CULTURE OF FAMILY IDEALS AND PERCEIVED SUBJUGATING POSITIONS OFWOMEN IN PATRIARCHY SOCIETY: THE WAY FORWARD

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Abstract

Qualitatively, this article sought to examines the essence of family ideals and the perceived subjugating positionsof women in patriarchy society. Patriarchy has been a cultural issue to grapple with in our contemporary society. The paper intends to place male dominance as a trigger factor for domestic violence within a theoretical framework which shows that it is not an individual problem but rather a social one. This is why this research is not only apt and timely, but also appropriate. Phenomenological design was adopted for this study. The research sought to answer the following questions: (1) what are the position of women in the family?; (2) what are the position of women in the workplace?; and (3) what are the position of women in the church?. The population was made up of married men and women in the Effutu municipality of Central Region of Ghana. The population for the study consisted of thirty people, which were made up of fifteen females and fifteen males from five communities within the municipality. The five communities were conveniently selected. Purposive sampling technique was employed in selecting the population for the study. The criteria for the selection were (1) married men and women, (2) households having permanent residence of couples, (3) gainfully employed and (4) being church goers. This research is delimited to male domineering of women in the areas of households, workplace and the church. It is further delimited to selected communities in the Effutu Municipality of the Central Region of Ghana. Qualitatively, outcomes from the interviews, observation and domestic violence data from Domestic Violence and Victims Support Unit (DOVVSU) at the municipal police headquarters, Winneba were analyse based on strands of themes arrived at. It was revealed that family ideals are controlled and shrouded in patriarchal and men benefit at the expense of women. In the family, while men are seen as the head and independent, most women are not independent. They rely on men for upkeep because they have either become house wives or are not gainfully employed. Based on the findings it was recommended that, women should form caucuses and networks within professional organizations and academic disciplines to pressure for changes in internal policies and priorities. Women's studies programmes should be established in universities and there should also be creation of serious academic journals focused on gender and women empowerment.

Keywords: Culture, Family, Patriarchy, Positions, Society, Women

Introduction

The article has the following arrangement: firstly, an introduction which shows the background of themes which are important to the study; secondly, it presents a review of literature on the issues of patriarchy and theoretical perspectives of the liberal and radical feminism; thirdly, a methodology of the research is presented; results and its discussion are presented in the fourth part and finally, the conclusion, implications and recommendations of the work are shown in the last chapter. Patriarchy has been a cultural issue in our society for ages. To grapple with this, there is the need to understand the concept of culture. Edward B. Taylor is reputed as the scholar who first coined and defined culture in his work Primitive Culture (1871) and reprinted in 1958. Taylor saw culture as that complex whole which includes knowledge, belief, art, morals, law, customs or any other capabilities and habits acquired by man as a member of society. In an attempt to capture the exhaustive nature of culture, Bello (1991, p. 189) sees it as "the totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms thus distinguishing a people from their neighbours." The culture of a people is what marks them out distinctively from other human societies in the family of humanity (Idang, 2015). This shows that every human being who grows up in a particular society is likely to become infused with the culture of that society, whether

knowingly or unknowingly during the process of social interaction.

It is on this premise that misconceptions associated with patriarchy as cultural issue would have to be addressed. Idiong (1994, p. 46) opines that "there are some misconceptions that are widely held about 'culture' as a word. Such misconceptions can and often lead some persons to have a negative perception of 'culture' and all that it stands for. The concept "patriarchy" was around before the current resurgence of the women's movement and women's studies courses, the concept has been recreated to analyse the origins and conditions of men's oppression of women (Kramarae, 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 organization of male supremacy and female subordination (Kramarae, 1992; Stacey, 1993; Aina, 1998).

Globally, men have dominated policy development (Taylor, 1997). Gender inequality which led to male in the establishment of the UN Commission on the Status of Women as intergovernmental body in 1946, with the duty of monitoring gender equality and promotion of human rights around the world. In addition, several women's conference was 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.

Subordination of women to men is prevalent in large parts of the world. There are experiences where women are not only treated as subordinate to men but are also subject to discriminations, humiliations,

exploitations, oppressions, control and violence. Women experience discrimination and unequal treatment in terms of basic right to food, health care, education, employment, control over productive resources, decision- making and livelihood not because of their biological differences or sex, which is natural but because of their gender differences which is a social construct. "Sex is considered a fact - one is born with either male or female genitalia. Gender is considered a social construction - it grants meaning to the fact of sex. Conversely, it could be said that only after specific meanings came to be attached to the sexes, did sex differences become pertinent" (Geetha, 2002, p. 10).

Several 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 and rights; and participation in power and decision-making at all levels. Therefore, there is a new sense of real urgency, are the 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 women and girls must be a pressing and central task which must be given new impetus at all levels (Mlambo-Ngcuka, 2015).

In various parts of the world, organizations 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 (Frome, Alfeld, Eccles & Barber, 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 most facets of life.

According to Robinson, Frost, Buccigrossi and Pfeffer (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 suggest 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 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 (Robinson et al., 2003). According to the same report, 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 gets explained, in the social order of things, 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 (Hartmann, 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 organizational policies and practices to maintain women's marginalized work roles (Bobbit-Zeher, 2011) and become entrenched in a gender-bias organizational culture (Prescott & Bogg, 2011). These suggest the endemic nature of male dominance in society and the need for contemporary researches to be carried out on how women can be empowered for them to intensify and diversify their roles with given resources.

In Ghana, despite enough policies and programmes by various governments to empower women, male dominance is still prevalent and seen in different facets of life; political, social, and cultural 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, some people justify their discriminatory practices against women using culture and religion (Afful & Attom, 2018).

The problem has been this, in spite of several treaties and conventions signed and implemented by various governments of Ghana 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, International Covenant on Economic, Social and Cultural Rights (ICESCR) among others, it appears there are evidences of male domineering traits which

are seen as trajectory for violence committed against women in the study communities (Afful & Attom, 2018). The aphorism that "a woman's place is in the home" was backed by a wide range of beliefs about women and their competences: women are naturally nurturant and gentle, best suited for the role of mothers and homemakers; they lack the competitive drive and resilience of men needed for successful careers; men need a supportive wife to take care of them and stand behind them; and so on {Gerson, 1986). This was a real system, a coherent, interconnecting set of social forces that reinforced each other and sustained the pattern of gender relations in which women were very disproportionately housewives and men breadwinners. At its height, this system constituted a kind of self- sustaining equilibrium.

This notwithstanding, in this article the author explore the realities and the essence of family ideals and how patriarchy seems to be the riding force in households, workplaces and churches. This paper also attempts to link the theoretical dimensions of patriarchy with its empirical experiences which manifests itself in various forms of discriminations, inequalities, hierarchies, inferior status and position of women in society by employing the liberal and radical approaches to understanding patriarchy and the their relation to contemporary society. This will help to understand patriarchy in terms of its multiplicity, complexities and dynamics.

This research therefore sought to fill the gaps identified and was guided by the following research questions: what are the position of women in the family?; (2) what are the position of women in the workplace?; and (3) what are the position of women in the church?. This research is delimited to

male domineering of women in the areas of households, workplace and the church. It is further delimited to selected communities in the Effutu Municipality of the Central Region of Ghana.

Literature and Theoretical Perspectives of Patriarchy

The review was done under the following themes: patriarchy in the family/households, workplace, the church/religion and theoretical perspectives of patriarchy, emphasising on the liberal and radical feminism. The first lessons of patriarchy are learnt in the family where the head of the family is a man / father. "Man is considered the head of the family and controls women's sexuality, labour or production, reproduction and mobility. In a patriarchal family the birth of male child is preferred to that of a female. The former is considered as the inheritor of the family" (Uberoi, 2005, p. 363).

Patriarchy literally means rule of the father in a male-dominated family. It is a social and ideological construct which considers men (who are the patriarchs) as superior to women. Sylvia Walby in "Theorising Patriarchy" calls it "a system of social structures and practices in which men dominate, oppress and exploit women" (Walby, 1990). Patriarchy is based on a system of power relations which are hierarchical and unequal where men control women's production, reproduction and sexuality. The nature of control and subjugation of women varies from one society to the other as it differs due to the differences in class, religion, ethnicity and the socio-cultural practices. Subordination of women in developed countries is different from what it is in developing countries. The nature of masculinity as male dominance is an issue to grapple with. It is argued that the

roles of men in the family are closely linked to the attributes of masculinity (Silvia, 1999).

In Africa, studies on masculinity include works by Asiyanbola (2001), Lindsay and Miescher (2003), Lahoucine and Roberts (2004), and Asiyanbola (2005). The study by Social Sciences and Reproductive Health Research Network, (1999) in Nigeria have 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. 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.

"Patriarchal ideas blur the distinction between sex and gender and assume that all socio-economic and political distinctions between men and women are rooted in biology or anatomy" (Heywood, 2003, p. 248). Gender like social class, caste, race or religion is a significant social cleavage and it is important to analyse it to understand social inequalities, oppressions and unequal relationship between men and women. The traditionalist view accepts patriarchy as biologically determined and as the biological functions of men and women are different, the social roles and tasks assigned for women are also different. Sigmund Freud stated that for women 'anatomy is destiny' and it is women's biology which primarily determine their psychology and hence their abilities and roles.

According to Gerda Lerner, family plays an important role in creating a hierarchical system as it not only mirrors the order in the state and educates its children

but also creates and constantly reinforces that order (Lerner, 1986, p. 127; Bhasin, 1993, p. 10). Family is therefore important for socializing the next generation in patriarchal values. The boys learn to be dominating and aggressive and girls learn to be caring, loving and submissive. These stereotypes of masculinity and femininity are not only social constructs but also have been internalized by both men and women.

In the workplace, according to Brittan, masculinism is the ideology of patriarchy. 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, p. 4). This line of argument is stressed in the work of Lupton (2000) which was essentially on how masculinity is defined, maintained and challenged in occupations and organizations. 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 (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 kinds of work as more masculine than others." These have been the root cause of male dominance in the realm of leadership in institutions. Paternalistic ideologies on gender roles particularly among traditionalist and conservative communities such as in Ghana have produced prejudice toward female leaders.

Women are considered as having less leadership abilities than men and their leadership is thus perceived less favourably (Eagly & Karau, 2002). Though evidence

suggests that the proportion of women in management is increasing in most parts of the world, doubts about women's leadership skills still exist and some organisations still define and perceive leadership in masculine terms (Schein & Mueller, 1992). Leadership has been considered and accepted as a masculine domain (Friesen, 1983). Consequently, women seem to face many challenges in their effort to provide for successful leadership. Until the early twentieth century, sex role stereotypes, occupational stereotypes and discrimination have defined involvement in leadership roles (Dopp & Sloan, 1986). There was therefore the need to research into the positions of women in workplaces due to the apparent limited involvement of females in areas of leadership because of societal attitudes.

The culture of religion has also been an area of male dominance. Gender inequalities exist across religions. Rakoczy (2005) defined patriarchy as an ideology that is a way of thinking, feeling and organizing human life that legally, politically, socially and religiously enforces male dominance and power. She argued that culture, society and religious institutions - including the Christian church - are all structured on this principle. Thus, to be human is to be male, and the female is considered an inferior type of being, a second class citizen. In relation to Christianity (Woodhead, 2004) asserts that, religion is the social expression of engagement with a source of power which is unique to religion ('sacred power'), but religion also involves interaction with 'secular' sources of power, both social (cultural, political, economic, military) and socio-personal (emotional, physical, intellectual, aesthetic).

The teaching of male dominance and female submission is viewed by many within the Christian tradition as the model for human relationships (Heggen, 1993).

Miles (2008: 37) agrees with this observation. He notes that "Scriptural interpretation and translation bolster this widely embraced doctrinal teaching." The social construct of patterns of relationship in which men (male) are understood as being the standard for human being; and women (female) subordinate not just to God but to men, is an object of faith (Rzepka, 2002). Patriarchy has demanded that women 'naturally' assume the role of carer and nurturer (Rakoczy, 2005). Marginalization of women continues to be endemic worldwide. For instance, discrimination against women through religious doctrines (teachings) and practices often deny them of equal participation in religious institutions. God reconciled all human beings with Him, irrespective of gender or any other social differences. Galatians 3:28 reads, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Colosians 3:11). There is, therefore, a contradiction in the way that some churches have preached about the equality of all humanity in Jesus Christ while in practice it excludes women from Eucharistic ministry (Phiri, 1997; Oduyoye, 1995).

Some Biblical texts are used as a weapon against women who struggle for liberation (Fiorenza, 1995). Monyatsi (2008) argues that women continue to face increased exclusion from leadership and decision-making in the church despite their numerical majority. Religions have contributed to women's predicament. Christianity did not change patriarchal structures; if anything, it rather entrenched them (Gaitskill, 2005).

In spite of the efforts of liberal religious bodies and feminist organizations over many decades, the position of women

in the modern world is far from satisfactory (United Nations, 1996). Throughout history, religious beliefs, traditions and teachings have been used both to justify and to denounce violence against women. Notwithstanding, the Christian tradition has still encouraged the subordination of women through its theologies and interpretation of Scripture.

Male dominance of women in religion is often compounded by the fact that religion teaches the virtue of silence (Sharp, 2011; Gonzalez, 2010; Nason-Clark, 2009; Wendt, 2008; Tracy, 2006. Acknowledgement of such differences undermines the idea of patriarchy as a single system of oppression of all women by all men, it is compatible with a recognition that the workplace, the home, the political arena, the legal system, and mass culture are organised in mutually-reinforcing ways which, though various and ever-changing, nevertheless result in women being disadvantaged and disempowered relative to men across the globe (Connell, 2002).

The essence of this research is to basically bring to bear the need to see patriarchy as a social issue that demands practical solutions. This research is place in the feminist theory of liberal and radical perspectives. 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 theories provide explanation for a wide range of particular issues and have been enriched by different approaches and perspectives. This research draws on the strength of two feminist theories (liberal and radical) since each one on its own is seen by the author as incomplete. This research is

with the view that, feminism will survive as long as patriarchy persists. The way forward therefore is to establish a viable and tentative ways of dealing with patriarchy as a cultural issue.

Liberal feminists have championed equal legal and political rights for women to enable them to compete with men in the public realm on equal terms. Betty Friedan's "The Feminine Mystique" marked the resurgence of liberal feminist thought in the 1960s and is often credited as stimulating the emergence of 'second wave' feminism. She referred to the cultural myth that women seek security and fulfillment in domestic life and that their feminine behaviour serves to discourage women from entering employment, politics and public life in general. In "The Second Stage" Friedan (1983) Friedan "discussed the problem of reconciling the achievement of personhood by making it possible to open up broader opportunities for women in work and public life while continuing to give central importance to family in women's life which has been criticized by radical feminists as contributing to 'mystique of motherhood" (Heywood, 2003, p. 254). Therefore, liberal feminism is essentially reformist and does not challenge the patriarchal structure of society itself. Critics suggest that the liberal reforms to increase opportunities for women, prohibit discriminations and to increase public consciousness of women's rights have not been shared equally by all women because these changes have not addressed issues of socially structured inequalities (Mandell, 1995, p. 8). Thus, while the first wave feminism ended with winning suffrage rights the emergence of second wave feminism in 1960s acknowledged that political and legal rights were insufficient to change women's subordination. Feminist

ideas and arguments became radical and revolutionary thereafter.

Unlike the liberal feminism, radical feminists developed a systematic theory of sexual oppression as the root of patriarchy which preceded private property. They challenge the very notion of femininity and masculinity as mutually exclusive and biologically determined categories. The ideology of motherhood subjugates women and perpetuates patriarchy, which not only forces women to be mothers but also determines the conditions of their motherhood (Bhasin, 1993, p. 8). It creates feminine and masculine characteristics, strengthens the divide between public and private, restricts women's mobility and reinforces male dominance. "While sex differences are linked to biological differences between male and female, gender differences are imposed socially or even politically by constructed contrasting stereotypes of masculinity and femininity" (de Beauvoir, 1970, p. 258). Simone de Beauvoir in "The Second Sex" (1970) pointed out that women are made and not born.

Kate Millet in "Sexual Politics" (1970) defined politics as power structured relationships, which is not only confined to government and its citizens but also to family between children and parents and husband and wife. Through family, church and academy men secure consent of the very women they oppress and each institution justifies and reinforces women's subordination to men with the result that women internalize a sense of inferiority to men (Mandell, 1995, p. 16). Men use coercion to achieve what conditioning fails to achieve (Millet, 1970, p. 8). She proposed that patriarchy must be challenged through a process of conscious-raising and women's liberation required a revolutionary change. The psychological and sexual oppression of

women have to be overthrown. Shulamith Firestone in "The Dialectic of Sex" (1972) believes that the basis of women's oppression lies in her reproductive capacity in so far as this has been controlled by men. She stated that patriarchy is not natural or inevitable but its roots are located in biology which has led to a natural division of labour within the biological family and liberation of women required that gender difference between men and women be abolished.

Radical feminists aim at the need to redefine individual identity, free language and culture from the clutches of masculinity, re-establish political power, re-evaluate human nature/ behaviour and challenge the traditional values. Thus it is to transform the traditional sexual identity through sexual revolution. Radical feminists therefore believe that unless sexuality is reconceived and reconstructed in the image and likeness of women, the later will remain subordinate to men (Mandell, 1995, p. 16).

While radical feminists claim that 'personal is political' liberal feminist warn against the dangers of politicizing the private sphere, which is the realm of public choice and individual freedom. On the other hand the limitation of individualism as the basis of gender politics has been raised by radical feminists as an individualist perspective draws attention away from the structural character of patriarchy. Women are subordinated not as systematic individuals who happen to be denied rights or opportunities but as a sex that is subject to pervasive oppression (Heywood, 2003, p. 254). They critique individualism which makes it difficult for women to think and act collectively on the basis of their common gender identity. Liberal individualism depoliticizes sexual relations and equal treatment might mean treating women like men. Finally the demand for equal rights

only equips women to take advantage of the opportunities and may therefore reflect the interest of white, middle class women in developed countries and fail to address problems of women of colour, working class women and women in developing countries (Heywood, 2003).

Methodology

Qualitatively, this article examines the essence of family ideals and the perceived subjugating positions of women in patriarchy society. Phenomenological design was employed to undertake this study. Phenomenology is concerned with the study of experience from the perspective of the individual (Plummer, 1983). The purpose of the approach is to illuminate the specific, and to identify phenomena through how they are perceived by the actors in a situation. The goal was not to predict, but rather to describe human behaviour based on the outcome of the data collection.

The research sought to answer the following questions: (1) what are the position of women in the family?;

- What are the position of women in the workplace?; and (3) what are the position of women in the church? The population was made up of married men and women in five selected communities in the Effutu municipality of Central Region of Ghana. For proximity, the five communities were conveniently selected. The population for the study consisted of thirty people, which were made up of fifteen females and fifteen males. Purposive sampling technique was employed in selecting the population for the study. The researcher had specific predefined groups to collect the data from them.

One of them was to verify that the participants do in fact meet the criteria for being in the sample (De Vos, Strydom, Fouché & Delport, 2002). The selection criteria for the respondents were (1) married men and women, (2) households having permanent residence of couples, and (3) being active members of a church / church goers.

- One on one interview, observation, focus group discussion and documentary evidence of domestic violence from the municipal police headquarters were the instruments employed in collecting the data. The interview guide had two sections and it was the main data collection instrument employed for the study. The sections covered the demographic and the socio-economic characteristics of the participants. Information collected includes variables such as, age, income, educational level, family type, and religion. Also, information was collected on involvement of daily domestic activities in the household, workplace and the church.

- The second section covered the themes developed to gather data on the concept of patriarchy in the family, workplace and the church. Focus group discussion was also conducted to give participants the room to elaborate further on issues that came out during the interview. Information collected in this section includes positions held and measures of responsibilities of men and women in the household, workplace and the church. Such responsibilities include housework, sex life, childcare, household subsistence,

household service work and financial management. Data collected also includes positions held by women and measures of decision-making in the household, the workplace and the church.

- The focus group discussion and the observation were conducted for triangulation purposes. Two groups of families including husbands and wives were taken through focus group discussion on the issue of patriarchy. In two groups of four, focus group discussion was also conducted in the selected churches and workplaces on the issue of patriarchy and the positions of women. Different church services were also observed in several occasions to ascertain the outcome of the interviews and the focus group discussion of positions and responsibilities of women in selected churches in the municipal. Since there is the possibility of domestic violence as a result of male domineering traits at homes, documents from DOVVSU was critically examined on this trajectory.

De Vos et al. (2002) assert that data analysis involves identifying salient themes, recurring ideas and patterns of belief that link people and settings together. Qualitatively, outcomes from the interviews, observation and domestic violence data from DOVVSU at the municipal police headquarters, Winneba were analyse based on strands of themes arrived at. The transcribed data from the focus group discussions and one-on-one interviews were analysed concurrently. Emerged themes from the research were therefore examined for similarities and differences. The themes were conceptualised to effectively describe the data provided by the participants. These were done to provide descriptive account of the respondents' narratives as clearly as possible.

Findings and Discussion

This section discusses the results from three thematic areas of the research, namely (1) patriarchy in the family, (2) Patriarchy in the workplace and (3) patriarchy in the church. Thematically, direct quotes of interviewees were used to emphasize the issues, which emerged from the data. Focus group discussion was also conducted to check for consistency of results. Observations were conducted at services of selected churches in the Effutu Municipality. Pseudonyms were used in presenting the findings under the three themes.

Therefore, the names should not be read as the names of the real life participants who were involved in the research. Background information of participants gathered based on demographic indicators such as, age, qualification, rank in workplace, number of years in organization, church and marriage

of participants did not have influence on the outcome of the research.

Patriarchy in the Family

This section sought to examine the position of women in purposively selected households in the Effutu Municipality in the Central Region of Ghana. Family is seen to be the basic unit and agent of socialization. In the words of Idang (2015), the culture of a people is what marks them out distinctively from other human societies in the family of humanity. This shows that every human being who grows up in a particular society is likely to become infused with the culture of that society, whether knowingly or unknowingly during the process of social interaction. It is therefore necessary that this section of the research sought to investigate the positions of women in selected households.

This section of the study was guided by this research question - What are the positions of women in the family? Thirty people, made up of fifteen females and fifteen males were interviewed from five communities within the Effutu Municipality. The criteria for the selection were (1) married men and women, (2) from households having permanent residence of couples, (3) gainfully employed and (4) being church goers. Outcome of the interviews are stated verbatim in the words of the interviewees.

The participants were asked to give their understanding of the concept of patriarchy and how it is exerted in reference to the positions of women in the family. The following were some answers given by female and male participants. Kwame has this to say on the issue:
Most women rely on men for upkeep because some have become house wives and also did not get the opportunity to develop. In some communities women are not expected to initiate sex or even discuss it. They never make good choices for the family and if you are a man and you don't decide for the family, your wife will make wrong choices for the family. This is because they are easily influenced by their peers, friends and family [Interview with a male participant, August 1, 2018].

Esi said: The man wants to take care of every need in the family because he thinks it is his responsibility. He acts as the head of the family, instructs people around and proves to be the final say of all decisions. [Interview with a female participant, August 3, 2018].

Adwoa also share this view: Women are expected to bear children. We are made to bear most of the burdens and keep issues under control no matter what. Women are always expected to play motherly roles. [Interview with the second female participant, August 3, 2018].
Anita a female respondent # 7 has this to say: Most women rely on men for upkeep because some have become house wives and also did not get the opportunity to develop them. In some communities women are not expected to initiate sex or even discuss it. Their position in the family is to give birth and cater them. [Interview with seventh female participant, August 14, 2018].

Araba female respondent # 9 has this to say: That's how I came to meet. That's the makeup of my society. I can't understand people who always want us to learn foreign way of life. Even there is male superiority in the households in the western nations. I am a well-travelled being. I have lived in the west for a while. Our general and the next generation would not be taught properly if we think of westernized moral and social

values to be the best for our kids. Men cannot be changed; women will have to be subservient to men in many positions, even in the households. [Interview with ninth female participant, August 19, 2018].

Kukua has this to say: Nowadays pure love in relationship is hard to come by. The domineering character of my husband is affecting me seriously in relating to him when it comes to decision making in the home. Hardly can I decide on pertinent things like sex; when, how, where and even the style to adopt. His preference has been man on top, of which I do not like at all. Now I have sex just to please my husband and keep the marriage alive. He asked me to stop working as a teacher to cater for the kids and now look at the treatment I am going through. I have come to realise that my duty is to keep the home, give birth and look after them properly. [Interview with tenth female participant, August 24, 2018].

With the question of the position of women and who should issue and implement decision making at home, Kojo has this to say: I provide everything at home, from home keeping monies to the paying of kids' school fees. My wife is destined to make sure that the monies provided are accounted for. She is duty- bound to prepare my delicacies as when and necessary. As a man I always make sure that everything needed at home is provided, whilst she also does everything I ordered to be done at home. [Interview with thirteenth   male participant, August 29, 2018].

On the effects of male domineering traits in the family, Ekua has this to say: Some of us are not blessed with stable and reasonable man. The reason is they always use biblical connotation or notions that they are the head of the family and continue to abuse us domestically. I for one, my husband continue to abuse me. I don't have a say at home. I am used as a sex and baby producing machine. I don't have a say when it comes to sex. I can't initiate it. Look at me I have four children at my age. I have to do everything to prevent further pregnancy. But it's difficult to discuss with him. [Interview with fourteenth female participant, August 29, 2018].

A perfunctory look at the responses suggests that although patriarchy is cultural issues, both male and female respondents present it as a social issue that has to be grappled with. Both sexes underscore the traditional understanding of the concept patriarchy to be makeup of society. This according to Walby (1990) patriarchy literally means rule of the father in a male-dominated family. It is a social and ideological construct which considers men (who are the patriarchs) as superior to women. She further calls it a system of social structures and practices, in which men dominate, oppress and exploit women.

This however, 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 (Robinson et al., 2003). According to the same report, 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. It gets to explain that, in the social order of things, men are the dominant group and women are the subordinated group in households of the study communities.

Patriarchy in the Workplace

This unit sought to explore the position of women in purposively selected workplaces in the study communities. This unit of the research sought to answer the

question - What are the positions of women in the workplace? The purpose of this question was to explore the extent to which women in workplaces within the Municipality are allowed to take active participation in leadership and decision making processes. Thirty people, made up of fifteen females and fifteen males were interviewed. Focus group was also conducted to check for consistency of results from the interviews. Outcome of the interviews are stated verbatim in the words of the interviewees. With the views expressed on the positions of women in workplaces in patriarchy society, this is what Fiifi has to say on the issue:

When they make it to the top or a higher position, the use insiders to fetch for information from workers and it shows how weak they are. They even find it difficult respecting. There is no need giving them position because they will surely go on maternity leave and leave the work behind. These reasons make females lack support of their subordinates and community [Interview with the fifth male participant, August 9, 2018].

This is what Georgina has to share:

The board of governors or council in my institution is made up of majority of men with only two women. I quite remember that major suggestions and decisions by the council are always taken by the women. But still some men are tempted to look down upon us. Few women are deans and HODs. They think that many of us may not have the requisite training and experience but may still find our way to the top because we are women. To many of them our gender favours us since we are now in a gender sensitive society that skews towards to women. The traditional way of thinking by

men that, they should always assume position makes them

not to support us and respect our leadership roles. I don't blame them. It is not their making; they are socialise to behave like that. [Interview with the eleventh female participant, August 19, 2018].

When it came to women positions in organisation and the reasons why women will wish they are not managed and controlled by women, this is what, Baaba has to say:.

Women are their own enemies. I have never enjoyed working with a female leader in my life. They always compete with their colleagues in terms of fashion, academic and spirituality. Although I am a female but I would not vote for a woman to head me in an institution even though she may be the highly qualified one. This is because they may either become too docile or over authoritarian and would not even listen to and address grievances from females. I believe many females do not have what it takes to assume leadership positions [Interview with the thirteenth female participant, August 28, 2018].

The outcome of the focus group discussion also support the assertions made by both male and female respondents. The foregoing outcomes speak into the ideology of masculinism in workplaces and the reasons women will not be pleased if they are headed by women in an organisation. In the workplace, according to Brittan, masculinism is the ideology of patriarchy. The outcome of this section goes to support the assertion that workplaces 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, p. 4). This line of argument is stressed in the work of

Lupton (2000) which was essentially on how masculinity is defined, maintained and challenged in occupations and organizations. 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 (p. 34). He stated following Carrigan, Connell and Lee (1985)'s argument that the reproduction of masculinity underpins "the social definition of some kinds of work as 'men's work or women's work' and the definition of some kinds of work as more masculine than others." These have been the root cause of male dominance in the realm of positions and leadership in institutions.

However, the rises in feminist ideologies seem to weaken such strongholds. Paternalistic ideologies on gender roles particularly among traditionalist and conservative communities such as in Ghana have produced prejudice towards female leaders which has to be challenged and tackled head-on.

Patriarchy in the Church

This section sought to explore the position of women in fifteen selected churches in the Effutu Municipality in the Central Region of Ghana. The research sought to answer the question - What are the positions of women in the church? Some Biblical texts are used as a weapon against women who struggle for liberation (Fiorenza, 1995). It was highly prudent to ascertain whether certain beliefs seem to interact with other factors to provide an environment where male domination can occur. In mainline and charismatic churches in Ghana, discrimination against women or females could exist in terms of access to leadership positions. Among these are all kinds of discrimination such as exclusion from the priesthood, preaching and teaching the

Gospel, public administration of the sacraments, and administering or serving the Lord's Supper (Kwabi, 2015).

In ascertaining this and many others, thirty people, made up of fifteen females and fifteen males were interviewed from the five selected five communities. Bruwaa a female respondent has this to say when it comes to male domineering attitudes in the church:

By my church doctrines, women are not supposed to lead the church; we just give supporting roles. All the programmes line up are taken care of by the men. This is because we believe women are not consistent with duty and they are always giving excuses like 'I'm sick', I'm in my menses, my abdomen', 'my head', 'I have to cook' etc. in all these women love God better than men so their number in the church is always increasing. With this some of us even at times fail to do our household chores but we are always in church.

In addition to my observation, Akosua, an ardent member of a church I observed their service on four Sundays has this to say:

The authority of the church is in the hands of the men. The church board is made of six males and one female. Almost all the activities of the church are coordinated by women. Positions such as church accountant, choir president, church secretary and welfare committee chairman are held by men. In my church during harvest time, men are always made the chairman and even special guest, while women are used as supporters.

Kwamena, a religious leader has this to say:The writers of the good book - The Holy Bible teach us to lead women in religious ceremonies. As a leader in a place like this holy ground of praise and worship of the creator, I am admonished to do the right thing not to incur the wrath of my maker.

On this note, they can only take a backseat and observe and obey. [Interview with the tenth male participant, August 16, 2018].

Sofo maame Sophia a spiritual leader of a church has this to say: I am the spiritual leader of this church; I have been the leader for the past 5years. We have men and women who come here to worship. The challenge I face is that I am not a member of the local church council because I have not been accepted yet. Leaders from the mainstream look down upon us, simply because some of us are women. Discriminations also exist in the Christendom. [Interview with the twelfth female respondent, August 25, 2018].

Tina, a graduate teacher said this: In my church men are supposed to lead service from the start to the finish. That is how they are socialised. The bible tells us that. The leader of the church made us to understand quoting from the bible that women are supposed not to talk in the church and if there is any, should be channelled through a man. Because of that women don't even lead praises and worship. But have not seen any woman in the church complaining about that. It is not an issue at all, because that's how religion has destined us. [Interview with the fifteenth female participant, August 30, 2018].

From the outcome of the interviews it has become well established that discrimination against women through doctrinal teachings and practices subjugate and deny them of equal participation in the church. The observation outcomes of church services and the focus group discussion attest to the fact that male dominance exist in the body of the church. This outcome gives credence to the findings from the interviews. Scriptural interpretation and translation bolster this widely embraced doctrinal teaching. The outcome of this section supports Rzepka (2002) that, the social construct of patterns of relationship in which men (male) are understood as being the standard for human being; and women (female) subordinate not just to God but to men, is an object of faith. Patriarchy has demanded that women 'naturally' assume the role of carer and nurturer (Rakoczy, 2005). This implies that marginalization of women continues to be endemic even in the church fold.

It further It therefore became evident that some biblical texts are used as a weapon against women who struggle for liberation (Fiorenza, 1995). This research supports the outcome of Monyatsi (2008) which argues that, women continue to face increased exclusion from leadership and decision-making in the church despite their numerical majority. In spite of the efforts of liberal religious bodies and feminist organizations over many decades, the position of women in the modern world is far from satisfactory (United Nations, 1996). The way forward is to prescribe recommendation that will sensitize the church that God reconciled all human beings with Him, irrespective of gender or any other social differences.

When it comes to the question of would male domineering attitudes result in domestic violence, majority of the female respondents nodded in affirmation with reasons. This section can be concluded with this piece from Ama who has this to say:
Some of us are not blessed with stable and reasonable partners. The reason is they always use biblical quotations that they are the head of the family and continue to abuse us domestically. I for one my husband continue to abuse me with slightest provocation. I don't have a say at home.

It can therefore be inferred from the forgoing that the practice of female domesticity and the act of male domineering in the households, the world of work and the churches have become a contributing factor in abusing the right of women. Documents from the DOVVSU office in the Effutu Municipal also attest to that.

Conclusions, Implications and Recommendations
Patriarchy in the family

Family ideals are controlled and shrouded in patriarchal where men tend to benefit at the expense of women. In the family, while men are seen as the head and independent, most women are not independent. They rely on men for upkeep because they have either become house wives or are not gainfully employed. This is the source of subservient nature of women in households.

Women are hardly involved in decision making process in the areas of home keeping, In the households, decision making is in the bosom of the man and they act as the final arbiter. Women believe that is the makeup of the society. In some communities women are not expected to initiate decision in the areas of sex or even discuss it. Majority of women do not have control over their body; when to have sex, use of contraceptives and when to get pregnant. In household chores, women are made to bear most of the burdens and keep issues under control no matter what. Women are always expected to play motherly roles.

Patriarchy in the workplace

Inasmuch as women can be seen at echelon of power and moving organizations from cradle to fame, male domineering traits are still witness in workplaces. Gender based discriminations and exploitations are widespread in the workplaces of women. The socio-culturally defined characteristics, abilities, personality traits, roles assign, responsibilities and behavioural patterns of men and women contribute to the discrimination in workplaces. Gender differences in workplaces are labels assigned by society in patriarchal manner.

Most women leaders are discriminated upon by men and women alike in workplaces. Women are their own enemies. Most men and women enjoy working with males than female leader in organizations. Per the anatomy of women and their motherly role in organizations they either become too docile or over authoritarian and would not even listen to and address grievances from females than that of men.

Patriarchy in the church

Patriarchy is also witness in the body of the church. Women in churches in the study communities face all kinds of discrimination. Biblical doctrines are employed to subjugate women in most Christian churches. This discrimination restricts liberties of women and relegates them in a dormant position of authority.

The authority of the church is in the hands of the men. Biblical and church doctrines work against women in several domains. Major programmers in the church are taken care of by the men. Most churches do not allow women to lead congregation during church activities; they only give supporting roles. Majority of churches have socialized men to hold positions such as church financial secretary, choir master, church secretary, welfare committee chairman, fundraising and harvest committees. In many occasions men are made heads/chairmen in church functions

and even special guests, while women are used as supporters.

Implications

Implications of the findings indicate that men are seen as superior beings, whilst women are tagged as the weaker vessel with subservient roles. This has resulted in women not challenging the glass ceiling but rather taking backseat when it comes to decision making in the family, the workplace and the church. Societal labelling of women as the weaker vessel and the man as the arbiter in decision making processes in the households, workplaces and churches is fuelling the grounds for abuse for the right of women. Majority of men have rationalised societal and biblical connotations and notions that men are the head of the family to abuse women domestically.

This result implies that male dominance within domestic units is still very rampant and women still do the greatest share of household activities. Also, the result suggests that men's household activities/roles involvement is majorly affected by their cultural orientation. The implications of these result is that men irrespective of their socio-economic status need re-orientation. There is the need for gender education.

Men perceived acceptable form of behaviour for women in the family, the workplace and the church. They presume the deviation from the prescribed behaviours as disobedience of orders that could be punished for. For women who refuse to accept such a subordinate position violence may be used against them as a form of control. Women have a very difficult battle to try and change such attitudes.

Domestic violence is the epitome of patriarchal gender relations and more women experience such patriarchy than we could ever know about. Male domineering attitudes can trigger domestic violence against their partners. Domestic violence is placed within a theoretical analysis of the subordination of women. Patriarchal is the weapon used by many men to maintain and reproduce that control.

The way forward

It is therefore recommended among other things that re-orientation of men's mind set through gender education could greatly enhance women empowerment in the family. This could be achieved through organized seminars, training and workshops for men and women as well as introduction of gender studies in the primary, secondary and tertiary institutions. The need for gender education, enlightenment, awareness among women must target all age groups irrespective of age and social class.

In the world of work and the body of the church, it is recommended that women should form caucuses and networks within professional organizations, academic disciplines and churches to pressure for changes in internal policies and priorities. Women's studies programmes should be established in universities and other tertiary institutions to address the issues of gender mainstreaming.

There should also be the creation of serious academic journals to be focused on gender. Research outcomes publish in such gender mainstreaming journals will give wider readership for redresses to be carried out in areas of family ideals and the essence of women manning positions in households, workplaces and the church.

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