also the need for gender education by the Ministry of Gender, Children and Social Protection to organise seminars and symposia for men in the Mozano community on the need to involve their wives in decision making at all levels. The National Council of churches should emphasize the need for men and women to participate in decision making and prohibits religious activities, doctrinal teachings and practices which entrenched male dominance over women.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Globally, men have dominated policy development (Taylor, 1997). Gender inequality which led to male dominance, resulted in the establishment of the UN Commission on the Status of Women as intergovernmental body in 1946, and charged with monitoring gender equality and promotion of human rights around the world. In addition, several women's conferences were held to discuss gender issues relating to inequality. Example of such conference includes the Beijing conference. The Beijing conference held in China on September 1995 became a popular women's conference worldwide with the vision of empowering women. In a speech given by the United Nations women executive director highlighted that 'the Beijing Declaration and Platform for Action of 1995 was a visionary agenda for the empowerment of women and girls everywhere. She said much has been achieved after the Beijing conference, but progress has been unacceptably slow and uneven, particularly for the most marginalized women and girls who experience multiple and intersecting forms of discrimination.

Nearly 20 years after the adoption of the Platform for Action, no country has achieved equality for women and girls and significant levels of inequality between women and men exist (Mlambo-Ngcuka, 2015). Critical areas of insufficient progress include access to decent work and closing the gender pay gap; ending violence against women's sexual and reproductive health rights; and participation in power and decision-making at all levels. Therefore, there is a new sense of real urgency and recognition that we are at a turning point for women's rights, a recognition that realizing gender equality, the empowerment of women and the human rights of

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women and girls must be a pressing and central task which must be given new impetus at all levels (Mlambo-Ngcuka, 2015).

In addition, the Platform for Action covered 12 critical areas of concern that are as relevant today as 22 years ago; poverty, education and training, health, violence, armed conflict, economy, power and decision-making, institutional mechanisms, human rights, media, environment, and the girl child. For each critical area of concern, strategic objectives are identified, as well as a detailed catalogue of related actions to be taken by Governments and other stakeholders, at national, regional and international level.

In various parts of the world, organisations are still structured and function in ways that do not always support women's career patterns and their need to integrate work with family responsibilities (Cha, 2013; Frome et al, 2006). Mostert (2009) also highlights the effects of work-family conflict as well as the demands of work and home on women's health, whilst Mathur-Helm (2006) cautions against the consequent family relationship problems. This means that in spite of the Beijing conference, empowering women have not been totally achieved, holding back the rational for the conference. This indicates that males still dominate in all facets of life.

According to Marcus, Delyte, Joan and Charles (2003), the major feature of the social status of men and women is the dominance of men in virtually every aspect of modern life. This culturally-installed male dominance can be explained in many ways and from a variety of perspectives. A strictly evolutionary approach might suggests that the gender roles have evolved over large expanses of time in a way that naturally selected men and women into the roles and social statuses they hold today. From a Judeo-Christian standpoint, one is led to believe that God created the world this way

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and everything is as it should be which may probably explain why men still try to dominate women even in marriage. A brief reflection on the last few hundred years again suggests that women have come a long way in establishing their basic worth and value in modern society (Marcus et al, 2003). According to Marcus et al (2003), there are other informed perspectives that suggest that the male dominance in modern society is a function of culturally-installed patriarchy that not only favour men but also oppresses women in our society. However, it has been explained, in the social order of things that men are the dominant group and women are the subordinated group in our society.

In Africa, the challenges women face in attempting to penetrate successfully and persevere in historically male –dominated work environments and other aspects of life emanate from traditional gender hierarchies and norms that prevail in the family and the society (Hatmann, 2010). Thus, in spite of gender equality and empowerment, the household unit has a traditional structure which makes males the dominant gender in all spheres of life. These traditional roles spill to organisational policies and practices to maintain women's marginalized work roles (Bobbit-Zeher, 2011; Cha, 2013) and become entrenched in a gender-bias organizational culture (Prescott&Bogg,2011).

In Ghana, despite policies and programmes by various governments to empower women, male dominance is still prevalent and seen in different facets of life, be it political, social, cultural and among others. This has created unequal opportunities and conditions which do not allow females unlike their male counterparts to harness their potential to function. Interestingly, there are some people who justify their actions and discriminatory practices against women using culture and religion.

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In Mozano community in the Gomoa West district, it appears there is a prevalence of male dominance in the community. The researcher has observed series of confrontations between spouses which depicts male dominance in the community. It is common to see a husband engaging in confrontation with the wife because he has warned the wife not to take decisions on her own or engage in selling since that will make her disrespectful.

Similarly, another experience the researcher has encountered is about a lady who got admission to the University of Ghana, for her masters' programme. She was asked by his husband who is doing his doctorate degree to stop pursuing her masters' programme. This is due to the fact that she is a woman and that no matter how she climbs the academic ladder, she will still be his subordinate. This led to marriage separation because the lady did not heed to what the man said but pursued her masters' programme. These experiences narrated and other observations depict the springboard for male dominance in the community and have motivated the researcher to explore the phenomenon of male dominance in the Mozano community.

1.2 Statement of the Problem

Several treaties and conventions have been signed and implemented by various governments to empower women, such as Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), International Covenant on Economic, Social and Cultural Rights (ICESCR). In spite of these treaties and conventions, it appears there is a spectre of male dominance in Mozano community based on the researcher's observations in the community. This seems to have caused married women in the community to be poor

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and under- represented in decision making at various levels of life. Interestingly, there are some people in the community who use culture and religion to justify their actions and discriminatory practices against women. Even though studies have been conducted to find out the various ways women have been dominated by their male counterparts (Lydia, 1981; Mahtab, 2007; Abeda, 2010), little has been done on how males dominate married women. It appears no research has been conducted on the experiences of married women in Mozano community in the Gomoa West district of the Central Region of Ghana. This research sought to fill those gaps.

1.3 Purpose of the Study

The purpose of this study is to examine the experiences of married women on male dominance: Its causes, effects and suggest ways by which women can partake in development in Mozano.

1.4 Objectives of the Study

The objectives of the study were to:

i. Ascertain the ways married men dominate their wives in the Mozano community.
ii. Explore the factors responsible for male dominance in the Mozano community.
iii. Examine the effects of male dominance on married women in the Mozano community.

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1.5 Research Questions

The research questions which guided the study were:

i. In what ways do married men dominate their wives in the Mozano community?

ii. What are the factors responsible for male dominance in the Mozano community?

iii. What are the effects of male dominance over married women in the Mozama community?

1.6 Significance of the Study

The findings of this research will help husbands to understand the negative effects of male dominance on women and the need to support their wives to attain their dreams and aspirations in life. This will encourage them to involve women in development and nation building as a whole.

Again, the findings will aid especially married women to empower themselves in order to control their own lives. More so, the findings will empower women to be assertive to take up political positions in their community and also undertake any economic activity of their choice.

Furthermore, this research will help the government to redefine its policies and strengthen its institutions to provide opportunities for women to take part in development. More so, the findings will establish the role of culture and religion with regard to male dominance and suggest ways by which the community can fully utilize the potentials of women to promote development. Finally, this research will serve as a guide for other researchers who want to undertake a similar study.

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1.7 Organisation of the Study

The study has been organised in five chapters. Chapter one of the study examined the background to the study, statement of the problem, purpose of the study objectives of the study, significance of the study and organisation of the study. Chapter two presents related literature review. This was followed by the chapter three which presents the methodology of the study. Chapter four presents the data analysis and findings. This was followed by chapter five which presents the summary, conclusion and recommendation.

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CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews the related literature. The review was done under the following themes: Theoretical framework of male dominance, conceptual framework, the nature of men-masculinity and male dominance, factors responsible for male dominance, areas by which men dominate women, and effects of male dominance on married women. Most of the literatures reviewed were from outside Africa as much had not been written on male dominance in Africa and in Ghana.

2.1 Feminist Theories on Male Dominance

Traditional theories fail to acknowledge the unique experiences that women face (Bobbitt-Zeher, 2011). Feminist perspectives take that uniqueness into account and are in fact the most appropriate way to approach this research. Feminist theory looks intricately at what females experience in their lives and is helpful to explain why married women are dominated by their husbands in various spheres of their lives. In lieu of this, the Feminist theory which will better explain male dominance over married women is the Marxist Feminist Theory.

2.1.1 Marxist feminist theory

Marxist feminist theory is a segment of feminist theory that concentrates on the idea that patriarchy is ever present in society. Patriarchy is a term that is used to describe the control that men have over women, especially within the household. Marxist feminists believe that many of the social problems involving women originate because of patriarchal controls. This theory was developed with theoretical background of Karl Marx and Fredrerick Engels (1848) and made populous by

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feminist scholars like Sally Simpson (1989) and Mackinnon Catherine (1989). According to this theory, women have to struggle hard to overcome the power that men have over them in various aspects of their lives. In the past, men have often been the breadwinners within the family, while the women have traditionally been the ones who raised the children and took care of the household duties. It therefore goes without saying that women typically have had to depend on their husbands for money and subsistence. Along with the circumstances that exist within the home, survival in the work place is also difficult for women; for instance, women are susceptible to lower paying because of their lower education and unsatisfying employment opportunities.

Marxist feminist theories argue that male dominance is the centre of concern because male dominance is a combination of the patriarchal that exists within the home and the means of production. Patriarchy is a predominate issue here. Marxist feminists view that because of the increased amount of inequality that exists between men and women, women are found to be more oppressed and susceptible to jobs and positions in society that are less than desirable. Within the context of married women, this would include preventing them to undertake certain economic activities, avoiding them when taking decisions affecting their lives, preventing them from pursuing higher education, preventing them from taking religious positions among others. It is significant to stress that, women who experience an increased amount of oppression in their lives seem to be more vulnerable to poverty and are prone to discrimination and life dissatisfaction.

Marxist feminism also looks at two systems that work hand in hand with each other. The first is economy or capitalism, while the second is home life or family. Both

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systems contain instances of patriarchy. Both of these systems are also what structure men's and women's lives. Men, however, have a sort of escape from one of these systems. Men generally go to work and earn a living wage that supports their family. Although the capitalists exploit them, men get home and their wives feed them, tend their children, clean their house and please them sexually.

Women, however have to deal with both of these systems because if her husband loses his job she must then enter the workforce. She will be paid less than her husband because of her educational background even if they were to do similar work. At the end of the workday she still has to return home to take care of the chores, children and her husband. Hochchild (1989), a well-known sociologist, suggests this process is the 'second shift'. Hochchild's second shift highlights the fact that women work just as much, if not more, than their husbands on any given day.

The circumstances of a single mother trying to survive in the labour force, while at the same time trying to attend to her children and keep up with the chores, are a challenging one. This is a real phenomenon that transpires every day in our society because of the oppression that women experience in the labour force. Many women cannot find employment that pays well enough to support their families and, therefore, they must depend on their husbands for their daily bread. So when a woman is put in this type of situation, in many instances she continues to be subservient to her husband for the basic necessities required for her and her family to survive. This is represented by the conceptual framework in figure 1.

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2.2 Conceptual Framework

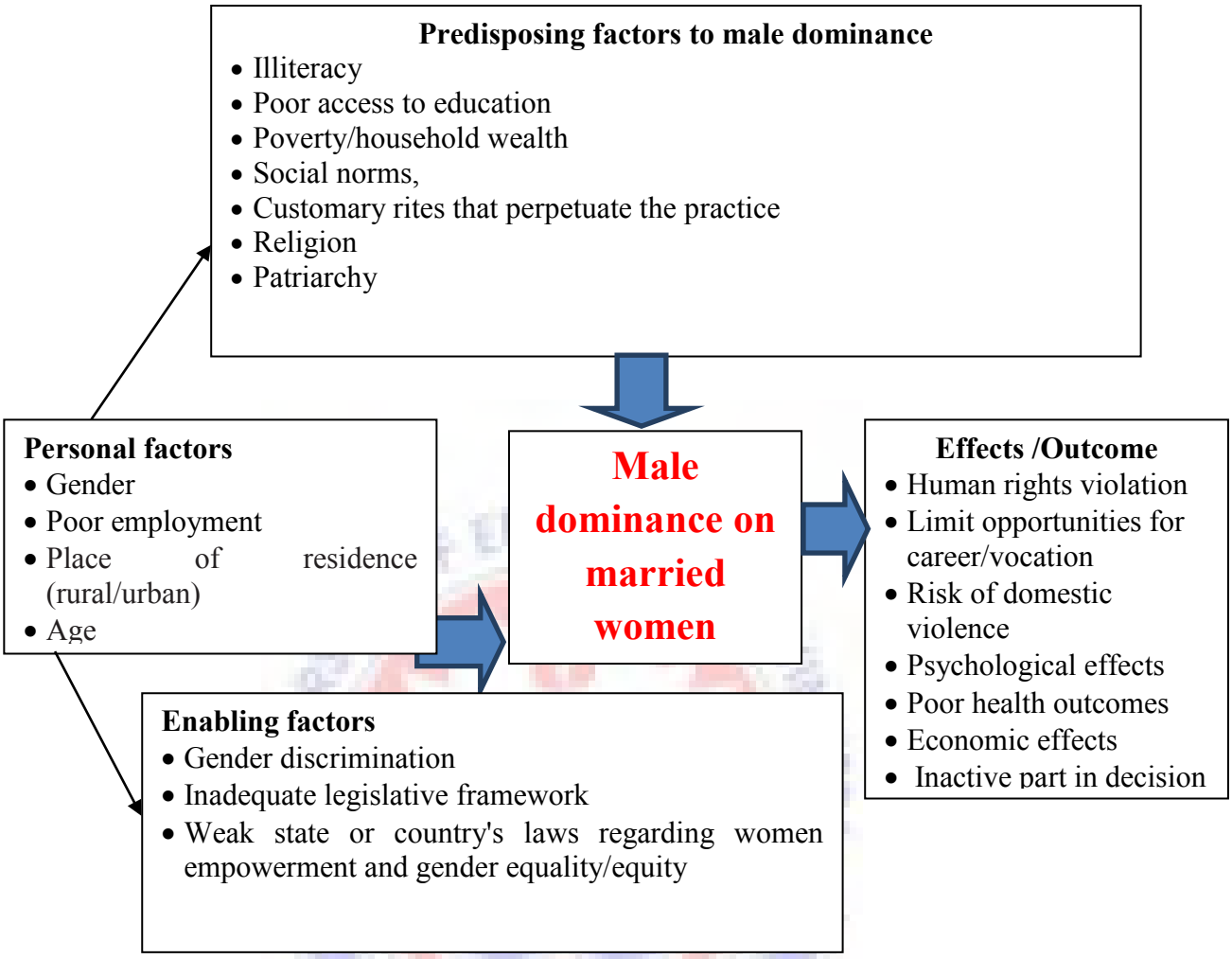

Figure 2.1 shows the Conceptual Framework for the Study.

Source: Researcher's own construction modified after the Marxist Feminist Theory as used by Bobbit-Zeher (2011).

Figure 2.1 explains the various ways women have been dominated by their male counterparts and the active role patriarchy has played in making women more subservient to men. The variable shows the relationship between patriarchy and women subordination. The conceptual framework shows that male dominance is the centre of concern because male dominance exists within the home which has led to an increased amount of inequality that exists between men and women thereby making women found to be more oppressed and susceptible to jobs and positions in

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society that are less than desirable. Male dominance on married women is directly influenced by predisposing factors. These include high illiteracy, poor or limited access to education, poverty/household wealth, social norms and customary or religious laws and or rites that perpetuate the practice of male dominance. The predisposing factors are further triggered by enabling factors which are also directly linked to male dominance over married women. The enabling factors include gender discrimination, gaps in national laws, inadequate legislative framework, weak state laws regarding women empowerment and gender equality. Male dominance has psychological, emotional, economic and health implications for married women. The prevalence of male dominance leads to under representation of women in decision affecting their personal lives such as preventing them to undertake certain economic activities, avoiding them when taking decisions affecting their lives, preventing them from pursuing higher education, preventing them from taking religious positions among others which all have effects on women.

2.3 Areas by which Men Dominate Women

Men dominate women in many spheres of life. Some of these areas have been discussed as follows:

2.3.1 Legal rights

It is hard for most people today to really understand how it could be that before 1920 women did not have the right to vote. This was justified on many grounds: they were not as rational or intelligent as men; they were not really autonomous and would have their votes controlled by the men in their lives; like children, they were ruled by their emotions (Lynne & Suzanne, 2002). The result is that women were not really full political citizens until the third decade of the 20th century. Even then, it would be

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many decades more before they had the same social and economic rights as men. Until the 1930s, married women were not allowed to travel on their own passports; they had to use their husbands (Lynne & Suzanne, 2002). Until World War II, formal and informal "marriages bars" were in place in many parts of the United States, prohibiting married women from many clerical jobs and public school teaching. One historian described the logic of marriage bars for teachers this way: Prejudice against married women as teachers derived from two deeply rooted ideas in American society: first, that women's labour belongs to their husbands, and second, that public employment is akin to charity (Lynne & Suzanne, 2002). School authorities doubted that women could service their families and the schools without slighting the latter. It was not until the passage of the Civil Rights Act in 1964 that discrimination against women in jobs, pay, and promotion was made illegal (Lynne & Suzanne, 2002). Even though in the 1970s a Constitutional Amendment to guarantee equal rights for women – the Equal Rights Amendment – failed to pass the required number of states, by the end of the 20th century, virtually all of the legal rules which differentiate the right of men and women had been eliminated (Lynne & Suzanne, 2002). Aside from a few isolated contexts in which women are barred from certain activities – for example, direct combat roles in the military – women now do, effectively, have equal formal rights to men (Lynne & Suzanne, 2002). However there are instances in Africa where women are still suffering from the hands of their male counterparts and become victims of rape, defilement, teenage pregnancy, and among others.

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2.3.2 Women's participation in labour force

In 1950 in the USA, only about 10% of married women with children below six (6) were in the paid labour force; 90% were stay-at-home (Arnesen, 2006). According to the same report, even when the youngest child reached school age, at the mid-point of the twentieth century, over 70% of married women were still full time homemakers (Arnesen, 2006). This was clearly the cultural standard, at least for white women. For black women, the norm was always weaker, although it was still the case in 1950 that 64% of black women with children over six did not work in the formal paid labor force (Casper & Bianchi, 2002). By the beginning of the 21st century the situation had dramatically changed: Over 60% of mothers with children under six and nearly 80% of mothers with children in school were now in the paid labor force (Arnesen, 2006). Continuous labour force participation with, at most, brief interruptions with the birth of a child, had become the new cultural norm. This is an extraordinarily rapid change in the relationship between women and the labour market, more rapid, for example, than the change in employment patterns that occurred during the industrial revolution (Arnesen, 2006).

The dramatic increase in female labour force participation has been accompanied by a significant change in the economic opportunities of women both in terms of the occupations women fill and the earnings they receive (Arnesen, 2006). According to the same report in certain occupations in the United States that were previously almost entirely male, women have made substantial headway (Arnesen, 2006). In 1930, only 1.5% of Police officers, 1.5% of architects, 2.4% of lawyers and 5.1% of doctors were women. By 1960, these figures had increased modestly to 3.7% across these categories. By 2007, the change was dramatic: women were17.8% of police, 25.9% of architects, 31.7% of physicians and 33.7% of lawyers (Arnesen, 2006).

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It will take, of course, many years for the proportion of women in a traditionally male occupation to approach 50% even if all barriers to women disappeared and half of all new entrants to the profession were women, since it takes time for the men who entered the system under the earlier conditions to all retire. One critical issue for the future of the gender composition of a profession, therefore, is the rate of increase of women who enter the professional training programme. This too is happening in the UK: In the 1949- 1950 academic year, 7.2% of students in medical school and 2.8% in Law school were women. This increased to 7% and 9% in 1969-70, and then took off, reaching 47% and 49% in 2006 (Arnesen, 2006).

2.3.3 Power

Gender inequality in the extent to which women occupy positions which confer significant power is more difficult to assess than inequality in pay or in occupational distributions. One indicator is presence of women on boards of directors and top managerial positions in large corporations (Arnesen, 2006). In 2008, 15.2% of the seats on boards of directors in Fortune 500 firms were held by women, 15.7% of the corporate officers in those firms were women, and 3% of the CEOs were women. These figures certainly show a significant under-representation of women, but they also mark a significant improvement over the past. What is more difficult to ascertain is the extent to which the under-representation reflects systematic barriers and discrimination faced by women today (Arnesen, 2006). At least some of this under-representation of women at the top of managerial hierarchies is simply the historical legacy of the virtual absence of women from lower levels of the management structure 25 years ago, since women need to be in the pipeline of promotions to make it to the top by the end of their careers. How much of the rest of the under-representation is the result of gender-specific barriers and discrimination faced by

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women – especially the strong barriers referred to as the "glass ceiling" – and how much of it reflects the ways in which women themselves may choose not to compete in those hierarchies because of their personal priorities is an extremely difficult empirical question (Arnesen, 2006). It is particularly difficult because, of course, the choices women make may themselves be conditioned by the experience of barriers: the barriers make managerial careers for women more difficult, and by virtue of this they may decide it is not worth the fight and thus they "select themselves" out of the competition (Arnesen, 2006).

2.3.4 Division of labour within the family

The family is one of the pivotal sites where gender relations are produced and reproduced. It is a central place where children first learn about the roles connected to gender, and where power relations built around gender are located. Patriarchy as a historically central form of gender relations means literally rule by the father and was firmly based on male domination within families (Casper & Bianchi, 2002). Gender relations are not formed only within the intimate relations of the family; they are constructed within the public sphere as well (Arnesen, 2006). But a good case can be made that the family constitutes the most fundamental arena within which these relations are forged. A central aspect of gender relations within families is the division of labour over domestic tasks. In what has come to be known as the traditional family, the wife was a full-time homemaker, particularly when there were children living in the family, and the husband was the breadwinner (Casper & Bianchi, 2002). As a full-time homemaker, the wife/mother did virtually all of the housework and most of the childcare, except for some recreational activities. Husbands did many home repairs, took care of the car, and did certain heavy outdoor tasks like lawn mowing and snow shoveling. While it was never the case that all families followed this male-

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breadwinner and female-homemaker model, it was certainly the dominant American ideal in the middle of the 20th century, and the practical reality for a majority of households (Arnesen, 2006).

At the beginning of the twentieth century, the average woman between the ages of 18 and 64 did around 46 hours of domestic work in the home per week, while the average man did only about four hours. At the middle of the century this division of labour in the home was still pretty much intact (Arnesen, 2006). The roles of women outside of the home however began to change rapidly in the decades after 1950 through increases in the labour force participation rates of married women, and increasingly changes in their occupational roles and relative earnings (Casper & Bianchi, 2002). Initially these changes in the public roles of women were not reflected in significant change within the division of labour in the home. Between 1965 and 1975, men hardly increased their involvement in housework labor at all, while women decreased theirs quite a bit (Arnesen, 2006). But then, between 1975 and 1985 men did gradually begin to do more (Arnesen, 2006). This is especially dramatic for ordinary housework. In 1965, mothers spent 23 times more time cleaning house than did fathers. This declined to only 13.5 times more in 1975, but this was entirely because mothers on average decreased the amount of time they spent cleaning house from an average of around 19 hours a week 12 hours a week. In both periods fathers typically spent less than one hour a week on routine house cleaning. By 2005, the ratio had declined due to changes from a doubling of fathers' house cleaning labour (Arnesen, 2006). This is still far from an equal sharing of housework, but it reflects some real improvement in that direction. Full-time working mothers still do a second shift at home, and they have less free time than their husbands, but the disparity has begun to decline (Casper & Bianchi, 2002).

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2.4 Male Dominance

As Ember and Ember (1988) note, there are probably as many definitions of female status as there are interested researchers. First, the definition of male dominance for the authoritarianism hypothesis needs to be one that identifies how authoritarianism in a society supposedly influences the balance of power between women and men. According to this hypothesis we would expect it to do so in at least three specific ways that correspond to the three components that make up our definition of this concept. Therefore the defining characteristics of a male dominated society for this hypothesis would be the presence of violence by men against women (authoritarian aggression), customs of female submission to men (authoritarian submission), and a pre dominance of men in political spheres (hierarchical social structure).The following variables were chosen from World Cultures to operationalize these three defining characteristics: by Men Against Women: Wife-beating scores from (Broude and Greene, 1983) Customs of Female Submission: Guttman scale of wife to husband institutionalized deference (Whyte,1978,). Predominance of Men in Political Spheres: Female political participation scores including informal influence, from (Sanday 1981).

The wife-beating variable was from a study into husband-wife relations, while the wife to husband institutionalized deference scale records the presence of customs that reflect increasing levels of deference by a woman to her husband. The final variable is considered an indicator of women's absence or presence in the political structure. This variable is a little imprecise, due to the inclusion of both formal and informal political spheres, but its low number of missing cases makes up for this.

A second definition of male dominance is necessary to emphasize that male involvement in war leads to their glorification. In the original study of Divale and

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Harris (1976) female infanticide was used as an indicator of male glorification. However, the occurrence of infanticide is notoriously difficult to detect or separate from infant death due to other forms of deliberate neglect (Harris, 1989). A third definition of male dominance that operationalizes the way that men might monopolize positions in the political structure of (Divale and Harris, 1976).

2.4.1 Factors responsible for male dominance

Several factors have been identified in the literature to explain the factors which are responsible to cause females to be subservient to their male counterparts. Among the factors include the concept of patriarchy, the biological basis of gender identity and gender roles, socialization into gender roles, religious ideologies, gender roles and the philosophical explanation for gender differences. Such factors have been discussed below:

Patriarchy is a concept to be discussed here. As observed in the literature, the word "patriarchy" was around before the current resurgence of the women's movement and women's studies courses. The concept has been recreated in the past two decades to analyse the origins and conditions of men's oppression of women (Kamarae, 1992). Originally used to describe the power of the father as head of household, the term 'patriarchy' has been used within post 1960s feminism to refer to the systematic organisation of male supremacy and female subordination (Kamarae, 1992; Stacey, 1993; Aina, 1998; etc.). Feminists have argued that in any of the historical forms that patriarchal society takes, whether it is feudal, capitalist or socialist, a sex gender system and a system of economic discrimination operate simultaneously. It is observed in the literature that the establishment and practice of male dominance over women and children, is a historic process formed by men and women, with the

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patriarchal family serving as a basic unit of organisation. A patriarchy is considered the head of the household and within the family he controls productive resources, labour force and reproductive capacities based on the notions of superiority and inferiority and legitimized by differences in gender and generation.

The concept of patriarchy is defined by different thinkers in different ways. According to Abeda (2010), the word 'patriarchy' literally means the rule of the father or the *'patriarch'*, and originally it was used to describe a specific type of 'male-dominated family' – the large household of the patriarch which included women, junior men, children, slaves and domestic servants all under the rule of this dominant male. Bhasin (2006), states that the term has been defined as a system of male authority which oppresses women through its social, political and economic institutions. Patriarchy is used more generally to refer to male domination, to the power relationships by which men dominate women, and to characterize a system whereby women are kept subordinate in a number of ways. Feminists mainly use the term 'patriarchy' to describe the power relationship between men and women (Abeda, 2010). Thus, patriarchy is more than just a term; feminists use it like a concept, and like all other concepts it is a tool to help us understand women's realities. Mitchell, a feminist psychologist, uses the word patriarchy "to refer to kinship systems in which men exchange women" (Mitchell, 1971, p.24). Walby defines "patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women" (Walby, 1990, p. 20). Walby explains patriarchy as a system because this helps us to reject the notion of biological determinism (which says that men and women are naturally different because of their biology or bodies and, are, therefore assigned different roles) or the notion that every individual man is always in a dominant position and every woman in a subordinate one (Walby, 1990). This

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suggests that Patriarchy refers to the male domination both in public and private spheres. A careful analysis of the various definition of patriarchy by various thinkers reveal that Patriarchy, in its wider definition, means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that men hold power in all the important institutions of society and that women are deprived of access to such power. However, it does not imply that women are either totally powerless or totally deprived of rights, influence and resources (Lerner, 1989). Thus, patriarchy describes the institutionalized system of male dominance. This made Jagger and Rosenberg (1984) opined that, we can usefully define patriarchy as a set of social relations between men and women, which have a material base, and which, though hierarchical, establish or create independence and solidarity among men that enable them to dominate women.

Patriarchal ideology exaggerates biological differences between men and women, making certain that men always have the dominant, or masculine, roles and women always have the subordinate or feminine ones (Abeda, 2010). This ideology is so powerful that men are usually able to secure the apparent consent of the very women they oppress (Abeda, 2010). They do this "through institutions such as the academy, the church, and the family, each of which justifies and reinforces women's subordination to men" (Millett, 1977, p.35). The patriarchal system is characterized by power, dominance, hierarchy and competition. So patriarchy is a system of social structures and practices, in which men dominate, oppress and exploit women.

In this regard, Aristotle propounded similar "theories" and called males as active and females as passive. For him, a female was "mutilated male", someone who does not

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have a soul. In his view, the biological inferiority of woman makes her inferior also in her capacities, her ability to reason, therefore, her ability to make decisions. This is because man is superior and woman inferior, he is born to rule and she to be ruled. He said "the courage of man is shown in commanding of a woman in obeying" (Learner, 1989, pp 8-11).

According to Engels (1940), women's subordination began with the development of private property when according to him the world historical defeat of the female sex took place. Engels further noted that both the division of classes and the subordination of women developed historically. At that stage when private property arose in the society, men wanted to retain power and property, and pass it on to their own children. To ensure this inheritance, mother-right was overthrown. In order to establish the right of the father, women had to be domesticated and confined and their sexuality regulated and controlled. According to Engels, it was in this period that both patriarchy and monogamy for women were established. According to the radical feminists (Brownmiller, 1976; Firestone, 1974), patriarchy preceded private property. They believe that the original and basic contradiction is between the sexes and not between economic classes. Radical feminists consider all women to be a class. Unlike the traditionalists, however, they do not believe that patriarchy is natural or that it has always existed and will continue to do so.

According to Beechey (1977), socialist feminists accept and use the basic principles of Marxism but have tried to enrich and extend it by working on areas which, they believe, were neglected by conventional Marxist theory. They do not consider patriarchy to be a universal or unchanging system because of their commitment to a historical, materialist method as well as of their own observation of variety in the

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sexual division of labour. Socialist feminists view the struggle between women and men as changing historically with changes in modes of production. Hartmann (1981) views the link between patriarchy and capitalism and argues that patriarchy links all men to each other irrespective of their class. A woman's work benefits both her husband and herself. Hartmann defines patriarchy as a set of relations which has a material base and in which there are hierarchical relations between men and solidarity among them, which in turn enable them to dominate women. The material base of patriarchy is men's control over women's labour power.

Another important 'socialist feminist view' has been presented by Mies (1988) in a paper entitled, *The Social Origins of the Sexual Division of Labour*. She puts forward some ideas regarding the possible reasons for and the sequence of historical developments leading to the origin of gender hierarchy or patriarchy. According to Mies (1988), whatever the ideological differences between the various feminist groups, they are united in their rebellion against this hierarchical relationship between men and women, which is no longer accepted as biological destiny. Their enquiry into the social foundations of this inequality and asymmetry is the necessary consequence of their rebellion.

Maleness and femaleness are not biological givens, but rather the result of a long historical process (Mies, 1988). This means that the organic differences between women and men have existed for a long period of time. According to Mies, women were the first producers of life, of social production, of the first tools of production and if they were also the first to initiate social relations, why were they unable to prevent the establishment of a hierarchical and exploitative relationship between the sexes? She answers this by saying that male supremacy, far from being a consequence

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of men's superior economic contribution, was a result of the development and control of destructive tools through which they controlled women, nature and other men.

Lerner (1989) has opined that patriarchy was not one event but a process developing over a period of almost 2,500 years (from approximately 3,100 BC to 600 BC) and a number of factors and forces that were responsible for the establishment of male supremacy as we see it today. Lerner (1989) begins by emphasizing the importance of women history in women's struggle against patriarchy and for equality. According to her, patriarchy, in fact, preceded the formation of private property and class society.

It is worthy to note that, one socialist feminist school of thought prefers to use the concept of subordination of women rather than patriarchy, which they reject as being historical. Patriarchy, according to them, is neither universal nor an all-embracing phenomenon as different kinds of relationships have always existed between men and women in history. According to them, it is not sex but gender which is important; sex is biological, gender is social. This group is concerned with what they call gender relations (Oakley, 1972).

The search for the social origins of this relationship is part of the political strategy of women's emancipation. Without understanding the foundation and the functioning of the asymmetric relationship between men and women it is not possible to overcome it.

Barriers faced by women from reaching their potential in male-dominated occupations is also discussed here. Du Plessis and Barkhuizen (2012) focused their inquiry on the career path barriers that women engineers experience. Their findings echo international research in that they identified inadequate training and mentorship opportunities as the primary professional barriers to integrating women in the field of engineering. The authors also conclude that the most significant psychological barrier

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is gender discrimination. Similarly, Damaske (2011) found that negative psychological experiences, like gender stereotyping and discrimination in male occupations, caused women's movement from male-dominated to female-dominated occupations. Feelings of bias and under-utilisation amongst women in male-dominated occupations are common (Feyerherm & Vick, 2005).

Other psychological barriers that inhibit women from reaching their potential in male-dominated occupations relate to their own stereotypical gender role expectations. These include stereotypical questions about women's competence and gender-role ideologies that lead to them feeling inadequate and to having low self-efficacy and low self-confidence (Damaske, 2011; Lewis-Enright *et al*., 2009; Mathur-Helm, 2006; Shantz & Wright, 2011). Researchers have noted that salary inequities (or the female-male pay gap) exemplify gender inequality and discrimination and inhibit women's career progression (Ashraf, 2007; Feyerherm & Vick, 2005; Hicks, 2012). As a result, women feel that their organisations do not take them seriously, that they do not receive challenging opportunities and subsequently do not receive the pay or positions commensurate with their talents.

In male-dominated occupations, men have more resources and definitional power to enforce discriminatory practices, policies and ideologies (Damaske, 2011; Mathur-Helm, 2006). The persisting lack of visible and tangible strategies to empower women in organisations, (Hicks, 2012; Madikizela & Haupt, 2009) may well be because of male-dominated and gender-biased management strategies (Mathur-Helm, 2005).

In the construction industry, for example, women reported a lack of available funding that target improving the status and qualifications of female employees (Madikizela & Haupt, 2009). Male-dominated work environments further maintain a male model of

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career progression (Mathur-Helm, 2006) where performance equates with working longer hours and with presenteeism (Cha, 2013; Lewis-Enright *et al.,* 2009). In this context, presenteeism involves staying on the job longer than expected in order to impress managers (Harris & Giuffre, 2010; Lewis-Enright *et al.,* 2009) and constitutes covert marginalisation of many women with family obligations (Cha, 2013). Remaining the primary caregivers in the family, whilst simultaneously juggling their work demands, could lead to women experiencing role overload and time management problems (Franks *et al*., 2006; Danziger & Eden, 2007), further taxing women's sense of work-life balance (Du Plessis & Barkhuizen, 2012).

Another challenge to women who pursue success in male-dominated occupations relates to characteristic male-type behaviour expectations distinct to these occupations. Davey (2008) found that female graduates regard success as masculine and political in a male-dominated field. Therefore, in order to be successful in male-dominated environments, women have to behave in ways that are unnatural to them (Chovwen, 2007; Du Plessis & Barkhuizen, 2012). They have to take on aggressive male characteristics and competitive interactional styles in their organisational contexts and, according to Akingbade (2010), this puts them at a disadvantage.

In Davey's (2008) study, typical masculine behaviour related to success in a male-dominated environment included political game playing, aggressiveness, backstabbing, point-scoring, overconfidence and 'stitching people up'. The mechanisms women use to cope in male-dominated environments include mentorship and adopting participatory leadership styles like being caring, fair and encouraging, which is more attuned to their natural feminine inclination (Chovwen, 2007). Contrary to this, female graduates adopted uncharacteristic masculine behaviour, like

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self-seeking and individualistic behaviour, to survive (Davey, 2008). Ironically, some opinions point to the detrimental effect of adopting characteristic male behaviour on women's feelings of authenticity and work identity (Du Plessis & Barkhuizen, 2012). Therefore, women seem caught between resisting and accommodating masculine politics (Davey, 2008).

For women, the difficulty of penetrating historically male-dominated occupations, coupled with the unwillingness to accommodate them in those occupations, makes the environments unattractive for enticing substantial numbers of women into these fields and retaining them there. Further, a lack of understanding of the challenges that women face and how they cope in these environments may add to the poor integration and advancement of women in historically male-dominated occupations.

Patriarchy and women's subordination is also seen as issue to be grapple with. Abeda (2010) has opined that patriarchy, which pre-supposes the natural superiority of male over female upholds women's dependence on, and subordination to, men in all spheres of life. Consequently, all the power and authority within the family, the society and the state remain entirely in the hands of men. So, due to patriarchy, women were deprived of their legal rights and opportunities. Patriarchal values restrict women's mobility, reject their freedom over themselves as well as their property.

Subordination means, "something else is less important than the other thing" (Cobuild 2010, p.59). According to Advanced Learners Dictionary, "subordination means having less power or authority than somebody else in a group or an organization" (Hornby, 2003, p.296).

The term 'women's subordination' refers to the inferior position of women, their lack of access to resources and decision making etc. and to the patriarchal domination that

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women are subjected to in most societies (Abeda, 2010). Women's subordination means the inferior position of women to men. The feeling of powerlessness, discrimination and experience of limited self-esteem and self-confidence jointly contribute to the subordination of women. Thus, women's subordination is a situation, where a power relationship exists and men dominate women. The subordination of women is a central feature of all structures of interpersonal domination, but feminists choose different locations and causes of subordination. Contemporary feminist theory argues that because men view women as fundamentally different from them, women are reduced to the status of the second sex and hence subordinate (Beauvior, 1974). Kate Millet's theory of subordination argues that women are a dependent sex class under patriarchal domination (Millet, 1977).

Patriarchy is a system whereby women are kept subordinate in a number of ways. The subordination that women experience at a daily level, regardless of the class they might belong to, takes various forms – discrimination, disregard, insult, control, exploitation, oppression, violence – within the family, at the place of work, in society. For instance, a few examples are illustrated here to represent a specific form of discrimination and a particular aspect of patriarchy. Such as, son preference, discrimination against girls in food distribution, burden of household work on women and young girls, lack of educational opportunities for girls, lack of freedom and mobility for girls, wife battering, male control over women and girls, sexual harassment at workplace, lack of inheritance or property rights for women, male control over women's bodies and sexuality, no control over fertility or reproductive rights.

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So, the norms and practices that define women as inferior to men, impose controls on-them, are present everywhere in our families, social relations, religious, laws, schools, textbooks, media, factories, offices. Thus, patriarchy is called the sum of the kind of male domination we see around women all the time. In this ideology, men are superior to women and women are part of men's property, so women should be controlled by men and this produces women's subordination (Walby 1990). In this context, Gerda Lerner in her book *The Creation of Patriarchy* said, "The use of the phrase subordination of women instead of the word "oppression" has distinct advantages". Subordination does not have the connotation of evil intent on the part of the dominant; it allows for the possibility of collusion between him and the subordinate. Thus, it includes the possibility of voluntary acceptance of subordinate status in exchange of protection and privilege, a condition which characterizes so much of the historical experience of women (Abeda, 2010). It can be described as paternalistic dominance for this relation. "Subordination" encompasses other relations in addition to "paternalistic dominance" and has the additional advantage over "oppression" of being neutral as to the causes of subordination (Learner, 1989, pg.234-235).

In addition, subordination is the situation in which one is forced to stay under the control of the other. So women's subordination means the social situation in which women are forced to stay under the control of men. In this way, to keep women under men's control, patriarchy operates some social customs, traditions and social roles by socialization process. To preserve the male supremacy, patriarchy created 'masculine' and 'feminine' characteristics, private-public realms by gendered socialization process. Socialization is considered to take place primarily during childhood, when boys and girls learn the appropriate behaviour for their sex. All agents of socialization

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process such as the family, religion, the legal system, the economic system and political system, the educational institutions and the media are the pillars of a patriarchal system and structure. The use of the term "social structure" is important here, since it clearly implies rejection of both biological determinism and the notion that every individual man is in a dominant position and every woman in a subordinate one. "In this system, women's labour power, women's reproduction, women's sexuality, women's mobility and property and other economic resources are under patriarchal control" (Walby, 1990, p 20).

This control over and exploitation of areas of women's lives mean that men benefit materially from patriarchy; they derive concrete economic gains from the subordination of women. In what Walby (1990 p25) calls the "patriarchal mode of production", women's labour is expropriated by their husbands and others who live there. Walby further noted that housewives are the producing class, while husbands are the expropriating class, their back-breaking, endless and repetitive labour is not considered work at all and housewives are seen to be dependent on their husbands. So, there is a material basis for patriarchy. Most property and other productive resources are controlled by men and they pass from one man to another, usually from father to son. Even where women have the legal right to inherit such assets, a whole array of customary practices, emotional pressures, social sanctions and sometimes, plain violence, prevent women from acquitting actual control over them. In other cases, personal laws curtail women's rights, rather than enhance them. In all cases, they are disadvantaged. So the material base of patriarchy, then, does not rest solely on child bearing in the family but on all the social structures that enable men to control women's labour.

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Theories of patriarchy by Walby show "two distinct forms of patriarchy – private and public patriarchy" (Walby 1990, p24). Private patriarchy is based upon household production as the main site of women's oppression. Public patriarchy is based principally on public sites such as employment and the state. The household does not cease to be a patriarchal structure in the public form, but it is no longer the chief site. In private patriarchy, the expropriation of women's labour takes place primarily by individual patriarchs within the household, while in the public form it is a more collective appropriation. Thus, in private patriarchy, the principle patriarchal strategy is exclusionary; in the public, it is segregationist and subordinating and above all, the state has a systematic bias towards patriarchal interests in its policies and actions (Walby, 1990).

In this system, different kinds of violence may be used to control and subjugate women, such violence by men may even be considered legitimate and women are always routinely experienced by male violence (Abeda, 2010). Male violence is systematically condoned by the states inability to intervene against it except in exceptional instance. Due to such violence (rape and other forms of sexual abuse, wife-beating) and the continued sense of insecurity that is instilled in women as a result keeps them bound to the home, economically exploited and socially suppressed.

In this patriarchal system, men and women behave, think, and aspire differently because they have been taught to think of masculinity and femininity in ways which promote disparity. Patriarchal system accepts that men have, or should have one set of qualities and characteristics, and women another. Such as 'masculine' qualities (strength, bravery, fearlessness, dominance, competitiveness etc.) and 'feminine' qualities (caring, nurturing, love, timidity, obedience etc.). Hartmann (1981), further

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argues that both house work and wage labour are important sites of women's exploitation by men. Within the field of paid work, occupational segregation is used by organized men to keep access to the best paid jobs for themselves at the expense of women. Within the household, women do more labour than men, even if they also have paid employment (Hartmann, 1981). These two forms of expropriation also act to reinforce each other, since women's disadvantaged position in paid work makes them vulnerable in making marriage arrangements, and their position in the family disadvantages them in paid work.

Patriarchal structures in Ghana is discussed here. Discrimination against women constitutes a subordinate position of women and a violation of basic human rights and it is an obstacle to the achievements of the objectives of women's equality, development and peace. In the last two decades, discrimination against women emerged as one of the most visible and articulated social issues in Ghana which creates women's subordination. Male domination and women's subordination are the basic tents of Ghanaian social structure. All forms of discrimination constitute the social, political, economic, religious and cultural differences between men and women and establish male dominated society. It also eliminates women's equality with men, forms women's subordination and constructs a social system which produces women's subordination.

The systems of patriarchy are commonly identified by "patrilineal descent" (influence of patriarchy) and patrilocal residence (i.e. the practice of women living with their husband's relatives after marriage) (Rendall, 1982, pp. 15-34). In Ghana, patrilineal descent in some cultures is mainly organized along the patrilineal lines, "which has direct consequences to the position of women in the society" (Monsoor, 1999, p.32).

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A boy is the perpetrator of the patrilineal; he will inherit the family name. On the other hand, a girl is treated as subordinate to a boy of no or little value.

After marriage, a female goes to her husband's house. So families think that females are burden for them. Sons will earn and will look after their parents. So the oppression of a female starts from her family. As a wife comes to her husband's house after marriage, so her husband thinks that she is in a subordinate position and he is more powerful than her. So, here, a female is also oppressed and discriminated against. This experience of subordination destroys women's self-respect, self-confidence and self-esteem and sets limits on subordination, subservience, subjugation and segregation (Rendall, 1982). The reality of the women of Ghana, most specifically, the rural poor women and those living in the urban slums is that they remain a vulnerable, marginalized group that is yet to enjoy equality in status, and access to services and resources with male counterparts. Women are found at the "bottom rung of poverty, illiteracy and landlessness" (Mahtab 2007, pp20-21). Women are the most affected by negative impacts resulting from discrimination at birth leading to deprivation of access to all opportunities and benefits in family and societal life, such as education and health (Abeda, 2010). This puts them in the most disadvantageous position and also the victims of worst forms of violence. Some advancement of women does not prove that women are not subordinated. Though some changes have occurred, such changes are marginal, superficial modifications in the ways in which men exploit women (Abeda, 2010). However, patriarchy does not operate in a vacuum. Our normative social practices are deeply embedded in a disciplinary culture that condones or even encourages violence. There are evidences; the rights which are grunted in the religious laws are often not enforced in a male dominated patriarchal society. Thus, the patriarchal argument that women are subordinated by religion is not

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completely true. However, the proponents of patriarchy in the society use religion as a tool to conserve their dominance over females.

2.5 Masculinity and Male Dominance

It is argued that the roles of men in the family are closely linked to the attributes of masculinity (Silvia, 1999). Studies on masculinity, mostly from the developed countries have revealed about five important conclusions (Short, 1996). According to Short (1996), these conclusions are that masculinity is not a biological category as much as a social construct subject to change, revision and multiple representations; that masculinity is not fixed, it is a relational, constantly shifting attribute defined in relation to the feminine; that masculinity is a site of interconnection and tension with other sources of social differentiation; that masculinity is both lived and imagined desires; and that masculinity is not only socially constructed and reconstructed, it is spatially grounded (Short, 1996).

One of the most difficult questions which have faced the study of masculinity in recent years has been actually defining the object of analysis (Collier, 1995). However, Brittan (1989) distinction between masculinity as an 'essence' and masculinism as an ideology is of use in the analysis of masculinity. According to Brittan, masculinism is the masculine ideology that justifies and naturalises male domination. As such, it is the ideology of patriarchy. Masculinism takes it for granted that there is a fundamental difference between men and women, it assumes that heterosexuality is normal, it accepts without question the sexual division of labour, and it sanctions the political and dominant role of men in the public and private spheres" (Brittan 1989 pg.4). In analysing masculinity as an essence, Bernard argued:

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> *"It is not so much the specific kinds of work men and women do – they have always varied from time to time and place to place – but the simple fact that the sexes do different kinds of work, whatever it is, which is in and of itself important. The division of labour by sex means that the work group becomes also a sex group. The very nature of maleness and femaleness becomes embedded in the sexual division of labour. One's sex and one's work are part of one another. One's work defines one's gender"* (Bernard 1981, pg.3).

This line of argument is also stressed in the work of Lupton (2000) which was essentially on how masculinity is defined, maintained and challenged in occupations and organisations. He argued that masculinity might be regarded as a role that is socially performed, enacted and reproduced through discourse. Also, that it can be performed by both men and women, is subject to change over time and, on account of its dynamic nature can be studied through observation of action and interpretation of discourse (Kvande, 1998). Thus, according to him," the notion of work is central to masculine identities providing extrinsic and intrinsic rewards by which masculinity may be judged by self and others" (Kvande,1998, p.34). He stated following Carrigan, Connell and Lee (1985)'s argument that the reproduction of (hegemonic) masculinity underpins "the social definition of some kinds of work as 'men's work or women's work' and the definition of some works more masculine than others.

Recent studies on manhood and masculinity in Africa include works by the Social Sciences and Reproductive Health Research Network (1999), Asiyanbola (2001), Lindsay and Miescher (2003), Lahoucine and Roberts (2004), Adamu (2004). The study by the Social Sciences and Reproductive Health Research Network (1999) in Nigeria found that masculinity and manhood are constructed through a gradual, timely and orderly process, of socially prescribed, family centred and community related roles and responsibilities. The extent of these (male) focused roles is, to a large extent, undertaken by women at the household level, where primary socialization takes place.

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Boys are taught by their mothers and shown by their fathers how to be a man and they are excused from performing 'female' tasks around the house. Though generally, Nigerian society is patriarchal, yet where matrilineal nature is found such as in 'Ilaro' community, there were no observable differences in the expectations of male responsibility (The Social Sciences and Reproductive Health Research Network, 1999, p.69).

Asiyanbola (2001) study shows the co-existence of various masculine and feminine examples in Ibadan, Nigeria. The study by Adamu (2004) explores the reaction to, and management of, dominant masculinity by secluded women of the Muslim Hausa society of Northern Nigeria. Most of the essays in the works by Lindsay and Miescher (2003), according to Schmidt (2004), focus on the colonial period, when different groups of men were engaged in struggles with the colonial state, with the capitalist economic sector, and in the domestic arena – in the first two instances, they fought to preserve or gain political and economic power, while, in the third they attempted to maintain patriarchal dominance in the household.

2.5.1 Masculinity in Ghana

Ampofo and Boateng (2008) write that in Ghana, like in many other societies, learned male characteristics include "virility, strength, authority, power and leadership; the ability to offer protection and sustenance, intelligence and wisdom; and the ability to bear physical and emotional pain" (p. 250). Ghanaian girls are taught to regard boys as stronger and wiser, while boys get accustomed to dominate and control women. Individuals who do not fit into the roles and norms assigned to these forms of masculinity and femininity are subjected to labelling and name-calling. In Ghana, Ampofo and Boateng (2008) suggest, a boy is often labelled a "bema-basia," meaning

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"man woman," while a girl will often earn the title of "basia-kokonin," meaning "woman-cock" or "male woman" (p. 250).

Based on the survey conducted among young male adolescents in the Eastern Region of Ghana, Ampofo and Boateng (2008) determined that boys between the ages of eleven and fifteen already have a fully developed understanding of the gender expectations concerning household tasks and domestic life. For example, majority of the boys interviewed believed that most of household chores, such as cooking, cleaning, sweeping and washing, were unfit tasks for them. According to most of the boys interviewed, a man can be expected to engage in household chores only if he is still single and does not have a legal spouse. Otherwise, maintenance of the household is exclusively a realm of a woman.

In marriage, most boys saw the status of a woman transform from a "friend" to a "dependent," and the role of the guardian transferred from the woman's mother or father to her husband as soon as the woman was married (Ampofo & Boateng, 2008, p. 257).

This role then is used to justify a man's right to grant his spouse permission to engage in certain activities, leave the house or make particular decisions (Anastasia, 2011). The finding of Ampofo and Boateng (2008) revealed that boys had a very clear understanding that men had no obligation to be obedient to their spouses and violence against them for acts of disobedience could not be justified.

Boys were reluctant to condone the use of violence in relationships between men and women not bound by marriage (Anastasia, 2011). Violent acts against the woman, however, were often legitimised as tools of discipline and punishment in spousal relationships, even though some boys did not see the necessity of using force. In

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marriage, the man has the power and can beat their wives. Some people justified the beating of a spouse, because they believe they have paid so much for her to be their wife.

Ampofo and Boateng (2008) note that a substantial number of boys offered alternative ways of resolving conflict and navigating relationships, yet their approach to any given situation was less rigid when the couple in question was not legally married. According to the study, a man "should not beat her [the wife]," instead "he should frighten her" (Ampofo & Boateng 2008, p. 259).

Even though some Ghanaian boys saw alternatives to physical abuse (e.g. proposing the use of psychological violence instead of physical force –unacceptable form of abuse, nevertheless), their understanding of marriage was primarily defined by a relationship of subordination and domination and their conception of manhood was bound to be inherently hegemonic, strictly heterosexual conceptions of masculinity (Anastasia, 2011).

The gendering of societal roles and constructions of masculinity and femininity produce systems of knowledge that normalise the use of violence against women (and children) and embedded the perceptions of women as child-like, inferior and subordinate to men into the fabric of the society (Anastasia, 2011). As Ampofo and Boateng's research suggests, if the majority of boys recognise marriage as an institution founded upon male authority and a major step in trajectory towards manhood, it can only be expected that these boys will reinforce such norms as foundations of their future households, raising their children in environments that strictly dictate roles assigned to women and men, girls and boys. Gender inequitable societal attitudes therefore are not obsolete: they weave together the very fabric of the

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society that defines the lived realities of women, often vulnerable to violence, abuse and oppression (Anastasia, 2011).

2.5.2 Involvement of men in household activities/roles

Many studies, mostly in the developed countries, have examined the relationship between the involvement of women in paid work and their husbands' task sharing in the household. Most of this attention has been based on the assumption that increased levels of economic activity for married women would lead to some change in the traditional distribution of household labour (Shamir, 1986). This assumption was derived from an exchange view of family relationship (Scanzoni, 1975), which attributes the asymmetry of the traditional division of family roles to the asymmetry of paid work roles. According to this view, husbands ought to share more family responsibility when their wives share some of the economic bread winning responsibility (Pleck, 1983); and a wife who shares the paid employment role should have a right to expect a more equitable allocation of family tasks at home (Bird, Bird and Scruggs, 1984). She should also have more power to achieve such an allocation (Shamir, 1986).

The findings of studies addressing this question are not entirely consistent (Shamir, 1986). Even though some studies including Farkas (1976) have found a relationship between the wife's employment and her husband's family work, a relationship has also been found between the wife's income and her husband's participation in household chores (Scanzoni, 1978). Many studies have failed to find a significant relationship between the wife's employment status and her husband's contribution to family tasks (Lopata, Barnevolt & Norr, 1980; Peres & Katz, 1983). Also, Pleck (1983) from a review concludes that the proportional division of labour in families

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does change as a result of wives' paid employment and that this is due to a reduction in the amount of time devoted by the wife to performance of domestic tasks rather than to an increase in the husband's contribution. Nevertheless, McBroom (1987) noted that with rare exceptions (Albrecht, Bahr & Chadwick, 1979) most research shows that sex role orientations held by and about women are changing – becoming less traditional in the sense of less rigid sex-specific definitions on expectations (Mason, & Bumpass, 1975; Spitze & Huber, 1980; Thornton, & Freedman, 1979). However, one clear finding from most of the recent studies (Derow, 1977; Matsuhima, 1982; Vanek, 1984; Nordenstam, 1984; Micheslson, 1985; Scarret, Fletcher, Roberts& Lelliott 1989;) is that women even if employed and regardless of social class still do the greatest share of household and childcare activities. While the time they devote to these activities is diminished, it still is much more than the time anyone else gives. In general, traditional household sex roles appear to have stayed the same in the great majority of families.

2.6 Other Causes of Male Dominance

The influx of the status differences between men and women has been a bone of contention among scholars. Due to this, several cultural, socialisation and religious factors have been propounded to explain the causes of status differences between men and women. These factors have been discussed.

2.6.1 Culture and male dominance

Besides resources, a considerable body of the literature on male dominance in Africa emphasizes the close connections between dominance and culture (Straus, Gelles & Steinmetz 1981; Takyi & Mann 2006; Ucko, 1994). Even though the cultural explanation takes many forms, a key aspect of this thesis holds that in male-

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dominated Africa, culture provides the social context for the perpetration of male dominance over married women. Rooted in the cultural argument is the notion that societal norms of socialization provide the justification for the oppression, exploitation, and abuse of African women and their children (Walby, 1990). Thus, culture, some scholars have argued, permits men to treat women as their own property-submissive, and passive-thereby reducing their bargaining power within a marriage (Bowman 2003; Rude 1999).

Another manifestation of the cultural ideology, and how it may serve as a catalyst for male dominance, stems from the practice of bride wealth (dowry) that is often exchanged between the man's family and that of his future wife prior to marriage. These payments are viewed in some African societies as legitimating the union between the two families (Assimeng 1981), but has the tendency to provide the "legitimation" to some men that they "own" their spouses after these transactions have occurred, thereby creating an environment of female subordination (Heise, Pitanguy & Germain, 1994). In addition, the payment of bride wealth may at times make it difficult for women to leave an abusive relationship, particularly among groups that have the obligation to return or refund the bride wealth to the husband's family when divorce occurs (Takyi, 2001). This may be the case in situations where these transactions involve the exchange of substantial resources from the part of the husband and his family, as is the case among some patrilineal groups in Ghana. Another cultural explanation has to do with the non- performance of marital duties and obligations. According to this paradigm, the incidence of male dominance is intertwined with "traditional" gender roles and their performance. This occurs in many African countries (including Ghana), as traditional gender roles and socialization patterns implicitly or explicitly dictate what men and women do and how

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they behave (Shettima 1998). In most cases, men are socialized to be the main breadwinners with women providing supporting and nurturing roles (e.g., child care, food preparation, household labor). Thus, it has been argued that many aspects of married life in Ghana, including decision-making authority, reproductive behavior, responsibility for care giving for themselves, partners, and family members, as well as the control over economic resources, is gender stratified (Ampofo et al. 2004; Takyi and Dodoo, 2005). Others point to the normative practices surrounding the operation of the family such as child care and child neglect and the contradictory gender role expectations for the persistence of abuse in the region (Ucko, 1994)

2.6.2 Religion and male dominance

Some effect of male dominance over married women is religion, as it provides a belief system that helps to maintain the existing status quo (Takyi & Mann, 2006). For example, in a context where some religious people interpret the scriptures (Bible or Koran or tradition) literally, women may be socialized into believing that "submission" to their male partners is the accepted order of the day. Not all researchers, however, agree that religion provides the context for the perpetuation of male dominance and intimate partner violence. In fact, some studies have found religion to have a protective factor in reducing abuse (Takyi & Mann 2006). The argument here is that by providing the social support needed for family functioning, plus the fact that religion enhances social integration, limits couples' isolation, which helps in reducing some of the cofactors that lead to abuse in the first place (Ellison and Anderson 2001). Despite these competing findings, it has been suggested elsewhere that the role of religion has largely been ignored in the empirical studies on male dominance and Violence (e.g., Ellison et al.1999; Nason-Clark 2004).

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It is clear from my review of the literature that resource-based factors could influence attitudes on intimate partner violence. However, despite this possibility, to date few studies have specifically examined how different types of resources in conjunction with other cultural factors, help in shaping attitudes toward male dominance in Africa (Takyi and Mann 2006).

2.6.3 Socialization and male dominance

Children are socialized into appropriate gender roles, beliefs and actions in many ways. Language provides subtle but constant messages. Other means of socialization such as toys, games, television and books convey much more direct messages about appropriate masculine and feminine behaviours (Ngaaso & Attom, 2011). Parents and the school contribute in both direct and indirect ways, through messages about the correct way to act as a boy or a girl.

> *Parents are the earliest and the major influence in the gender role socialization of children. The emotional content of parent's instructions to their children contributes significantly to the behaviour of the children. In many societies parent's expectations for the sexes differ. Boys for example are expected to be rough at play, noisy, independent, physically active and competitive. Girls on the other hand are expected to be neat, helpful around the house, quite, reserved, sensitive to feelings of others, well mannered, and easily upset and frightened* (Ngaaso & Attom, 2011).

Thus, boys who show the expectations associated with their sex are encouraged and those who behave contrary are reprimanded. In the same vein, girls who display the expectations of their parents are been motivated while those who behave contrary are discouraged.

2.7 Effects of Male Dominance

Various factors have been used to explain the effects of male dominance. Privileges enjoyed by males in the society have given them enough influence on women. Some

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of these privileges and their effects include disproportionate access to power, over representation in decision making etc.

2.7.1 Privileges of dominant masculinity

Before addressing the seemingly bold claim that it is in the interests of men to work against dominant forms of masculinity, attention should be given to the obvious benefits men receive from it, even if not all men share equally in the privileges of dominant masculinity. Of course, many have heard about men being the victims of "reverse discrimination" from affirmative action or how they have become the "new minority" (U.S Bureau of the Census, 1999). Critiques against "political correctness" are pervasive as well, suggesting that men are consistently portrayed as the "bad guys" in the public sphere (U.S. Department of Labour, 2001). Despite the public criticism of men, this has not prevented them from maintaining disproportionate access to power and resources. Men continue to earn more than women in virtually every occupational category (U.S. Department of Labour, 2001). Even with high school degrees, men earn almost as much as women with bachelor's degrees (U.S Bureau of the Census, 1999).

Men are also over-represented in the decision making processes of business and government. According to Rhode (1997), white men comprise of 95% of senior managers, 90% of newspaper editors and 80% of the wealthiest Americans. The same holds true with elected officials. In 1997, men comprised 67.5% of all elected politicians (Hurst, 2001).This situation is not different in Ghana since most men continue to dominate in decision making. They dominate in politics and parliament. The data clearly demonstrate that men continue to be disproportionately represented in key positions of power. Still, these generalized patterns tell us nothing about why

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men are over-represented in such positions. To answer this, further attention must be given to the structural mechanisms that provide men as a group with greater access to economic and political power.

Upon a closer look at these generalized patterns, the data unequivocally demonstrate that white men in particular possess a whole set of advantages when compared to equally qualified white women and people of colour. Research shows that people will rate resumes or work performance more critically if they think it belongs to women (Rhode, 1997). The situation is not different in most African countries. According to Anderson (2003) and Lorber (1994), men experience greater upward mobility than women in their occupations. Men have greater access to and control of networks for employment and receive greater access to mentoring relationships in business (Lorber, 1994). Mentoring and networking are key ways one moves up into better paying and more prestigious jobs. Federal government data on employment discrimination notes that white men are the least likely to experience discrimination in the workplace (Reskin, 1998). Men rarely face sexual harassment or other types of unwanted behaviours that make work a psychologically exhausting and painful experience (Anderson, 2003). In higher education, where it is noted that women now earn the majority of bachelor's degrees, men continue to earn more after graduation (U.S. Department of Labor, 2001).

In part, this has to do with structure of the family and sex segregation in the workplace (Anderson, 2003: Rhode, 1997). Although changing, men's family roles continue to place them in positions of the primary income earner, whereas women continue to be forced into work that is more compatible with family life (Rhode, 1997). This contributes to the gender segregation of the workforce. For instance, men

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comprise of 72.1% of physicians, 70.4% of lawyers and 91.9% of engineers (U.S. Department of Labor, 2001). According to the same report, women constitute 80% of those employed in "family friendly" occupations such as elementary teachers, nurses, secretaries (U. S Department of labour, 2001). In fact, the occupational structure is so segregated that in order to desegregate work, between 60% to 70% of men and women would have to change jobs (Lorber, 1994).

Women have made significant inroads into the work world, but they still run into the glass ceiling. This results in greater difficulty in gaining access to higher paying jobs dominated by men (Glass Ceiling Commission, 1995). Women in male –dominated occupations often experience sexual harassment (Anderson, 2003). It is also more difficult for women to move up into higher positions due to an alienating male culture because of the lack of network contacts, and or fewer mentoring relationships (Lorber 1994; Pierce, 1995). Woman can also face the "mommy track", the practice of not hiring or promoting women during their childbearing years (Lorber, 1994). In these existing forms of discrimination and family obligations, women continue to be the primary caregivers of children, making it more difficult for women to move up the occupational ladder than men.

Even with passage of the 1993 Family and Medical Leave Act Legislation in the United State designed to allow workers to take unpaid time away from work, only full time employees working for organisations with more than 100 employees are covered. Ironically, more men are capable of taking advantage of this legislation because they are more often in full-time positions. Still, only between 1% and 7% of eligible men take advantage of the legislation (Rhode, 1997). Even in occupations in which women

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are the majority, men are often pushed up into better paying administrative jobs (Williams, 2004).

Some might argue that men and women freely choose family roles and occupations. However, the choices men and women make are the result of gender inequality, not a cause. Over the past thirty years, despite the significant gains by women, discriminatory practices and structural constraints limit their chances for upward mobility and occupational choice (Williams, 2004). As one prominent philosopher said "people make history, but they do not make it just as they please" (Marx, 1999 p.42). This view also holds in the face of affirmative action critics, who claim white men are the "new minority" and experience "reverse discrimination" (Reskin, 1998 p.54). This is because there is variation in terms of race, class and sexuality and when it comes to access to power and resources, men continue to do very well when compared to women. They are not the "new minority", and experiences of reverse discrimination are extra ordinarily rare, although highly publicized (Reskin, 1998). Despite the gains of the civil rights and women's movements, men continue to be a privileged group across the world.

2.7.2 Negative consequences of male dominance

Looking at the privileges associated with masculinity, some individuals might ask themselves why men would want to give up such a wide range of advantages. These structural benefits are no doubt seductive to many men. Accompanying these advantages come a wide range of negative consequences for women and men themselves who invest in dominant masculinity. Public health data clearly show some of the noticeable disadvantages. According to Sabo (2004), in Ghana, the average life span for men is 59.3 years, but for women it is 61.3 years. Men are more likely to

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develop heart disease, have accidents, and be a victim of violent crime and homicide than women (Sabo, 2004). There are multiple reasons for this, but one key factor is the investment in dominant masculinity. Men who buy into it must engage in elaborate techniques of withholding their feelings and engage in behaviour that puts them at greater physical risk (Sabo, 2004). To be a "man" is to deny physical pain, which can result in a failure to notify doctors of potentially life-threatening ailments. If one desires to be a "real man" one should be prepared for an early death (Sabo, 2004).

Men who withhold their feelings also suffer psychologically. They experience higher rates of depression and suicide than women (Sabo, 2004). They also have more emotionally shallow relationships with families and friends. Men who cannot fit into dominant masculinity also suffer. Often denied access to living wages or control over their environment, working-class men, men of colour, and gay men often cannot fit fully into dominant masculinity, leaving them subject to critiques of their self-wealth. Dominant masculinity works as the underlying rationale for men bullying other men that do not conform to this norm (Connel, 1995). Dominant masculinity makes it more difficult to have a variety of legitimate masculinities in our society as it is defined as being superior to femininity (Connel, 1995). Men who invest in it suffer from being unable to have more egalitarian and emotionally open relationships with women. It also can result in creating discriminatory work environments. Dominant masculinity can even undermine meritocracy because men receive unearned advantages for being men in workforce and political life (Connel, 1995). This makes it more difficult for equally qualified women and people of colour to be rewarded for their hard work. Clearly, dominant masculinity has negative consequences, leaving men with shorter life, higher rates of physical ailments, less emotionally fulfilling

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experiences and contributes to the undermining of democratic principles (Sabo, 2004). Greater access to power and resources may seem attractive, but when compared to the negative consequences, dominant masculinity becomes more problematic and undesirable.

Women in Ghana are apparently guaranteed gender equality by the 1992 Constitution of Ghana. But patriarchal interpretation of the law continues the dominance of patriarchal attitudes. Legally, women are not to be discriminated against in any sphere such as familial, social, political, economic and cultural life. Specific legal provisions are to be in place to deal with any infringement of the equal rights of women. Despite some recent reforms purporting to improve women's status, there is no real change in the situation of patriarchal domination. It is also argued that the dominant patriarchal structures, with the interlinked forces of religion, tradition and seclusion, are sustained not only in women's family life but also in every sphere of life. This has affected women in all spheres of life. Even though literature is silence on the various ways married women are affected with male dominance. This study seeks to find out the effects of male dominance on married women in the Mozano community.

2.8 Summary

From the discussion, it is clear that women are victims of subordination (Asiyanbola, 2001, Lindsay & Miescher: 2003, Lahoucine & Roberts: 2004, Adamu: 2004). Patriarchy has also been discussed to be responsible for violence against women including wife-battering, rape, unequal wage, discriminatory laws, the use of religion to oppress women, the negative portrayal of women in the media and a prime obstacle to women's advancement and development (Cobuild, 2010; Abeda, 2010; Hornby 2003). Despite differences these cause in Ghana it seems that levels of domination

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continue to expand and the broad principles remain the same and that men are in control. It is significant to note the nature of this control may differ from society to society and from cultures to cultures. This is the gap that this study seek to fill since it focuses on bringing out how male dominance persists in Mozano in order to understand the system which keeps women in subordinate positions and to unravel its effects on women's development in a systematic way.

From the literature, it is evident that there is a controversy concerning the causes of the status differences between men and women. While some scholars believe that this stratification has existed for long and widespread so it must be accepted as natural (Dole & Paludi, 1995: Freud, 1992), others argued that such differences should be attributed to culture and the process of socialization (Nhelder & Piaget, 1958: Kohlberg, 1976). This research seeks to find out which of the arguments holds in the Mozano community.

The literature clearly demonstrates that men continue to be disproportionately represented in key positions of power. Still, these generalized patterns tell us nothing about why men are over-represented in positions. To answer this, further attention must be given to the structural mechanisms that provide men as a group with greater access to economic and political power.

The literature reveals that men dominate in all spheres of life (Casper& Bianchi, 2002; Arnesen, 2006).) This study therefore seeks to confirm or reject what has been established in the literature.

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CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter discusses the research approach and design employed for the study. It focuses on the study area, population, sampling, sample size, sampling method, nature of data, validity and reliability of the study, data collection procedure, data management and analysis.

3.1 Study Area

Mozano is a religious town in the Gomoa West District in Central Region of Ghana. The town was established as the headquarters of the Mozama Disco Kristo Church by the founder of the church in 1922. It has about 4,000 inhabitants (GSS, 2010). The word Mozano is a heavenly name which means My Town or God's Town. Mozano is about 200 kilometres and 350 kilometres from Agona Swedru and Apam Junction respectively. The researcher used Mozano community as a study area because the researcher has observed a spectre of male dominance which is of great concern. Besides, the Mozano community was chosen as a study area because of the unique quality as a Christian religious town with a blend of African social way of life, Christian beliefs and some Islamic practices.

3.2 Research Approach and Design

Qualitative approach was employed to undertake this study. Qualitative approach is a research approach in which the inquirer explores a central phenomenon, asks participants broad or general questions and collects detailed views of participants in the form of words or images (Key, 2012).

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Qualitative research is aimed at studying human action from the insider's perspective. The goal is not to predict, but rather to describe human behaviour. Emphasis is therefore placed on staying close to the subjects of study (De vos et. al., 2002) and it places value on the subject of study. Research participants are not regarded as mere objects of study and therefore cannot just be explained. A qualitative researcher therefore make deliberate attempts to put him or herself in the shoes of the people he or she is observing and try to understand their actions, decisions, etc. from their perspective. Trustworthiness is a measuring factor in this approach (Babbie & Mouton, 2005).

It is through qualitative research that the researcher gains access to and becomes part of the research participant's sub-world. This is encouraged in order to understand people's actions in relation to the survival strategies they employ in addressing their day-to-day challenges. This is a suitable approach, as it provides an opportunity for women that were subjects of the study, to let their voices be heard. It also gives the researcher an opportunity to go into greater depth and focus on the subjective meanings, metaphors, definitions, symbols and descriptions presented by the participants.

The approach is justified for this study because the study seeks to explore and understand the experiences of married women in Mozano community with regard to male dominance. This involves trying to understand the world of the research participants and the meanings they ascribe to their world. It also has to do with an enquiry into human behaviour and understanding the factors affecting human behaviour and its effects. Besides, the study does not seek to measure the association between any variables but to find out the experiences of married women with regard

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to male dominance in the community. Hence qualitative approach is justified for this study. Qualitative method is best suited for this research because it aids greatly in looking into the feelings and assessments of married women or a phenomena as well as the limitation and delimitation of the phenomenon. Qualitative research gives a stronger consideration to the feelings, experiences, beliefs and attitudes that individuals have. Hence, it is appropriate to use qualitative approach for collecting and analysing data for the study.

The research design adopted for the study is phenomenological. The purpose of the phenomenological approach is to illuminate the specific, to identify phenomena through how they are perceived by the actors in a situation. In the human sphere this normally translates into gathering 'deep' information and perceptions through inductive, qualitative methods such as interviews, discussions and participant observation, and representing it from the perspective of the research participant, (Lester, n.d). Phenomenology is concerned with the study of experience from the perspective of the individual, 'bracketing' taken-for-granted assumptions and usual ways of perceiving (Plummer, 1983). Pure phenomenological research seeks essentially to describe rather than explain, and to start from a perspective free from hypotheses or preconceptions (Husserl, 1970). More recent humanist and feminist researchers refute the possibility of starting without preconceptions or bias, and emphasizes the importance of making clear how interpretations and meanings have been placed on findings, as well as making the researcher visible in the 'frame' of the research as an interested and subjective actor rather than a detached and impartial observer (Plummer, 1983; Stanley & Wise, 1993).

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3.3 Population of the Study

The population of the study is the married couple in Mozano community. The study targeted some selected couples living in the Mozano Community. Since Mozano attracts pilgrims and visitors on daily basis only couples who attend Mozama Disco Christo Church and are permanent residents in Mozano were targeted for the study. These were equally much likely to have the necessary and significant time for the interactions involved in this investigation.

3.4 Sampling Technique and Sample Size

The study made use of purposive sampling technique. This is a form of sampling whereby participants are handpicked from an accessible population. In purposive sampling, the sample is selected with a purpose in mind. The researcher had one or more specific predefined groups to collect the data. One of the first things was to verify that the participants do in fact meet the criteria for being in the sample (De Vos et. al., 2002). In terms of the study, the researcher ensured that the participants meet the following inclusion criteria:

i. Availability and willingness to participate in the study
ii. Couples who have married for five years and above,
iii. Permanent residents in Mozano and also attend the Mozama Disco Christo church.

The study involved 20 participants. This comprised fifteen married women who were living in Mozano community and attend Mozama Disco Kristo and five married men who were heads of their households.

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3.5 Instruments for Data Collection

The instruments used in collecting data were focused group discussion and one on one interview. According to Babbie and Mouton (2005), an interview guide is an important tool because it helps the researcher to keep focus on the topic. The interview guide had two sections. The first section covered the demographic and socio-economic characteristics of the participants. The second section covered the themes developed to gather data on the experiences of the married women on male dominance. An interview was conducted under a conducive atmosphere in order for interviewees to contribute freely and willingly to the issue. Focus group discussion was also conducted to give participants the room to elaborate further on issues that came out during the interview. The focus group and the interview were conducted in the local language. This made it easier for them to understand and expressed themselves very well. The interview session was recorded with a digital voice recorder. The recording of the interviews were played to participants for them to check whether what they said was truly what they wanted to say. The researcher was attentive to the responses that they gave and probed where necessary.

3.6 Data Collection Procedure

The dates and times for conducting the interviews and the focus group discussion were pre-arranged with the participants. The researcher confirmed these arrangements a day before the interviews and the discussions took place to make sure that the participants would be available. It was important to ensure that the venues were suitable and that there would be no disturbance during the interviews especially because some of the participants lived with their children. All the interviews were audio-taped with the permission of the participants. The interviews were recorded in order to preserve the terms used by the participants. The one on one interview

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accorded the researcher an opportunity to probe. The interview session for each of the participant lasted for about two hours when data saturation was reached. The researcher sought permission from each participant. This was done to ensure that there would be no instances whereby the participant would claim that they were not aware that the interviews were being recorded. Focus Group Discussion focused around a specific topic to bring out information in order to understand the participants points of view as formed by their socialisation, cultural and life experiences. In this type of interview, the researcher attempted to achieve a holistic understanding of the interviewees' point of view or situation (Dawson, 2002). Field notes were used to support the data collected from the interviews. All discussions were conducted in Fante to allow for the free flow of discussion. Using their 'mother tongue' enabled the participants to provide detailed accounts of their experiences, which might not have been the case if they had to use English. The tapes were transcribed into English. The data collection was done within a month.

3.7 Data Management and Analysis

De Vos et al., (2002), argue that data analysis involves identifying salient themes, recurring ideas and patterns of belief that link people and settings together. This can be seen as the most challenging part of data analysis yet, one that integrates the entire research process. Data analysis was done concurrently with data collection. After the interview a process of management and organisation of the data took place. The tapes were transcribed and translated verbatim, into English as mentioned earlier. The transcripts were coded. Furthermore, the codes were examined for themes and categorized. The initial coding was cross-checked with the themes, recoded and then analyzed. The categories were further examined for similarities and differences and

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then analysed again. The researcher sought to provide a descriptive account of the respondent's narratives as clearly as possible.

3.8 Ethical Considerations

Confidentiality of the participants' identity was guaranteed. The participants were given an assurance that no one else except the researcher and the supervisor would have access to the tapes and that these would be locked up in a safe place at the university after use. All the participants had their privacy respected. Participants were informed of their rights to refuse to answer certain questions that they were not comfortable with. Complete anonymity was promised to the research participants. The respondent's actual names were not used during the interviews and thus not recorded in the research report or any description offered that might lead to easy identification of the participants by other people.In addition, the researcher sought consent to do the interviews with the research participants. The participants were informed beforehand about the aim of the research and what the research was about. The duration of the interviews as well as the specific data collection method was also explained to the participants. Participants were given an opportunity to ask questions before they took part in the study (if they had any) as well as after completing the interviews. With regards to possible emotional harm, the researcher told the research participants that the information collected would unfortunately not be used to directly improve their livelihoods (because this project is for study purposes). The aim for doing so was to avoid creating false hopes for the research participants as this could lead to emotional harm. It was made clear that participation was voluntary and that participants were free to withdraw from the research should they feel the need to. No participant was persuaded, forced or bribed to participate in the study. After collecting data, research participants were given an opportunity to reflect on their experiences during the

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research process, talk about their experiences as well as the challenges they went through as well as their overall feelings about the research. This added a significant amount of rich information to the data.

3.9 Summary

In this chapter, the research methodology used to conduct the study was described. The research approach and design, sampling method and sample, data collection and analysis procedures and ethical considerations were explained. The next chapter presents the data.

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CHAPTER FOUR

FINDINGS AND DISCUSSION

4.0 Introduction

This chapter presents the findings and analysis of the study. The purpose of the study was to examine the experiences of married women on how they deal with male dominance in Mozano community. The transcribed data from the focus group discussions and one-on-one interviews were analysed concurrently. Field notes were also scrutinised and incorporated into the transcribed data. The data collected were analysed by organising them into themes and patterns. The themes were conceptualised to effectively describe the data provided by the participants.

4.1 Bio Data of Participants

The findings are presented in two sections. The first section was on socio demographic bio-data of participants. Data was collected on age of participants, sex, educational background, occupation and marital status. The findings are presented in Table 4.1 to Table 4.7. The second section centered on the data provided by the participants on the research questions. The data is presented under themes.

The researcher identified the gender distribution of the participants. The gender distribution of the participants involved in the study is presented in Table 4.1.

Table 4.1: Gender distribution of participants

Gender Characteristics	Frequency (N)	Percentage (%)
Male participants	5	25
Female participants	15	75
Total	**20**	**100.0**

Source: Field data, 2017

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Table 4.1 reports two categories within the demographic characteristics of participants' gender. The table shows that out of the twenty respondents, five (25%) of them were males while 15 (75%) of them were females. The researcher involved 15 female participants in the study because females are mostly the victims of male dominance. The five males were also selected in order to help the researcher to understand the phenomenon of male dominance in Mozano from men perspectives. This helped in providing an in depth information to the researcher in order to understand the phenomenon of male dominance as lived by the participants themselves and also avoided researcher's bias

Participants were asked to indicate the age range and the findings are presented in Table 4.2

Table 4.2 Age distribution of female participants

Age (in years)	Frequency (N)	Percentage (%)
21-40	12	80
41-60	2	13
61-80	1	7
Total	**15**	**100**

Source: Field data, 2017

Table 4.2 shows that 12 participants representing a relatively high percentage of 80 were aged between 21and 40 years. One participant (7%) was found within the least reported age cohort which is 61 years and above. Two participants (13%) were within the age bracket of 41 – 60 years. This indicates that most of the married women involved in this study were within the age bracket of 21 and 60.

The male participants were also required to provide the ages and the findings are presented in Table 4.3

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Table 4.3: Age distribution of male participants

Age (in years)	Frequency(N)	Percentage %
21-40	1	20
41-60	3	60
61-80	1	20
Total	**5**	**100**

Source: Field data, 2017

Table 4.3 shows that three participants (60%) were aged between 40 and 60 years. Other age brackets recorded were 20-40 and 60-80 years which had 20% and 20% persons respectively.

The female participants were also required to provide their educational background and the findings are presented in Table 4.4.

Table 4.4: Educational background of married women

Educational Characteristics	Frequency(N)	Percentage (%)
Basic (Primary, JSS,)	12	80
SHS	2	13
Tertiary	1	7
Total	**15**	**100.0**

Source: Field data, 2017

Table 4.4 primarily displays result on three categories of educational background of participants. It was clear from the table that only one respondent (7%) had tertiary education since she admitted that she has completed teacher training college. Two (13%) had SHS education. Twelve (80%) of the respondents had basic education. This shows that most of the female respondents had little education and they indicated that it affected their employment status and consequently their income levels. This confirms the various studies conducted by the GSS (2002 & 2010) that formal

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education is a pre-requisite for greater social autonomy for women and for improving the socio-economic status of their families.

The researcher was also interested in finding out the educational background of the male participants and the results are presented in Table 4.5

Table 4.5: Educational background of married men

Educational Characteristics	Frequency(N)	Percentage (%)
Basic (Primary, JSS)	1	20
SHS	1	20
Tertiary education	3	60
Total	**5**	**100.0**

Source: Field data, 2017

Table 4.5 displays result of educational background of male participants. It was clear from the Table that a respondent (20%) had basic education. One participant (20%) had SHS education. Three participants (60%) had tertiary education. This shows that most of the male participants had higher education which influenced their employment status and consequently their income levels. The researcher was also interested in the employment status of the female participants and the findings are shown in Table 4.6.

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Table 4.6: Employment status of female participants

Employment Status	Frequency (N)	Percentage (%)
Informal	14	93
Formal	1	7
Total	**15**	**100.0**

Source: Field data, 2017

Table 4.6 displays result of employment status of females participants. It was clear from the Table that 14 (93%) respondents engaged in informal work sector. One (7%) participants engaged in the formal sector work. Financial resources are critical to the improvement of women's economic status. This data shows that most of the participants were self-employed and receive meagre incomes from the small businesses. They do not engage in formal employment to enjoy monthly salary to enable them get collaterals to secure loans from banks to expand their businesses. This has influenced their employment status and income levels and consequently their over dependence on their husbands.

The researcher was also interested in the employment status of the male participants and the findings are shown in Table 4.7.

Table 4.7: Employment status of male participants

Employment Status	Frequency (N)	Percentage (%)
Informal	2	40
Formal	3	60
Total	**5**	**100.0**

Source: Field data, 2017

Table 4.7 displays result of employment background of male participants. It was clear from the table that 2(40%) participant engaged in informal sector which. Three participants engaged in the formal sector representing 60 percent. This reveals that

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men had opportunity than their women. They are likely to have access to loans from banks since they enjoy monthly salary and collaterals to secure loans from banks to improve their lives. This has influenced their income levels and consequently they are independent and makes their wives depended on them for survival. This evidence on financial independence confirmed the studies conducted by Hartmann (1981) that wage labour is important site of women's exploitation by men. Within the household the women do more labour than men, even if the women also have paid employment they are still expected to do most of the household chores (Hartmann, 1981).This puts women in disadvantaged position in paid work which makes them vulnerable in their position in the family.

4.2 Research Question 1: In what ways do married men dominate their wives in Mozano community?

The researcher tried to find out from the participants how responsibilities are shared, whether the women take decisions themselves or their husbands decide for them, whether their husbands involve them in decisions concerning issues at home such as decision concerning reproductive right, decisions affecting meals and decisions affecting women and their children's career. The themes that emerged have been discussed

4.2.1 Men dominate in decision making concerning reproductive rights

The participants revealed that one of the major areas men dominate their wives is in the area of reproductive right. Twelve of the female participants indicated that their husband decide on the number of fines they will have sex, when to have a child and the number of children they will have. The women participants revealed that their husbands have control over their bodies because they are the men. Some of the female

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participants were of the view that men take decision on reproductive rights even at the expense of their wives health. The participants 'expressed their experiences in the following ways:

Participant 1 is a 35 year old married woman. She observed that before she married, she and her husband decided to have four children with two years intervals. However, the situation changed after their marriage. Her husband did not follow the decision they made and as a result she has given birth to eight children with one and half interval. She further lamented that, her husband has sex with her anytime he wishes even when she is not prepared because her husband thinks she is his property and due to the number of children she is having she has been faced with financial challenges. She stated that:

> *I and my husband planned before marriage and decided we will give birth to four with two years interval because our financial situation was not good but we now have eight children. Anytime my husband feel like having sexual affair with me he does it because he said he is the man, and am his property so he can use me at any time. So I have not been able to fulfill what we both agreed upon. We have married for seventeen years. I even want to go to the hospital to remove my womb because I can't afford being pregnant, things are difficult for me.*

Participant 7 is a 30 year old married woman. She complained bitterly that her husband gives her no chance in decisions affecting her own reproductive right. She complained that her husband does not show regard to women and treat her as one of his children. He complained that even when she is in her menstrual period, her husband force her to have sexual affair with her and she has no right to resist him since any attempt on her part to resist her husband could lead to her being divorced. She lamented:

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> *When we got married he said we will give birth to five and now we have two children, waiting for the other three. I have no say. He normally says that women, the head on our body is just there with no sense in it hence a man must direct a woman. So I have no say about my reproductive rights. This is a secret I'm telling you, even when am in my menstrual period he sometimes sleeps with me. Even though I don't like it, I can't complain since he is the head of the family and I am afraid to be divorced.*

Other participants also expressed their experiences in the following ways:

> *With regard to reproductive rights, my husband takes decisions. At the moment we have two children. Anytime he feels like having sex with me he does it even when am tired, I cannot complain because he is the head of the family. Even when I feel like having sex I can't tell him until he feels like having sex because he is the man and he should demand for that* (Participant 3, a 32 year old woman).

> *We did not plan the number of children and the timing to do. So after giving birth to four I decided to end it there because my husband was womanizing too much. So I had to end it there and plan on how to take care of the children. I don't blame him our culture allows men to marry more than one and the Mozano church allows the man to marry more than one so he sometimes tell me if I am not happy with him I should go. He knows he can marry more than one and I can't also leave because of the children* (Participant 6, a 29 year old woman).

The experiences of the married women show that most of the women are aware of their reproductive rights but are being denied by their husbands. This shows that the married women are unable to take their own decision concerning the reproductive rights because of cultural beliefs and expectations. Some of the women were also afraid that their husbands will divorce them it they resist their sexual advances. It could be seen that their husbands have the traditional belief that they are initiators of sex and are using sexual conquest as justification of being men. These views expressed by the women confirm the view of Attom and Ngaaso (2011) that many men believe that sexual conquest is one of the strongest proofs of masculinity and that men see themselves as the initiators of sex, whereas most women define themselves in terms of being objects of sexual advances. It also confirms that Ghanaian young men

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who believe strongly in male stereotypes exhibit high –risk behaviours and are socially encouraged to establish dominance over women and that within the context of Ghana, boys and men are often socialized to accept sexual dominance as a means to display their manhood and to protect their honour.

It was also revealed that few of the participants see reproductive rights to be natural and that human beings cannot plan about that. For example, one participant said:

> *On issues of reproductive rights, we did not discuss it. We just give birth without planning for it. We did not discuss anything on that from the time of marriage till now. We will just give birth to what God gives us (Participant 14, a 28 year old woman).*

4.2.2 Men dominating in decisions on family meals

From the responses the participants revealed that the other area in which men dominate their wives concern the type of meals to be prepared in the home. These views were also shared by some of the participants because men share the responsibilities at home and instruct their wives as to what to do. The women commented that their husbands are in charge of paying bills whilst they take care of the children, household chores and cooking for the family. The women confirmed that tradition and culture have specified the roles both wives and husband power are supposed to play which has given their husband power to dominate in all decisions including those on family meals.

Thirteen of the women participants agreed that their husbands decide what to cook and what everyone should eat in the house. This is because the men provide the upkeep for the home. Eight out of the thirteen women participants confirmed that even though they support the family income they are compelled to cook the meals preferred by their husbands even if that food is not the preferred choice of the

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majority in that household. All the women confirmed that they only have the chance to cook the meals they want only in the absence of their husbands. Two of the women commented that their husbands do not complain on the type of food they eat. This is because their husbands are getting older. The participants' expressed their experiences in the following ways:

Participant 3 is a 32 year old woman. She expressed that her husband decides on the kind of food they will eat every day. She commented that any attempt to cook any food without consulting her husband always leads to insults or even beatings from her husband. She observed that in order to prevent her husband to be angry the first thing she does in every morning is to find out from her husband the kind of food he wants the family to eat before he steps out. She expressed her sentiments that:

> *My husband decides on what we will eat every day. Sometimes when I make my own decisions on cooking without his knowledge he gets angry and says that when he gives instructions I don't obey. This leads to quarrel between us so in the morning I ask him what I should cook before I do so.*

Others also expressed that when they decide to cook any food without consulting their husbands they (men) reject the food. This is because it makes the men angry and they threaten them with divorce. Some expressed their experiences in the following ways:

> *In this community it is the man who tells you what you should cook every day. My husband if you disobey him and cook a different food the food will be your cost and problem. Yes sir, master is the order of the day. Obey and don't complain. Sometimes he will not give money for cooking but he insists on what I should cook, it is very disheartening* (Participant 9, a 27 year old woman).

> *My husband takes decisions with regard to daily activities like cooking. He decides what we eat on daily basis. He gives me money and instructs me what I should cook. If I do otherwise he becomes angry and rejects my food. He will tell me to eat the food myself. He says he is the head of the family according to tradition so if I disobey him he has to put me on the right path* (Participant 10 a 24 year old woman).

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These responses show that some men in the community direct their wives on what they should cook for their household without taking into consideration the other members prefer to eat and women on such others. This supports the assertion that in life, active directs the passive and the independent person also subdues the dependent one (Abeda, 2010).

4.2.3 Men dominating in decisions on performance of roles and responsibilities at home

It was revealed that some men influence decisions affecting performance of roles and responsibilities in the home. Eleven out of the fifteen of the women participants confirmed that their husbands share responsibilities. According to them this is so because culture and tradition have made it so. Eight women participants confirmed that their husband decided the type of job they were to do and the things they were to sell.

Participant 5, is a 28 year old woman. She revealed that her husband shares responsibilities in the house. She has been assigned to take care of the home, take care of the children and cook food as tradition demands. The husband also gives money for cooking, pay children's school fees, and pay light and water bills. She further indicated that her husband decided on the kind of things she should sell. She stated:

> *My husband takes decisions concerning roles in this house. He does not consider my view. For instance, he decides on the school that the children will attend and when I complain he says women have small brain according to our culture so decisions should be taking by a man* **(**Participant 5, is a 28 year old woman)

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4.2.4 Men dominating in decisions affecting women and children career

Responses from the participants revealed that men dominate their wives on decisions affecting their career and their children's career. All the fifteen women agreed that their husbands decide their career and that of their children because they pay their school fees and other bills in the house. In relation to how men have dominated the careers of their children and wives, the participants expressed their experiences:

> *When I married my husband, I told him I wanted to be a nurse and my daughter to study medicine but he said no, because as for a woman it is not that necessary to climb the academic ladder so high. So I forgot about the nursing and he agreed I should sell Mozano rings. Even with this, sometimes, he does not show interest. You will not believe it, I use my own money in the ring business but when I sell the ring he collects the money I get. It is very worrying. He said as for a woman no matter how you struggle to get property it is a man who must control it according to our culture* (Participant 9, a 27 year old woman).

> *I took my own decision to sell and I told my husband but he disagreed with me because he said when women work and get money they do not respect. I did not mind him because I need to work and get money to support the home. I can't stay home without working* (Participant 7, a 30 year old woman).

> *I decided on the career I love with no interference. When I married my husband, I was a "Certificate A" teacher. Currently, am furthering my education. I have enrolled in distance education. My husband told me it was unnecessary, because as a woman no matter how higher you climb the academic ladder it is a man who will control you and if a woman grows beard, she will never be called a father. He has been saying that if women go to school they become disrespectful. So the money I wanted to use to purchase my diploma form, he took it and used it for another purpose but it did not stop me. I looked for money elsewhere to buy my forms. Because I did not listen to him and I enrolled in diploma in education, he said I don't respect him as the head of the family. He has threatened to end the marriage because he thinks I have disobeyed him but it does not move me at all because he has gotten his degree. He is selfish and does not want my development but I will not give him the chance. To hell with that culture which gives men the chance to mistreat women* (Participant 11 a 29 year old female teacher)

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The comments by these participants indicate that it has been entrenched in the minds of some married men in Mozano community that their wives do not have the capabilities to take any meaningful decision affecting their personal development. This confirmed the study conducted by Hagan (2006) that gender classifications seems to be rooted in human thought and emerges as a binary socio-cultural schema that establishes a framework that defines cultural values, norms, attitudes, relationships and forms of behaviour and that men and women are categorized as separate groups with exclusive capabilities and functions.

In order to confirm the extent that men dominate their wives in decision making, the researcher engaged five men who were husbands to five of the women participants in a focus group discussion in order to find out if they will involve their wives in decision making. From the responses, it was discovered that all the five men accepted that they see no need to involve their wives in decision making because women on their own cannot take or contribute to any meaningful decision. They reiterated that women cannot make any meaningful decisions without their husbands since men are full of wisdom as compared to women. They accepted that culture and tradition have given them authority to exercise control over their wives. They further revealed that they are being motivated to control their wives because history and tradition have proved it to be the best decision which needs to be continued. Three out of the six men also described men who involve their wives in decision making as "daft" who will be punished by their forefathers or gods. Some of the men commented:

> *I do not listen to my wife's view concerning her work because it is the man who has to take decisions at home. In the olden days our forefathers took decisions for their wives and families which helped and we also have to continue. So what I say is final. Culture has given men the right to be head of the family and control all affairs so a woman must only obey instructions from a man but not to suggest or tell the man what to do. If our fathers did not do that I don't think we*

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> *will do so that is the reality. We must go according to our culture* (A forty year old man*).*
>
> *Other men may allow their wives to take part in decisions and even such men I will say that they are unwise for allowing their wives to take part in decisions. This is because our culture has given men the sole right so if you are a man and you want to change the tradition our forefathers will punish you for that. They will beat you with canes at your buttocks for doing the wrong thing (a 56 year old man).*

In summary, the findings revealed that men dominate married women in various aspects of their lives. This is because men see themselves as heads of the family and therefore regard their wives as people who are unable to make any meaningful contribution to decisions in the home. This confirms the assertion of Lynne and Bianchi (2002) that patriarchy as a historically central form of gender relations means literally 'rule by the father' and was firmly based in male domination inside of families. This was also shared by Abeda (2010), that patriarchal ideology exaggerates biological differences between men and women, making certain that men always have the dominant, or masculine roles and women always have the subordinate or feminine ones. Abeda further commented that this ideology is so powerful that "men are usually able to secure the apparent consent of the very women they oppress" (2010, p117). They do this "through institutions such as the academy, the church and the family, each of which justifies and reinforces women's subordination to men" (Millett 1977, p.35).

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4.3 Research question 2: What are the Factors Responsible for Male Dominance in the Mozano Community?

In order to analyse how married men dominate their wives, the researcher tried to find out from the participants the factors responsible for male dominance in Mozano community. The themes that emerged have been discussed.

4.3.1 Religious factors

From the data it was revealed that one of the major factors responsible for male dominance is religious factors and the doctrines of the Mozama church. The responses from twelve of the female participants revealed that even though women are allowed in the community to hold certain positions, they are always expected to occupy positions such as organizers, president of church choir, treasurer, and prayer group leaders whilst their males counterparts hold the very keen positions such as the head of the church. It was discovered by the participants that, women are allowed to hold smaller positions because the men in the church regard them as subordinate. The participants revealed that this is due to the fact that men believe women have small brains so they cannot think properly to bring out good ideas and that giving them critical positions will be detrimental to the church. It was again accepted by the twelve females that due to the fact that the members in the community do not take the women to be serious and doubt their capabilities, they see no need to involve them.

In addition, it was revealed by the participants that there is a holy room in this community that only men go there but not women. The reason being that, women menstruation makes them dirty and unholy. This view confirms the assertion that biological differences are used to rationalize women's unequal status in society. Moreover, many attempts made by some of the women to complain to the church leaders have proved futile. This supports the assertion who that the misinterpretation

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of texts including 1 Corinthians 11:2-16; Colossians 3:18 and Ephesians 5:22-23, from the patristic era even to this day, has helped in the downgrading of women. This is so because some of the text reads *"wives, submit yourself unto your own husbands, as it is fit in the lord"*.The participants' expressed their experiences in the following ways:

> *Both men and women can give advice in the church. A woman can be a choir president or a church mother for all women. But a woman is not allowed to take up the head of Mozama Disco Kristo Church. That is what we came and met. Our elders told us a woman cannot stand for that position. I have never witness a woman in the church occupying the position as head of the church controlling both men and women. In this church the role of the women is to provide support for men to control because the Bible says men are the head* (Participant 4, a 30 year old woman).
>
> *In Mozano church, both men and women can be prophet or prophetess but no woman can take the position of Akaboha. This is because in the Bible God has made men the head and our culture also supports that. Again we have a holy place in Mozano community and only men go there. This is because women are unclean because they menstruate. They are seen as unclean* (Participant 14, a 28 year old woman).
>
> *Men hold most of the positions in the church. Some positions are held by both men and women. Pastoral positions and normal positions like elders, organisers, prayer leaders and among others. Positions like being the head of the church, or being the head of the prayer group for the whole church are held by men. The reason being that men doubt the capability of women. I got the information from the elders of the church and some of the elders in the community say traditionally, women have small brains and there is no need to involve them in discussing important issues or accepting ideas from them. Some of us have made an attempt of complaining to the leaders but to no avail* (Participant1, a 35 year old woman).
>
> *Both men and women occupy positions like prophet and prophetess respectively. But no woman has ever occupied the position as the head of the Mozama Disco Kristo Church. The explanations given for this reason is that the Bible says a man is the head of the family, and a man's rib was removed to create a woman, therefore it is obvious, a man must be in control not a woman. A man has more power than a woman* (Participant 8, a 30 year old woman).

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The responses from the participants show that religion has been used to perpetuate male dominance on married women. This confirmed other studies by Ntlama (2010), Nwankwo (2003), Kethusegile et al (2000) who posited that women are often treated unfairly in society in general and in the family in particular. This assertion concurs with Rzepka (2002) who indicated that the social construct of patterns of relationship in which men are understood as being the standard for human beings; women subordinate not just to God but to men, is an object of faith. The symbolic representation of women in religious texts, myths, stories affects women's power, subjectivity and identity (Davary, 2009; Chakkalakal, 2007).

In addition it was revealed from the participant that another area that religion perpetuates male dominance over married woman is the number of wives they marry. All the fourteen female participants said that the Mozama religious beliefs or the Mozama Disco Kristo church allows men to marry many women as they can. This gives men the opportunity to mistreat the women. If he gives a wife instruction and she disobeys he will go in for other women. To avoid this, married women have to keep quiet and suffer. The participants shared their experience by commenting that:

> *There is a pastor who is married to six wives. The last wife disagreed with him on an issue and he punished her by not sleeping in her room when it was her turn. So you see religion has given the men wings to fly. We are suffering. This place is a religious town and a lot of women keep quiet about certain things and they are afraid because if their husband gets to know that their marital issues are out, you are in trouble* (Participant 7, a 30 year old woman).

> *Mozano religion allows men to marry more than one. Due to this, when your man gives you an order and you disobeys, they threaten you that they will marry another woman. Most women do not want to leave the marriage because of their children and other reasons so they keep quiet and suffer in their marriage. For instance my husband was not in*

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> *support when I wanted to enroll in diploma in education, but because I took a bold step and I enrolled in the distance programme, he threatened me with divorce. He said I am disrespectful and that he will marry another woman. This has become a problem between us. Our family elders are still solving this problem. The religion has given them wings to suppress women* (Participant 10, a 24 year old woman).

> *I think culture and religion have given men the opportunity to control women they are head of the family. My husband for instance takes decisions and his decision is final. He does not listen to my views so even if he is wrong I must accept it. In Mozano church men are allowed to marry more than one so if you are a woman and you constantly disagree with them on an issue they threaten you with marrying another women. My husband for instance is married to three women. I am the first wife. I can tell you confidently that it is because I disagreed with him on some issues that is why he married again so you see the religion has given them opportunity to misbehave and control women. Sometimes, if it is my turn for him to sleep in my room, he does not come and go to the other wives because I disagreed with him on an issue. Married women who fear to lose their marriage or will not like their husbands to marry another woman will keep quiet and suffer in the hands of these men (Participant 12, a 37 year old woman).*

It is significant to note that four of the women accepted that it is the responsibility of men to be handling key leadership positions in the church whilst women hold the other positions that are not keen because men's positions in the church has been established in the Bible right from creation and that they see no reason why their fellow women should compete with men on certain key positions in the church. One woman commented that since they menstruate, they are not clean to hold certain positions. They expressed their views and stated:

> *In Mozama church, women can be in position like usher, prophetess, treasurer, but not critical position as Head of the church. The reason is that as women we are not clean because we menstruate so if we take critical positions, it will not make the church holy according to our beliefs. Also, the Bible says the man is the head of the family. For instance, our Akaboha, the head of the church is a position for only men not a woman* (Participant 7, a 30 year old woman).

> *Women are not allowed to stand for certain positions like Akaboha, the king of the church because the Bible says men are head so there is no need to stand for that position. But both men and women can be prophet and prophetess* (Participant 3, a 32 year old woman).

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> *In Mozano church, women can be ushers, prophetess, and organizers so as men but no woman can be the head of the church that is Akaboha. This is because in the Bible men are the head not women, and a rib of a man was used to create a woman so there is no way a woman can occupy that great position* (Participant 12 a 37 year old woman).

The experiences of the participants show that men use religion to perpetuate and justify their dominance over women. These confirm that the religious groups' hierarchy uses doctrines and canon laws as weapons to limit female participation in leadership and power. The use of doctrines and canon laws by some religious groups do not favour female members. The church uses these laws to define the positions and roles of female members. This exposure is consistent with Rakoczy's (2005) observation that the divine law has shut women out from the ministerial office. Many Christian churches view the subordinate position of women as part of a divinely ordained natural order (Suda, 1996). Religion can be used to abuse the rights of people especially women. Some religious beliefs and practices tend to reinforce the acceptance of women's subordination. These revelations corroborate Miles (2008) and Heggen (1993) who stated that male dominance and female submission is viewed by many within the Christian tradition as the model for human relationships, and that scriptural interpretation and translation bolster this widely embraced doctrinal teaching. Tracy (2006) further elaborated that male dominance approach seems to emanate from the religious teaching that wives should submit to their husbands who are heads of the household (Ephesians 5:22-24; Colossians 3:18-19; Titus 2:5). However, the issue concerning the place of women in the home, in society, and in the church is not an issue that can be conclusively determined by a few apparently restrictive passages that are often advanced by those who think that subordination represents God's will for women (Nicole, 2006).

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4.3 History about the church

Another factor which emerged from the responses of the participants to be gaining root as one of the factors perpetuating male dominance on married women is the history about the Mozano community and the Mozama Disco Kristo Church. It was revealed by twelve of the female participants and five of the male participants that the leadership of the Mozano community are descendants of one family and they are all men. The seventeen participants confirmed that the one through which the church was established was a man and before he died he instructed that the leadership of the church should be given to the son which has been the practice that the church follow since he had no daughter. Due to this, most of the activities in the church and the community have been dominated by men. They expressed their opinions and said:

> *This is what we came and met, our elders told us a woman can't stand for that position. I have never witness a woman in the church occupying the position as head of the church controlling both men and women. The founder and mother who established the church did not give birth to a girl so when she died, her sons were given positions, I think if she has given birth to girls they might have occupied great positions and we women could have been considered. Since that did not occur in this church the role of the women is to support men to control. The Bible also says men are the head* (Participant 4, a 30 year old woman).

> *You see, history has it that when Mozano community was established in 1922 by Akaboha the 1st. Majority of the members were men. Few women helped in establishing Mozano community as the headquarters of the Mozama Disco Kristo church. It was reported that men worked very hard and were active more than the women that is why sensitive positions were given to only men* (Participant 1, a 35year old man).

4.3.3 Cultural factors

Another factor which emerged from the respondent as one of the factors perpetuating male dominance on married women is cultural factor. It was revealed by twelve female participants that culture does not allow women to take leadership positions and

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has presented them as mere observers and this has given men the opportunity to control women. They commented that their culture has made men the head of the family and if a woman owns property her husband must control it. In addition, due to their culture, women who want to contest for leadership positions are tagged as being disrespectful. Culture has made men to punish their wives who are perceived to be disrespectful. Some of the men refuse to eat their wives food in order to punish them. Others do not provide their wives needs. They expressed their experiences and said:

> *Our culture has given men more power to suppress women. For instance because a man is the head of family by our culture, even if a woman has a great idea and she want to stand for assembly woman like I wanted to do, you will be discouraged like what my husband did to me. A woman who tries to go in for such position is seen as trying to behave like a man. In this community only men go in for positions such as assembly man. Women will not even support their fellow woman because they see you as trying to play the role of a man according to tradition. I think because the women are not educated* (Participant 8 a 30 year old woman).

It is significant to note that two of the female participants expressed that religion has nothing to do with male dominance in that community. They blame the situation women face in the community on the culture. They expressed their views and stated that:

> *Our town is a religious town and I think it does not suppress women in any way, maybe our culture does* (participant 7 a 30 year old woman).

The evidence above shows that culture concerns the whole way of life of a society and therefore includes religion (Rukuni, 2007). Culture provides a paradigm, a framework within which people think and live (Bourdillon, 1993). It is, therefore, no wonder that people often cite culture to support actions which serve their interests. This confirms the fact that exponents of the different traditions in the past more or less regarded women as inferior and were satisfied that social relations should

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demonstrate this inferiority (Küng, 2005). Traditions are thus, part of the entrenchment of the inferior and subordinate position of women in church and society throughout the centuries. The subordination of women in religious institutions, find its way into society and develop into a general culture where women are seen as inferior and are treated as such (Karant-Nunn & Wiesner-Hanks, 2003).

4.3.4 Women's inability to engage in descent jobs and profitable jobs

Another factor which emerged from the responses from the female participants as one of the factors responsible for male dominance on married women was the lack of descent jobs. It was revealed by ten female participants that most of the married women depend on their husbands for all their needs. This is because women are not engaging in any decent and profitable jobs which will fetch them enough income to be self-reliant. Few female participants accepted that even though they sometimes supplement their household income with the little money they earn from their petty trade, almost all of the bills in the house are being catered for by their husbands. Only two of the women were bold enough to say that because of the kind of work they do they are able to get enough money and that they can be on their own even without the help of their husbands. It also came to light that some married men do not value or show respect to their wives and family and that they see the marriage as a way of helping the woman. One of the participants expressed her views and stated:

> *I think most of the women are not working that is why men suppress them. Some women expect their husband to provide everything in the house. They will sit at home the whole day demanding money for even pepper and salt. Naturally any man who provides everything for you when you are not working would expect you to obey everything that he says. That is why they control them. Again, what I have realized is that some of the men have realized their wives do not have any respect from their homes, they are not valued so they see the marriage as a way of helping the woman, therefore the woman must obey whatever they say because he is her last hope so the men look at the background of women to suppress them* (Participant 9 a 27 year old woman).

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The response from the female participant suggests that they are dominated by their husbands since they lack secured jobs which will make them economically independent. Due to the absence of decent jobs they are always compelled to depend on their husbands for their survival. This supports the study of Hartman (1981) that the absence of decent job and wage labour are important sites of women's exploitation.

In order to confirm the factors which predispose women to be dominated by their husbands, the researcher tried to engage five men in focus group discussions who were husbands to some of the women participants. From the responses, all the five men accepted that culture and religion have given them the power to dominate their wives. They accepted that culture and tradition have given them authority to exercise control over their wives. They noted that in Africa and Ghana it is never a crime for a man to take decision without involving the wife. They further revealed that they are being motivated to control their wives because biblically it has been proven to be the best decision which needs to be perpetuated. Four of the participants also commented that since their wives do not work and they provide for the home, their wives have no say in decisions that will be taken in the home. For instance, some of the men commented:

> *It is not a crime for a man to take decisions without involving the wife. The Bible and culture make that clear* (52 year old man).
>
> *My wife is staying at home, she is not doing any work and therefore she has no right to take part in any decision at home. Other men may allow their wives to take part in decision but not me* (46 year old man).

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In summary, the data reveals that several factors make women susceptible to be dominated by men. Religious factors, cultural factors, low level of education, inability to engage in decent and profitable jobs and over dependence on their husband for their upkeep make them prone to domination by their husbands in decision making.

4.4 Research Question 3: What are the Effects of Male Dominance over married women in the Mozano community?

The female participants were asked to comment on the effects of male dominance over married women in the Mozama community. The researcher tried to find out from the participants how their disengagement in decision making and their lower status in the community have affected them. The themes that emerged were psychological instability, emotional instability and economic challenges.

4.4.1 Psychological Instability

The female participants revealed that one of the major effects of male dominance on them is psychological instability. The responses from ten of the female participants were that their husbands take decisions without involving them which has affected them psychologically. Some lamented and tried to associate their husbands' inability to involve them in decision making to either their husbands do not love them or because their husbands have control over resources in the home. It was also revealed by eight of the women that this has affected them since they know their marriage is at stake. This compels them to keep mute even when they are supposed to voice out their grievances. The participants shared their experiences and stated:

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> *My husband has a bad behaviour and does not respect me. My husband took my money for his personal use without my consent and when I confronted him he told me that, he is the man and the head of the family and if a woman has money or property it is a man who must control it. I brooded over this issue to the extent that I got serious headache and psychological problems* (Participant 3 is a 32 year old woman).

She continued:

> *When he said that, I just started talking to myself alone, I suddenly felt hotness in my head and did not understand why things should be that way, I felt useless because of the way my husband is treating me. I was confused, I was thinking too much that I was stressed up* (Participant 3 is a 32 year old woman).

Other participants also shared similar experiences and stated:

> *I remember my husband took my money to cater for the schooling of his nephew without consulting me. I confronted him and it turn to a quarrel and he insulted me and said that even though the money was for me he controls it and that he used it for something important. I thought about it to the extent that I got sick* (Participant 8, a 30 year old woman).

> *My husband changed our wards school without telling me. He took my money I wanted to use to buy forms without telling me and the most annoying part is that he said he used the money on our kids and that is final. I confronted him and he said he is the head of the family so what he says is final. He said no matter the level of a woman education, a man must control you, when a woman grows beard she will never be called father. I thought about it and I experienced burning sensations in my head. I had to use school money to buy my forms. Shortly after that my head demanded for the school money from. In fact, I was crazy. I did not know where to get money. In fact I was talking like a mad person when I was walking. It took people to sometimes talk to me before I became normal. What my husband did affected me to the extent that it affected my teaching and it affected my relationship with the school children, the least thing I punish them* (Participant 11 a 29 year old female pupil teacher).

It is significant to note that two female respondents discovered that they do not suffer any psychological effect. This is because their husbands do involve them in any decision that concerns the welfare of the family. They felt valued, respected and great, It was discovered that these two women were having good jobs and have

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attained some level of education. One had completed secondary school while the other had completed training college. They shared their experiences in the following ways:

> *I don't recall my husband taking decisions without consulting me. In fact sometimes he takes my suggestions and we implement it for the good of our family. For instance, I remember my husband told me he wants us to buy a taxi, and I suggested to him I have money so we should add it and buy a plot of land, he listened to me and today we are staying in our own house. In fact, I feel great, valued and there is joy in my heart always because I know my husband respected me* (Participant 4, a 30 year old female teacher).

> *My husband always involve me in decisions, sometimes, he even ask me concerning certain things. For example he asks me to decide on what to cook for the whole family and also decide on the dress we will wear for occasions. I remember one of his family members wanted to stay with us. He discussed it with me and said I should take the final decision, because I will stay with the family member most of the time. I agreed to let her stay. I felt respected and I knew I was also somebody. I always remember that and it gives me joy all the time* (Participant 5, a 28 year old woman).

4.4.2 Emotional instability

From the data it was revealed that one of the major effects of male dominance on married women was emotional challenges. The responses from nine of the female participants revealed that their husband's behaviour has affected them emotionally. They noted that they normally cry and feel sad. It was revealed again that eight of the twelve women had been affected emotionally since they know their marriage is not secured and that they can be divorced at any time. This has given them sleepless night with its associated diseases such as headache, depression and stress. They are compelled not to complain because any attempt will be accompanied by severe beatings from their husbands. One of the participants lamented:

> *My husband's inability to involve me in decision making and using my money without my knowledge have affected me a lot because I had to buy medicine because my husband beat me. I was not able to sell my ring for about three days because of the swollen mouth that I had and*

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> *bodily pains I was feeling. I have to stop my trading activities for some time. The business could have given me money. I think about this always. I at times see no need for one to marry*(Participant 7 a 30 year old woman).

4.4.3 Economic challenges

The participants indicated that male dominance has effects on married woman income levels. The responses from eleven of the female participants revealed that their husband's suppression and decisions to control women's money has dwindled their incomes since such decisions have collapsed their small businesses. They revealed that they are also unable to secure loans from banks to resettle the debt created by their husbands and such decisions have affected them. They expressed that they will be happy if their husbands involve them in decisions affecting the welfare of the family. Some of the participants expressed their experiences as follows:

> *My husband took my money. It affected me economically because the money my husband took was for my ring business so it came to a halt for some time. Things became tougher and tougher in his absence since I was unable to cater for the children. It was not easy* (Participant 9, a 27 year old woman).

> *I kept some money for a business I was planning to engage in. my husband took that money. I was affected economically because the money my husband took was not for me and I had to apply for loan at the bank to enable me settle that. I went through serious financial crises. I am unable to save too. Due to this I am unable to support my extended family members* (Participant 11, a 29 year old woman).

> *It really affected us economically because the money given out was huge and because of his stupid behaviour, I had to borrow money from my siblings at that time to support the family. It was not easy. We really went through tough time. As at now he has not paid that money. I feel hopeless. I don't know whether it was good I got married or is a bad thing. I am not happy in my marriage. Two heads are better than one so if my husband doesn't involve me in decisions it means am useless. In fact I am unable to buy my favorite things. I will be happy if I am involved in all decisions at least to know what is going on in my home* (Participant 14 a 28 year old woman).

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In order to confirm the effects of male dominance on married women, the researcher sought the views of the five men who were the husbands to some of the women participants through the focus group discussion. From their responses, it was discovered that five men described women who take decision without informing their husbands as disrespectful, irresponsible, arrogant and lack proper training and that such women need to be punished by beatings. They reiterated that, men are the head of the family. To them, the Bible indicates that any woman who takes decision without informing the husband disobeys not only the husband but God. For instance some of the men commented:

> *Women who take decision without involving their husbands are wrong. A man is the head of the family by tradition and even the Bible says that men are the head so as a married woman if you take decisions without consulting your husband it means you are disrespecting our culture and God* (a 45 year old man).
>
> *Women who take decisions without informing their husbands are not good at all. They are disrespectful and they need to be punished. My wife once told me she wants to sell which I disagreed. One day I was at home and a friend told me that my wife was at the market selling. I was surprised because she told me she was visiting her relative. I left my friend and went to the market to see whether it was true. I did not ask her anything but gave her dirty slaps and beat her very well for her to know that she must listen to instructions. I have to take decision on whether she will sell or not. I showed to her that I am the man and I beat her so that next time she does not take decisions on her own* (a 40 year old man).

Interesting when the researcher tried to find out from the men whether they would allow their wives to engage in income generating activities outside the home to supplement the family income, three of the male participants stated that their wives should not work to get money to challenge them. They indicated and their roles are to take care of the household chores and obey their husbands. They were of the views that when women have the opportunity to work to get income they do not respect their husbands. The other two

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participants noted that even though it is a good idea for a woman to engage herself in income generating activities, she must do so after seeking permission from their husbands. Some expressed their views as follows:

> *I think a man must work to get income for the family. A woman must not work outside the home; if the man can't look after you he will not marry you. The work of the woman is to take care of the house hold chores and obey her husband. The husband must decide whether he want the wife to work outside to support the family or not. I will not allow my wife to work outside to earn money. If you allow women to work and get money, she will think her husband is her equal and she will therefore become disrespectful* (a 45 year old man).

> *I think it is not bad for a woman to work outside the home because she will bring money home to support the family. But in doing that the woman must consult her husband as the head of the family and inform him (*a 35 year old man).

The responses show that despite the efforts to promote women empowerment, it has not prevented men from maintaining disproportionate access to power and resources. Men continue and always wanting to earn more than women in virtually every occupational category (U.S. Department of Labour, 2001).

In order to find out whether this situation of male dominance over married women will be changed, the researcher tried to find out from the male participants if they will involve their wives in decision making in the near future. Two of the men accepted that due to education and modernization this trend will change but it will only happen on the condition that educated women, will submit to their husbands and see themselves as women despite their educational level. Three male participants said that since it has been rooted in their culture for men to control women, it would be very difficult for this trend to change. These were some of the views they expressed:

> *I think the situation will not change; men will take decisions for women to follow. It is our culture, men are the head, and women are supposed to be seen but not to be heard. Some men who are weak and do not want to play their role as culture demands involve their wives in*

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> *decision making but I believe that cannot change our culture. If my father did not take decision for the whole family, I wouldn't have observed it and be practicing it now. As of now I have two children, a boy and a girl, my boy is observing me and when he gets married one day he will do the same thing as am doing now to continue the tradition. No woman has the right to take decisions or be involved in decision making because the man is the head of the family. The Bible also says that a man is the head of the family* (A 40 year old man).
>
> *I think the situation will not change, because that is what our forefathers did. They took decisions for the whole family. Even though education is making women think they have the same right as men that will not change anything. Men will be men and women will always be women. Madam, I am advising you, you have to humble yourself and allow your husband to take decisions because he is the head of your family, your education that you have must not make you disrespectful* (A 45 year old man)
>
> *It is fifty ,fifty, it can change because of education, men are trying to give women opportunity to take part in decisions, on the other hand it might not change because I think it is not easy to change our culture* (A 52 year old man).

In summary, the finding reveals that male dominance has profound effect on women physical, emotional, psychological and economic wellbeing. From the above discussion, it is clear that most of the women in the community are victims of subordination (Asiyanbola; 2001, Lindsay & Miescher; 2003, Lahoucine & Roberts; 2004, Adamu 2004). The women are not involved in decision making because of patriarchal control, religious factors and cultural beliefs. Patriarchy has also been discussed to be responsible for violence against women including wife-battering, rape, unequal wage, the use of religion to oppress women, the negative portrayal of women in the media and a prime obstacle to women's advancement and development (Cobuild 2010; Abeda, 2010; Hornby, 2003). Married men who try to resist this kind of oppression are being described as weak by their male counterparts. Married women who resist any attempts of male dominance suffer punishments including severe beatings from their husbands.

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Men see their dominance as something which needs to be perpetuated since culture and religion justifies such behaviours. They therefore foresee that their behaviours towards women will not change since society has been structured to enforce their actions. Those who even foresee a change are not sure since they see it as a fifty- fifty affair. This implies that men in the Mozano community do not see anything wrong with their behaviours and attitudes toward women that will warrant change of behaviour towards their wives. They even want their male children to continue to control their wives in similar way in the near future.

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CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This section provides the summary of the findings of the research, conclusions and recommendations. The purpose of the study was to explore the experiences of married women in Mozano community.

5.1 Summary

The findings of the study are based on the objectives of the research. This section therefore identifies issues concerning the ways men dominate their wives, the factors which predispose the married women to be dominated by their husbands and the effects of male dominance on married women.

The study revealed that most of the men in Mozano community dominate their wives in the area of reproduction because they think they have the power to decide for the women even in situations they have already planned. The men decide on the number of times they want to have sex, the number of children they want to have and when to have a child without the consent of their wives. This is because men have control over the bodies of their wives even at the expense of their health.

Most husbands decide what to cook and what everyone should eat in the house since men provide the upkeep for the home. Most women have the chance to cook the meals they want only in the absence of their husbands. Some of the women participants indicated that they receive insults and physical assault from their husbands when they make any attempt to cook any food without consulting their husbands if these husbands are around.

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The findings also revealed that most men influence decisions affecting their wives and children career choices. This is because some men in the community pay all the bills.

The reasons provided for not including women in decision making were that some men in the community think women cannot contribute meaningfully when it comes to decision making. It was revealed in the findings that they doubt the abilities of women to come out with good suggestions or decisions. They also indicated their culture and tradition have given the men authority over their wives especially in decision making. The female participants noted that most men in Mozano community believe that when women get the opportunity or attain higher education they do not respect their husbands.

The findings also revealed that religious factors and the doctrines of the Mozama Disco Kristo church have contributed to male dominance on married women in the community. This is because the doctrines do not permit women to hold key positions in the Mozano church but reserve all key positions for men.

Cultural factors perpetuate male dominance on married women in the Mozano community and men see their dominance as something which needs to be perpetuated since their culture justifies such behaviours. The findings also revealed that women's inability to engage in decent and profitable jobs in the community have made them over dependent on their husbands which have made them susceptible to be dominated.

Married women who are dominated by their husbands face psychological and emotional problems which have given them sleepless night with its associated diseases such as headache and stress. It was also revealed that married women who resist attempt of domination are faced with beatings and are threatened with divorce.

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Few female participants noted that their husbands respect and involved them in decision making and they feel valued, respected, confident and happy. Most men foresee that their dominance towards their wives will not change since society has been structured to enforce their actions.

5.2 Conclusion

Married women in Mozano community are not allowed in decision making in their households and this affects them psychologically. In addition inadequate formal education, lack of profitable and formal employment has made women in Mozano community vulnerable. Low level of education and ignorance on the part of married women, have made them prone to be dominated by their husbands. However, married women who have little educational background and better jobs are respected and involved in decision making by their husbands.

5.3 Recommendations

In the light of the findings of this study, the following recommendations are put forward:

i. The Ministry of Gender, Children and Social Protection should provide gender education empower women in decision making especially within the household. The ministry should organise seminars and symposia for men and women in the Mozano community on the need to involve women in decision making at all levels. This must target all age groups irrespective of social or economic class.

ii. Married women in the Mozano community should make a personal choice to develop their capabilities to the maximum degree despite culture and religious obstacles.

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iii. Married women in the community should learn to partner with dominant group allies to alleviate the negative impact of religiously and culturally-installed oppression on them.

iv. The Mozano Disco Kristo Church in the Mozama community must adopt gender equality policies on women's representation in leadership.

Policy Implications

i. Metropolitan, Municipal and District Assemblies (MMDAs) in partnership with the Department of Social Welfare (DSW) Ministry of Gender and Social Protection and the Ghana Education Service should organize seminars, training and workshops to re-orient men in Mozano community irrespective of their socio-economic status and educational background on the need to accept women as partners in development and involved them in decision making on all issues. Re-orientation of men's mind set through gender education in the Mozano community could greatly enhance women empowerment.

ii. The introduction of gender studies in the primary, secondary and tertiary institutions should also be intensified by the Ghana Education Service and the Ministry of Education in order to eradicate perceptions that most men have concerning marriage.

iii. The Mozama Kristo Disco Church in the Mozano community must adopt gender equality policies on women's representation in leadership. It should design actions aimed at tackling the gender gap in the leadership of the church. This will help empower women in the community and involve them in decision making at all levels.

iv. The National Council of Churches should formulate civil and legal framework that prohibits religious activities, doctrinal teachings and practices which

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entrenched male dominance over women and also campaign against doctrinal practices which violate the rights of females in Christendom.

v. The Christian Council of Churches in Ghana through the assistance of the local council of Churches within the study area should campaign and support females or women to stand for decision-making or leadership positions in churches.

5.4 Limitations of the Study

The limitations encountered in the conduct of this research have been fully recognized. Among some of the challenges encountered included the following:

It was noted that, some respondents were reluctant to respond to some of the interviews questions. They were reluctant to answer those questions with the fear that their husbands would be annoyed if they get to know later on what they reported. The researcher had to re-assure them that the data will be confidential and their identity will not be disclosed.

Also, some participants felt uncomfortable when responding to the interview questions especially in the presence of their husbands. Some male participants believed that the researcher was trying to report them and were not unwilling to contribute to the study. The researcher made it clear to them that the study was for academic purposes.

Some of the male participants also saw the researcher not to be qualified to be asking them questions on issues concerning male dominance due to her gender. They preferred a male counterpart to be asking them such questions since they see their male counterpart to be more appropriate than a woman who they regard as inferior.

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The researcher was able to deal with these by establishing rapport with the men in the Mozano community.

Finally, the study was done only in Mozano community, a small community in the Gomoa District. It is a qualitative research approach using phenomenological design. Therefore, results cannot be generalized for the entire district or Central Region.

5.5 Suggestions for further Study

i. A study can be conducted to find out the implication of male dominance on children career.

ii. A similar study could be conducted to find out the reasons behind the failure of governmental institutions to address the issues of male dominance in the country.

iii. I recommend that a study can be conducted to find out the challenges faced by women in their quest to empower themselves in order not to be dependent on their male counterparts.

iv. There is the need to carry out further research to draw conclusive evidence that the imbalance or uneven distribution of power and authority between males and females in some religious organizations perpetuate male dominance.

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APPENDICES

APPENDIX A

LETTER OF INTRODUCTION

BIOGRAPHIC SHEET

Age: _____

Marital Status: _____

Staying with spouse_____

Gender: _____

Educational Level: _____

Occupation: _____

Formal sector_____ informal sector: _____

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APPENDIX B

INTERVIEW GUIDE FOR MARRIED WOMEN IN MOZANO

MALE DOMINANCE

1. How are responsibilities shared in your home
2. How do you arrive at decisions concerning what you cook in the house daily?
3. Who provides daily for the upkeep of the home?
4. How do you arrive at decisions affecting your reproductive rights?
5. With regards to decisions affecting your children, how do you come to a final conclusion?
6. With regard to your career, do you take decisions yourself or it has an external influence.

Factors responsible for male dominance in the Mozano community?

1. With regard to religion, are women allowed to hold positions in the church or in the community?
2. With regard to culture, are women allowed to hold positions in community?
3. In what other ways do you think your culture suppresses women in this society
4. What do you think are the reasons why men dominate women in this community?

Effects of male dominance over married women in the Mozano community?

1. Has your husband taken any decision without your involvement? yes or no
2. If yes, how did that affect you psychologically?
3. How did it affect you emotionally?
4. How did that affect you economically?
5. How do you feel about all these?
6. Will you like your husband to involve you in decision making? If yes why? If no why not?

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APPENDIX C

FOCUS GROUP DISCUSSIONS FOR MARRIED MEN IN MOZANO

1. What is your view about wives engaging in business activities to supplement the family income?
2. What do you think are some of the reasons why men do not engage their wives in decision making?
3. How often do you involve your wife in decisions concerning her
    a. Career
    b. Reproductive right
    c. Children's education
4. What do you say about married women who take decisions without involving their husbands?
5. Do you have the hope that this situation will change with some time? why